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The Witness

"FOR CHRIST AND HIS CHURCH"

The Witness is the most widely read Church weekly. "The Most for the Least Money" is the reason.

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PRESIDING BISHOP AND COUNCIL HAVE BUS SESSION

Treasurer Submits Statement Giving Financial Results for the Year 1920

By PUBLICITY DEPARTMENT

The Presiding Bishop and Council held a busy two-day session at Church Missions House, New York, on Wednesday and Thursday, December 15th and 16th, at which time comprehensive reports from the various departments were considered. Of outsanding importance in the mission field is the authorization of a new plant for St. Luke's Hospital, Tokio, and appropriations for a general plan of rejuvenating Church property in Liberia.

Mr. George Wharton Pepper, of the Diocese of Pennsylvania, was unanimously elected a member of the Council to succeed the late Mr. Arthur E. Newbold. Mr. Pepper was also unanimously elected to Mr. Newbold's place on the Department of Finance.

In making his report for the Department of the Nation-Wide Campaign, Dr. Milton stated that it was a distinct disappointment to be unable to give a reliable estimate of the returns from the Campaign. He said four thousand report cards had been sent to the rectors of parishes and missions asking for a preliminary statement as soon after the Canvass as possible. Of these, but five hundred have been returned. An Analysis of these five hundred show that thirty-two per cent of the parishes reporting have made substantial increases over their pledges of last year, while forty-five per cent have maintained the standard of the year past.

He also said that encouraging accounts of the extent to which the program of the Campaign has been carried out have come from all quarters. With the exception of one Missionary District, every Diocese and Missionary District of the Church has entered into the spirit of the Campaign.

"Whatever may be the final result of the work done, either in terms of financial support or of fuller service on the part of the Church's members," said Dr. Milton, "it is safe to say that a general advance has been made throughout the Church toward assuring a complete mobilization of all its resources, spiritual and material."

THE TREASURER'S REPORT

The Treasurer submitted an informal statement giving his estimate as to the probable financial results for the year 1920. Due to the time required for obtaining detailed reports from China, Japan, Alaska and the Philippines, the Treasurer's final report of operations for 1920 will not be available until considerably after the close of the year.

In his informal report the Treasurer stated that the budget for the year 1920, as adopted, and including some small additions which must be made before the end of the year, would amount to approximately $4,450,000. Included in this budget are the expenses of the original organization of the Nation-Wide Camapign, for which $380,000 was appropriated and $344,065.97 spent, and an appropriation for the deficits prior to 1919 of $266,357, neither of which are 1920 operating items. There are also included in the budget certain appropriations, notably one of $440,717, for the additional cost of China exchange, which will not be entirely used. These savings are estimated to amount to $300,000. Using these figures, the operating expenses for the year 1920 would be $3,503,643.

To meet these expenses there is due the general Church an account of pledges in the Nation-Wide Campaign approximately $3,184,246. This report of pledges was, for the most part, made prior to the collection of the Church School Lenten Offering for General Missions and therefore this offering should be paid, in addition to the amount pledged, although the Lenten Offering does count on the quota.

It is also to be noted that from several dioceses in which pledges for only a small proportion of the quota were made or in which many parishes did not hold a regular canvass, payments have already been received in excess of the amount reported pledged, such excess payments being largely from parishes which held no canvass and therefore reported no pledges but which are nevertheless making their usual offering for missions. Such excess payments, in addition to the amount pledged, amounted as of December 11th, to over $105,000. Income from the 1920 share of the United Thank Offering, from interest on investments and from miscellaneous gifts not included in pledges will amount to approximately $435,000. Using the excess payments and any receipts from Church School Lenten Offerings as insurance against the possibility of some pledges remaining unpaid, the total receipts for the year can be estimated at $3,619,246, as against estimated operating expenses of $3,503,643, showing a balance on operating account of $115,603.

Any balance that may result has already been appropriated to apply on a reduction of the debt prior to 1919, and the payment of Nation-Wide expenses. The deficit for the year 1919 was not included in this year's budget but carried over into 1921. This deficit amounts to $312,306.28.

The General Convention of 1919 approved a budget for the Department of Missions alone amounting to $3,228,343. The total budget for 1920, in addition to this missionary budget, includes only the amounts necessary to maintain the Presiding Bishop and Council and to provide for a minimum of work by the Departments of Religious Education, Social Service, Nation-Wide Campaign and Publicity, and minimum appropriations to the other general agencies of the Church, such as the American Church Institute for Negroes, Brotherhood of St. Andrew, etc.

The Council has, with great reluctance, been obliged to defer, until the final report upon the collections on the 1920 pledges and a more definite report as to the amount pledged for 1921 are received, all appropriations except those of an emergency character.

An analysis of the budget for 1921 is in course of preparation and will be given full publicity within the near future.

Reports of the Departments of Social Service, Religious Education, and Missions, will be printed in next week's issue of The Witness.

Campaign More Successful Than Last Year

By REV. R. BLAND MITCHELL

At the time of the meeting of the Presiding Bishop and Council on December 15th, not enought reports had come in from the dioceses to give any complete idea of the financial results of the Annual Canvass for 1921. The Campaign Department has endeavored to secure information from each diocese; evidently the dioceses are finding the parishes slow in reporting, for as yet the completed results are not known by the Department in the case of any diocese.

Nevertheless the Campaign Department desires to share with the Church what it does know and wishes to do this in a preliminary way without further delay. In the main the reports coming in are encouraging anl although fragmentary seem to indicate an advance all along the line.

The banner diocese in the percentage subscribed last year—East Carolina—has already reported a larger subscription than last year and estimates that completed returns will give her 150 per cent on her quota.

Virginia and Texas both feel confident that ,judging from present returns, they will reach a higher figure than last year. North Carolina, another 100 per cent diocese of last year, while it has not yet actually recorded pledges of 100 per cent for 1921, has reported to the Presiding Bishop and Council that she can be depended upon for 100 per cent. Maryland reports that the General Church may count upon the same measure of support in 1921 which she has given in 1920.

While reports from northern and eastern dioceses have contained no forecast in definite figures, it is evident that gains have been made all along the line. New York, Connecticut, Maine, Massachusetts, Vermont, Erie and New Jersey, to mention a few, are confident of increased returns this year.

In the West, California and Los Angeles particularly, bid fair to make good advances. The Missionary District of Utah, whose work was very disorganized last year, reports the pulling together of its forces with gratifying results in every parish which has reported so far.

The Campaign Department of the Presiding Bishop and Council regrets that it is unable to give a more comprehensive report at this time, but such report is, of course, dependent upon the news which is sent in by the dioceses.

BISHOP BURCH DIES SUDDENLY

Charles Sumner Burch, Bishop of New York, died suddenly last Monday. He complained during the morning of not feeling well, but said that he thought a walk in the fresh air would brace him. He therefore left the Cathedral grounds alone for a walk along Riverside Drive. He soon felt exhausted, so turned into the home of a friend, where in a few moments he died. The secular papers report that his death was caused by overwork. He but recently recovered from a brief illness.

SEVEN YEARS OF BRILLIANT RECTORSHIP COMPLETED

The rector of Grace Church, Grand Rapids, Mich., Dr. Sargent, has recently completed the seventh year of his tenure of the parish, a period of energetic and very fruitful work and of growing influence. He has been splendidly backed up by a devoted and loyal people, who appreciate the fine leadership. In the cause of week-day schools in connection with the public schools the rector has become an expert leader and the parish school a striking illustration of efficiency.

CHURCH CARRYING ON FINE WORK AMONG SEAMEN

Services During the Preaching Mission in New York Were Very Poorly Attended

By JAMES SHEERIN

One of our Nation Wide Campaign missioners the other day was telling of running across a warden of a parish Church in a distant part of the county who mentioned spending a week in New York City. When asked what he had chiefly seen, he mentioned half a dozen plays. The names of the "plays" proved that this good warden was like the well-known "tired business man," who never seems to think of patronizing a really first class play, but helps to success the trashy musical comedy, etc. It is a pity that such people, not only do not know really good plays, but know so little of what the Church is doing institutionally in the great Metropolis. If they did know something of the latter, they would be more helpful to the world because less pessimistic about the existence and reality of good.

How many visitors, for example, know that there is more to a parish than the handsome church on the avenue? There are churches thus famous that should be more noted for what they do among the crowded homes of the poor. Besides the fine church building, which the poorly informed visitor assumes is all there is, behind it oftentimes, or blocks away, in another street, are parish homes and chapels, owned by the Mother Church wherein a work of extraordinary proportions goes on night and day, helping those in need to live happier and better lives. The real parish is never known until this greater work is seen, so far as it can be seen by the eyes of flesh.

This generalization is to suggest, among other objects, a visit to the Seamen Church Institute, down near Brooklyn Bridge at 25 South street. I knew this work years ago when it was very humble, and housed in a small building on Coenties Slip. In 1913 there was erected a splendid new building, with a lantern tower fifteen stories above the street. It is a landmark with its signalled word "Welcome" that must be refreshing to the thousands of seamen who know and use its hospitable rooms. At an annual cost of nearly $600,000 these lonely men are cared for in ways too numerous to mention. Intelligent people know how, when landing after long voyages sailors are beset by every tempting device devlish minds can throw in their way. This splendid Seamen's Institute provides for the usual needs of the sailorman, deceit and dirt being eliminated so far as is humanly possible. Back of its fine work with high standing as a kindly friend and safe business manager, is the Rev. Archibald R. Mansfield, D. D. One seldom hears of him in the fashionable pulpits, and he keeps himself in the background of the official life of the Diocese. But, if a distinguished personal presence and a reputation for executive ability in carrying on a great work of Christian benevolence would be considered qualifications for the office of bishop in the Church of God, here is your man! It pays to mention such men and such work in these pages frequently in order to counteract the too ready tendency to assume that nothing in the way of good is being done and that both Church and state are going to the dogs as rapidly as can be. Those who come to the great city need to open their eyes more than they do, not in midnight frolics, but in places of an all day and night Christian Service. They would do well to inquire into Church work outside the pews of the so-called fashionable congregations, eloquent as the sermon may be and beautiful as its music may sound.

THE PREACHING MISSION

There was nothing wrong with the preachers. I know of no men just now more genuinely eloquent than Bishop Guerry and Dr. Freeman. Therefore there must be some other reason for the failure of the campaign so far as the preaching services are concerned. There may have been spots where these services did not fail, and spiritual success is hard to measure. But when Dr. Freeman preached in Trinity at noon 150 would number the people present, and when Dr. Guerry preached it was if anything, a still smaller congregation. At 4 p. m., in Calvary church about 20 adults and 10 children made up the congregation of a very large church. It was a pitiful outcome of much advertising.

The truth is that we have no outstanding all compelling preacher today, such as a Beecher or a Phillips Brooks, and we have not a people to appreciate what we have. Those we have may invite as persistently as they please ,and may be advertised freely in the daily press, but the response of the day is always pathetically small. Till the really great preacher comes, this disappointment will go on; and my impression is that there will be no great preacher as long as we lay such great stress upon the mere ways and means of running a revival or conducting a mission. Too many people are admiring nowadays, business like methods in religion. The mechanism of elaborate organization has never produced a St. Paul or a Savonarola. Billy Sundays come and go and the crowd falls back into the same old stale mate of opposing trenches. Wave after wave of men with complete plans, the every members canvass, the business mens' movements, the interchurch world organization, etc., have rushed across the field, and the trenches of wickedness or indifference have stood fast, unmoved, unemptied.

Our church has indicated all this in its own way and under more churchly nomenclature. Is there a moral? Some of us would say yes. They would claim that the moral is to seek the old ways and walk therein. What we need anywhere in the Church is a spiritual force in the bishops chair, not an organizer or a disciplinarian. What we need besides diocesan unity with such a leader is a return to parish work, with the ancient pastoral and pulpit qualities what they were at their best before we began organizing and centralizing. Strong parishes make strong dioceses, and there is no better way, even in this conceited day, to become strong than to intensify the work of the church as it comes to us.

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EDITORIAL

By Bishop IRVING P. JOHNSON.

1921 A. D.

Every time we put the date on a letter we bear testimony to the fact that our Lord stands at the beginning of time. He is Alpha.

It is the year of our Lord 1921. It reminds us also of the fact that He is the Omega. That we are one year nearer the day of His coming.

This was the angel's prophecy:

"Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

If He was the Alpha from whom our civilization reckons its time; He is also the Omega to which the age looks for redressing its wrongs and adjusting its false balances.

The world would be sadly incomplete unless He, who taught us the truth, should also be the one to test our acceptance of the truth.

"Behold a King shall reign in righteousness" said Isaiah, voicing as he does the best aspirations of our human nature, and when that comes to pass, "a man shall be as the hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

This man can be none other than the one man from whom we date the years of our pilgrimage and to whom we look for our refreshment at the end of the same.

"And the eyes of them that see shall not be dim and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge and the tongue of the stammerers shall be ready to speak plainly, for the vile person shall be no more liberal, nor the churl said to be bountiful.

* * * *

It is the day of refreshment and restitution that we approach. It is the day of our sorrows and humiliations that we leave.

When one thinks of the horrors of 1921 years, with its villainies, cruelties, brutalities, injustices, one looks forward eagerly to the day when "He that is unjust shall be unjust still, and he that if filthy shall be filthy still, and he that is righteous shall be righteous still, and he that is holy shall be holy still." For the intolerable thing in life is that the unjust prospers while the righteous suffers; and the filthy triumphs while the holy are ashamed.

What a mess the world would be without a day of judgment? And how patiently we ought to suffer, knowing the power of the One that shall come with a countenance like the sun and with justice like a two-edged sword and with eyes like a flame of fire.

Many who are important now, will curl up in shame and self-abasement when their double dealing is brought to light and their innermost thoughts revealed. What we have done in private shall be proclaimed upon the housetops unless forsooth we are forgiven by His grace and covered with the garment of His righteousness.

* * * *

I am perfectly familiar with the mushy sentimentalism that shrinks from exposing evil and is dull to the wrath of God and does not believe in the consuming fire that shall reveal the secrets of the hearts. But the whole moral constitution of the universe revolts at the meanness of human wickedness and the Day of His coming will be the indication of His holiness.

* * * *

The year 1921 is one more mile-stone between the year of our Lord and the day of His coming.

There are two things that we can do to prepare for His coming:

We can confess our sins and seek the cleansing power of His precious blood—that is, His mercy.

We can put our sins behind us by imploring His grace to help us overcome that which is hateful to Him.

That is our privilege.

Many a man has become a better man because he knows that his wife is good and loathes the things that he has done. And he puts them away and does them not because of his love for her.

So the prophet states that God is married to us in Christ. It is a curious simile. For those who desert the Church are said to have committed fornication by the prophets.

But it carries with it the idea that union with Christ will cause us to loathe the sins which crucified Him.

For He is crucified afresh, says the Apostle, when those who are sacramentally united to Him persist in doing those things that are loathsome to Him.

So it is this union with Christ and this faith in His living presence and in His coming power that should cause us at the outset of another year to think on whatsoever things are true, are honorable, are just, are pure, are lovely, are of good report; if there be any virtue, and if there be any praise; for it is just this that will make the year 1921 not merely a mile-stone that takes us away from the humiliation of Christ but one rather that takes us nearer to His glorious coming.

* * * *

Really this isn't all so visionary as it sounds.

There isn't a one of us who doesn't believe in moral responsibility. It is the basis of our business ,our justice, our religion.

But moral responsibility without a day of reckoning is a hideous thing against which we constantly revolt and in which the wicked confidently and arrogantly trust.

If there be a God, then Christ has correctly interpreted Him.

For a God who would perpetuate a world in which honor could not be vindicated would be a monstrosity, and anyone who really believes that God is not able and willing to vindicate truth and compensate unjust suffering makes Him a monster.

The mystery of evil and suffering is no greater than the mystery of electricity—we can solve neither but we can use both.

The suffering of Christ teaches us how to bear it and how to overcome it, and to him that overcometh will He give to sit with Him on His throne.

It is the test of our valor that we bear our cross in memory of His and in anticipation of His victory.

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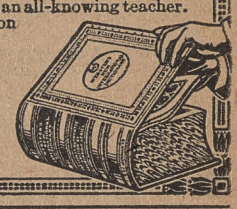

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PEACE ON EARTH

THE PRINCE OF PEACE

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, **The Prince of Peace.** Isaiah 9:6.

Glory to God in the highest, and **on earth peace,** good will toward men. St. Luke, 2:14.

To give light to them that sit in darkness and in the shadow of death, **to guide our feet into the way of peace.** St. Luke, 1:79.

And when he was come near, he beheld the city, and wept over it, saying, **If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!** but now they are hid from thine eyes. St. Luke, 19:41-42.

If ye love me, keep my commandments. Sa. John, 14-15.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. St. John, 13-34.

And he said unto them, **Go ye into all the world, and preach the gospel to every creature.** St. Mark, 16:15.

And he came and **preached peace** to you which were afar off, and to them that were nigh. Ephesians, 2:17.

For the kingdom of God is not meat and drink; **but righteousness and peace,** and joy in the Holy Ghost. Romans, 14:17.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and **the kingdom of God, and the power of his Christ.** Rev. 12:9-10.



Christ the Conqueror

Seeking Peace

We are celebrating again the birth of the Prince of Peace. "Peace on earth" the angels sang when he was born. He came "to guide our feet into the way of peace."

There was so-called peace on earth when He was born, but it was a peace of fear under the cruel hand of imperial Rome. To this day there has been no real peace and there have been many wars. The world is now in the misery of the aftermath of the most terrible war of all history.

We can imagine the Prince of Peace weeping over the world today, as once He wept over Jerusalem, and saying, "If thou hadst known . . . the things which belong unto thy peace."

Whose business has it been to tell the world the things which belong unto its peace? The business of his Church, to which He gave command to go into all the world and preach the Gospel to every creature.

Read again the noble Prayer for Missions:

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. Amen.

Is it possible to escape the conviction that the ideal of Peace is bound up in the mission the Prince of Peace gave to His Church?

Men cannot create peace by force or law or agreement. Peace is the Gift of God, the reward of obedience to the commands of God.

There will be peace when all men recognize the Prince of Peace as their King, when His Church, in His name and power, shall have conquered ignorance and sin and evil.

When we are urged to play our full part in prosecuting His mission, shall we hold back or shall we respond loyally and joyfully?

Presiding Bishop and Council of the Protestant Episcopal Church

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A NATIONAL CHURCH NEWSPAPER for the people. Intended to be instructive rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan or sectional views.

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Should the Non-Confirmed Receive?

MOST CERTAINLY

The Witness:

Should non-confirmed persons be allowed to receive the Holy Communion?

If members of other denominations in good standing—to my mind most emphatically—Yes!

It is the Lord's table, not ours. Moreover, that was a rule of the church some hundreds of years ago, when there not the various churches of today.

My father was never a church member, though a regular attendant at church service.

In his last illness he was visited regularly by the clergyman of the Church of England (In Ontario,) who administered the Holy Communion to him, and his funeral service was held in the church, where we all attended.

HELEN M. BALDWIN.
Pittsburgh, Pa.

CERTAINLY NOT

The Witness:

Your question this month is on a subject that has always been of deep interest to me—that is, it is interesting to see how any one can feel that there is such a question. How any Bishop or Priest to whom his ordination vow means anything can feel that he has the right to bestow God's most precious gift on those who are too neglectful or too indifferent to fulfill the conditions laid down for those desiring to secure these benefits is beyond my comprehension. God has always required obedience from man; and when we find the Apostles, after the Great Forty Days of instruction, invariably laying their hands upon their converts, before they are admitted to the fellowship and communion of the saints, we cannot do better than to follow their divinely inspired course of conduct. Why should the layman who scorns confirmation and refuses to believe it is one of the steps toward communion and fellowship with God, desire to receive at our Table? The service does not mean anything to him except a memorial. That same man would never think himself a narrow Mason because he did not believe in allowing his most excellent and splendid Odd Fellow neighbor to have the freedom of the Masonic Temple; yet he demands that, without complying with the rules of our Church, he must receive the same privileges as those who have complied.

Over and over, our Lord taught us to be obedient to the law. He was circumcised the eighth day—to obey the law. He went to Jerusalem to be received into the Jewish Church—to obey the law. He was baptized—to fulfill all righteousness. He went to the services appointed at the synogogue "as he was wont" on the Sabbath day. He took part in the services, according to the custom of the times. He fulfilled the law; and His Church, His very Body, led and directed by His Holy Spirit, declares that "none shall be admitted to the Holy Communion but such as have been confirmed or are desirous of being confirmed;" and yet some of the Bishops and Priests of this Church actually glory in the fact that they believe in open, free Communion. Surely our God is a God of patience.

Lafayette, Ind. "L. A. W."

MOVING PICTURES OF OUR WORK

The executive secretary of the Publicity Department, who at the October meeting had been requested to investigate the use of motion pictures for propaganda purposes, reported of the December meeting that it is possible to have films of this character made and that such films are now in successful use by other communions.

He recommended that at least two films be procured, one depicting the history of this Church in America, the other illustrating the missionary, educational and social service work of the Church, and that these and duplicate films be exhibited throughout the Church under the direction of the Educational Division of the Department of Missions. The report was favorably received and authority given to carry out the project.

WATCH OUT FOR "FRANK DUFFY"

The Witness:

The young man, representing himself to be an engineering graduate from Wales or elsewhere, born in this country, railroad connections, and last passing under the name of "Frank Duffy"—under which name he seems to have held some position with the Illinois Central and New York Central R. R., supposedly a Churchman, should be received with caution by all. I shall be glad to give details of importance to any priest or layman who may be approached by this person.

Yours truly,
F. J. BARWELL-WALKER.
Laporte, Ind.

CHURCH HAS OWN BOOK SHOP

In Chicago are many book stores of a general character, and special book stores for different religious bodies. We now have in the Diocese of Chicago a Book Shop for the Episcopal Church.

Mrs. William S. Bishop, for many years, identified with Religious Education, has opened "The Bishop Book Shop," which is housed by St. Chrysostom's Parish at 1420 North Dearborn Avenue.

The ideal of the shop is to carry a complete stock of Religious Literature. The latest publications will be on hand at all times. Books will be ordered from the publishers and the promptest possible service will be given. The Department of Religious Education will be recommended. In this department will be a complete stock of the Christmas Nurture Series, and assistance will be given in installing the Christian Nurture Series in Church Schools. This service has already been widely appreciated in the diocese. The Bishop Book Shop also carries "The Bishop Secretarial System" for Church Schools. There is a special catalogue for this material which may be secured for the asking.

FAMINE IN CHINA

Fully thirty million people in north China are facing starvation. The famine area is included within the provinces of Hottman, Shangtung and Chihli. In this region there has been a general failure of crops owing to lack of rain. In fourteen months only two inches of rain have fallen. The American Church has no missions in the stricken provinces. The work of the Anglican Communion in this region is carried on by the Society for the Propagation of the Gospel and by the Church of England in Canada.

The missionaries of the S. P. G. have appealed to our mission for help in meeting the situation. Bishop Graves has asked the American Church to give quickly at least $1000 to help our English fellow-workers to relieve the distress of some of the Chinese Christians. It is possible to buy food in Manchuria just to the north of the famine area. The Department of Missions of the Presiding Bishop and Council will take pleasure in forwarding gifts for Bishop Graves.

Revival of Retreats Likely in England

By REV. A. MANBY LLOYD

Some years ago, in a small market town in the Black Country, the parish priest had arranged a Quiet Day and a tradesman, the owner of a once busy drygoods store (a draper, we should call him) was asked to attend. "Quiet Day!" he replied, "we have too many quiet days. What we want is a bloomin' earthquake."

A year later the earthquake came in the shape of the World's greatest War, and we hope the drygoods gentleman is satisfied.

And, as an antidote to the bustle and feverish restlessness of the times, when charlatans sit in the seats of statesmen, and esslesiastical quacks scream at us to revise our creeds and expurgate our Bible, and overhaul our machinery, some of us are looking to the saner methods of the Quiet Day and the Retreat.

Father Denys, of Pershore Abbey, presided over a meeting of priests from London and the Provinces, at All Saints, Margaret St., to hear a lecture by the Rev. Philip Bacon on the application of the Ignatian Exercises to popular retreats as he had seen them in the retreat houses of the Society of Jesus in France and Belgium before the war. He spoke of the wonder with which they had watched a retreat of some seventy workmen, half of them without collars, at Fayt-les-Manages. An immense priest, with the proportions of a prize-fighter, and a fist like a ham, stood and smote them relentlessly with the rod of his mouth. Then they all filed out of chapel saying the rosary. Strict silence is exacted except in time of recreation which, for manual workers, would consist of football, with plenty of cheerful noise. There were usually five addresses, one of an hour or so, the rest of about 10 minutes each. The free time is largely occupied in making the Stations of the Cross, in procession and other united devotions, which interest the men without wearying them.

Father Denys recommended Pere Boissel's book, "Retreaites Fermees" (Paris: Beauchesne, 1920, 7 fr. net) to students of the method.

* *

ENGLISH RECTOR OBJECTS TO BISHOP'S STAND

A gentleman writing to the Church Times, from an English Rectory, accuses that journal with seditious sympathy with Sinn Fein. "Anything," he adds, "more absurd and mischievous than this pronouncement of the 17 Bishops could scarcely be conceived. Seventeen egregious old men sitting in a circle with folded hands and eyes raised to heaven and gently murmuring such fatuous flapdoodle as "Let there be a truce on both sides!"

This English rector, like the majority of English people, does not know that last year or the year before, men and boys and girls were sent to gaol for singing old Irish songs, for playing in a band, for carrying Sinn Fein flags, for collecting for a memorial to Thomas Ashe, a prisoner who died from forcible feeding; for speaking Irish, or for whistling derisively at the police. (vide New Statesman, Nov. 26, 1920)

The Government continues to sow the wind. On Sunday last they reaped the whirlmind. Fourteen officers murdered in Dublin; twelve people, including a woman and a boy, shot dead at a football match and fifty wounded!

Mr. Chesterton's comment is worth quoting:

"The policy of reprisals has failed for fundamental reasons. One is, that our present form of government is a plutocracy; and the main mark of a plutocracy is incompetence. The modern rich are mostly fools, who cannot be expected to understand the very first fact about the Irish. It is that they are used to living in a crisis and we are not. Forlorn hopes are nothing to them: despair is nothing to them; their readiest and most natural kind of courage is the courage of despair."

* * *

A "BLACK AND TAN" WRITES HOME

Not all the "Black and Tans" are proud of their job, and they have been writing home. Here is an extract from one letter received in London:

"Things are becoming worse and worse for the civil population. I don't know how they stand it all, and I suppose what our bosses want us to do is to drive all the civies out of the country. If we carried on in England as we carry on here the people would run into the sea to escape us."

My dear Black and Tan friend, you make a mistake. The people would run YOU into the sea.

* * *

I dwell on the Irish question because it is the question of the day, and England's fate depends on its settlement. If it is not settled, and settled quickly, the British Empire will find its grave in Ireland, as the German Empire dug its grave in Belgium. Of the seventeen Bishops who signed the appeal against reprisals are nine diocesan heads—Chester, Hereford, Lichfield, Liverpool, Oxford, Peterborough, Rochester, Southwark and Truro. The Church of England has at least cleared itself of complicity in the short-sighted policy of His Majesey's Government. It is now for the people and the politicians to second this.

* * *

CONTROVERSY OVER RE-UNION

Speaking on "Reunion" at a recent meeting of the National Church Assembly, the Bishop of Durham (Dr. Hensley Henson) said that visible unity need not be realized on an Episcopal basis. Why not through federation? St. Paul spoke of the Church as an organic body, but was it not rather the expression of redeemed humanity? Episcopacy is the best form of government but has no exclusive claim. Encouraged by the Lambeth Conference, he intended all the more to enter into religious fellowship wtih Nonconform ists as occasion arose, without further waiting.

The Bishop of Winchester (Talbot) considered that the Bishop of Durham had failed to thing out his position. Our relation to other great churches and not only to Nonconformity had to be considered. Lord Hugh Cecil also made a noteworthy speech, urging that the living personality and government of God the Holy Ghost must be the center of reunion. Could a personality express Himself through a mere federation? The living organ of a living Person must be an organically united Body, and there must surely be a Divine plan of salvation.

The Province of York having rejected some proposed alterations in the Eucharistic Canon, the changes in the Revised Prayer Book will be permissive only. Lord Hugh Cecil hoped it would not be forgotten that the Prayer-book is the greatest literary masterpiece in the world. The expurgation of the Psalter reminded him of the movement to drape Greek statues in flannel petticoats.

The Social Service Commission of the Diocese of Harrisburg met at Penn-Harris Hotel, Harrisburg, and not at York, as stated last weeek. The January meeting of the commissions of the five Pennsylvania Dioceses will also be held at Harrisburg.

Brief Notes from Various Fields

The Nation-wide Campaign Pageant, "Advance the Line" was presented in Calvary Church, Americus, Ga., at Morning Prayer on the day of the canvass, Nov. 21, in place of the sermon. It was very beautifully and impressively conducted.

The Men's Club of St. Luke's Parish, Evanston, Ill., had their usual Big Brother party for boys and girls on Thursday evening, December 23, in the Parish House. Three hundred names had been furnished by the Evanston Charities and everyone of the kiddies were called upon by a member of the club, who bought an appropriate gift for his little brother or sister, and on the night appointed called again to take his happy little guest to the entertainment.

In connection with its work among the foreign-born, the City Mission of New York reports that last year its hospital chaplains received from the Bible Society Bibles and Gospels in Greek, Spanish, Norwegian, Swedish, Dutch, Russian, German, French, Arabic, Finnish, Chinese, Hungarian, Italian, Roumanian, and Braille for the blind.

Dr. George Craig Stewart, Rector of St. Luke's Church, Evanston, Illinois, is leaving early in January to deliver a course of five lectures on Christian fundamentals at the University of North Carolina, beginning on January 9th. He will address the student body on five successive days on the subjects: "God," "Jesus Christ," "The Sacraments," "The Bible."

A valuable property has just been purchased by the vestry in the rear of St. John's Church, Roanoke, Va. Eventually a handsome parish house will be erected on the lot. For the present, however, the residence now on the lot will be used, with only the necessary improvements made, for parochial purposes. Mr. Block, the new rector of St. John's Church, has met with the heartiest response on the part of the people and is planning an extensive work.

Bishop Tyler of North Dakota recently conducted a successful preaching mission at Shoshone, Idaho, where the Rev. Will Dumvill is in charge.

The Church of the Ascension, Twin Falls, Idaho, has called the Rev. Charles Glenn Baird, assistant at Grace Church, New York, to be rector of the parish. He has accepted the call and has already taken up his duties. He is also in charge of the work at Buhl.

On Saturday morning, December 11th, in the Church of the Advent, Jeanette, Pa., the Rev. Albion C. Ockenden was advanced to the Priesthood. The Bishop of the the Diocese was the celebrant and the Rev. William Porkess, Rector of St. Stephen's Church, Wilkinsburg, presented the candidate. The special preacher was the Rev. Dr. W. F. Shero, Rector of Christ Church, Greensboro, Pa.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

BISHOPS ADDRESS FEDERAL COUNCIL

The Quadrennial meeting of the Federal Council of the Churches of Christ in America, just closed at Boston, marks the greatest progress and the most hopeful outlook yet attained by this body.

Those familiar with previous sessions of this deliberative assembly of thirty denominations were deeply impressed with the remarkably high spiritual and moral tone manifested at the Boston meeting.

The meeting itself, while vibrant from beginning to end with the spirit of resolution and confidence, showed itself at the same time deeply conscious of the tremendous task of the Christian Church as it faces conditions as they exist throughout the world at the present hour. Indeed it was probably the overwhelming sense of the magnitude of the task that led the Council as never before to rise to higher levels of thought and to more active planning of a nation-wide and world-wide program.

The international note was constantly sounded by such speakers as John R. Mott and President Speer, by Rev. R. C. Gillie and Rev. Alexander Ramsey of England, and by Rev. Henry Van Dyke and Bishop William Lawrence. A message of fraternal greeting was sent to the Churches of Europe, both of the allied countries and of those 'with whom we have lately been at war."

At the Sunday afternoon mass meeting, Bishop Francis J. McConnell made a vigorous plea for industrial democracy. Prof. Felix Frankfurter also spoke at this meeting and gave hearty endodsement to the Federal Council's program for industrial betterment.

An example of the catholicity of the Federal Council's utterances is the statement denouncing anti-Semitic propaganda and extending to "our Jewish brethren an expression of confidence in their patriotism and good citizenship." The message of the Council, which will be issued in a few days, will give special recognition to the recent utterances of the Lambeth Conference.

Bishop Talbot of Bethlehem also addressed the Conference, speaking on unity through federation.

CHURCHMAN'S LEAGUE ORGANIZED

The Bishop of Southwestern Virginia is organizing the men of the Diocese into a Churchman's League. This league will be a diocesan-wide organization with branches of a central organization. The object of the league is for social purposes, to promote closer ties and to make a study of the Church's work, locally, diocesan, and generally. Speakers will be invited to address the men from time to time on the Church's history and its work.

A number of meetings have been held, all of which have been largely attended and the greatest interest and enthusiasm manifested. The meetings are arranged with a view to securing the presence of the Bishop.

CHANGES AMONG COLORADO CLERGY

The following clerical changes have taken place recently in the Diocese of Colorado:

The Rev. Earl C. Schmeiser has left Castle Rock and become assistant in St. Peter's Church, Chicago.

The Rev. Frank W. Street has left Cripple Creek and gone to East Seattle, Washington.

The Rev. J. W. Barker has taken his place at Cripple Creek.

The Rev. C. E. Rice of Durango has accepted appointment as Dean of the Cathedral at Juneau, Alaska.

The Rev. G. D. Barr has resigned from Delta and Paonia, which places have been put under the care of the Rev. J. N. Barnett of Grand Junction until they are filled.

The Rev. C. A. Burritt has been transferred from Fort Morgan to Salida.

The Rev. Philip Nelson of Meeker is studying at Oxford, England, residing at St. Stephen's House in that city. The Rev. R. Alan Russell is filling his place temporarily, while the Rev. Joseph H. Darling has succeeded Father Russell at Steamboat Springs.

The Rev. A. P. Mack has resigned from Holy Trinity, Pueblo, and is assisting at St. John's Cathedral, Denver.

These changes have caused a number of vacancies in the mission field of the diocese and of one parish.

The Rev. Harry Rahming of Kansas City takes charge of the Church of the Redeemer (Colored), Denver, on January 1st.

The regular council of the diocese meets at St. John's, Denver, on Wednesday, Feb. 2,

MISSION AT JUNCTION CITY, KANSAS

Rev. Douglas Matthews was installed by the Rt. Rev. James Wise, D. D., as rector of the Church of the Covenant, Junction City, Kansas, on Sunday, November 28th. This was the opening service of a two weeks mission held in Junction City. On Thursday, December 2, a meeting of the Northwest Deanery was held in Junction City when the Nation-Wide Campaign was one of the chief topics of interest. A Deanery Council of the Church Service League was also formed on that day. Mrs. John McEwen Ames, chairman of the Diocesan Unit presided.

LA GRANGE SETTLEMENT TO CONTINUE

The La Grange Settlement, which did such remarkable work among the mill people in La Grange Georgia, is to continue the work in spite of reports which have gone out to the contrary.

In the page which the Church purchases each week in the local paper, Mr. Fulford, who is in charge of the work, announces that the Church is not going to withdraw from the mill community but simply shift its mode of attack from social service to that of evangelization.

MISSION AT ROCKY MOUNT, N. CAROLINA

Dean Hartley, of Southern Pines, recently conducted a most successful mission at the Church of the Good Shepherd, Rocky Mount, North Carolina. His addresses were full of scholarly thought, and were delivered with great force and grace. All of the meetings were well attended.

HEALING GUILD AT ST. STEPHEN'S COLLEGE

Rev. Henry B. Wilson, the director of the Society of the Nazarene was the preacher at a Sunday morning service at St. Stephen's College early in December. The interest in the healing work was so marked that the students have formed a Nazarene Guild and are holding weekly meetings.

HART HOUSE, EVERGREEN, COLORADO

It has been determined to call the Conference House at Evergreen after the late Dean Hart and to make it a Diocesan Memorial of the great Dean.

It will be known as Hart House and will already accommodate conferences of fifty. It is hoped to make additions to the house so that larger conferences can be accommodated, so that it can be a conference center for the Rocky Mountain District.

A conference of the Bishops in the Sixth Province is to be called at this house next June or July.

The house was made possible by the initial gift of more than $3,000 from Canon and Mrs. C. W. Douglas.

There remains a debt of $8,500 on the house and the Bishop proposes at the fourth anniversary of his consecration (New Year's Day) to take an offering at the usual anniversary service in the Cathedral toward the extinguishing of the debt.

This is to be a Diocesan Memorial and when completed will afford a delightful place for conferences within thirty miles of Denver in one of the beautiful canons of the Rockies.

Justice and the Mooney Case Explained

By REV. MERCER JOHNSTON

It is written, "The chief priests and the whole council sought false witness against Jesus, that they might put him to death." On the human side of it, and in the language of the day, our Lord Jesus Christ was the victim of a "frame-up." There was a "slush-fund" out of which Judas got his thirty pieces of silver. Out of this slush fund "rewards" for false testimony were offered. Tempted by these genteel bids for perjury "many false witnesses came." But they were a disappointing lot of perjurers from the viewpoint of the prominent citizens posing as representatives of law and order and organized religion. Only two of them succeeded in lying to the satisfaction of the polished pillars of society and the older church who dispensed the blood money. They brazenly accused Jesus of anarchy. Or was it "criminal blasphemy?" Their twin testimony was: "This fellow said, I am able to destroy the temple of God, and to build it in three days." That the loud pedal was used for "destroy" and the soft pedal for "build" goes without saying.

The fact that Jesus was the victim of a frame-up—the fact that Jesus was lynched under form and color of law—ought to make Christians quick to hear and respond to the cry of victims of judicial frame-ups. At any time. But especially (if they happen to be Episcopalians) during Advent, when, in the assigned Lessons, such sentiments of human justice as find expression in Malachi 3:5, Isaiah 1:17 and 21, and 5:7, 16 and 23, are urged upon the social consciences of the baptized and confirmed followers of the Just One (as St. Stephen finely calls Jesus in his fiery denunciation of His judicial murderers.)

At this very moment two notable victims of judicial frame-ups are in prison—in America. Right here within our own doors. Here in "the land of the free"—in which the Statue of Liberty stands—and over which the Flag born out of the fierce resistance by our fathers to the tyrannies practiced upon them by their overseas brethren waves warningly to mushroom despotisms within as well as to deeper rooted despotisms beyond our borders.

One, Thomas J. Mooney, sentenced to death (commuted under pressure to life imprisonment) is in St. Quentin Prison, California. The other, Warren K. Billings, sentenced for life, is in Folsom Prison, California.

California, now famous for fruit, bids fair to become infamous for frame-ups. Were there a prophet in California today he would echo the stern words of Jeremiah, speaking in tones that would pierce the dullest ears in San Francisco and Sacramento: "California hath grievously sinned. Her filthiness is in her skirts." Recent prostitutions of justice in her courts make California a horrible example of the truth of Ex-President Taft's declaration of last month in the Philadelphia Public Ledger that the administration of criminal law in our State courts is "a real disgrace to our civilization." The administration of criminal law in California is a disgrace to any civilization.

There is no evidence in existence to connect either Mooney or Billings with the crime for which they were indicted and railroaded to prison that has not been utterly discredited in the most public manner. Beyond the shadow of a doubt these fellow-citizens of ours were lynched under form and color of law at the behest of known criminal corporate interests: the same interests whose henchman was the criminal Abe Ruef; the same interests that Francis J. Heney fought and was all but done to death by. Among these interests the United Railroads Company of San Francisco was most conspicuous. Mooney and Billings are held in prison, and refused all relief,—despite the fact that it is known absolutely that they are victims of an inhuman frame-up,—for reasons that call into serious question the honor of the Supreme Court and the Governor of California. Mooney and Billings, with ten times more right to be at liberty than those who sent them there, or those who keep them there, have been shut up in prison these past four years—the former in the death-cell for thirteen months at a time.

Now I come to the crux of the matter. Will you not, before this Xmas time, when we celebrate the rising of the "Sun of Righteousness" (better, "Son of Justice") who came to "preach deliverance to the captives"—preach in church, or speak your mind in public, upon this "monstrous offense not only against common decency, but against the flag" (as Federal Investigator Densmore calls it); or, at the very least, write your mind to Gov. Wm. D. Stephens, at Sacramento, California? I plead with you to become an intercessor for human justice for these victims of triumphant injustice in His Holy Name who (according to the statesman-prophet Isaiah) in some such tragic moral crisis as this in the olden time "wondered that there was no intercessor"—and who is surely wondering now.

In the great judgment scene, Jesus, the Son of God (speaking through the person of the King) says to the just ones on His right, "I was in prison, and ye came unto me." To-day, Jesus Christ is in prison in the person of every prisoner who is unjustly behind the bars. Jesus Christ is in St. Quentin Prison in the person of Thomas J. Mooney. Jesus Christ is in Folsom Prison in the person of Thomas K. Billings. In there among others. But let us for the time being fix our attention upon these two victims of official conspiracy against justice.

Shall we professing Christians leave Him there, yet another Christmas—without protest, while we make merry in our homes and sing Te Deums and carols in our churches in honor of His Birth-Day? If we do, and we are not deaf as posts to spiritual sounds, we shall hear the clanking of the chains of the Just One in our homes and churches this Christmas Day, and God's voice saying, "To what purpose is the multitude of your sacrifices unto me?"

PREACHING MISSION AT TOLEDO

Bishop Johnson, of Colorado, conducted a city-wide Preaching Mission in Toledo, Ohio, recently.

There had been effective preparation and the attendance was very good throughout the entire period.

The Mission has done great things for Church people in Toledo and Bishop Johnson's consummate ability as a teacher of the faith won the hearts of all—but no single gain has counted for more than the enthusiasm on the part of the Church. They have caught the vision of the Nation-Wide and World-Wide character of the Mission. Their hearts have been deeply moved and a real forward movement has been inaugerated.

In addition to the Preaching Mission, Bishop Johnson conducted a Quiet Hour for the Woman's Auxiliary of the Region and a Quiet Day followed by a Round Table Conference for the Clergy.

HELP STARVING EUROPE

An appeal to the Churches and the Christian people of America on behalf of the distressed peoples of Europe has been issued by the Federal Council of Churches of Christ to all of the Pastors in the country, by arrangement with the European Relief Council, of which Mr. Herbert Hoover is the Chairman.

Three and one-half million children in Eastern and Central Europe have no alternative to disaster, between now and next harvest, except American aid. Winter is upon us, economic and crop conditions in the distressed areas are desperate. America saved 6,000,000 European children winter before last, and the response of America now must determine whether 3,500,000 children shall be turned away from more than 17,000 asylums, hospitals, clinics and feeding stations, dependent on American support.

National organizations working among every race and creed in America have agreed that the plight of these helpless children should have complete priority in overseas charity until the situation is met. The Presiding Bishop and Council endorses this appeal, and urges the members of our own Communion to make a most generous and immediate response.

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Purpose: It is the purpose of The Churchmen's Alliance to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith.—*Constitution, Art. II., Sec.* 1.

For further particulars address Miss Frances Grandin, Secretary, 126 Claremont Ave., New York.

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By Henry B. Wilson

Director of the Society of the Nazarene

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Foreword by BISHOP BRENT

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SPOKANE LAUNCHES BACK-TO-CHURCH MOVEMENT

Layman Surprises Business Associates Into Church Attendance

BY SPOKANE NEWS SERVICE

A "Back-to-Church" movement was launched here on Sunday last under most unusual circumstances, and the incident has aroused widespread interest. The idea originated in the mind of Ben C. Holt, wealthy clubman and manufacturer of the famous caterpillar tractor, head of a great industrial plant and prominent in civic activities. During the war Mr. Holt's works turned out tanks for the army, and in inaugurating his new idea with respect to churches he employed the surprise methods that attended the introduction of the famous war machines during the opening phases of the battle of the Somme.

Mr. Holt put in a couple of hours at the telephone summoning close personal friends, all prominent in the business life of Spokane, to meet him in the library of the palatial Spokane Club at 10:30 a. m. on Sunday. The response was unanimous—the element of mystery whetted curiosity. When his party had assembled, Mr. Holt broached the subject, without preliminaries or apologies, as follows:

"You men claim to be Christians. You live in a Christian country and a Christian city. But few of us go to church regularly, and none of us as often as we might. We have able pastors in this town. We expect them to keep the churches going, to see that the children are trained in Christian ideals We turn that matter over to them and then go about our ways on Sunday and let it go at that. Yet, there is not a man in this room who would consider moving to a community where there were no Churches, or Sunday Schools or Pastors. Who would bring up a family in such a place?

"I believe that business men should show appreciation of the work of these clergymen who put in their time at small, notoriously small salaries to carry on the work of Christianity, to comfort, to console and to aid the people of this city. We all devote a share of our time to civic activities. Why should we fail to devote an hour or more a week to the church, which means as much, if not more, to Spokane than our business affairs?"

Mr. Holt stopped for a reply, but his friends sat spellbound.

"Hum!" said Mr. Holt, "I see that I am right. We shall proceed to church."

There was a flash as the door of the library opened and one member of the band escaped.

"Never mind," and Mr. Holt filled the ominous pause, "the pastors in this city earned the encouragement of our presence long ago, if they can get any encouragement from it. Let us go."

And they went. They attended All Saints' Cathedral.

After their departure four wandering friends who had whiled away their time in the lounging room, mistaking it for the club library, wondering what had become of Holt, came to the desk of the club and asked if he had been around that day.

"Why, he and the whole crowd went to church," they were told.

"Don't lie to us, we are members here," they retorted.

And so the "Back-to-Church" movement for business men was launched and became so live an issue in club and home and at luncheon and dinner gatherings, that it is worthy of notice. Commenting on his campaign, Mr. Holt said:

"This thing should spread and business man can do no better than go in a body from one church to another, thus expressing to the pastors an appreciation of the Church and its work. By word and act and attendance we display our interest in every phase of public life which tends to make Spokane a better city, except through regular church-going. Look at me, I've been to church only a few times in the last six years, and I might just as well have gone. I would be a better man, so would every other business man."

"What do you think of church-going?" was asked of Wilbur A. Greenough, a citizen of Spokane, "I think Mr. Holt's idea was not only clever but timely. It did me good to go with other men and I have no doubt it did them good, too. I attend church occasionally, but might go more often. Most of us are too much inclined to let the women of the family do the church-going. If we are going to promote Christianity we must attend regularly. We must get others to attend and the best way to do that is to set them an example. We forget the church in the problems of business affairs, but I believe we should all be better off if that was not the case."

This is typical of the way in which the idea was received generally.

THE CHURCH IN CENTRAL AMERICA

The opening year brings to the attention of our many readers, the claims of a multitude of serious needs at home and abroad. The unparallelled prosperity of our country, however, makes us the people to whom the world must look for such enterprises as are truly worthy. Many Church people have had their interest in the past enlisted in the cause of Church work in Central America, where thousands of American citizens are in serious need of those spiritual and educational privileges which the Church alone can supply. In the recent past the work was hardly considered worthy of the active oversight of a Bishop. Now we have two Bishops there and next month a third much needed Apostle is to be consecrated. The chief need of ever mission field is men. Central American has found and is finding them. Bishop Dunn reports that when he came to this country in 1919, the response enabled him to put more of the needed workers in the field. During 1920, appeals from a distance realized less than one-sixteenth of the previous year. He writes: "You will see at once how seriously handicapped we shall be next year, even though I have husbanded some of the funds." Cannot the splendid faith of this Apostolic Missionary, whose exceptional success has won the appointment of a Coadjutor to be consecrated on St. Matthias Day, command the more active endorsement of American Churchmen who know something of the work he is doing among our fellow-citizens who sojourn in the Diocese of British Honduras and Central America? Help for this work may be sent to E. H. Bonsall, Land Title Bildg., Philadelphia, Pa.

Interesting Greek Service in Wyoming

BY LUCY MAYS TAYLOR

On the Sunday before Advent, an unique and historic event took place in the Church of the Holy Communion, Rock Springs. At the invitation of the rector, the Rev. Morten Joslin, and under the sanction of the Bishop, the "protopresbuteros" of the Eastern Orthodox Church having jurisdiction in Idaho, Montana and Wyoming, gathered the "beloved in Christ" to the "Theias Leitourgias," the Holy Eucharist of the Greek Church, "with the preaching of the Gospel." At the same time and place the congregation of the Church of the Holy Communion gathered to show their interest and to extend a welcome to the great Eastern Church. Greek and Anglican bowed before the same altar, and for three hours the Church remained crowded with a congregation which felt the Presence of a common Lord, although one-half of it could not understand the tongue of the other.

At the close of the celebration Father Liacopoulos, the officiating priest urged the Greeks in Rock Springs to contend earnestly for the ancient faith, and to see to it that their children were well instructed in the teaching of the Orthodox Church. To this end he urged them to send their children to the Sunday School of the Protestant Episcopal Church He also urged them to call upon "Father" Joslin whenever they needed spiritual ministrations, and no Greek priest was available. Then, through an interpreter, he told the Americans present that on behalf of the Orthodox Church, he sincerely thanked them for their kindness in giving them the use of their Church and Holy Table; that he was happy in the thought that, after years of effort at union by the Eastern Church, the possibility of a united Christendom was visible on the horizon of human events. He hoped that the time would arrive sooner than they expected when the two great bodies of the Holy Catholic Church, the Eastern and the Anglican, would be really and thoroughly one in Christ Jesus.

The rector of the Parish, speaking through an interpreter, greeted the Greeks as Brothers in Christ, assured them of his delight at the possible healing of the disruption of centuries, and assured them of his readiness to serve them as a minister of our Great Redeemer in any way they might need.

The ringing voice of the princely priest, as he chanted the solemn service in the ancient five-tone scale, the tuneful responses of "Kyrie Eleison," "Hagios, Hagios, Hagios," "Amen," etc., chanted by the worshippers, and the eloquent extemporaneous sermon delivered in the language in which the Holy Apostles preached "Jesus and the Resurrection" in Athens and Ephesus, made a deep impression on the American worshippers who had assembled to give their Hellenic brethren "the glad hand," and carried the minds of some of us back to the High-priestly prayer which the Master offered just before He crossed into the Garden: "Holy Father! Keep through Thine own name those whom Thou hast given Me, that they may be one as we are."

Previous to the service, Bishop Thomas sent his greetings to Father Liacopoulos, expressing his delight at the approaching reunion of the two great Christian bodies, and offering the use of any church in the Missionary District of Wyoming for the services of the Eastern Orthodox Church.

We are planning for a drive for more subscriptions during Lent. Will you plan now to help us? We want 20,000 paid-up subscribers on Easter Day.

ENGLAND AROUSED BY THE GOVERNMENTS WAR ON IRELAND

Anglo-Catholics are Taking Decided Stand on Social Questions

By REV. A. MANBY LLOYD

When the breezy and broad-minded Bishop of Chelmsford astonished the late Church Congress by asking for something more than bare toleration for those who call themselves Anglo-Catholics, his proposal could scarcely go unchallenged, and Dr. Wace, the venerable Dean of Canterbury, has expressed equally vigorous dissent. But it is too late in the day for a Church that claims continuity with the Church of St. Augustine to talk of toleration for those who carry the claim to its logical conclusion.

Dr. Wace's orthodoxy is unquestioned. He does not come to Christ with an expurgated copy of St. Mark and measure him with Plato or Confucius. He does not suggest that miracles or the supernatural should be ruled out. But he is mistaken if he thinks that Anglo-Catholics, like the Pharisees of old, are eager only for the cleaning of the outsides of cups and platters.

* * *

It is not theological problems, but moral problems that interest men today. The real leader of Anglo-Catholicism, the Bishop of Zanzibar (Dr. Weston) is a theologian in the front rank, but he is no stickler for verbal orthodoxy. His power lies in his intense moral fervor, and he has said that he does not trust the moral sense of a Christianity that tolerates slum life, sweating and false distinctions between man and man. Reunion, he says, will mean a common return by all to one revelation of God in Christ Virgin-born, now reigning in complete manhood in the glory of His Own Deity. But, he adds, it will mean the ignoring of all race distinctions, color bars and class differences; it will not mean uniformity in discipline and worship.

In other words, it is not dogma but divorce, not miracles but mammon-worship which will be the final test. "I was naked and ye clothed me not."

* * *

Ireland is a better test-question than the dogma of the Immaculate Conception. England is in more danger from Prussianism than from Popery. The clever cartoonist of the "Star" has portrayed Lloyd George's dove of peace leaving the Ark with a bomb round its neck. Sir H. Greenwood told the House of Commons that since January 200 persons have been fired at because they did not halt, 41 of them being killed and 43 wounded!

Under the new regime of maritial law the Black and Tans may shoot at sight if a man or woman moves or if a man puts his hands in his pockets. An Irishwoman who shelters her son may make herself liable to the death penalty.

What wonder is it that men of all parties, who have not sold their souls to the Stock Exchange, are rallying round Earl Grey, Lord Robert Cecil, Mr. Asquith and the seventeen Bishops! The NATION journal suggests that the Government of England is an infamy, and appeals to Lord Robert Cecil to lead the nation against it.

Lord Northcliffe threatens to publish a Black List of members (of the House of Commons) who are supporting the Government in its policy of waste—he calls them wasters.

What is much more urgent is a Black List of perjurers.

Mr. Belloc argues in his new book, "The House of Commons and Monarchy," that the Commons have sunk forever in character and esteem and that henceforth England must seek refuge in an Autocratic Monarchy by which he means not the Royal House, but something on the model of an American Presidency.

This may explain why Lord Robert Cecil who has been a comparative failure in the House of Commons, should be able to dominate an assembly like the League of Nations at Geneva.

* * *

In her amazing speech at the Albert Hall, Miss Margaret Bondfield condemned both murders and reprisals, but what she wanted to know was which are the reprisals and which are the murders?

American friends have asked me to answer the question, "Who began it?" Nine people out of ten probably are quite convinced that Sinn Fein drew first blood. But the truth is that in the first two years of Lloyd George's premiership, there was not a single policeman murdered in Ireland, the only one who met a violent death dying as the result of injuries received in a baton charge.

During this period, however, the lives of seven Irish civilians were taken by the armed servants of the Crown, and no one was brought to trial for killing them. Dublin Castle, having destroyed the Constitutional movement of John Redmond, set to work to destroy the pacifist element of Sinn Fein. Mr. Robert Lynd says the motto of the Ascendancy was "Get them into the street." The Government took its cue from the Ascendancy and began a policy of midnight raids on private houses, arrests and deportations without trial, breaking up public meetings with bayonets and rifle butts, and suppression of newspapers. This outrageous system of government in the end produced the retort of outrage. The first murder of a policeman took place in January, 1919, since which time a ceaseless vendetta has raged. These are facts. Americans can judge for themselves "who began it."

* * *

The monstrous growth of Bureaucracy in this country is arousing growing indignation, which is shared by men of all parties. A campaign has begun against the Ministry of Health, and Dr. Addison's omnibus Health Bill, they say, is founded on a lie. But Sir James Galloway, M. D., has presented the country with a mass of evidence which should give pause to those who attack public health expenditure in a nation which spends 2000 million dollars a year on alcoholic liquors, 1000 millions on tobacco and the same amount on pleasure motoring!

He reports that of every nine men of military age in Great Britain on the average three were perfectly fit and healthy. Of the remaining six, two were definitely infirm, three were physical wrecks, and the remaining man a chronic invalid.

Factory life is destroying the family life, and unless we get back to the land and back to religion, the outlook is hopeless indeed. No wonder that our most brilliant writer, Dean Inge, is known as the "Gloomy Dean."

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EDITORIAL

By Bishop IRVING P. JOHNSON.

PLANETS AND STARDUST.

In the days of Ptolemy it was generally supposed that the earth was the center of the universe and that the stars and planets revolved around it as a center. When Capernicus discovered that the earth was merely one of myriad bodies that revolved about the sun, it gave a new standard of values in astronomy. The earth isn't as important a factor in the Universe as the ancients supposed. The relative importance of the earth's magnitude as seen by the human eye is most deceptive. It needed the telescope to put us where we belong. We certainly need a spiritual telescope today to readjust our standards of values in regard to various celestial bodies, which regard themselves as of the first magnitude because they boast a certain number of million people in their ecclesiastical corporation.

We are apt to fancy that what is popular in America must settle the matter of relative values for all time, and that the religions in vogue in 1921 are essentially divine.

We need to learn that we as a nation have no more spiritual importance in God's eyes than any other people, and that the present era is in no sense spiritually sacrosanct.

Each individual soul is a tiny bit of star dust in an innumerable company of human souls, and our place in the sun is a very, very tiny one of very little relative importance in God's spiritual universe.

* * *

The Christian religion was established in order that it might function in time as well as in space.

Christ was not merely concerned as to what would be effective in Judea in His day, but was equally concerned with that which would be permanently handed on from generation to generation.

He not only established the great virtues of spiritual truth; He also established the permanency of these verities and the method of their preservation.

Those things which are most surely believed among the early Christians are identically the same things that are accepted by those who regard Christ as the way, the truth and the life.

The element of diversity enters in but not in the substitution of other principles for those once for all established by His word.

It is in this permanency of principle, rather than in its versatility to feature popular fads that the Historic Church appeals to the thoughtful mind.

* * *

It is evident that in the old Ptolemaic theory of the Universe, theories had constantly to be readjusted to fit the facts, and as new facts arose the difficulties of making the theory fit the facts was increasingly difficult.

For, if one starts with a false premise in natural science, one is eventually bound to get into inextricable difficulties.

It is no less true in matters of religious faith. Unless we have certain fundamental principles which have stood the test of time and opposition, we will be obliged constantly to shift our grounds in order to meet new difficulties that arise.

Instead of standing upon a rock, the religious teacher becomes shifty and the unity of the Church is broken up into separate shifts, each presenting plausible platforms to credulous constituencies.

Not only do these theories make for shiftiness in argument; they also relax the standards of righteousness, and substitute a certain shiftiness of character for the ideals embodied in the example of Christ.

* * *

In the last analysis the difference between the historic Church and the religious makeshifts for the Church is a difference in moral ideals. This is the barrier that separates us from union with those institutions which were founded to be substitutes for the Church.

If one will divest himself of prejudice and study the original platforms on which these substitutes were founded, he will soon discover that false premises have required frequent shifts until the various reformers could not recognize the work of their own hands.

Whereas the historic church stands for the same doctrines and the same ideals that she stood for three hundred years ago, the tenets of Luther, Calvin, Knox, and the rest are no longer believed among us and the ascetism of Wesley no longer regarded as essential.

Nor are these standards and ideals to be judged by the ability of our members to realize them.

One could not criticize the standards of Paderewski in music, because few of his pupils succeeded in attaining his musical ability.

Standards are absolute. The ability of this man or group of men to attain that standard is no condemnation of the standard.

The Lord Himself found Jerusalem itself unwilling or unable to realize His ideals of life, but He did not accomodate His standards to the limitations of an evil generation.

* * *

It is a moral obligation for every man, with a mind and conscience, to ask himself

(1) What were the essential principles which the Lord established for the perpetuation of the truth that He lived and taught? and

(2) What are the moral standards that He established for an attainment?

Certainly they do not revolve around the personal prejudices of the individual bits of spiritual star dust which make up this world.

The Question is far bigger than American use and the vogue of 1921; far greater than this theory or that cult, however plausible may be its temporary platform or however popular may be its transient fervor.

After all it is useless to argue at all unless one has a comet premise and foolish to get excited over promissory notes that have no other collateral behind them than the assurance of the one who makes it.

I can take any religious theory or philosophical speculation that you may make and can find large bodies of Christians who will confidently assure you that it is right, and can give you innumerable plausible reasons why it must be right; and can also find equally large and respectable bodies who will give equally numerous and plausible reasons why they are wrong. And what will a poor shivering piece of stardust do when confronted with either invincible phalanx?

I am fed up on confident people who regard you as a knave if you do not listen to them and an idot if you do not agree with them.

And where is a poor man at if he has no standard of values and where shall he get a standard of values unless he accepts those laid down by Christ?

Nor is this answer so complicated as it seeems. It resolves itself into two questions:

(1) Did Christ establish any standard by which we may measure these confident assertions, and if so what are they?

(2) Is there a Christian standard of moral ideals and if so, what is it?

I will discuss these questions in another editorial in order that I may not exceed the usual length.

In this Editorial I am merely laying down the principle that without such a standard, we are driven hither and thither by the storming winds of confident assertion, and the constantly shifting currents of popular opinion.

One is like a navigator who has no compass and no harbor unless he have some such standards.

He will drift around awhile, blown hither and thither by every wind of doctrine.

It is not at all accidental in God's Providence that a weather vane replaced the cross on the spires of many churches.

It is a deeply significant and highly symbolical piece of ritual which the subconscious mind evidently insisted upon.

Whither drifting, friend?

I am fully aware that it is less arduous and more adventurous to drift, but it is a poor way to make one's living.

After all the fundamental question in seeking such a standard of spiritual values is the relative importance in the celestial kingdom of ourselves and Christ.

If we are the center, each of his own little universe, then surely our theory of life must fit into our theory of the universe, but if we are relatively most unimportant, then Poof! Our theories are worth just as much as we are worth in the scheme of things.

The Church has always put the Sun of Righteousness at the very center of its universe.

I know that there are some who claim that the Sun is a subsidiary planet. Mebbeso! Can happen! But until we discover the more remote and more wonderful center, we will continue to live by a solar system.

So long as Christ is the only Sun of Righteousness that I know, I prefer to adjust my quadrant to His brightness and to calculate my reckoning from these observations.

I may make a mistake in my reckoning due to my own poor seamanship, but that doesn't alter the fact that my standards are right.

Pageant at St. Mark's in-the-Bowerie

By REV. JAMES SHEERIN

The Bowery, an old and ugly street in lower New York, gives its name to old St. Mark's Church, one of the sights a good traveler never should miss. Going back to ancient spelling, the rector, the Rev. Wm. Norman Guthrie, calls it "St. Mark's-in-the-Bowerie." Next to St. Paul's, this is the oldest and quaintest of all our Metropolitan churches. Being largely endower from oldentimes it has not to be too particular in pleasing the rich, and Mr. Guthrie, finding it an almost empty and abandoned church, has done much to bring it back to public attention. Like his friend Dr. Grant, who is also on Tenth Street nearly a mile west of St. Mark's, Mr. Guthrie is intellectual and artistic, and in addition is exceedingly fluent in utterance, with a readiness to fling off all the restraints of old-fashioned religion.

The doing at St. Mark's are too remarkable and manifold to describe in a few paragraphs, but readers can guess much as to others if I mention a Christmas performance I attended in the parish hall lately. It cost me two dollars to get in; Witness subscribers will have to give us unsalaried "Contributing Editors" due credit for much expenditure of time and money to get items of interest! That night there were candles, acolytes, vested in red cassocks and lace-edged collars, lighted tapers, images on the wall, motions of reverence toward them, attitudes of adoration and prayer, music and dancing, with esthetic movements of hands interpretative of varying emotions of the soul. "The Dance of Annunciation" at first hearing is a title that shocks. But one must get used to being shocked by literature and art. For instance, the talented daughter of an eminent and learned clergyman advertises her new Christmas novel under the name of "Peace on Earth, Good Will to Dogs." To me this is profanity. To an esthetic, or to a cigarette smoking Greenwich Village authoress, it is probably half humor and half indifference to the sacred words of ages. Dancing out the meaning of the Della Robbia plague of the Annunciation may be more profoundly serious.

A parish hall of cramped proportions, such as that of St. Mark's, is hardly a place to see a pictorial dance when confined to a stage on the level of the floor. Seated far back as I was I am unable to form a clear judgment as to how well the rector's daughter and friends presented the fact of the Annunciation in rythmic movements of the body set to the music of harp and piano. But there is an impressive effect on one seeing bare arms in the air, with hands moving as if in mute appeal. Who has not been strangely moved by arms reaching wildly out of a rushing mob in motion pictures of the French Revolution, for example? There remains with me an almost wierd sense of mysterious human force in the arms clad in white raiment thrust up out of the crowd in the court room in Mungacsy's famous painting of the trial of Jesus as each rioter was frantic to be seen or heard while shouting, Crucify Him! Crucify Him! So here, in this dark little hall of old St. Mark's, as I looked past the vaguely outlined human heads, and saw nothing but the arms of the dancers thrust upward, as from chaos, the hands moving rapidly now one way, now another. I had a saddened sense of the almost helpless yearnings of human beings to reach toward heaven out of darkness, with a hope of a hand reaching downward toward them. This is the meaning of the Incarnation, the work of a God who will not keep silence if His people call. Maybe one can call to Him dancing as well as by singing in church. Who knows?

A RICH MAN WITH THE CHRISTMAS SPIRIT

At Christmas time people are generous to the various children's homes, and the Orphans' Home at 168 Convent Avenue was enabled to provide for its children a most generous treat. From the estate of a former trustee, Mrs. Samuel W. Bridgham, this Home has recently secured a gift of $50,000. It was also given nearly $10,000 towards current expenses by Mr. Edwin Gould, a son of the late Jay Gould, noted as a railroad magnate a generation ago.

In these days, when many are making wealth suddenly and selfishly, and when all wealthy alike are under vindictive condemnation by radicals, it is only fair to remember that there are wealthy people who do not do selfish things and do not seek to control the objects of their benevolence. Multitudes have read in the daily press sensational events connected with marital and other troubles of certain members of the Gould family. A few know of the devotion and goodness of Helen Gould, now Mrs. Finlay Shepherd. But I have never seen mentioned in any paper the great generosity and unostentatious helpfulness of the modest brother, Mr. Edwin Gould. Some rich men are noted on the race tracks, some as patrons of the opera, and so on, but here is one who is such a lover of children that his secretary has to look him up frequently by calling various orphanages to see if he is there! He has a hobby, which he modestly admits, of going about the city dropping into institutions for the care of children, occasionally rejoicing to discover a good one that he never heard of before. It was in this way he found the Orphans' Home, over which the writer is superintendent, and it is a compliment to its work that he has since been so liberal in his contributions.

But it is not merely money Mr. Gould gives. He gives himself. He has a home of his own for about fifty children in the country, where much of the administration is done by himself. He frequently takes parties personally to the country, the Zoo, the Museums, or the movies. Where others hire somebody to do such work, he tries to do it himself, as a Christian ought, whether rich or poor. Recently I saw him working his way through the crowded street to Carnegie Hall accompanied by a couple of score of happy children from the Sheltering Arms.

A BEAUTIFUL SERVICE

On the eve of Christmas I had the great privilege of getting into Calvary Church at 8:30 in order to take part in its wonderful service of lights, Although the service did not begin until nine o'clock, the seats were all taken by 8:35, for the fame of the service goes back some years, and the wise of the city go to it early. About every six feet at the side of every aisle was a great candle-stick of wood painted in mission colors, the large candle at its top being neither electricity nor gas, but real in its wax and its flame. These candles extended from the west to the east end of the church, making with their eight rows a most entrancing sight as they shone into the overhanging greens.

The rector and organist are geniuses in their choice from French and English sources, and the singing of the choir was devotion itself. The whole service affected one as a bit of heaven with peace on earth.

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Dr. Manning's New Book "Call to Unity"

BY REV. JAMES SHEERIN

"The Call to Unity" is the title of a brief but important book published by McMillan's in December, 1920. It is made up of the Bedell Lectures in Gambier last May, given in four chapters and an appendix. The subjects of the lectures are significant in themselves: The Call to Unity, The Present Outlook for Unity, The Approach to Unity, and The Call to Anglican Communion. In the appendix are preserved such valuable documents as the Lambeth Quadrilateral of 1888, the Second Interim of 1918, and the two Proposals of the Bishops of London and Zanzibar. The volume is dedicated to the memory of the late Rev. Wm. Porcher DuBose, D. D., to whom Dr. Manning refers as "the most profound and illuminating of modern teachers of Christian truth."

If readers are looking for a short book, in untechnical language, that will give the hopes of unity movement as it stands up to date, we known of none better than this brief one by the rector of Trinity Church, New York. It is a very hard thing for an Anglican Churchman so pronounced in his definite Church views as the rector of Trinity is traditionally supposed to be to put the hopes of unity in such a light as to win the attention of Protestant leaders. But numerous and admiring references in much correspondence vouch for the fact that Dr. Manning has not only won attention but a very promising agreement. If there ever was a time when the present distinguished rector of Old Trinity was under suspicion of being, to an ultra-Protestant, too Pro-Roman, that time is surely long past when the same man is hailed by leaders of all denominations as among the best modern prophets of Christian fellowship. It is easy enough for a man of vague doctrinal or ecclesiastical views to stir favorably the emotions of those outside the Episcopal and Catholic Churches who hunger and thirst for more. If, however, a man has accepted unqualifiedly the historic basis of ministry and sacraments it becomes a most difficult problem to express himself without offense to those who care for none of these things. To estimate "The Call to Unity" properly, and to appreciate as one ought the man who wrote and sent it forth, it is important to keep in mind that he is the antipodes of those to whom "one church is as good as another." The chances are that a real unity is more likely to come through the efforts of those who love the historic church than it is to come by efforts of mere sentimentalists in unity.

It is in the last chapter that Dr. Manning best expresses himself, and some words at the foot of page 114 going on through page 115 could well be taken as the classic expression of a larger Catholicism. It is a great day in a Churchman's life when he is able to declare without shame that within the Anglican Church "both the Protestant belief and the Catholic belief are in large degree represented and held." "We must cease," he goes on to say, "thinking of the Catholic and Protestant elements within our Communion as in essential conflict, as though one of these is to overthrow and drive out the other." There is a glowing hope in the proud claim that the essential principles of both Catholics and Protestants are found dwelling together in this one branch of the Church of Christ, not working as perfectly and peacefully as they ought as yet, but nevertheless the best hint in the world as to what can be and should be done in considerate fellowship for the Christians of every name in one united fold.

BISHOP PRESENTS PLAN FOR CHURCH UNION

Boston, Mass.—A plan for Church unity, to include the Roman Catholic and the eastern churches, was presented by Bishop Lawrence at a meeting of clergymen and laymen of various denominations held in the Swenenborgian Church Beacon Hill. Bishop Hughes of the Methodist Church presided. The plan of Bishop Lawrence is based on the conclusions of the Lambeth Conference in England. Briefly, the plan suggests the interchange of some form of ordination through which one church will recognize and accept the minister of another denomination in the celebration of the one great sacrament of all churches—the holy communion. Bishop Lawrence expressed the opinion that, while the plan might not lead to practical results immediately, it was arrived at by earnest and sincere deliberation and indicated a possible avenue towards unity.

GAINS IN CHURCH SCHOOLS

The war worked immeasurable hardship to our Church Schools. It called away leaders, diverted attention, and lessened financial support. The precious steady increase of pupils ceased. The figures went backward, at first slowly, and then alarmingly. In round numbers one hundren thousand pupils were lost.

But the tide has turned. The recovery has begun. A year ago the Nation-Wide Church School program called for vigorous recruiting. In many places it went on. The adult service pledges helped. Schools began to build up.

The gains are not great as yet. Exclusive of the foreign missions we have added sixteen thousand pupils. But, though the gains are little, they are widely distributed, which is of distinct value. There are only twenty-one dioceses which have not shown an increase, according to the returns in the Living Church Annual, as against sixty-six reporting gains. Every province, except that of New York and New Jersey has an increased footing.

The Province of Washington furnishes the most notable gain, over ten thousand pupils, with every one of its thirteen dioceses in the plus column.

HEALING MINISTRY IN WEST TEXAS

Mr. Henry C. Blandford has just concluded his first mission of healing in Texas at the Church of the Redeemer, Eagle Pass. The mission is described by local Churchmen and by the press as the greatest religious event in the thirty-two years' history of the parish. Like Mr. Hickson, Mr. Blandford is an English layman, but has spent many years in the United States and has done nothing else but teach and practise Christian healing as taught in the New Testament. Many in Eagle Pass testified to complete healing, and one cripple who came fifty miles left his crutches in the chancel and walked unaided to the altar for further treatment on the following day, declaring that he was healed. Nevertheless the rector insists that the permanent results to the parish was in the remarkable revival of spiritual life and the creation of a new belief in the value and efficacy of prayer. Three prayer circles have been organized, one composed entirely of men, who are organizing themselves into a chapter of the Brotherhood of St. Andrew.

Preparing Boys to Enter the Ministry

BY REV. THOMAS JENKINS

Pursuant to a resolution adopted by the Diocesan Board of Religion Education eighteen months ago recommending that a Boys' Vocational Conference be held as soon as such could be arranged, there gathered rom several parishes at the Pro-Cathedral in the summer of 1920, some sixty or more boys under the eadership of a special committee to alk over the engaging subject of *vocation.* So impressed was the Board by this first undertaking with the possibilities of such gatherings, that it suggested their being held whenever possible in the Diocese.

The second one has just been held, and I am writing this short account of it on the train as I return home. It differed from the first in that all he boys come from one Parish.

Marshfield, where it was held, is a mall, prosperous town on Coos Bay, in southwestern Oregon—a town reached by the railway only three years ago. The rector, the Rev. J. C. Black deserves high credit for his eadiness in preparing the Conference and laboring for its success. One feature deserves special record. There are twenty-two boys in the parish over eleven years of age, all of whom were invited to the Conference. Of these, twenty-one came. And they came with a purpose.

Bishop Sumner was to visit the place for confirmation on Dec. 12th, so we set the Conference for Saturday afternoon, the 11th, that he might participate in it and give it the blessing and approval of the Diocese.

We followed the same order in both Conferences and used the same questions. Father Black, the rector, having opened the conference with fitting devotions, explained to the boys what a conference was and what the word *vocation* meant. Then three boys read five-minute papers on the subject of *"Vocation."*

Following these interesting essays, the Chairman introduced me to speak on the subject of *"Vocation"* and to take charge of the Conference. I tried to make clear that God has a purpose for everything He has made, that His purpose may be different for different people, and different for the same people at different ages; that while God did not intend all boys to eek the priesthood, He certainly did intend some to do so. I then tried to impress upon them the duty of thinking of vocation in the light of their abilities to respond to a need, rather than that of finding an occupation to make a living; and of the great danger to society in an undermanned ministry.

Following this, Father Black divided the boys into four groups, each under the leadership of one man, for the purpose of discussing and answering a questionaire relating to vocation. The questions were as follows:

1. Have you ever thought of serving God in the Ministry of the Church?
2. Have you made up your mind what you wish to be? If so, what?
3. How can you best serve your fellow men in your chosen calling?

Fifteen minutes having been used for this, there followed a discussion on some aspects brought out in the fore part of the meeting—such as: "What is a Call?" "How Can We Recognize a Call?" "How Far Does a Need Constitute a Call?" and "The Sacredness of Every Kind of Vocation." At the close of the meeting, the Bishop gathered together the threads of our discussions in an earnest presentation of the importance of thinking early of what one was going to do in life, urging *the* boys to remember that the road to the highest attainment was by way of *Service*, and in thinking of vocations not to omit the Church's Ministry from their list.

The women of the parish then served a bountiful supper in the parish house, to which, besides the boys and their leaders, were invited Judge Cole, of the Circuit Court; Mr. Lewis, a vestryman, and Mr. Swanton, a vestryman and right hand helper in the Church School.

These men made brief addresses to the boys, urging them to look upon this occasion as an opportunity of learning how to go forward into the young manhood just before them.

With a few parting words by the Bishop and myself, the second Vocational Conference came to a close.

One may ask, what about results? It is too soon to look for them. Years must elapse before a harvest can be reaped. This, however, may be safely concluded: Twenty-one boys have a fuller and clearer notion of the difference between a job and a vocation, and of the importance of thinking of their life work as an opportunity for service. And I am sure these boys will look back in days to come with happiest recollection of the occasion. And who can tell what our seed-sowing shall result in? But, as I told the Bishop, that is not our business. Our next step is to water what we have sown. The increase will be of God.

CHURCH AT WORK AMONG NEGROES

The following facts are good to know when we recall that the National Bureau of Education has said that the Episcopal Church could solve the negro problem if it would.

Our parochial mission schools among colored people in South Carolina reach nearly two thousand children.

"The Record," from St. Augustine's, Raleigh, N. C., reported four hundred enrolled last autumn, with more to come after the harvesting season. "We already have a waiting list of girls who cannot now be accommodated in our dormitories."

The St. Paul Normal and Industrial School, Lawrenceville, Va., has had six hundred graduates and more than 4,500 undergraduates. Over five hundred are enrolled this year.

One of the regulations in one of our negro schools: "Graduation dresses must be made by those who wear them, as a condition of their graduation. They must not cost over three dollars."

A partial list of subjects taught in one of the Church's negro schools: Canning, steam laundering, seed selection, garden planning, care of horses, cattle, sheep and swine, bricklaying, plastering, carpentering, care of steam and gasoline engines, house painting, job printing, wheelwrighting, the making of chimneys, chisels, hammers, harness, wagons, cisterns, trousers, hat frames, and bread.

CAMPAIGN ON FOR DISESTABLISHMENT

At the first session of the Anglo-Catholic Congress in England, the Bishop of Zululand roused the meeting to enthusiasm by declaring that "We who are here do not believe in a State Church at all," and a new campaign for disestablishment is likely to be very soon under way. For the State is Christian only in name, and the Cabinet itself has large Judean and Prussian elements. It is a sign of the times that the leading and most respectable of the financial journals could calmly propose the confiscation of Westminster Abmey, St. Paul's and other Cathedral churches, to be put up for auction to the highest bidder and the proceeds devoted to the reduction of the national debt—a proposal which has not raised the slightest protest.

Priest Protests Against Forced Labor

By REV. A. MANBY LLOYD

Prussian ideals and ethics seem to be inseparable from the English governing class—plutocratic, not aristocratic. Dr. Frank Weston, the Anglican Bishop of Zanzibar, once wrote an open letter to General Smuts, re German methods of government and forced labor in Africa. The English Government took that letter, cut out inconvenient phrases and published it under the title of "The Black Slaves of Prussia." The same government now forces that very system of compulsory labor on East African natives. They must be wanting not only in humanity, but in the sense of humor.

* * *

The Rev. R. Keable, an African missionary priest, writing in Blackfriar's Magazine says, "You cannot break up the habits of child races without incurring the guilt of murder in the eyes of God. Every one knows that to remove primitive men from their homes for any length of time is to ask for disaster." How Bishop Weston fared in his controversy with the Government is not yet known, but he is not a man to be awed by petty government officials, or even by men of Lord Milner's stamp, who is responsible for the order by which every able-bodied male native is liable to give 84 days labor, without any choice of time or place, to the sort of white people who go to these countries, exploit them for a few years and then clear out with the loot. Once more the poor and oppressed find in the Church their only friend.

THE CITY

The city that we seek
Is not of gems and gold;
No citadel of light
Shall to our eyes unfold;
Today we slowly rear
The city of God's own;
Within the hearts of men
We build it, stone on stone.

The streets are not of pearl
Which thread that city fair;
No walls of emerald
Or amethyst are there:
With stones of loving deeds,
With walls of kindly thought,
We build that Kingdom blest—
The city "God hath wrought."

No man shall dwell therein
Who labors but for pelf;
No one shall tread its streets
Who serves the god of self,
But each shall work for each
And greed shall be forgot,
For love abides therein
And hatred cometh not.

The city that we seek
Is not of gems and gold;
No citadel of light
Shall to our eyes unfold;
Today we slowly build
The city of God's own;
Within the hearts of men
We build it, stone on stone.

—Thomas Curtis Clark.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

PUBLIC LIBRARY IN CHINA

Twenty years ago when Miss Mary E. Wood of Boone University, Wuchang, went to China, the library was housed in one room in an old school building. Now, in a fine building of its own, it has the distinction of being the first real public library in China. In 1914 traveling libraries were started and there are now twenty-three in operation.

Two young Chinese trained in the school of the New York Public Library now assist Miss Wood, and the latest development is the opening of a course on Library Training. Eight students are enrolled and these are already in demand upon their graduation.

CATHEDRAL SERVICE FOR CHINESE

The Chinese Episcopal Club of New York, a unit of the National Student Council, has for its president the Consul-General of New York, C. I. Suez, a graduate of St. John's University, Shanghai. It was he who arranged a splendid service at the Cathedral in New York, which some eight hundred Chinese attended—"More Chinese than I ever expected to see in my life!" wrote a beholder.

THE RECTOR'S OLD HAT

On the occasion of a rummage sale for one of the parishes of Harrisburg, Pa., the rector went to one of his families and asked for material for the sale. Several of last season's hats for women were given him, and he took them at once to the place where the sale was being held. He laid the bundle down, and his own hat beside them. While the rector was talking to a parishioner his hat was instantly sold for 15c to a customer who stood by. The rector went home wearing an ancient straw hat in December. The rummage sale was a success.

FINANCES AT ST. PAUL'S

Canon Alexander, treasurer of St. Paul's Cathedral, London, tells us that finances are in a bad condition. The value of money has so fallen, that he can no longer keep a balance on the right side, and they have been glad to lease the Chapter House to Lloyd's Bank. Before many weeks the money changers will have taken up their place in the Temple precincts. The parallel is not an exact one, but it makes one furiously to think.

WOMEN DEFEATED AT CAMBRIDGE

By a majority of 192, the Senate of Cambridge University has refused to admit women to full membership of the University. Recognized election tactics were not adopted; not a poster was to be seen in the whole length of the King's Parade. One solitary sandwich man, however, paraded in front of the Senate House with a large poster caricature of a woman M. A. in a scarlet gown, pince-nez, and a Pekingese dog on the end of a string. It bore the words, "We Cannot Have This Outfit in Cambridge."

But Cambrdige women will win some day, and it will not be Oxford alone that will deserve to be called the Home of Lost Causes!

CHURCH CONSECRATED IN SAVANNAH

St. Michael and All Angel's Church, Savannah, Ga., was consecrated on Sunday morning, Dec. 26, by the Bishop of the Diocese. The instrument of donation was read by the senior warden, Mr. R. L. Cooper, and the sentence of consecration was read by the rector, the Rev. J. D. Miller, appointed by the Bishop. The Bishop preached from the text Rev. 21:3, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Special music made this service very beautiful.

PRESENT CHRISTMAS PAGEANTS

At the children's festival of the Church School of Christ Church, Savannah, a very appropriate pageant, written by the principal, Mrs. T. P. Waring, was presented in the chancel of the church, Sunday afternoon after Christmas. The pupils sat around a Christmas tree, while they told the story of Christmas to the Stranger from "Ever-Study-Land," to whom it was entirely new. The presents brought by the pupils were given to the children of the House of Prayer, a parochial mission of Christ Church, which had its celebration the following Friday.

St. Paul's Church, Albany, Ga., had a Christmas pageant for its Church School. Near the altar was a manger over which was suspended an illuminated star. The rector, the Rev. John Moore Walker, read the story of the Wise Men, who were impersonated by three of the pupils. Others represented the Shepherds and Simeon. Gifts for the poor were laid in the manger, and distributed later. After the exercises the school was given a Christmas tree in the parish house.

TRADITIONS KEPT ALIVE

Savannah has a community observance of Christmas that centers around the Tree of Light which is placed in the large open park in the center of the city. Carols are sung around the tree, and for two years a mystery play of the Nativity has been added to the program. On Christmas eve groups of singers sing in the hospitals, hotels, homes for aged people, orphanages, and in the business districts. The Festival Association which manages the entire festival thus keeps alive the traditions of Christmas.

NEAR EAST RELIEF ANNUAL MEETING

Mr. Cleveland H. Dodge, the Treasurer of Near East Relief, reported total receipts of $14,697,379.91 for the year at the annual meeting of the Board of Trustees, held at the Yale Club, New York City, Friday evening, January 7th.

Mr. Dodge stated that including government flour, made available through Mr. Herbert Hoover and the American Relief Administration, the total American relief operations in the Near East during the past year amounted to more than $30,000,000, and the total since the beginning of the organization is something more than $55,000,000.

Mr. Charles V. Vickrey, the General Secretary, recently returned from the Near East, reported that more than 1,000,000 persons, chiefly refugee women and children, have during the past year received assistance, without which most of them would have perished. There are at the present time 270 American relief workers on the field exclusive of approximately the same number of Americans who are engaged in various forms of educational work, and who are voluntarily cooperating in relief activities.

The work begun among the orphans and refugees immediately after the massacres of 1915 has continued practically without interruption and doubtless must be continued, until, under some stable government, these people can be restored in safety to their lands and self-support.

COURT HOUSE CONSECRATED AS CHURCH

Bishop Brown on December 26th visited Christ Church parish, Middlesex County, Va. for confirmation at old Christ Church, the mother church of Epiphany Church, Urbanna. The consecration was held on the morning of St. Stephen's Day, the Bishop preaching the consecration sermon.

The church building, now consecrated as Epiphany Church, was originally erected before the American Revolution as the court house of Middlesex County. When the court was removed from Urbanna to more central location in the county, this building was used for irregular services by various denominations. The growth of Christ Church parish in recent years has required the establishment of Church services in the village of Urbanna, which is several miles distant from the two-hundred-year-old parish church. The old court house building was purchased, and after alteration has been remodelled into a most attractive church. It is especially noteworthy for a mural painting of the Wise Men, covering the rear wall of the chancel, which is one of the most beautiful mural paintings in the diocese.

ORDER FOR CONSECRATION

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Robert Herbert Mize, Bishop-elect of the missionary district of Salina, as follows:

Time: Wednesday, January 19th.

Place: Grace Cathedral, Topeka, Kans.

Consecrators: The Presiding Bishop, the Suffragan Bishop of Chicago, the Bishop of Western Nebraska.

Preacher: The Bishop of Wyoming.

Presenters: The Bishop of Kansas, the Bishop of Nebraska.

Attending Presbyters: The Rev. Francis S. White, the Rev. H. S. Sizer.

Master of Ceremonies: The Rev. R. K. Pooley.

Deputy Registrar: The Rev. J. P. deB. Kaye.

NEW DEAN OF QUINCY CATHEDRAL

The Chapter of the Cathedral of St. John, Quincy, Ill., met on December 11th and elected the Rev. George Long to be Dean of the Cathedral vice the Rev. W. O. Cone, resigned. Dean Long is already in residence.

Mr. Long has been rector of St. Paul's Church, Warsaw, Ill., since 1914, and also Rural Dean of Quincy. Born in England in 1871, and educated and ordained there, he was transferred to the Diocese of Quincy in 1910 and has also served at Jubilee and Quincy in that diocese. He was deputy to the General Convention of 1916 and chosen an alternate in 1919. On the former occasion he came into wide prominence through designing and producing the Church Pageant there presented. He has also been a member of the Standing Committee.

CHURCH ESPERANTIST LEAGUE

The Church Esperantist League held its seventh annual meeting last week and reports that 12,000 copies of the New Testament in Esperanto have been sold and the British and Foreign Bible Society is preparing a complete Old Testament, while the Prayer Book also is being translated.

NEW BUILDING AT ST. STEPHEN'S

The new gymnasium building at St. Stephen's College, Annandale, N. Y., erected as a memorial of the service rendered by alumni and students in the world war, was opened on Sunday, January 9th, Bishop Gailor preaching the sermon and blessing the building.

NEW LIFE IN GEORGIA PARISH

Since the arrival of the Rev. C. Baird Mitchell, rector in charge of Grace Church, Waycross, Ga., the parish has taken on new life in all of its branches of work. This parish over-subscribed for the Nation-Wide Campaign more than 25 per cent of its quota. The rector has arranged a series of sermons on characters of the Old Testament for his Sunday evening services.

EVENSONG IN A CONGREGATIONAL CHURCH

The interchange of pulpits between Episcopal and non-episcopal churches has often provoked discussion, but a recent union meeting in Brooklyn goes quite beyond precedent. On a recent Sunday evening the congregations of St. Matthew and of the Church of the Good Shepherd, along with their rectors, came over to the Tomkins Avenue Congregational church, and joined in a a union service. The rectors read the Episcopal evensong, and the remainder of the service was conducted by Dr. J. Percival Huget, pastor of the Congregation church. Among other things, the latter said: "The Lambeth Conference gives good hope of the rise of a real Catholic church of the English-speaking world, organized, united and disciplined, yet remaining free, which is such a church as is needed to fight down the world powers of darkness."

At the Synod Meeting of the Province of Washington, held in Norfolk, in November, Miss Mary Smythe, of Christ Church Parish, Williamsport, Pa., was elected treasurer of the Woman's Auxiliary of the Province. Miss Smythe is also treasurer of the Diocesan Woman's Auxiliary.

The accredited delegates of the Woman's Auxiliary of the Diocese at the Provincial Synod were, in addition to the President of the diocese, Mrs. Walter Herr, of Lancaster, Pa., and Miss Mary Smythe of Williamsport, Pa.

Bishop Darlington was at the Christmas tree celebration of his old parish, Christ Church, Brooklyn, on Christmas Eve. It was the thirty-ninth occasion of the kind at which he had been present.

Owing to the multiplicity of parochial and diocesan duties, the Very Rev. D. W. Thornberry has felt obliged to relinquish the editorship of the *Wyoming Churchman*. The Rev. Morten Joslin, rector of the Church of the Holy Communion, Rock Springs, Wyoming, is now the editor and general manager of the *Wyoming Churchman*, and all communications should be sent to him.

The Rev. Frank Nikel, has resigned as assistant to the Dean of St. Paul's Cathedral, Fond du Lac, Wis.

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For further particulars address Miss Frances Grandin, Secretary, 126 Claremont Ave., New York.

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CHURCH IS HAVING A GREAT INFLUENCE IN FAR EAST

Travelers and Writers Tell of Splendid Work Being Done by Missionaries

By DR. JOHN W. WOOD

Dr. F. L. Hawke Pott, president of St. John's University, Shanghai, who is now in New York, expects to return to China early in February. He recently remarked that "the value of an educational institution may be judged from the services rendered to nation and community by its alumni." With this test in mind, Dr. Pott continued, "St. John's is justly proud of her alumni. It has often been remarked that there is no movement for the uplift of China in which St. John's men do not play an important part. St. John's men are filling important positions in the ministry of the Christian Church, in the government, in law, medicine, commerce, industry, education, engineering and banking, and are doing notable service in the reconstruction of China. St. John's stands in need of further development so that it may become a greater force for good in China."

An American Presbyterian visitor to St. John's is on record as saying that if Episcopalians at home only know what Dr. Pott has done and what a great and influential institution he has built up, they would give anything he asks for the development of the university. Just at present the thing that Dr. Pott most desires is $75,000 to complete the building fund for St. Mary's Hall, so that this admirable girls' school can be transferred to the new site purchased four years ago. This would leave the ground and buildings now occupied by St. Mary's Hall for the use of St. John's and would provide additional dormitory and classroom space for the next five years.

"The Christian colleges in the Far East," says Hon. Paul S. Reinsch, late minister to China, "are high voltage contact points and through the student spiritual and intellectual current is converted into enlightenment, service, progress, liberty and hope for individual, home, community and nation. These power centers must be properly developed, for they are of immeasurable importance in promoting the world progress of Christianity."

"China," says Dr. Pott, is still in a transitional period. She is struggling to establish a democratic form of government. The hopes of democracy in the Far East depend upon the success of her great experiment. We should extend to her a helping hand. We should exert our influence to make the new republic one that is inspired by Christian ideals and principles."

Sunday Schools in Japan.

The World Sunday School Convention, held in Tokyo in October, has, according to one of our Japan missionaries, "made a deep impression upon the Japanese. For instance, in the last number of the Taiyo, the leading magazine of the country, I find three articles: one entitled "Christianity in Japan," another "The Present Condition of Christianity," third, "The Missionary in Japan." This is simply an indication of the interest which is being aroused in Christian work, even among those who are not Christian, or even religiously minded."

Fine Work of St. Agnes' School.

Bishop Tucker writes that the new buildings of St. Agnes' School, Kyoto, erected through the gifts of the Women's Auxiliary, have enabled the school to re-establish its position of leadership in Kyoto. Bishop Tucker says: "Not only have we had more applicants for entrance than we could accommodate, but we have had unmistakable evidences of renewed confidence on the part of city officials and the people generally. Mr. Hayakawa, the principal, is taking a prominent place in the educational conferences which are held in this section to discuss various questions. A particularly interesting thing is that the connection between religion and education is now occupying great attention, and Mr. Hayakawa is on the committee which has charge of this subject, another member being the head of one of the big Buddhist schools in this city."

New Buildings for St. Luke's Hospital.

Bishop Tucker of Kyoto, writing about the importance of beginning at once the erection of new buildings for St. Luke's Hospital, says: "I have just been for a week with Dr. Teusler in Tokyo. To my mind it will be a calamity if the Department of Missions fails to let him go ahead with the new hospital. It seems to me that the Church should make every sacrifice to carry this plan forward. St. Luke's Hospital has aroused tremendous interest among the Japanese. If we can make good our promises to them it will surely be of invaluable aid to future evangelistic work; if we do not make good our promises our prestige will receive a serious blow. Up to the present our evangelistic work has been confined to a very small section of Japanese society. For the future we must appeal to the nation as a whole. Unless we have back of us really first-class institutions as practical illustrations of Christianity, I do not see how we can hope for success."

Relief in China.

The Rev. S. Harrington Littell of the District of Hankow, writing from Peking, where he had gone in connection with the famine relief organization, writes that great proggress is being made in using money contributed for famine relief to employ large numbers of the sufferers in useful work, such as road-building, dyke, wall and canal construction, and river dredging. This work is aimed at the prevention of famines from draught in the future. The Department of Missions, at 281 Fourth avenue, New York City, is receiving contributions in reply to Bishop Graves' request for authority to give at least $1,000 Mexican to the Anglican missionaries in North China for the relief of Chinese members of our Church.

DEATH OF BISHOP ISRAEL.

The Rt. Rev. Rogers Israel, Bishop of Erie, died at his home on January 11th, a victim of shingles, an affection of the nervous system. Bishop Israel had been confined to his home with the illness for a month. His heart became affected several days ago and all hope of his recovery was abandoned.

Bishop Israel was the first head of the Diocese of Erie, being consecrated on November 16th, 1910. The Diocese before that time was a part of the Diocese of Pittsburgh.

Bishop Israel gained great prominence during the World War by his distinguished services as chaplain among the men in France.

Eastern-Anglican Union Have Services

BY REV. A. A. HUGHES.

A Conference of the Eastern Anglican Union was held in Philadelphia on the three days preceding the Feast of the Epiphany, and was solemnized by two services. One of the services was held in the Church of the Advent, recently purchased by the Russian Churchmen, and fitted for Eastern worship. Vespers of the Eastern tide were sung in the beautiful harmonies of the Russian service, unaccompanied by any instrument.

In the midst of the nave, a crib with straw was placed, surrounded with evergreens, as in Western Churches during Christmas-tide. The walls and the wide iconostasis were covered with pictures of apostles and other saints, dominated by the figure of the Risen Christ. On the ceiling were depicted scenes from the earthly ministry of our Lord. Within the half-hidden sanctuary and about the crib moved the priest with his attendants, while the Slavic worshippers stood, knelt or bent prostrate at the different parts of the service. The devotion of faith and love toward the great mysteries of the Christian religion was touching and edifying to all who came to show fellowship and sympathy, especially when one considered what has been going on in Russia. Bishop Parker, of New Hampshire, was in the sanctuary, closely following the service, and afterwards addressed the Russians through an interpreter with a message of hope and fellowship: "As we can often help you by offering the use of our Churches where your congregations are weak and scattered, so you are helping us to show to our Protestant brothers that there is a Holy Catholic Church, with unbroken history from the beginning, that does not recognize the modern claims of the Pope of Rome."

The Russian priest, addressing the Episcopalians present, spoke with feeling of the loneliness and grief of Russians in America, and how they appreciate the friendliness of Americans.

The next morning a solemn Eucharist was celebrated at the beautiful high altar of St. Mark's Church, 16th and Locust, with special intention for the complete reunion of the Eastern and Western parts of the church. The preacher was Bishop Webb, who stressed the importance of letting nothing stand in the way of complete reconciliation of the separated parts of the Church, in order that all Christians may see the beauty, strength and truth of Divine revelation, unfolded in the mystical Body of Jesus Christ, and join Him in the task of drawing all mankind to God.

One of the pioneers in the work of reconciliation between the Eastern Church and the American Episcopal Church is Bishop Darlington, whose recent mission to the Greeks and to the Christian-Catholics of Switzerland has met with such a remarkable degree of success.

Special prayers have been bidden at this season by the Presiding Bishop of the American Episcopal Church for the restoration of the Church of Sancta Sophia, in Constantinople, now in Moslem hands, to the Hellenic or Greek Church, its rightful custodian.

NEW COMMITTEE ON MISSIONS

The Presiding Bishop and Council has appointed a committee to investigate the value of Parochial Missions and to determine the best methods for conducting them. The committee, which meets this week at Princeton, New Jersey, consists of Bishop Irving P. Johnson, Bishop Fiske, Father Hughson of the Order of the Holy Cross, Floyd Tomkins of Philadelphia, and Dr. Clark of Chattanooga, Tenn.

ENGLISH MINISTERS VERY FAR APART ON THEOLOGY

Discussion of Lambeth Resolutions Bring Out Many Differences in Theology

By A. MANBY LLOYD

The tentative proposals put forward by the Lambeth Conference and known as the Lambeth Resolutions—the first historic and authoritative step toward the reunion of Christendom—have met with little cordiality outside that section of the Protestant "Churches" which has broken with Protestantism, i. e., the Free Catholic Churchmen, led by Dr. Orchard.

For my own part the welding of Pagan cults (like Christian Science) and Manichean heresies (like the new Puritanism) with a clean-cut thing like Catholicism, of which they are an antithesis, would create a Utopia worthy of the fancy of H. G. Wells.

It becomes more and more evident that even the saner post-Reformation Churches intend to cling to their ideals of worship derived from the synagogue. That is to say, worship without sacrifice, which is a contradiction of terms.

The clergy of all denominations in the big cities meet together at regular intervals to discuss these matters and to promote good fellowship. This is one of the things that the war has made possible. Ten years ago these "fellowships" would have been scoffed at.

Baptist Addresses Fellowship.

A recent meeting of this kind was addressed by an able Baptist minister, of the type that Charles Haddon Spurgeon foresaw when he spoke of the "down-grade" movement.

To put it in a nutshell, this up-to-date representative of the Baptist faith made it quite plain that there was no tenent of the Christian faith that he did not hold—with reservations—and no canon of conduct that he did not accept—subject to his own private judgment.

So far from regarding himself as a steward of mysteries, he seemed like an Athenian philosopher groping for something he called the Truth. While personally accepting the Incarnation and Resurrection dogmas, he was not prepared to make them a sine qua non for other people. The only Scripture he accepted whole-heartedly was the Gospel of St. Mark—subject to emendations. The only "authority" that counted was Harnack.

Infant baptism he naturally rejected, but we are told that no baptism was essential to salvation. It was a formal ceremony of initiation conveying no grace. But the real stumbling block was Episcopacy and the question of reordination. Dressed as a layman and claiming to do nothing that any layman can perform, he resented any imputation cast upon the validity of his own orders!

In fine, if this worthy man represents the post-Reformation standard of churchmanship, the reunion of Christendom is as remote as the Greek Kalends.

Ordination of V. C. Hero.

Coventry Cathedral has just been the scene of a remarkable ordination service. A Rugby schoolmaster, who won the Victoria Cross and the M. C., Mr. G. H. Woolley, and four ex-service men were made deacons, and an ex-Nonconformist minister was raised to the priesthood, Rev. H. Shells.

The Bishop, Dr. Yeatman Biggs, who may be known to many of your readers, celebrated the jubilee of his own priesthood, and at the same service dedicated a solid silver chalice and paten of great beauty, recently given to the cathedral by an anonymous donor.

This is refreshing news at a time when we are being told that ex-service men are fed up with religion, or can only swallow the milk and water ethics of the Y. M. C. A. or mongrel philosophies of the Ella Wheeler Wilcox Theosophy or New Thought types.

The New "Fellowship."

The new society which is to be the outcome of the Anglo-Catholic Congress is meeting with a lukewarm, not to say mixed, reception. We have already many societies covering much the same ground, and their multiplication is deprecated. Over $33,000 was realized by the sale of jewelry, etc., given at a now historic gathering towards the close of the congress. The chief item of the sale was a necklace of 76 pearls, which after great competition among the bidders, chiefly dealers, realized 965 pounds. A set of three ornaments in brilliants went for 300 pounds. The money realized by this brings the Thankoffering Fund up to 44,000 and odd pounds. An unpublished poem by John Keble only realized $7.00 and has been presented to the library of Keble College, Oxford.

Ireland Comparatively Quiet.

There have been minor engagements between the "rebels" and government forces, but the impartial application of martial law, and the stern warnings given by the general in command of the Black and Tan element, is making a good impression. The New Statesman quotes as follows from a letter written by a young officer in the regular army, stationed in the South of Ireland: "It's a poor game * * * we don't get potted at nowadays here, as the people look on us almost as their protectors, but we can't protect them much. The auxiliary Black and Tans seem to contain all the down and out scallywags of the old army. They never burn a shop without first emptying the till, and jewelers' shops are their pet quarry. Some of them must have made a bit. They are a disgrace to the country, but we can't stop them without using more force than we are allowed to. We should like martial law, because then our chiefs would be in command of the lot."

This needs no comment. The national executive of the Labor party have called a special conference on the Irish question for December 29. It will be asked to inaugurate a national campaign to bring home the real facts to the workers. It will not then, perhaps, be so easy for the Irish Secretary to try to persuade us that the people of Cork set fire to their own city for the fun of the thing. The Labor party does not want to see an Irish republic, but "she must have it if she wants it" is now a part of the Labor policy.

PRESENT MYSTERY PLAY

A mystery play, entitled "Stations of the Manger," on account of its analogy with the popular Lenten devotions, "Station of the Cross," was presented in Christ Church, Lykens, Pa., on Christmas night. It was written for the occasion by the rector, the Rev. C. Earle B. Robinson.

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EDITORIAL

By Bishop IRVING P. JOHNSON.

OUR PERSONAL ACCOUNT.

Our method of attempting to measure the strength of the Church by gathering statistics is like the effort to determine the soul of a man by putting him on the scales.

All statistics accomplish is to measure the corpulency of the Church.

We have no system of amperes and volts and watts by which we can measure the spiritual force thereof.

In a parish of one thousand communicants, it is more than possible that nine hundred of them are a liability which more than offset the power of the other hundred—so that the Church should be put into the hands of a receiver.

Anyone who considers that this Church has a million members ought not to be impressed so much with its physical size as he is concerned with its spiritual force.

* * *

What do these million people do who belong to the Church?

And this question resolves itself into the question, "What does each one of the million units do because he belongs to the Church?"

Bless your heart and head, there are fully half a million who do practically nothing.

They call themselves Episcopalians, whatever that means, and they go to Church on occasion, and they give an occasional quarter to the Lord's work, and they expect some day to have a priest of the Church say over them, "Blessed are the dead who die in the Lord." But that's about all.

It is true that they promised "to fight manfully under Christ's banner," and "to be Christ's faithful soldier and servant"; but they go on the principle of the impecunious debtor that it is a mighty mean person who won't promise.

If one can secure a loan either of money or of salvation by merely giving a promissory note, these people are willing to promise, but they feel no responsibility to make any payments on account.

They should not be listed in the Church's assets, for no bank examiner would pass them as negotiable paper.

So when we say that this Church has a million members we are merely weighing their bodies with an idea that somehow their souls are involved in the process.

* * *

Let us open up an account with God in which we put our promises on the credit side and our blessings on the debit side, and then set out to redeem our promises in order that the account may really balance.

For the value of a promissory note on the credit side is determined solely by the value of that note.

Our Church life becomes an effort to redeem our promises. In a way we set out to pay our debts.

* * *

But what can we give to God which He really wants?

"If I were hungry," He says, "I would not tell thee, for all the beasts of the forest are mine, and so are the cattle upon a thousand hills."

God gives us material blessings and He expects from us certain spiritual returns. These spiritual returns cannot be weighed on statistical scales, for while it is true that our love for God will produce alabaster boxes and widow's mites, there is no way of separating these things on these scales from that which is given to be seen of men.

The elements of self-sacrificing love which do or do not go into these gifts is an incalculable element in the weight that they have with God.

God weighs each gift separately, not by its material size or splendor, but by the essence of love that it represents.

* * *

The widow who gave two mites gave more than they all, yet she gave only little to swell the statistics of the Jewish Church; her gift probably aided no worthy cause, and it received not the slightest appreciation from any official of the Church. Measured by our standards of today, the gift was a failure, for:

First, she couldn't afford to give it, and therefore was foolish.

Second, what she gave was not given intelligently and, therefore, violated all the principles of modern philanthropy.

Third, she got no credit from anybody for her gift.

And yet she gave "more than they all." On God's scales, hers was the gift that counted, because it was an act of personal devotion to God, whom she loved so, that where others would have grumbled because they had so little, she gave in gratitude all that she had.

Are we ever going to learn this lesson? Are we ever going to understand that those of us who murmur much are in one class and those who love much are in the other?

Are we ever going to understand that our selfish appropriation of all God's gifts to our own use is inexcusable? That God is more concerned with our self-sacrificing devotion than He is with our analytical intelligence? That God sees the better when others see the less, and gives us credit for our gifts inversely as other men praise them?

That the Christian vocation is a private matter between ourselves and God?

* * *

It would be a good plan for each of us to realize that he has promised to fight, and that he has promised to serve, and that an empty promise is as harmful to God as it is to everyone.

Of what use is a fighter whose chief interest is in what he gets from the government?

Of what use is a servant that has no heart in his work?

Of what use is a child who ignores his parents' wishes and repudiates his obligations to them?

After all, God wants our affectionate enthusiasm, and we too often give Him an intelligent criticism.

I am very doubtful about the soldier or the servant who is an expert critic of the powers that be. I would prefer the soldier who endures hardship as a good soldier and the servant who works in spite of unfavorable surroundings.

Let me put in two or three sentences that which I am trying to say—

(1) If you are a Christian, give your heart to Christ—not only when His cause is triumphant—but even when His enemies seem to prevail.

(2) Do something to show your love—something that costs you an effort.

One might say that if you have money then you should be very careful to give labor, and if you have very little money then you should be careful to give money, for you see that in this way your gift to God has a real spiritual value.

(3) Be faithful in what you undertake. Any master is disgusted at irregular and fitful service. So God must feel that you haven't much heart in a service which any old excuse will exempt you from.

Keep before you your baptismal vow and do something to justify it.

After all, we have an individual account with God.

No matter how large the bank is, nor how many depositors, every man gets his own trial balance.

Do not overdraw your own account because you think that the bank has plenty of assets.

You cannot compound your indebtedness to God on the general ground that others have overdrawn or are not paying their notes.

Keep your own account straight, irrespective of business depression or temporary inflation.

GENERAL NEWS OF THE EPISCOPAL CHURCH

FUNERAL OF BISHOP BURCH

The funeral of Bishop Charles Burch of New York was held in the Cathedral of St. John the Divine on December 23. The service was quite simple in character, though attended by a large number of the dignitaries of New York. The procession of the clergy numbered three hundred men, including not only the Episcopal clergy, but large numbers of ministers of the various Protestant churches. Four of the dignitaries of the Orthodox church were in the procession. The governor of the state and the mayor of the city were in the congregation with their staffs. Handel's Dead March in Saul was played during the procession and the hymns used were two of the Bishop's favorites. These were "There Is a Happy Home" and "Ancient of Days." The tribute to the Bishop was delivered by Dean Robbins of the cathedral, who said of him: "One of the questions in the office for the consecration of bishops is this: 'Will you show yourself gentle, and be merciful for Christ's sake for poor and needy people, and to all strangers destitute of help?' Bishop Burch answered that question not only with his lips but with his life; it was the dominating motive in his brief episcopate." Bishop Lloyd has been invited to act as Bishop of New York during the coming three months, including the confirmation season, but he has not yet signified his acceptance of this appointment.

BERKELEY ALUMNI MEET

The annual meeting of the alumni of the Berkeley Divinity School in New York and vicinity was held in that city on January 5. At the business meeting the following officers were elected: President, the Rev. Karl Reiland, D.D., rector of St. George's Church; vice-president, the Rev. Theodore Sedgwick rector of Calvary Church; secretary and treasurer, the Rev. J. H. Fitzgerald, rector of Christ Church, Brooklyn.

Dean Ladd spoke to the alumni upon the importance of maintaining a high intellectual and academic standard in the church. "Men are not coming into the ministry now in the numbers they did formerly," he said, "and one of the reasons they give is that the job is not a big enough one. This we hear especially from men in the colleges who have made good records and have intellectual interests. This misconception can be removed and men of intellectual ability can be attracted to the ministry if we emphasize more strongly the teaching office of the church and maintain a high standard in our seminaries, which are the church's agencies for seeking and propagating the truth."

Bishop Lines of the Diocese of Newark, spoke of the difficulties of the present time, and said that we are starting out now with a handicap in the evil inheritance which has come from the great war. "When we consider the whole field, however," he said, "we cannot rest in discouragement. Things are never so bad as you fear, though they are never so good as you wish. Our seminaries must train men to deal with the movements of the day. The great need of the world is not the production of more wealth, but the production of more justice, mercy, kindness and friendliness."

Other speakers were the Revs. G. E. Pember and Francis Barnett of Philadelphia, the Rev. John Williams of Brooklyn, the Rev. Dr. Sedgwick and the Rev. Professors Norwood and Lauderburn.

A message of greeting was sent to the Rev. M. K. Bailey, for many years president of the New York Association and now resigned because of his removal to Saybrook, Conn., and to the Rev. Dr. Bernard Schulte, an active officer and member of the association for a long time and prevented from being present by illness.

Berkeley opened after the Christmas vacation on Wednesday, January 5, at evensong, with a corporate communion of the school the following morning. The chapel services during the heart of the winter are being held in the oratory, which has been arranged in the Williams Memorial Library. The exquisite altar, with its complete hangings, which was designed under the personal direction of the Rev. Dr. Percy Dearmer, when he was associated with the school, has been set up, and is most devotional and fitting. It is well worth the inspection of those who are interested in ecclesiastical art, as it is a pure and correct example of the early English model.

AUGUSTA PRESENTS PAGEANT

In place of the usual vester service at the Church of Good Shepherd, Augusta, Ga., on Sunday afternoon, December 26, a carol service was held for the church school, preceded by Holy Baptism. Following this service a mystery play of the Nativity arranged by the rector, the Rev. H. H. Barber, was given in the parish house, under the auspices of Section B of the Woman's Auxiliary. Six scenes showed the Angel Gabriel announcing the message to the Blessed Virgin; the Magi journeying to Jerusalem; their arrival at the court of Herod; the Shepherds watching their flocks; the Nativity—the Shepherds adoring the new-born King; and the Magi in adoration presenting their gifts. Each picture was introduced by a short address by the rector, and a carol descriptive of the scene was sung by an invisible quartet. After the play gifts were presented to the pupils from a Christmas tree.

CONGREGATIONS HONOR RECTOR

The rector of the Church of the Atonement, Augusta, Ga., the Rev. F. W. B. Dorsett, was presented with a surprise purse by his parish on Sunday, December 26, and by a singular coincidence, that same evening at evensong, the gift was duplicated by the colored congregation of St. Mary's Mission, to which the Rev. Mr. Dorsett ministers, though the latter was not aware that his parish was to remember him in a similar way. The parish house of the Church of the Atonement is used at Thanksgiving by the City Union of the King's Daughters and Sons for the annual distribution of the baskets of good things given as a thankoffering by the school children of the city, who provided this year filled baskets worth $1,000, to be given to the poor.

PLAN FOR COUNCIL IN TEXAS

The Seventy-second Annual Council of the Diocese of Texas will be held in Christ Church, Houston, Texas, January 21-25, inclusive. Preparations are being made to entertain a large number of delegates and visitors. Last year 1,462 attended. It is expected that over 2,000 will be present this year. A most interesting program is outlined, consisting of conferences on religious education, young people's work, social service, etc. Some of the strongest leaders of the Church are to be in attendance, including Bishop Gailor, Dr. W. E. Gardner, the Rev. W. N. Lathrop, the Rev. Paul Micou. A splendid time is anticipated by everybody in the diocese.

MEN'S CLUB ORGANIZED

A Men's Club has been organized at Trinity Church, Jersey Shore, Pa., and the following temporary officers were elected: President, S. E. Armstrong; vice-president, D. E. Splann; secretary-treasurer, J. O. Karicher. After discussing the organization of the club and its activities, the meeting resolved into a glee club, and many of the good old songs were sung.

ORDINATION AT FARIBAULT.

On January 2, 1921, in the Cathedral of Our Merciful Saviour at Faribault, Minn., the Bishop of Minnesota ordained Mr. Harold Beach Adams as deacon. The candidate ws presented by Rev. Dr. F. F. Kramer and the sermon was preached by Rev. H. M. Ramsey.

CHURCH SERVICES

CHICAGO

Cathedral SS. Peter and Paul.

Washington Blvd. and Peoria St., Chicago. (Five minutes from the Loop via Madison St. cars).

Sunday, Holy Communion 7:30, 8:30 and 11:00.

Week-days, Holy Communion, 7:00 a. m.

Preacher, Jan. 23, Rev. Bazett-Jones.

Preacher, Jan. 30, Rev. Sheafe Walker.

St. Chrysostom's Church

1424 North Dearborn Street.

The Rev. Norman Hutton, S. T. D., Rector.

The Rev. Robert B. Kimber, B. D., Associate.

Sunday Services: 8 and 11 a. m.; 4:30 p. m.

ST. LOUIS.

Cathedral

13th and Locust

7 and 8 a. m., Holy Communion.

11 a. m., Service and Sermon.

8 p. m., Healing Mission Service.

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That our readers may not be inconvenienced by failure to receive their paper we will not discontinue at the expiration of subscriptions, unless requested to do so.

We urge our readers to watch the date of expiration, printed under their address, and to renew promptly; or else notify us if they wish their paper discontinued.

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The Editorial Policy of the Witness

The Managing Editor of The Witness has received the following communication from Mr. Arthur K. Goodwyn, of Minneapolis, Kansas, a subscriber to the paper:

"As a subscriber to and worker for the success of The Witness, 'A plain paper aiming to reach the plain person with plain facts, unbiased by partisan or sectional news,' I beg to enter a strong protest against the vitriolic attacks made by your foreign correspondent against the handling of the band of assassins called Sinn Fein in Ireland by the British government, which government is so thoroughly backed by the people of England, that in the late attack against this handling of these assassins this policy was sustained by the votes of over 300 members of Parliament to 83.

"I cannot send my London Times report of the debate that took place in Parliament, which debate I do not think your foreign correspondent has ever read, confining his source of information to the leading articles of 'United Ireland,' 'The Freeman's Journal' or some such paper.

"As an American citizen of some 50 years' standing I have become hardened to the attacks of tyranny and oppression made against the land of my birth, and understand the reason such attacks are popular, but I do thing that as a member of our common Church I should be able to read my Church paper without having my anger aroused by such venomous attacks from the pen of your foreign correspondent, who naturally never mentions the horrible deeds of his Irish R. C. proteges. May I ask you for the address of 'The New Statesman,' with which paper I have never become acquainted?

"I am forwarding a few of my last 'Witnesses' to the 'London Spectator' as a sample of the harm being done by the friends of Sinn Fein to the longing of all good men for a closer relationship between our country and England.

"I notice in one edition of 'The Witness' that your correspondent has the Protestants of Ulster on his black list.

"I thought his first article had been printed in 'The Witness' by mistake, but as every number of your paper since received has contained an article on the same lines by the same man, I conclude 'The Witness' endorses what he writes."

I am very glad of the opportunity to publish this communication, for it gives me an opportunity to explain again to our readers just what the editorial policy of The Witness is. The board of editors of the paper consists of Bishop Johnson, editor-in-chief, a number of contributing editors whose names are listed above, and the managing editor. All of these people, with the exception of the latter, live at a considerable distance from Chicago. As it is quite impossible for us to hold a conference each week to determine what material shall go into the paper, it is understood that material submitted by those on the board will appear in the next issue under their own name. The writer of the article, and he alone, is responsible for his story. As managing editor, I am in charge of the placing of the articles. This does not mean that I am responsible for the opinions expressed. In fact, opinions are often expressed with which I strongly disagree. But in spite of violent disagreement I have never for one moment assumed that it was my business to censure the articles submitted by those friends of the paper who have consented, without any remuneration whatever, to serve as contributing editors. All of these people were carefully chosen. They are known to be persons of integrity and steadfastness of faith. It is my business to publish, under their names, the stories that they send in to their paper; and of course I shall continue to do so as long as I hold my present position. The Witness is not a one-man paper, but a co-operative undertaking. We aim to be absolutely loyal to the faith and doctrines of the Church. If anything contrary to the same finds a place in our paper it is due to limited understanding rather than to malicious intent. As long as this rule is obeyed, our editors are free to express whatever opinions seem to them wise, providing they are willing to take the responsibility for them.

W. B. S.

ATLANTA CATHEDRAL GIVES GENEROUSLY.

During 1910 St. Philip's Cathedral, Atlanta, Ga., gave more to missions of the Episcopal Church than the whole Diocese has given in any previous year, according to figures announced Saturday by the treasurer of the Nation-Wide Campaign for St. Philip's, John W. Russey. According to available figures the Atlanta Cathedral led all Episcopal Cathedral Churches of the United States in financing missions during the past year. That nearly all Cathedral Churches bear most of the institutional work of their Dioceses was given as the cause of their comparatively small part in mission work.

More than $10,000 was given toward home and foreign missions by parishioners of the Cathedral in 1920. This was in addition to local expenses of the Church and charitable work in Atlanta. Alterations and repairs now being done on the building will cost $5,000, it was stated by the Dean, the Very Rev. Thomas H. Johnston. Additional walls were installed and a moving picture outfit purchased for the Sunday School. The Knights of St. Philip, an organization of young men said by the Dean to be one of the most active departments of the Church's work, raised nearly $1,000 which they expended on their club rooms in the chapter house.

A Moller three-manual organ to cost more than $10,000, the gift of Thomas H. Austin, will be a memorial to his mother and the mother of his wife. The organ will be in operation for the Easter service, according to the makers, who have already taken measurements and built the instrument. A movable keyboard and extension cable will make the organ useful for concerts. Prof. M. Philip Schlich is director of the male choir.

WORK AMONG INDIANS IN CANADA.

After giving general aid for one hundred years in the work of evangelizing the Indians and Eskimos of Northwest Canada, the Church Missionary Society of England has terminatd its relation to that part of the work of the Church of England in Canada. In taking this action the Church Missionary Society has presented to the Church in Canada an endowment fund of $125,000 for the future support of the Indian and Eskimo missions. The fund has been established because of the difficulty of raising money for this special purpose in Canada, and because, in contrast with what obtains in other Missions, at the end of a hundred years there is no self-support-Church and no native ministry.

The Rev. Howard R. Brinker has been appointed Rural Dean of the Douglas Deanery, Wyoming, having under his jurisdiction the counties of Natrona, Converse and Niobrara.

Church Should Aid in State Problems

"There is a moral obligation resting on the conscience of every man and woman in the Church of the Living God. It is to be socially intelligent," the Rev. John Howard Melish, of Holy Trinity Church, said in an address at the closing conference on "The Church's Task in the Community," at the parish hall of the Church of the Messiah, Brooklyn, last Sunday. The purpose of the series of conferences, conducted under the auspices of the Christian Social Service Committee of the Diocese of Long Island, was to arouse interest in study groups to be organized in every parish during Lent, when social service problems will be discussed. Among the subjects suggested are "The Church and Labor," "The Church and Amusements," and "The Church and Good Government."

"In every Diocese convention the question arises as to whether the Church should interest itself in problems of the State," the Rev. Mr. Melish declared. "How does the State function except by public opinion?" he asked. "The Church is one of the agencies for the creation of public opinion. Back of the individual service for others, back of the political reform lies the economic situation which must be changed. The housing situation can only be met in an adequate way by Government. It is one duty of the Church to create public sentiment which leads to laws.

"One of the tragic things in modern life today is the absence of the mother from her home and children. In most cases the mother is absent because of necessity. What are we to do about this situation in Brooklyn? Is motherhood a productive enterprise?

"There is a vast wealth of facts. The question is how to get the facts to the people. We have all been victimized by the newspapers. Silence in many instances is as much propaganda as publicity." Mr. Melish added, however, he did not wish to attack the entire press.

The Rev. Dr. Thomas J. Lacey, of the Church of the Redeemer, said he agreed with the Rev. Mr. Melish that the social problems should be studied by the entire Church. Canon William Sheafe Chase blamed the motion picture interests for the agitation against the Blue Laws.

Archdeacon George F. Bambach addressed the morning session of the Conference yesterday. At the afternoon Conference John Thomas, field secretary, declared that the trouble with many parish organizations was that they had no definite program. Other speakers at yesterday's session were the Rev. L. E. Sunderland, Mrs. Albert W. Meisel, Mrs. John Graham, Mrs. John Loman, of Philadelphia, and the Rev. C. E. Hutchinson, of East Orange, N. J.

OLD CONNECTICUT PARISH HAS "WATCH NIGHT"

Historic St. John's Parish at Salisbury, Conn., observed the passing of the old year and the coming of the new by a "watch night" service, which began at 11 p. m. on December 31, New Year's Eve. The first part of the service was evening prayer with an address by the Rev. Clarence S. McClellan, Jr., minister in charge. Mr. McClellan spoke on "Going Into the New" (Joshua 3:4). Just before midnight all the lights in the old church were extinguished, except the two eucharistic lights on the altar. Mr. McClellan read "Across the Sky This Winter's Eve." At midnight all the lights were turned on, the bells of the church rung and the distant chimes of the Scoville Memorial Library chimed as at the altar Mr. McClellan read Tennyson's "Ring Out the Old, Ring in the New." This was followed by the hymn, "O, God, Our Help in Ages Past." Then came the service of the Holy Communion, which lasted until 1 a. m.

BEGINS NEW WORK

The Rev. W. Everett Johnson has resigned as Rector of Christ Church, La Cross, Wis., a position he has held for nine years, the resignation taking effect on the 20th of January. On that date he becomes Secretary of Religious Education of the Diocese of West Texas, with a residence in San Benito, Texas; he will also have charge of All Saints' Church in that city.

CHRISTIAN REPRESENTS CHINA IN LEAGUE.

W. V. K. Koo, formerly Chinese Ambassador to the United States, and now Ambassador to Great Britain, has added another to his diplomatic triumphs by securing a place for China in the Council of the League of Nations. Dr. Koo is a graduate of St. John's University, Shanghai. He is one of the three former students of St. John's who have recently filled important American and European ambassadorships.

THE WORK IN LIBERIA.

Speaking at a recent meeting of the Woman's Auxiliary in New York, Bishop Overs outlined his reconstruction plan for the Liberian Mission. He emphasized especially the need for extensive repairs to the Julia C. Emery Hall of the Girls' School at Bromley on the St. Paul's River. After the meeting, the members gave Bishop Overs $4,000 for this purpose as a special gift.

The Rev. Dr. A. A. Mueller, Professor of Philosophy and Latin at St. Mary's, Knoxville, Ill., has accepted a call to the rectorship of the Church at Sussex, Wis., and will enter upon his duties the third Sunday in January.

After January 12th the address of the Rev. C. E. Beach will be 6017 Michigan Ave., St. Louis, Mo. For the past four months Mr. Beach has been rector of St. Paul's Church, 6620 Michigan Ave., also chaplain of Brittain Hall, a Home for Boys, and has been living at the Hall. The work of the parish demands his entire time, which has made it necessary to resign the chaplaincy of the Hall.

The Rev. William Carson Shaw, rector of the Church of the Ascension, Sierra Madre, Cal., has been elected president of the Los Angeles clericus.

The Rev. Homer W. Starr, Ph.D., rector of the Church of the Holy Communion, Charleston, S. C., was surprised on Christmas Day by the presentation of a gold watch from his congregation. It had originally been intended merely as a Christmas gift, but since it had become known that he had recently declined an important call to another work, it was explained as also a thank offering in gratitude for his decision.

NOTES FROM ST. LUKE'S EVANSTON, ILL.

At noon on Holy Innocents' Day a fire was discovered by one of the sextons in the north transept of St. Luke's Church, Evanston, Illinois, where the Christmas Creche was as usual erected. The prompt and efficient service of the Evanston Fire Department confined the blaze to the transept, where the stone, however, ceiling, pews and floor were badly damaged.

On the Sunday after Christmas, Dr. Stewart of Evanston, Ill., presented the needs of the starving children in Europe, the Near East and the Orient, to his congregation. Pledges and gifts were made amounting to about $1,500.00

THE TOUCH OF HUMAN HANDS

The touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.

The touch of human hands—
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth
Of human hands.

The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understand,
And the warmth, the loving warmth
Of human hands.

—Thomas Curtis Clark.

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To Keep Every Family In Touch



The Church at Work

PUBLISHED BY THE EDUCATIONAL DEPARTMENT OF THE PROTESTANT EPISCOPAL SOCIETY

Vol. I. NEW YORK, JANUARY, 1921 No. 1

ST. LUKE'S HOSPITAL, TOKYO, A DEMONSTRATION OF CHRISTIANITY

ISOLATED FOR TWO CENTURIES THEY NEED CHURCH'S TEACHING

HOW TO CUT THE LEAVES

If arranged at the top, open up the paper fully and tear along the top crease.

If arranged at the side, open up fully and tear along the centre between pages 6 and 7.

The aim of *The Church at Work* is not only to give information of the work of the Church to everyone in the Church, but also to keep everyone in touch with the work.

It is the only medium through which the whole Church can be reached, and it would be hard to overestimate the value to the Church and the work of the Church if *The Church at Work* could be established as a universal medium in the Church.

If it has failed so far to become a universal medium it is because in some parishes the paper is not thoroughly distributed, being handed out at a service or left in a pile at the Church door, or perhaps not distributed at all.

In order to avoid unnecessary waste, the Department of Publicity has been obliged to give notice that after the February issue shipments of the paper will not be made to those parishes in which the paper does not have thorough distribution.

The method of distribution in the parish is, of course, determined by the rector, but it is hoped that eventually every rector will decide that the best method of distribution is by adult visitors who deliver the paper personally to the homes of the parish. The reports from the field indicate that the great majority of parishes have adopted this method.

Two Questions

a. Why distribute *The Church At Work* thoroughly?

1. Because it is the official paper of the Presiding Bishop and Council.
2. Because it will carry the story of the work of the whole Church to all the people of the Church.
3. Because it will keep the indifferent and uninformed in touch with the work.
4. Because where the paper is not distributed, its underlying purpose is defeated.

b. Why distribute by adult visitors?

1. Because boys and girls cannot establish **personal contact.**
2. Because mailing cannot establish **personal contact.**
3. Because distribution at a service cannot establish **personal contact** with those who do not attend.
4. Because leaving the papers at the Church door to be picked up does not establish **personal contact** with anybody.

Do you want *The Church At Work* to continue to come to your parish?

Have you asked the rector how you can help in this distribution?

Presiding Bishop and Council of the Protestant Episcopal Church
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My heartiest congratulations upon the value and success of your paper, and my very best wishes for its continuance and prosperity.—Bishop Tyler.

The Witness

"FOR CHRIST AND HIS CHURCH"

Long live The Witness, one of our greatest missionaries! The paper is doing wonders for the Church.—Cordelia Veal, Rome, Ga.

Vol. V. No. 23. CHICAGO, ILLINOIS, JANUARY 29, 1921. $1.50 a Year.

MISSIONARY SOCIETY TO CELEBRATE CENTENNIAL

Department of Missions Plan Celebration to be Held in the Fall

At its monthly meeting on January 11th, the Department of Missions recorded a representative attendance, including in addition to the president of the council, Bishops Brown, Perry and Lloyd; the Rev. Doctors Stires, Freeman and Milton, Mr. Mansfield, Mr. King and Mrs. Elliot.

The department received a message from the Bishop of Western Missouri, announcing that beginning with January 1st, the diocese would be able to prosecute its diocesan missionary work without aid from the church at large. The department adopted a message congratulating the bishop and diocese upon this evidence of diocesan strength. Western Michigan took similar action a few months ago.

Provision was made for certain property payments in Porto Rico and the Virgin Islands. In the latter case, the payment was made to reimburse the Diocese of Antigua for gifts made in years past by the English missionary societies "on condition that the property should be for use of the Church of England." In view of the fact that jurisdiction in the Virgin Islands has now been transferred from the Church of England to the church in the United States, it was deemed proper that the Diocese of Antigua should be reimbursed in the amount of 160 pounds.

Bishop Huntington outlined an interesting plan for the conduct of a simple summer school for the Chinese teachers of elementary boys' schools. This plan was approved with the understanding that the executive secretary would endeavor to secure $200 in special gifts to meet the expense

Bishop Graves was authorized to proceed with the erection of a residence for Chinese clergymen at Zangzok and steps were taken to provide for the payment of land already secured upon which are to be erected a church and a school, the gift of Mr. and Mrs. Mortimer Matthews of Southern Ohio.

With great regret, the department accepted the resignation of Miss Steva L. Dodson as a member of the staff of the District of Shanghai. Miss Dodson has served with rare ability for 32 years. The appreciation of the department was expressed in the following minute:

The Department of Missions having learned from Bishop Graves of the retirement of Miss Steva L. Dodson as principal of St. Mary's Hall, Shanghai, records its admiration of and gratitude for Miss Dodson's long, devoted and successful service on behalf of the young women of China. To her patience, high standards and executive ability the present St. Mary's is chiefly due. The Department of Missions believes that the church in the United States can best show its appreciation of Miss Dodson's self-denying and useful life in China by speedily giving St. Mary's Hall the new equipment it needs. The department will endeavor to urge this upon the church.

The department expressed its approval of the endeavor to make the medical school of St. John's University the basis for a union medical school, through which the medical candidates of a number of mission boards, whose work is in the lower Yangtse Valley, might receive proper training. St. John's Medical School is the oldest medical school in China. It has a long and honorable list of graduates. It had expected to retire from the field within the next year or two, as all other medical schools in the lower Yangtse Valley have already done, because of the announced plans of the China Medical Board to establish a great medical school and teaching hospital in Shanghai. The recent decision of the China Medical Board to abandon its plan for the Shanghai Medical School makes it necessary for St. John's Medical School to go on with its work. Bishop Graves, Dr. Pott and our physicians connected with the medical school and with St. Luke's and St. Elizabeth's hospitals, recognize that it would be difficult, if not impossible, for our own mission to meet fully the growing requirements for a Grade A medical school in Shanghai. They therefore raised the question whether it would be practicable to invite other missions to join with us in establishing and maintaining a union medical school.

Preliminary consideration was given to the plans for the observance of the centennial of the Domestic and Foreign Missionary Society in the autumn of this year. These plans include the publication of a centennial history, the production of a historical moving picture film, the preparation of a pageant and a centennial celebration in every parish and mission, probably on Sunday, October 30th, or on some other date before the end of 1921. For such parish meetings it is proposed to provide a form of service and data for a historical address. In order that the commemoration may be accompanied by some permanent achievement, it is proposed to try to enroll at least 100 new missionaries for work at home and abroad before the end of 1922. It is likely also that an endeavor will be made to secure the funds necessary to complete a number of important building enterprises in the home and foreign fields with the understanding that each building as completed will contain a tablet, citing the fact that it was erected as a part of the celebration of the centennial of the Domestic and Foreign Missionary Society. The department approved of the tentative plans as proposed and adopted a recommendation requesting the council to make adequate appropriation to cover the necessary expenses.

With great regret the department learned of the death of the Rev. Ching Chang Wu of the District of Shanghai. Mr. Wu was one of the earlier generation of Chinese clergy. Like so many others who have served faithfully in the ministry in China, he was led to become a Christian as a boy in the school established in Shanghai and for many years directed by Miss Lydia Mary Fay. He received his academic education at St. John's University and its Theological Department. After serving the church in various stations, he was transferred to the important city of Zangzok and for a number of years was efficient associate of the Rev. R. C. Wilson.

The Department gave some time to the consideration of the needs of work among the negroes of the South and plans for securing for it greater unification of administration, more adequate support and a larger place in the thought of the people of the Church.

MEETINGS TO INTEREST MEN IN THE MINISTRY

It is generally conceded that there is a great dearth of candidates for the Sacred Ministry as compared with the needs of the Church. The Brotherhood of St. Andrew has always responded loyally to the various calls of the Church for any special service on the part of the laity. And the situation which the Church faces as regards her ministry is one in which the laity is or should be even more interested than the Bishops and clergy, for it affects them first and it depends in large measure upon them for its solution.

As a contribution to the general effort to arouse interest in this subject, the Brotherhood now purposes through its various diocesan and local assemblies to organize sixty or more meetings for men and older boys to be held on the afternoon of Washington's Birthday of this year—or, if necessary in the evening of that day; and the directors of Chapters as well as other Churchmen in localities where there are no Assemblies are invited to join in the plan. It is purposed to present at these meetings through able speakers a definite and ringing call to the Ministry.

An endeavor will be made to have large numbers of young men attend these meetings. It is planned to distribute among them cards to be signed b ythose having special interest in the matter, the names and addresses and ages of interested young men, thus signing the cards, to be sent to the Department of Religious Education and to the Committee on Recruiting Men for the Ministry, in order that further interest may be developed. The Brotherhood desires to place itself in this plan readily at the disposal of the Bishops of the various dioceses and co-operate cordially with the clergy and laity both of the Brotherhood and otherwise.

The details of the meetings will be left largely to the committee in charge at each center; but they should include a direct presentation of the Call to the Ministry by a special preacher; intercessory prayer on behalf of the needs of the Ministry, that suitable candidates may present themselves; and also a conference (whose chairman shall be a clergyman) where full discussion may take place.

Washington's Birthday falls in the week immediately following the Lenten Ember Days and, therefore, in addition to the patriotic note which will properly be sounded there should be especially, where possible, this clarion call to the young men of the Church.

It is the wish of the Brotherhood that as an organization it may be as useful as possible in this plan; but it is also hoped that the general interest developed will greatly overflow the membership of the Brotherhood and take possession of the men of the Church generally.

The Brotherhood of St. Andrew has been one of the best agencies within the Church for supplying recruits for the Ministry, and this corporate effort is put forth with the prayer that the blessing of God may rest upon it and that through it the Church may be helped in these days of its need to replenish the ranks of its priesthood.

DEVELOP HOSPITAL WORK IN SHANGHAI

Bishop Graves and the staff of medical missionaries in Shanghai are gradually developing important plans for the amalgamation of St. Luke's Hospital for men and St. Elizabeth's Hospital for women. Probably not less than $1,000,000 will be needed eventually to carry out the plan in full. An initial gift of $10,000 has just been made by an American layman.

JUSTICE FOR ALIENS SOUGHT BY THE FEDERATION

Federal Council Suggests Several Remedies for the Alleged Abuses

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America have just issued a report on "The Deportation Cases of 1919-1920," showing that in many instances grave injustice has been suffered by aliens and others accused of anarchy or communism who were summarily arrested and, in many cases, held "incommunicado" for long periods before trial.

The report, which is a booklet of one hundred pages, covers a detailed study of two hundred cases of aliens alleged to be radicals, of whom seventy-eight were ordered deported and ninety-seven were released by cancellation of the original warrant. The study represents the work of many months under the direction of Rev. C. M. Panunzio, a specialist in immigrant labor problems who, with his assistants, has searched the official records, visited many prisoners and personally made the trip to Europe and back as a steerage passenger, interviewing scores of emigrants and immigrants to ascertain their attitude toward the United States.

The outstanding cases are reported in detail, and some of them indicate serious irregularities in conduct of the agents of the Department of Justice, including in one instance the alleged use of an agent provocateur. It is stated that many so-called "Communists" were foreign-speaking Socialists belonging to local organizations that had bodily transferred their allegiance to the Communist party without the knowledge of these individuals or their acceptance of the doctrines of Communism.

One of the strangest cases reported was that of Joseph Polulech, a young Russian, who was arrested without warrant at a raid on the People's House on East 15th street, New York City. No substantial evidence was offered by the authorities to prove that this alien was an objectionable person, and at his hearing before an immigrant inspector at Ellis Island, testimony showed that the only organization to which Joseph Polulech belonged in the United States was the Methodist Episcopal Church on Second avenue, New York City. It was learned that this young man was ambitious, orderly and well-behaved and had been an active worker in his church since 1913. His presence in the People's House was due to his desire to study, as he was there attending a night school. Before he could establish connections with friends, who would gladly have vouched for him to the authorities, Polulech was deported on December 21, 1919, after having been held "incommunicado" for six weeks.

The Commission on the Church and Social Service makes six suggestions for legislation to correct the abuses revealed. "The following proposals are offered," so the commission states, "not dogmatically, but as a tentative basis for a seriously needed modification of the present law. They have been formulated after extensive consideration of the problems involved by persons of wide experience and authoritative opinions."

"1. With reference to what are commonly called political offenses, no act or utterance which at common law would not amount to a solicitation or attempt to commit a crime should be held a sufficient ground for deportation. To deport a person for the possession of ideas, however objectionable, is not only an illiberal but a wholly futile method of directing intellectual development.

"2. It seems clear that the interest of equal justice would be promoted by eliminating from the immigration law the provision which makes membership in certain organizations a sufficient cause for deportation. The report makes it evident that the status of an individual alien in relation to the government cannot with safety be determined on the basis of membership in an organization. Without reference to the controversy over the legality of this or that organization, 'membership' is too ill-defined a relationship to be made the exclusive test of an individual's attitude.

"3. An alien resident after he has been in the country for a period long enough to allow of a full determination of his right to domicile in the United States should, when his deportation is sought for any cause, have the protection of such due process of law and of such constitutional safeguards as apply to a citizen accused of a crime.

"4. There seems to be no unanimity of opinion among authorities on immigration as to whether deportation cases should be handled entirely by the Federal Courts. A possible alternative would be an immigration court, quasi-judicial in character, in which the alien would be guaranteed due process of law and the proper constitutional safeguards.

"5. It cannot be doubted that the method of raiding recently employed in apprehending suspected aliens has resulted in great injustice and hardship. These evils would be effectually prevented by a provision that arrests should be made only when a warrant has previously been sworn out and is served by the officer making the arrest, or when the offense is committed in the presence of the officer.

"6. The government agent who himself instigates unlawful acts for the purpose of apprehending the perpetrators, protecting himself by his official connection, must be eliminated from the administration of our federal laws. Two measures suggest themselves as tending to curb such activities.

"a. A provision that no agent who is found to have provoked unlawful acts shall be granted immunity on the ground of his government connection.

"b. A provision that no person shall be convicted on evidence that shows him to have been incited by a provocative agent to the offense of which he is accused.

"The commission believes that the evils at which these suggested reforms are directed are of first magnitude and should at once engage the attention of the public and of Congress."

DIOCESAN SYNOD IN QUINCY

An ordination to the diaconate occurred at the opening service when the diocesan synod met in Grace Church, Galesburg, Ill., on January 9th. The Bishop's address followed in the afternoon, and in the evening the Rev. J. A. Schaad addressed a meeting in the interest of the Nation-wide Campaign.

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EDITORIAL

By Bishop IRVING P. JOHNSON.

THE INDIVIDUALIST

When the thirteen colonies emerged from their successful revolution they faced a very precarious future.

Each colony had its own particular problem and it was very apt to get irritated when the federalist suggested that the problem of the whole confederacy was more urgent than that of any particular colony.

The Continental Congress, without power to tax and without authority to command, petered out and it was necessary to create something to take its place.

As Ben Franklin shrewdly intimated, the proposed constitution was not a perfect document but it was as good a constitution as could secure the unanimous approval of the separate colonies. It was at least a modus operandi and was infinitely better than nothing. He therefore recommended its unanimous adoption.

It was a long and arduous task to get the new machinery into working order and there was much indignation and some rebellion before the federal government could function in any adequate way.

The colonies had developed individualists and there were able individuals who tried to block the federal government in every exercise of its power. But it was true nevertheless that the need of the whole was greater than that of any particular part.

It was hard luck that New York and Virginia, whose credit was good and whose debts were paid, should be obliged to shoulder the debts of other impecunious colonies.

It was unfortunate that Delaware should demand an equal representation in Congress with New York and did secure the same representation in the Senate.

Problems which involved inequalities of this sort had to give way to the general good and it was fortunate for New York and Virginia that they yielded, for otherwise we would have been like South America, a conglomeration of individual states with mutual jealousies and petty political sovereignties.

It was only as each colony surrendered certain privileges to the whole that each colony reaped the benefit of federal unity.

* * * *

We are confronted as a Church with the same problem.

Our weakness as an organization has consisted in our accentuation of parochial and diocesan rights.

Our people have been members of a parish rather than members of the Church.

Our rectors have put the parochial problem before the corporate problem.

Our bishops have regarded the welfare of the diocese as their first and only concern.

And the result has been that diocese and parish have suffered from their own short-sightedness.

It is not possible that the diocese and the parish shall be stronger than the whole Church, for in the end each will experience the weakness of its own isolation.

It is not a question of Churchmanship or geography or special privilege. It is rather a question of the Master's will and the morale of the whole body.

A Church which is merely a collection of individualists will expend its strength in local effort and dissipate its corporate power in petty friction.

* * * *

The organization of the Presiding Bishop and Council is probably faulty in many particulars. That is to be expected. But it will take the three years between the Detroit and the Portland Conventions to discover some of those weaknesses.

It is at least a modus operandi for the Church to function as a whole.

The same financial defects and administrative blunders that characterized the beginnings of this nation are apt to occur in the central body of the Church.

The same cry of financial ruin and disastrous policies will be raised by the timid and exploited by the individualist.

The same cry that the Church is seeking to exploit the strong parishes and the strong dioceses in the interests of the weak and ineffective places will be raised.

The same criticism of ineffectiveness and unfairness will undoubtedly be made.

But after it is all said and done, are we willing to acknowledge that this Church is bankrupt by a million dollar debt or that this Church wants to go back to its old status of ecclesiastical pettiness?

It is perfectly evident that those who planned the Nation-Wide Campaign overestimated the generosity of the Church.

They did not overestimate the giving strength of the Church, for if all the parishes and all the dioceses had done as well, financially, as those parishes and dioceses that tried their best, the full sum would have been raised.

The million dollar debt represents simply the failure of the parishes and dioceses that did not try. That is evident in the most casual study of the figures.

It is no doubt true that there was much blundering done in planning nation-wide enterprises, but what else could be expected from our inexperience?

It is of no great consequence that blunders were made unless those in power are more concerned in justifying themselves than in learning by experience.

It was the weakness of the old Board of Missions, that they did not welcome criticism.

It should be the strength of the new regime that it invites criticism and acknowledges its mistakes. Why not?

But the next General Convention is going to be the field upon which will be fought out the further development of our federal board of strategy.

What are we going to do about it?

It would seem to me that it is up to the clergy and laity to sustain the bigger plan of the Church.

I never could understand under the old regime why the clergy should send individualists to the General Convention.

The General Convention is supposed to be a representative body and whom does the individualist represent?

It has always been a mystery to me why the individualist was sent to the General Convention or elected to the Episcopate.

He is always an obstructionist in the former and generally a frost in the latter.

I do not mean to say that a man is an individualist because he opposes the Presiding Bishop and Council. He may represent a large group who do not favor centralization. Of course such a group would naturally send such a representative. What then do I mean by an individualist? Let me describe him in various aspects:

Having secured from the Church an exalted position of influence as the rector of a large and influential parish, he withdraws himself from intimate association from his fellow-clergy. He patronizes the weak and is jealous of the strong.

He will not play the game with any sort of team play. He is sufficient unto himself. Why such a man should be selected to represent his diocese or be promoted to Episcopal powers is beyond me.

The day has come when this Church must think and do in a larger way than in mere parochial and diocesan activity. We have had men of large vision like Bishop Chase and Dr. DeKooven and James Lloyd Breck who have seen the inherent power of this Church before their time.

Much that such men have done lives after them, but much has been dissipated by those who followed them.

Our educational institutions have died, our charitable institutions have languished, our Mission work has been hindered because men have allowed parochial and diocesan needs to blind them to the fact that this Church should have a larger vision and awake in its members a desire for larger things.

I dreamed the other night that I was preaching a sermon—I could remember only the last clause, but it seems to me to apply to that which the Church is attempting to do.

"If you have a petty head, you cannot get a big idea into it, and if you have a large head you will never be satisfied with a petty idea."

Isn't it so? And isn't it true that the Church has the opportunity to function in a large way, if we are only big enough to see that the Church of Jesus Christ can never be true to its Master if it is content with a mere parochial or diocesan vision?

The individualist in the Church is a back number even though he claims to be up to date, for this Church is going on to do its work in a large way, and those who will not become a part of this movement ought to be left by the roadside.

THE LETTER FROM NEW YORK

By REV. JAMES SHEERIN

The Rev. Gustav Carstensen, rector of Holy Rood Church in the Washington Heights district, came into considerable prominence this week through editorial reference in the daily press to an address he made at St. Stephen's College laity in defence of the present-day college man as compared with those of past generations. It is an encouraging thing to see a man who has lived his threescore and ten years refuse to fall into the popular pessimism of the hour. His remarks confirmed the optimistic tone used in these columns a month or more since, when the President of St. Stephen's was reminded that a better acquaintance with the doings of college boys in the last century might lift some of the gloomy cloud from his strictures in those of the present time. It is pleasing to note that Dr. Carstensen has again been made chairman of the committee on subjects for our most important and semi-official club of clergymen, the Churchman's Association.

* * *

Probably the presiding officer of the special convention to elect a Bishop will be the Rev. Harry P. Nichols, D. D., rector of Holy Trinity, who so well filled the same temporary office when Bishop Burch was chosen to succeed Bishop Greer. Perhaps Dr. Nichols is our most intellectual clergyman ,and his popularity among his brethren was seen in the Christmas season when 70 of them joined in doing him honor on his seventieth birthday. It may be the advantage blonds have, but he certainly does not look a septuagenarian, and we have reason to hope to see him an active leader for years to come. Some people seem to think that being intellectual one has to slam the Church and speak loudly against everything that is old and revered. Thus far Dr. Nichols has been known more for constructive help than mere condemnation in Church policies. An example of this is seen in his work on the commission to reconstruct the training proper for Holy Orders.

* * *

Drs. Grant and Reiland figured largely in the press this week for the opposition. Each had strong words of almost contempt for bishops and creeds as they are. One does shrink from hearing a rector of a leading church tell people outside the Church that bishops are either ornaments or meddlesome nuisances, as one of these two gentlemen is quoted as doing. And one does also regret to see so wholesale and slashing proposals as to illuminating creeds and baptismal requirements such as Dr. Grant made. Of course if clergymen have unqualifiedly dropped the old beliefs, as Dr. Grant seems to think, it is better that they should be honest and do as he says they should, shut out from the necessary public parts of the service all that offends present-day sceince and sense. But sometimes when these men say "science" they mean only the science they are interested in, and the antisupernatural man has not yet caught hold of the fact that certain fields of science, e. g. phychological science, are returning to the support of a supernatural that is only "super" because just a little above our reach for the moment. Furthermore, the percentage of clergymen rejecting the creeds is smaller than these advocates claim, and no good purpose is accomplished by exciting the lay people to assume that they are disloyal.

PROTEST AGAINST OPIUM TRAFFIC

The Rev. A. B. Parson, Assistant Foreign Secretary of the Department of Missions, has made public the following letter calling upon people to protest against the traffic in opium:

"Having recently seen the growing trade that enters China from our Western nations and having talked with leaders of the Christian faith, I feel that the matter has a very close bearing on Chinese welfare. It is strange that after China herself with one blow did away with the growing of the poppy and the trade in opium, it was left for the United States and Great Britain to revive this iniquitous traffic.

"The matter is of present moment because a bill (known as the Jones-Miller bill) has been introduced in both the Senate and House of Representatives at Washington to prohibit traffic in the raw material of morphia, heroin and cocaine, except what the United States Health Service declares necessary for its legitimate use.

"It has been impossible to interfere with this growing traffic because we have no laws in the United States to prevent the same. The present bill makes it unlawful for any person subject to the jurisdiction of the United States to export or to cause to be exported from the United States or any territory under its control, opium, cocaine, etc.

"The bill seems to be carefully drawn up and includes all transit in bond of these drugs. The Secretary of State will, according to the terms of the bill, request all foreign governments to communicate through the diplomatic channels copies of the laws in their respective countries which prohibit the importation of the aforesaid drugs and the Secretaries of State, Treasury and Commerce will be instructed to make and publish all such rules and regulations for carrying these provisions into effect

"It will be of invaluable aid if those who wish the welfare of China will act immediately, stating their personal conviction by letter, telegram or telephone to their United States Senators and members of Congress, asking them to support the bill. Any other method of rousing public interest in the passage of the bill will be a step forward in the saving of our brothers in China from a great peril."

BISHOP OVERS SAILS

After spending several months in this country telling of conditions in Liberia and the church's work there, the Right Rev. William H. Overs, Ph. D., Bishop of Liberia, sailed for Africa on Saturday, January 15th, going by way of England.

On Friday, January 14th, there was a special farewell service conducted in the Church Missions House Chapel by Bishop Gailor with a celebration of the Holy Communion.

Miss Lois M. Ford of St. John's Parish, York, Pa., has been appointed as a missionary to Liberia and will sail on the same ship with Bishop Overs.

NEW VICAR AT LOCKPORT, N. Y.

The Rev. George Dudley Barr has resigned as vicar of St. Luke's, Delta, Colo., and has accepted a call to be vicar of All Saint's Chapel and assistant in Grace Parish, Lockport, N. Y. Mr. Barr will enter upon his new field February 1st.

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Week-days, Holy Communion, 7:00 a. m.
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Preacher, Jan. 30, Rev. Sheafe Walker.

St. Chrysostom's Church
1424 North Dearborn Street

The Rev. Norman Hutton, S. T. D., Rector.

The Rev. Robert B. Kimber, B. D., Associate.

Sunday Services: 8 and 11 a. m.; 4:30 p. m.

ST. LOUIS

Cathedral
13th and Locust
7 and 8 a. m., Holy Communion.
11 a. m., Service and Sermon.
8 p. m., Healing Mission Service.

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That our readers may not be inconvenienced by failure to receive their paper we will not discontinue at the expiration of subscriptions, unless requested to do so. We urge our readers to watch the date of expiration, printed under their address, and to renew promptly; or else notify us if they wish their paper discontinued.

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

Not Excited Over Proposed Blue Laws

The Witness:

Some of our newspapers have set up a bogey and are having great fun getting people to abuse it.

Here is an editorial by Rev. E. M. Cross, which makes comfortable reading alongside of the hysteria manifested by some of your correspondents.

Very truly yours,
C. E. Houpt.

The Editorial.

Recently there has been much in newspapers and magazines about the so-called movement for the re-establishment of a Puritan Sunday, and we have been wondering whether it is possible to take the "Blue Sunday" movement as seriously as numerous magazines and newspaper articles would have us do; or if the presentation of the objection in such an exaggerated form is merely for the purpose of counter-propaganda?

We have yet to see what appears to be an unexcited article on the subject, while what the whole question needs is a bit of unprejudiced handling in order that an intelligent appeal may be made to the whole of the American people.

We believe that there is a pretty general conviction that we have been traveling from wholesome ways of thinking and of acting. We believe it is pretty generally acknowledged that we need something in the way of restraint. We are under the impression that most people will confess that in some ways Sunday has become harmfully secularized and commercialized and that there should be an effort to correct this condition.

Of course every worldly mind and every commercial institution profiting from Sunday activities will be unqualifiedly and vehemently opposed to any such plan; the virtues of which are thus most highly recommended by its natural enemies.

Surely it is not possible that anyone can fail to be apprehensive about the ultimate disaster in a continuation of our profane ways.

We exchange Holy days for holidays at a great peril.

Those who are seeking the establishment of the strictest kind of "Sabbath" observance are right, even if they are wrong. Their narrowness will make many enemies for a cause in itself most commendable. The type of mind that would legislate people into goodness always does its own cause most harm in the long run.

The trouble is that a lot of the rest of us who think we are quite sane about matters of this sort seem never to have the moral stamina necessary to the initiation and carrying out of what we regard as a reasonable program.

That some restrictions are needed for the sake of the whole population can hardly be doubted. That these restrictions should seek to curb and direct certain baneful, commercial influences must be generally admitted. On the other hand, to restrict Sunday activities in such fashion as is proposed in some quarters is manifestly impossible and would, if possible, be harmful as well as unfair and unchristian.

But the danger is not that the "Blue Sunday" movement will gain appreciable headway; it is that it will make no impresion whatever upon our indifference to what the ignoring of a Holiday's implications means.

Obviously without some broad-minded effort in the direction of a wholesome Sunday the values now attributed to liberal Sunday observance will soon be over-balanced by great and grave disadvantages more pagan than those under which we now labor.

E. M. Cross.
Rector, St. John's, Minneapolis.

OPENING OF NEW GYMNASIUM AT ST. STEPHEN'S COLLEGE

The first Sunday after the Epiphany was a red letter day at St. Stephen's College, for on that day the acting presiding bishop, Dr. Gailor, visited Annandale and blessed the new gymnasium, lately erected by the college at a cost of $70,000.

The Eucharist was sung by President Bell in Bard Chapel at half-past ten. The entire faculty and student body were pesent and neighbors and visiting friends filled the chapel to capacity. At the close of the service, which was sung with marked beauty by the entire college without the aid of a choir, a procession moved through the campus to the new building. There the college sang Kipling's Recessional, the building was blessed, and prayers were said for the seven St. Stephens men who gave their lives in the late war, to whom the gymnasium is erected as a memorial: William Mollis Sistaire, Lester Wallace Kearn, Arthur Paul Kelley, Walter Raymond Whitmore, Henry Seymour, Leroy Abraham Wyant and Leo William Vincent. Addresses were then made by the Rev. Lawrence T. Cole, Ph. D., sometime president of St. Stephen's, and by Mr. Haley Fiske, president of the Metropolitan Life Insurance Company and chairman of the finance committee of the college. Following the ceremony dinner was served in Preston Commons.

The new building is 160 feet by 120 feet over all, and two stories in height for the most part, and three in some places. On the first floor are billiard rooms, bowling alleys, lounging rooms, locker rooms, showers and the heating plan. On the second floor is the gymnasium proper, 50 feet by 80 feet in size, the college store, offices for the college physician and the athletic director, and two large storage rooms. On the third floor is a class room, 30 feet by 20 feet, and a gallery overlooking the gymnasium and equipped with a motion picture machine. The gymnasium is fully furnished with apparatus and is also equipped with a portable stage sufficiently large for theatrical entertainments. The building is located to the west of and adjoining Zabriskie Field.

Bishop Gailor was particularly happy in his sermon, which was preached on the text, "Bodily exercise profiteth little, but godliness profiteth unto all things," from I Timothy. He showed the impossibility of education merely physical or mental or both really bringing a man to true maturity without the addition of vital religion. The sermon was illuminated with humor and replete with pungent epigram, as well as inspired with unaffected piety. He took occasion to commend the small college and the church college and to pledge assistance, by the presiding bishop and council, to the best of its ability, to the cause of the church institutions of higher learning.

FIVE DECADES OF "HOME MISSIONS"

The names of five American churchmen are specially honored among us at this time. They are missionary bishops who have recently completed their first decade of service: Bishop Beecher of Western Nebraska, Bishop Atwood of Arizona, Bishop Sanford of San Joaquin, Bishop Thurston of Oklahoma, Bishop Temple of North Texas. Sketch of their work and of the extraordinary changes they have witnessed in their fields appear in The Spirit of Missions for January (except for Bishop Temple, who was ill when the accounts were written).

NEED FUNDS TO CARRY ON UNITY WORK

The preliminary Conference held at Geneva, August 12th to 20th, 1920, in preparation for the World Conference on Faith and Order, issues the following request. They ask us to bring to the attention of Witness readers:

The meeting separates, recognizing that difficulties in the way of Christian unity still exist, but convinced that the Holy Spirit will guide us to overcome them, and we go home, each resolved to do all that is in his power to carry the new message of hope to all his friends and neighbors. A Continuation Committee has been appointed, charged with the duty of furthering the movement and of preparing for another and even greater conference.

But to reach the whole world requires money. So far, almost all the expense of the World Conference movement and of the meeting at Geneva has been met by the gifts of two generous and far-seeing Americans, father and son. It is not well that a world movement should be supported by only a few individuals, or by one Church or by one nation.

The Continuation Committee has been provided with money enough to begin its work. It remained in session at Geneva for a few days to plan and start its work. But its plans will be only tentative until it is assured of money enough to carry them out fully, and the money in hand will provide only for the first six months. Pamphlets must be printed and letters written in many languages and sent to every quarter of the globe. Large sums will be needed for that and for office expenses, for postage and for traveling expenses. It is estimated that $60,000, or about 17,000 pounds sterling a year, will be needed from the start, and that when the time comes for the first session of the World Conference, that sum will need to be multiplied.

The estimates for the first full year's work are:

Salary of Assistant Secretary and clerks $6,500, office rent $800, translations $1,500, postage and office sundries $10,000, printing $10,000, salaries of traveling secretaries, contingencies and traveling expenses of committees (including those of the Continuation Committee who will come from all over the world) $31,200; total $60,000.

We therefore ask for immediate and generous gifts, hoping that every church in the land, however distressed it may be, will wish to have some share in this great undertaking.

Money may be sent to the United States Trust Company, assistant to the Treasurer, 45 Wall Street, New York City, U. S. A. Please state that the gift you send is for the World Conference Continuation Committee.

CHRISTIAN UNITY CONFERENCE

There will be held in St. Louis between February 2d and 4th a "Christian Unity Conference," which, according to the preliminary announcement, is to be "the most comprehensive presentation of Christian unity that has ever been made." Its scope will include both movements for Protestant unity and also for the unity of all Christians. Bishop Johnson, coadjutor of Missouri, is chairman of the local committee of arrangements, while the conference itself is under the auspices of the Association for the Promotion of Christian Unity, headquarters of which is in Baltimore, the Rev. Dr. Peter Ainslie, president, and the Rev. Dr. H. C. Armstrong, secretary. Representative speakers from many religious bodies will answer the question, "What Does My Denomination Mean by 'The Church' and 'Church Unity'?" For ourselves the answer will be given by the Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis.

On the evening of February 2d, the Lambeth Appeal will be presented "by an Episcopal bishop," followed by conference. On February 3d, in the morning session, the World Conference on Faith and Order will be presented by Mr. Robert H. Gardiner, secretary of the World Conference. That afternoon the American Council on Organic Union of Evangelical Protestants will be presented, while in the evening Christian Unity in the Mission Fields will be presented by the Rev. Dr. Arthur J. Brown, well-known author and traveler, and for twenty-five years secretary of the Presbyterian Board of Foreign Missions.

On the morning of February 4th the World Alliance for Promoting International Friendship through the Churches will be presented by the Rev. Dr. H. A. Atkinson, secretary of the Carnegie Peace Union and a member of the executive committee of the World Alliance. That afternoon the Christian Endeavor movement will be presented by its founder, the Rev. Dr. Francis E. Clark, of Boston; also that afternoon the Universal Conference of the Church of Christ on Life and Work will be presented by the Rev. Dr. Frederick Lynch, editor of Christian Work. On the last evening an address will be made in the interest of the Federal Council of the Churches of Christ in America by Prof. Herbert L. Willett of Chicago University.

BISHOP SPEAKS IN A METHODIST CHURCH

Since the Lambeth Conference there is less opposition in the Episcopal Church to interchange of ministerial courtesies with other denominations. Recently Bishop Shayler occupied the pulpit of First Methodist Church in Omaha, speaking upon the subject of "Christian Unity." Previous to this three non-episcopal pastors had spoken in the cathedral.

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THE CHURCHMEN'S ALLIANCE

Clinton Rogers Woodruff, President, 713 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph. D., First Vice-President, Yale Station, New Haven, Conn.; The Rev. John Henry Hopkins, D. D., Vice-President, 5550 Blackstone Ave., Chicago, Ill.; the Rev. J. O. S. Huntington, O. H. C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D. D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy St., Trenton, N. J.; the Rev. Wm. Harman van Allen, D. D., Vice President, 28 Brimmer St., Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison Ave., New York, N. Y.; **Frances Grandin, Secretary, 126** Claremont Ave., New York, N. Y.

Purpose: It is the purpose of The Churchmen's Alliance to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith.—*Constitution, Art. II., Sec.* 1.

For further particulars address Miss Frances Grandin, Secretary, 126 Claremont Ave., New York.

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OUR CHURCH SCHOOLS

ST. ALBAN'S

The ideal home is the ideal place for boys in their school years. Unavoidable modern-day conditions make it difficult and often impossible for the home to be the ideal place that it once was for training the young. The artificialities and sometimes pernicious influences of city or town conditions, the inability of the public school always to meet individual needs as they appear, the lack of co-ordination between the home and the school, and the absorption of the father in the cares of business life making it out of the question for him to be a constant companion and guide for his boy,—these points and others



THE CHOIR

give the boarding school opportunities for the culture of character which are not now generally found in our homes. In a school conducted by men who, by experience and ability, know how to educate boys in the broadest sense of the word, where firmness is balanced by genuine helpfulness and interest in the boy's present and future welfare, a boy will gain his best preparation for a life of usefulness.

Self-reliance and independent thinking, as well as respect for the rights of others and other essentials of Christian manliness, are best inculcated where these points have their natural development by intimate contact with other boys of the right sort. At a boarding school this is possible as nowhere else. A simple and regular life with the days properly divided for work, sleep and play, wholesome food, and freedom from distractions, tend to a healthy development of mind and body.

A church boarding school is particularly desirable for its capacity to guard in a normal and balanced manner the spiritual growth of the boy, as well as the mental and physical. The life at St. Alban's is given up exclusively to the production of well-rounded manhood.

LOCATION

Sycamore, the county-seat of DeKalb County, is a beautiful city of 4,500 inhabitants, situated about fifty-five miles from Chicago. It is far enough from Lake Michigan to avoid any injurious effects from its searching winds, yet near enough to Chicago to make it easily accessible.

The Chicago Great Western Railroad and the Chicago Northwestern Railroad, from Chicago, offer unusual facilities for transportation.

BUILDINGS AND CAMPUS

Through an arrangement with the Waterman Hall Board, St. Alban's has the use of the property. The buildings are all well constructed of brick and stone. The Waterman Rectory, the residence of the headmaster, stands in the center of the group. This house is used for innumerable gatherings of the boys. Waterman Hall, the oldest and largest of the buildings, contains the office, parlors, a large library, trophy room, common room, billiard room, a large assembly hall seating one hundred, fine refectory, and dormitories for sixty boys. In this building a group of rooms has been set aside for the sick boys until an infirmary can be built.

A very beautiful chapel, in memory of the founders of the school, James and Abbie Waterman, adjoins Waterman Hall. This is considered to be one of the most attractive pieces of Gothic architecture in the West.

North of the rectory is the Bishop Chase Hall for the younger boys, which accommodates forty of them with their house-mother.

Connected with this is a very fine brick building, which houses six large, well-lighted classrooms, a science laboratory and shower rooms. Above this floor is a very well equipped gymnasium. Plans are under way for building a larger and more modern gymnasium. The idea is to use the present assembly room for a common room, and to move the Assembly Hall into what is now the gymnasium. The boys of the school are raising money for this much-needed project.

The buildings are all well heated by steam, lighted by electricity and contain drinking fountains and large shower rooms.

The grounds are most attractive. Fleetwood Field is a splendid athletic field, being used for football and baseball in the warmer months and hockey in the winter. In back of the buildings are tennis courts and an orchard. Farther down is the school farm, or "back eighty." This is one of the greatest assets of the school, and is farmed by a group of boys each summer. It brings in all the vegetables and fruit for the table.

AIM

It is the aim of the school to secure the most thorough moral, intellectual and physical development for each boy entrusted to its care. The essential thing in a real education is character building. The school seeks to cultivate habits of industry and accuracy and especially the power of concentration.

THE IDEAL

The ideal of the school is to establish and maintain a high standard of training in the courtesies of life. The boys are taught to think first of others, last of themselves; they are taught to be useful and helpful; they are taught that obedience is the surest way to self-control and power; they are taught Christian chivalry and respect for womanhood, are carefully counseled in matters affecting their moral development and are constantly reminded that scrupulous courtesy is the chief mark of their own dignity. The life of the school is arranged to secure simplicity and to avoid luxury and self-indulgence — to train the boys by example as well as precept in the highest ideals of Christian manliness.

THE RELIGIOUS TEACHING

The religious teaching of the school is the definite presentation of each boy's personal relation and loyalty to God and His Church. The inherent Catholicity of the Episcopal Church is maintained in all matters of doctrine, ceremony and practice. St. Alban's is, most emphatically, a church school. Sacred studies are a part of the regular curriculum of the school, of equal importance with other studies.



THE BISHOP AND CLERGY VISIT THE SCHOOL

There is a daily celebration of the Holy Communion. Attendance is not obligatory.

THE DISCIPLINE

The discipline of the school is made as simple as possible and is designed for trustworthy and honorable boys. Obedience, punctuality, neatness, order and individual responsibility are emphasized in all phases of the school life. The aim is always to encourage the habit of self-discipline and self-control and to develop a sense of honor and self-respect.

ATHLETICS

The athletics at St. Alban's are of a sort that secures the participation of every boy. The contests are not made exhibitions of the skill of a few picked boys, who already know the game while the rest idly watch and comment. St. Alban's wants every boy busy all of the time. There is a team and a place for every boy in the school, regardless of his ability. In football, basketball, track and baseball there are interclass contests and interclub series in their series, as for example, the Army and Navy series in football and basketball among the younger boys, the Blue and Gold series in basketball, and the Anderson-Leffingwell series in baseball and the Sturtevant Smith Track Meet. Games with outside teams are not excluded, but the games at home are emphasized and take by far the largest place in the outdoor life of the school.

The school gives its diploma on the standard established by the College Entrance Examination Board.

OUTDOOR LIFE HAS A PROMINENT PLACE



A FOOTBALL GAME ON FLEETWOOD FIELD



GENERAL NEWS OF THE EPISCOPAL CHURCH

RESIGNATION OF DEAN POTTER

The Very Rev. Leslie F. Potter, for two years dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., has tendered his resignation, to take effect July 1. In a statement in regard to the severance of relations between the dean and parish, the vestry say: "We desire to bear witness to the unimpeachable and high moral character of Dean Potter, to his unfailing courtesy as a Christian gentlemen, and to his constant fidelity and diligence as a priest and pastor during the two years of his incumbency as dean of St. Mark's. Under the terms of the dissolution the dean remains in office till July 1, and at the termination of his services is to receive an honorarium of $2,400, and the use of the rectory during the summer. Dean Potter came to St. Mark's January 1, 1919, from St. Simon's, Chicago, with which church he had been connected since 1913. During his administration, St. Mark's has enjoyed a steady growth, both spiritually and in numbers. One hundred and fifteen persons have been confirmed and one hundred and eight persons baptized. Another confirmation class is now in preparation. The dean has established a regular schedule of services at the Soldiers' Home, and at the Woman's Home and Tuberculosis Sanitorium. It is said that at no time have the parish organizations functioned with more enthusiasm than at present. The parish budget, including contributions for the Nation-wide Campaign, amounted to $40,000 during the year 1920, the full amount of which has been met without deficit. This does not include the receipts from the various organizations.

Dean Potter has been deputy to four general conventions and has served in other positions of responsibility and honor in the church. He is a member of the standing committee and Diocesan Council of Western Michigan.

Plans for the future of the dean and the parish have not been announced. The dean has won many friends throughtout the diocese and has served so efficiently as chairman of the Nation-wide Campaign that the news of his pending departure will bring regret in all the parishes and missions.

LENTEN SERVICES IN PHILADELPHIA

The Noonday Lenten Services for business people will be conducted in Philadelphia as usual under the direction of the Brotherhood of St. Andrew. They are to begin promptly at 12:30 and are to end at 12:55.

The Garrick Theater has been secured for the meetings.

The speakers, with their dates, are to be as follows:

Feb. 9—The Bishop of the diocese.

Feb. 10—Rt. Rev. Thos. J. Garland, D.D., Bishop-Suffragan of Pennsylvania.

Feb. 11-12—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem, Pa.

Feb. 14-19—Very Rev. Allan Pearson Shatford, St. James the Apostle, Montreal, Canada.

Feb. 21-26—Rev. Bernard Iddings Bell, president St. Stephen's College, Annandale, N. Y.

Feb. 28-Mar. 4—Rev. Z. B. Phillips, D.D., St. Peter's, St. Louis, Mo.

Mar. 5—Rev. H. K. B. Ogle, Christ Church.

Mar. 7-11—Rt. Rev. Charles Fiske, D.D., LL.D., Bishop of Central New York.

Mar. 12—Rev. John R. Hart, Jr., University of Pennsylvania, Christian Association.

Mar. 14-18—Rt. Rev. C. E. Woodcoc, D.D., LL.D., Bishop of Kentucky.

Mar. 19—Rev. Allen Evans, Jr.

Mar. 21-24—Rt. Rev. Frank Du Moulin, D.D., LL.D., Bishop Coadjutor of Ohio.

Mar. 25—Rt. Rev. Thomas J. Garland, D.D., Bishop-Suffragan of Pennsylvania.

Mar. 26—Rev. Albert E. Clay, chaplain of the Brotherhood, Redemption, Philadelphia.

ALBANY ORGANIZES SERVICE LEAGUE

The Board of Religious Education of the Diocese of Albany has taken steps to properly organize the Church Service League in that diocese. A special meeting has been held at the suggestion of the Junior Auxiliary officers of the diocese and these ladies, upon the invitation of the board, attended this meeting. It was unanimously felt that the best way to organize this work would be for the board to appoint a special commission for this purpose. This action was taken and the following persons were named as members of the commission: Rev. O. S. Newell and Rev. T. L. Cole, representing the board; Rev. R. N Turner for the Boy Scouts; Mrs J. S. Conover, Miss Mary A. Swits and Miss Helen Hanaman, respectively Diocesan President, Secretary and educational secretary of the Junior Auxiliary; Miss Edna Bassinger, diocesan president of the Girls' Friendly Society; Richard P. Law, choirmaster, to represent the work among the choir boys; Rev. C. R. Story, chairman of the Social Service Commission of the Diocese; Mr. Frank Harder, director of the Brotherhood of St. Andrew; Rev. Albert Gale, Mrs. Irving G. Rouillard and Mrs. E. W. Babcock, representing the diocese at large.

This commission is to hold a meeting on Monday, May 2d, and report their proceedings to a meeting of the Board of Religious Education, to be held on May 3d. Both of these meetings are to be held in St. Peter's Guild House, State street, Albany, N. Y., through the courtesy of the rector.

NEW MISSIONARY APPOINTMENTS

Miss Gertrude Lester has been appointed missionary teacher in the Cathedral School, Havana. Some years ago Miss Lester served as a missionary at Guantanamo. Later she became connected with one of the sugar plantations in Southern Cuba, where her work was under the direction of the Bishop of Cuba. though her support was provided by the plantation company. Miss Lester now returns to her former connection as a regular member of the mission staff.

The Department of Missions has accepted the resignation of the Rev. Thomas C. Henningsen as a member of the Philippine mission. Mr. Henningsen went to the field in 1916.

At the request of Bishop Graves, Mr. Robert A. Magill has been appointed missionary in the District of Shanghai for evangelistic work. Mr. Magill is now a student at the Theological Seminary, is to be ordained in the diaconate in June as a candidate from the Diocese of Virginia, and will sail for China late in the summer.

PROPERTY BRINGS BIG PRICE

Nearly fifty years ago our pioneer missionaries in the city of Osaka, Japan, bought a piece of property in a section of the city that has in late years developed very largely along business lines. The location became entirely unsuitable for St. Barnaba's Hospital, long associated with the name of Dr. Henry Laning, our first, and for many years our only, medical missionary in Japan. The property has recently been sold at a greatly advanced price. The amount received for it is larger than the amount originally paid for the site, the amount spent for all buildings the American Church has ever erected in the city of Osaka, and the amount spent in maintaining all of our missionaries who have ever worked in Osaka, combined. A new site has been purchased for a hospital and buildings will be erected in the near future for a comparatively small but thoroughly equipped and well administered institution. Dr. J. A. McSparren, who went out to Japan about three years ago to take charge of the medical work in Osaka, is returning to this country for the purpose of studying the latest developments in hospital construction.

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"How can MEN be won to the Church?" Read the symposium in next week's issue.

The Witness

"FOR CHRIST AND HIS CHURCH"

Article on Religious Educaiton by the Rev. Dr. Schaad of Bay City, Mich., next issue.

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DR. MANNING ELECTED BISHOP AT SPECIAL CONVENTION

Witness New York Editor Writes Account as the Votes Are Being Taken

By REV. JAMES SHEERIN

At 6:30 Wednesday P. M., January 26th in the Synod Hall of the Diocese the tellers came in with the results of the third ballot showing the election of Dr. Manning as the next Bishop of New York. Immediately Dr. Stires, always the courteous gentleman, who had withdrawn his name on the second ballot, was on his feet moving that the election be made unanimous, which was heartily done. Then, escorted by Dr. Stires and Dr. Van de Waten, Dr. Manning was led to the platform and introduced in due form, the applause lasting several minutes. His brief speech of acceptance was genuine, but the most genuine thing of all was his leading the convention in prayer, one of the most solemn and sincere bits of praying I ever heard. At the end, instead of pronouncing a priestly and forematical benediction, as some would have expected, he uttered simply the words, "The Lord Bless us and keep us,"etc. Nothing could have eased alarms of opponents more than this unaffected use of "us" by the Bishop-elect. It was typical of everything seen in Dr. Manning, no talking down to people, no hierarchaical assumption. Instead of that, everything he does and says is indicative of his Christian belief that we are all of one blood, all sufferers or workers together with God, all priests and kings in the Kingdom of God, therefore all of us needing to appeal together for the blessing of God.

It was of course, an exciting convention, much relieved with humor, and, so far as I could see, entirely free from canvassing for votes or political trickery. It began with the memorial communion at 10 a. m., with an eloquent tribute to Bishop Burch by Bishop Lloyd. From the end of the service until one o'clock, when adjournment was made for lunch, little progress was made in organizing the convention, impeded chiefly by debates as to whether or not the rule should be set aside which forbids anybody being present except clergy and delegates. In the midst of the debate on this a young clergyman came in and declared that he was sure the convention would relent and let outsiders in if they could but see what he had first seen, i. e., the consecrated, devoted faces of 100 women anxiously awaiting without." But instead of relentnig the delegates failed to give the necessary two thirds votes to allow the admission of the public. Later on, after lunch, influenced perhaps by the calmness that is supposed to follow the satisfaction of the male appetite, the clergy and delegates flung wide the doors to devoted women, eager reporters, or whoever else could find room in the galleries. Every seat on the floor was already occupied by delegates.

As is usual, the clergyman longest in service was temporary chairman. This was the Rev. Stephen Ferris Holmes, of Pleasantville, who has faithfully served the diocese for 53 years. The newspapers had described him as 80 years of age, but he proudly says he is only 78, and many a diocese can show a nestor much older than that!

Dr. Nichols was chosen permanent chairman, and accepted the honor in a graceful little speech.

All throughout the confusing hours that followed this surprising septuagenarian, who could never be guessed as such either from his blond head or his quick decisions, kept order with firmness and humor, guiding the convention safely past many a place where there seemed chance of collision. It seemed to some a pity that the passage of time had made it impossible to make so successful a presiding officer the Bishop with permanent rights to preside.

Dr. Reiland, rising to a question of privilege, defended himself successfully against newspaper misuse of a playful remark he made at a recent gathering, having referred, jokingly, to bishops as something of a necessary evil, useful chiefly to say grace at public banquets. In the course of his explanation he condemned the claim of the clergyman that Dr. Manning would be the kind of man to make bishop because he would put a good curb and bit upon the doings and sayings of certain clergy. If, said Dr. Reiland, Dr. Manning ever did feel called upon to curb or bit anybody he was certain it would feel more like "a facial massage" than a disagreeable bit!

It was decided to permit speeches of ten minutes each for proposer and seconder of nominees. Dr. Batten thought that a call to prayer would be more useful than speeches. This received appreciative applause. Some one proposed that shorter speeches be made, but Chancellor Zabriskie and Dr. Parks felt that it would be fatal to give the impression that we wanted to hurry things in this great matter of choosing a bishop. So the more liberal permission was given.

When Dr. Nichols called for nominations there was what seemed to some a long and awkward pause, but to others this was impressive as indicating due modesty and freedom from scrambling for office. After some little coaxing by the chairman, a layman arose, Mr. Baylies, went to the platform and in a halting but proper enough speech nominated Dr. Manning. He urged his spiritual qualifications, his wide vision, his powers of leadership. This was seconded by Dr. Peters, now of the University of the South. He did a dramatic, thrilling and probably worse thing. He took half his alloted time in reading a long telegram sent by Hearst's American, a newspaper making a scandalous attack on Dr. Manning as an Englishman who was now proposed as Bishop to bit and curb free Americans!. It seems that this telegram was supposed to be sent by Mr. Hearst or his representatives to a number of clergymen asking them if they proposed to submit to such a thing—"an Englishman dictating," etc. One clergyman said to me that this fact alone turned many votes to Dr. Manning in protest against such outside and impudent meddling by what some consider the most sensational and immoral paper in America. It seems hard to assume that any delegate of clerical training would be so stupidly unready to vote that a last minute appeal of this sort would influence him to vote either way. But it may be. Certainly Dr. Peters seemed to think it should.

Dr. Parks nominated Dr. Stires. In part it was a fine speech and worthy of both men. But, unfortunately, Dr. Parks permitted himself to lug in the Protestant-Catholic issue, and it is probable that thus he prejudiced

Continued on page 3, Col. 4)

COLLEGE WORKERS GATHER TO DISCUSS PROBLEMS

For a decade past the men carrying on Christian work at the educational centers of the Middle West have met in the early New Year to discuss their problems and exchange their findings. This conference was called without regard to church or denomination and independent of the Christian associations. In its earlier years the Episcopalian Church was not represented, but eight years ago the Rev. J. M. Page, who has charge of the Church faculty and students at the University of Illinois, went with his neighbors to the Conference then held at Bloomington, Indiana, where the Rev. Mr. Burrows, in charge of the student chapel and residence hall at Bloomington, joined the group.

This year the Conference met, as it has for several years, at the Edgewater Beach Hotel in Chicago. About 65 men were present, among them representing the Episcopal Church were the Rev. Paul Micou, of the Department of Education; the Rev. Richard S. Reed, Rector of Holy Trinity, close by the University of Minnesota; the Rev. Frederick C. F. Randolph, in charge at the University of Ohio; the Rev. Leroy S. Burroughs, of Ames, Iowa, and the Rev. John Mitchell Page, from the University of Illinois. There were also five women present, who made valuable contributions to the Conference, throwing light on the needs of women students, among them Miss E. M. Whitley, Matron of Osburne Hall and woman worker at the University of Illinois. The Conference was marked throughout by wholesome common sense.

The era of theorizing is past. The Rev. Thomas Hanna, of the Presbyterian Church at Urbana-Champaign, led a thoroughly practical and profitable discussion of the actual problems of student life in the Church, and the Rev. Paul Micou a discussion of the proper functions of this Conference in its relations to its fields of work, the various boards and committees of religious organizations represented, and also to the Christian Associations. One afternoon was devoted to fuller understanding of the religious ideas of girl students and their best grouping in houses, et cetera. The whole problem of the building and management of religious houses for girls was referred to a Commission under the Chairmanship of Rev. James C. Baker, Head of the Wesley Foundation at Illinois, an enterprise representing the prospective investment of $2,500,000. Mr. Micou, Mr. Randolph and Miss Whitley were also made members of the Commission. When Mr. Randolph suggested it to the Chair that there were already several representatives of the Episcopal Church, the President, the Rev. Dr. Houston, of Columbus, a Presbyterian, replied that the Episcopal Church had been the first to do this work and had done it best, and therefore should have much to say about its future development.

The full proceedings will be published in "Education," and plans are in the making for further publications about college work.

One of the most significant showings of the Conference was contained in a report by Dr. Innis, of Ames, of the budgets of various foundations, showing in some places a staff of five or six people, whose salaries totaled in one place $18,000 and in another $21,000 per annum, and also tremendous investments in social centers, dormitories and Church buildings. The real showing of his report was not in its dollars and cents, but in the fact that the Presbyterians and Methodists and the Disciples take very seriously the opportunity of reaching and guiding their rising generations in college, and that so far the Episcopal Church is only beginning to share their vision.

PAST YEAR A NOTABLE ONE FOR ENGLISH CHURCHMEN

G. K. Chesterton, Now Lecturing in America, Gives His Opinion of Labor

By REV. A. MANBY LLOYD

Two days before Christmas the royal assent was given to the convocations of the clergy measure. This is the first piece of legislation initiated by the National Assembly and passed into law under the provisions of the "Enabling Act"—which was fostered by Dr. Temple and his Life and Liberty League.

The year 1920 will live long in the memories of English churchmen. The Lambeth Conference, from July 7th to August 8th, was attended by 252 bishops, and produced epoch-making proposals, but it must be remembered that its functions are deliberative and not legislative. The two principal documents issued by the conference were: An appeal to all Christian people for unity based on a common belief in the Sacred Scriptures, the Sacraments, the Sacred Ministry and the Episcopate; and, an encyclical letter, which summarized the 80 resolutions of the conference and deals with such questions as the League of Nations; Reunion; the Ministry of Women, and social and industrial problems. Much controversy is likely to result on the second and third points, which raised the dangerous issues of conditional reordination and sex.

The Anglo-Catholic Congress refuted the popular impression that the Oxford movement was dead. A similar legend once arose about Mark Twain, and in both cases the rumor may be said to have been greatly exaggerated. Fourteen thousand people were regular members of the congress, which was preceded by an imposing procession along Holborn before the opening service of high mass at St. Albans, Holborn. Eighteen bishops, including the Metropolitan of Cypress, took part in the procession, and the Bishop of Salisbury was the preacher. Those who wish to know more should purchase the very full report, which is being published. Though there will be no second congress in 1921 a convention of priests is likely to be held, and the executive committee still survives as a continuation committee.

In the matter of prayer-book revision we have to thank the Bishop of Manchester (says the Church Times), for an obstinate resistance to the amended canon, which proposed to being the Eucharistic Liturgy in line with common-sense and ancient tradition, following more closely the lines laid down in the Scottish and American prayer books.

But a new Bishop of Manchester, Dr. Temple, with a broader mind and less antiquated—or, rather, less mid-Victorian — ideals, has taken Dr. Knox's place, and 1921 will probably see a labor bishop in the House of Lords rising in his place to propose a measure of justice for Ireland, for Dr. Temple is a Home Ruler, if not a Republican. For once we have a bishop who does not take everything for gospel that he hears from the arm-chair cynics of the Athenaeum Club.

The obituary includes the loss of men so eminent as Dr. Jacob, late Bishop of St. Albans; Dr. Sanday, Lady Margaret Professor at Oxford, and Prebendary Webster, a militant leader of the Evangelicals.

Parliament in 1920.

The Coalition Government—which got in on the cries of "Hang the Kaiser" and "Make the Germans pay"—has not emerged from the sessions of 1920 with any great credit to itself. Its strength has been negative rather than positive—it thrives upon the weakness of its opponents. Of the Irish Sinn Feiners and Home Rulers only one man—Mr. Joseph Devlin—has taken his seat. He has been ably seconded by Mr. T. P. O'Connor, an old parliamentary hand.

Labor is indolent and unsure of itself. The independent Liberals, led by Mr. Asquith, are small in numbers and not magnificent in resources. Asquith is a speaker of commanding ability, but his star is not in the ascendant. "James," said witty Charles II to his brother, "they will not kill me to make you King!"

Of the Labor party it can only be said that they have missed a good many chances. Their hostility to Poland and Hungary and even towards Ireland, has been actuated by their hostility toward Catholicism. This is in strange contrast to its support of Soviet Russia.

Rather late in the day it has made some amends to Ireland by sending a Labor commission to report on "reprisals," the report of which has just been issued. It condemns the government policy in scathing terms.

Mr. Chesterton, the Labor Leader.

The Labor leaders, says G. K. C. in a recent article, are in a real sense respectable men, as many of our politicians are not. They have a number of vital and eternal virtues. The one virtue they have not got is sympathy with the poor. He does not mean that they are heartless. But they only understand compassion or comradeship in a narrow sense.

The Labor leader (he says) has a certain very right and reasonable loyalty to his trade union, which generally gives him a certain status in the aristocracy of labor. He has it exactly as an officer has it in his connection with a crack regiment; which gives him a status in the aristocracy of society. The army officer is often a very decent fellow, and so is the trade union official; and one is about as democratic as the other. * * * We believe we are speaking with complete appreciation of the real psychology and philosophy of trades union leaders when we say that they would treat the submerged exactly as squires and capitalists and county magistrates would treat them. That is, they would treat them well, according to the view current among the cultured that they are all mentally diseased animals; and very badly, according to the other and more mystical view, that they are free moral agents and citizens of the English Commonwealth. If a Labor Government came in tomorrow we should have to defend unskilled labor against it, exactly as we have defended skilled labor against capital.

I give this view for what it is worth. Labor is inclined to coin catchwords rather than creeds. It has scarcely realized how the worship of Prussia has brought us nearer to the servile state. It would legislate for the proletaria, rather than for the peasant. It has been mesmerized by the Fabians and Mr. Sidney Webb. But it can rid itself of doctrinaires the future lies before it, for British statesmanship is bankrupt, and in three years' time, if not sooner, Labor will have its chance.

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EDITORIAL

By Bishop IRVING P. JOHNSON.

SCUTTLING THE SHIP

Every organization, whether it be a lodge, a church or a state, exists to embody certain principles. These principles are usually set forth in certain constitutions, canons or formularies.

In order to preserve these principles the officers of the lodge, church or state are sworn in and solemnly promise to uphold these principles so long as they hold such office.

For a president or judge to continue in office while they are plotting against these principles is rightly called treason.

For the officer of a lodge or church to continue in office when he can no longer support the principles which he has sworn to defend, nor respect the institution which has honored him, is a moral offense. It is a repudiation of his own promises. This is malfeasance in office.

* * *

Two citizens of the United States might argue as to the propriety of a constitutional amendment and even oppose its enforcement without the same offense that a judge on the bench would commit were he to announce that he does not recognize the law nor his obligation to enforce the same. He would be violating a solemn oath and stultifying himself.

* * *

The church, as an organization, has embodied its faith and discipline in certain formularies and before a man can be inducted into the office of priest and before he can receive the honor and emoluments of a rector, he must promise certain things solemnly before God's altar.

He promises to "give faithful diligence always so to minister the doctrines and sacraments, and the discipline of Christ, as the Lord hath commanded and as this Church hath received the same," and he further promises to "teach the people committed to his cure and charge with all diligence to keep and observe the same."

He promises "remedy to obey his bishop, who, according to the canons of the Church, may have the charge and government over him."

What these doctrines are, what this discipline involves, what this obedience requires may be a matter in which there may be some honest difference of opinions within certain limits, but there are certain other limits on which there can be no doubt as to the mind and intent of the Church and the scope of the sacred promise made by every priest.

Before said priest was baptized and confirmed he was required to affirm that he "believed all the articles of the Christian faith as contained in the Apostles' Creed."

Every principle service in which he officiates he is required to repeat that creed.

The articles of the creed are beyond question a statement of the faith of the church which said priest has promised to believe and to teach the people. It is to ascertain this fact that the candidate for the ministry is examined, both before and during ordination.

It is the minimum of meaning which could be read honestly into the promises made.

Back of this situation lies the fact that the Church is what it is today, and not what many other Ecclesiastical bodies are. It has stood tenaciously for this minimum of standard during the centuries that are past.

Not, mind you, that the Church is better or worse than other Ecclesiastical organizations, but it is what it is, and it safeguards itself from being anything else by requiring its official ministers to hold and to teach the faith thus received.

No one can fault the liberty of an individual who desires to repudiate this standard for what he regards as better; no one can fault an individual layman of the Church because he fails to understand every article of the Creed or even to give it his intellectual acceptance.

The layman is not asked to be a theologian.

Nor is any officer of this Church prevented from renouncing his ministry and seeking a platform that represents his views. He has no valid claim that he is the victim of any tryanny because the Church elects to go on as it has gone on.

There are ways by which this Church might, in convention assembled, change the formularies necessary to its continuance. But when it elects to go on as it has gone on and continues to require of its officers the oath of induction, it has the right to expect that such officers will carry out such promise or resign.

This would not be a question that would be disputed in a lodge.

It ought not to be questioned by honest men in the Church.

To draw a penny of salary or to be invested with a scintilla of honor or influence when an official has repudiated the minimum standard which in baptism, confirmation and ordination he has successfully promised to accept is to be morally dishonest.

Nor is it enough to say that the priest, (or any company of priests) has changed his mind since ordination. The Church has not changed its standards and puts in his mouth standards of faith which he must repeat in her services, or worse still, evade.

To scuttle a ship which one has taken an oath to navigate is not possible among honest men.

* * *

The fact that our machinery of discipline is so cumbersome and its exercise so fraught with misrepresenttation, may deter officials from presenting offenders for trial and investing them with the crown of martyrdom in the public eye, but this has nothing to do with the moral turpitude in the position assumed,—that a change of mind on the part of the official involves a change of trust which the Church has put upon him and still continues to impose.

* * *

In the light of these observations I shall insert the statements of the Rev. Percy Grant of Ascension Church, New York, in the New York Times of Jan. 17th.

As the Times is a reputable paper and the statements are in quotation marks, I take it for granted that they represent his views.

Turning to a discussion of liberalism, Dr. Grant said:

"Thousands of clergymen would welcome freer formularies. They entered the priesthood or ministry stimulated by the adolescent idealism of self-improvement and human service. The gateway of intellectual belief into the ministry was narrow, but their Church authorities almost guaranteed the truth of the debatable doctrines. So these young men accepted dubious beliefs, treating them as ancient historical monuments not to be destroyed; or they allegorized them; or they attentuated them by some form of philosophy which proves that black is white, or they secured mental peace by claiming the rights of suspended judgment, while about some physiological side of their belief they were frankly humorous, and said, 'How should I know?'

"I have associated for thirty years with clergymen who called themselves 'liberal.' In their private conversation they express little use for the creeds of the church. Why not have the formularies of the church express their honest opinion?"

Of course the answer to this last question is obvious. The Church does not exist to spread the honest doubts of its officials, but the officials exist to spread the honest faith of the Church as they have promised to do.

* * *

But the shamelessness of New York's prominent rectors does not end here.

Without a bishop and on the eve of an important election, the Rev. Karl Reiland is reported in the Times of Jan. 18th to have spoken in a meeting of Lutheran clergy as follows:

"Why is a Bishop?" and is further reported to have answered the question by saying, "we must have someone to go around and say grace at banquets." Of course the man who could say that he would "reverently obey his Bishop and other chief ministers" and then treat the whole Episcopate as actors in Opera Bouffe is too impossible to visualize.

Mr. Reiland goes on to remark that he "hopes that none of them will seek Episcopal ordination" although he stultifies himself by retaining the orders of a service sacred to others, but amusing to himself. "Nor," he continues nonchalantly, "do I think the ordination of the ministry necessary. It is only necessary for a congregation to get together and select a spiritual leader." "It is absurd to claim that the sacrament is valid only when performed by a person who has been ordained."

It is not because I object to Mr. Reiland's views that I am filled with amazement. Anybody is entitled to his views—It is that he remains as a chief comedian in the comic opera which poses as a real Church.

* * *

I am perfectly aware it isn't nice to say these things. If a person is rude in your own house, you yourself must be polite, unless he is a member of your own family, whose favorite pastime consists in ridiculing to your neighbors your fussy old mother who brought you both up.

But if you happen to regard this same mother as your dearest and nearest, you may be excused if you say what is in your mind as to the indecency of the proceeding.

One can at least approve of the editorial opinion of the same paper that published these utterances as news and played them in the Editorial Column.

Personally I should not weep if the Church were relieved of these terrible infants, but I realize that they realize that the Church could not afford to lose them.

In order that one may compare the above with secular opinion, I take the liberty of quoting two editorials in the N. Y. Times, dealing with these and similar matters.

One must revise, not the Creeds, but his moral code and the laws of common courtesy to keep step with these gentlemen.

"Copious illustration of these pretty ways of controversy was to be found in Monday morning's newspapers. Thus we had a Judge of the Supreme Court, airing his personal grievances in a letter to the Governor which challenged the motives of his brethren on the bench and railed at the Bar Association, in the finest style of the yellow journals, to which he is said to have owed his judicial dignity. What he did was enough to make an old-fashioned lawyer gasp; the manner in which he did it must have seemed repulsive even to members of the bar habituated to the modern method of going after what you want with a club, even if you are a Judge. As if to keep the latter in good countenance, a clergyman occupied another column with remarks about the coming election of a Bishop of New York and about disbelief in the creeds even among the clergy that would once have subjected him —we will not say, to ecclesiastical discipline—to astonished observation and inquiry. Now we merely pass such things by with a shrug. We have got on.

"It would be a mistake, however, to think that we have advanced to a new vigor of effectiveness by these unconventional and violent ways. As some modern poets have the convulsions of the Sibyl without her inspiration, so certain controversionalists of the day have the noise of a discharge of heavy artillery without any projectile. What they forget is the immense capacity of the public to discount everything. Wild exaggerations are taken for even less than the facts. By repetition sensations become stale commonplaces. And the vehement man who tears passion to tatters and exhausts the vocabulary of invective in attacking somebody is apt to get from a judicious hearer the bland inquiry: 'Am I to infer that you don't like him?'

"An unwary public might fear that tomorrow's convention to elect a Bishop of New York, in succession to Dr. Burch, will savor of the methods of worldly politicians. This impression would be given by the utterances of certain ecclesiastical disturbers of the peace. If it is notoriety they seek, verily they have their reward. But they do not at all speak for the body of clerical and lay delegates, who will undoubtedly approach their task with a due sense of its importance. The office which they have to fill is one of a dignity and usefulness which overpass the boundaries of any church. The Bishop of New York often has been a great public figure. When his personal weight goes happily with the prestige of his position he becomes a symbol of much that is rich and deep in our community life.

"It is fortunate that the candidates most often mentioned are all clergymen of standing and ability and approved service. None of them, perhaps, stands out before the city for exceptional gifts of pulpit eloquence, or for uncommon force and magnetism, but not one of them is without the fundamental qualifications. Whichever of them is finally chosen may be counted upon to continue worthily the high tradition that attaches to the Bishop of this great diocese.

"With ill-judged attempts to decry that office there should be scant sympathy. The Bishop of New York is far more than a "decoration" for public ceremonies. He has heavy duties of administration; he has to be the official guardian of hundreds of parishes, in city and country; he is looked to as a spiritual leader; he cannot shrink from civic responsibilities. Any man invited to undertake such varied and exacting labors might well ask: 'Who is sufficient for these things?' Whoever is elected Bishop, however, may be sure that his hands will be held up not only by those of his own faith but by a city always glad to number Church dignitaries among its honored citizens."

MISSION AT SPRINGFIELD, O.

The preaching mission at Christ Church, Springfield, Ohio, began January 3d, conducted by Archdeacon J. H. Dodshon, who did some brilliant preaching. His teaching was positive and constructive. The sermons on the "Churches' Three Degrees" and the "Church and Spiritism," were most timely, helpful and sound. His address at the High School on "The Church and Patriotism" was entirely appropriate and enthusiastically received.

The children especially are enjoying their services. Here the archdeacon is in his happiest vein. The blackboard talks, the memory work, the singing and marching are all pleasing to the children. The addresses on the "Five Kings We Have to Fight" and "The Hand of Prayer" they will never forget. Without question, the vital things the children are learning in this mission will follow them through their lives. The attendance at the services was remarkably good. The spiritual life of the parish was deepened and the results can bring nothing but the greatest good.

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Washington Blvd. and Peoria St., Chicago. (Five minutes from the Loop via Madison St. cars).
Sunday, Holy Communion 7:30, 8:30 and 11:00.
Week-days, Holy Communion, 7:00 a. m.
Preacher, Jan. 23. Rev. Bazett-Jones.
Preacher, Jan. 30, Rev. Sheafe Walker.

St. Chrysostom's Church
1424 North Dearborn Street
The Rev. Norman Hutton, S. T. D., Rector.
The Rev. Robert B. Kimber, B. D., Associate.
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Sundays: 7:30, 11 a. m., 4:30 p. m.
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8 p. m., Healing Mission Service.

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Sundays: 8, 10, 11 a. m., 4 p. m.
Week-days: 7:30 a. m., 5 p. m. (choral).

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SYNOD THINKS OFFICIAL TITLES AWKWARD

We are glad to print the letter sent to us by Dr. Oldham, Rector of St. Ann's Church, Brooklyn. As he points out, the official names of our executive departments are not of the first importance. Most of us are concerned with the work they are doing and the money they are spending in doing it. And we should not allow a name to be fastened upon them which we dislike. A few years and it will become a tradition. Then we won't be able to change it. And, after all, names are important things. Many good books have been failures because they had poor names; so, too, with plays. Intelligent managers do not hesitate to get rid of them when they are dealing with commodities for sale. 281 Fourth Avenue, New York, is out to be the Sales Agency of the Church. Their first job should be to pick out an attractive name for themselves.

Dr. Oldham's Letter.

Dear Witness:

At the last meeting of the Synod of New York and New Jersey the following Resolution was passed, and for fear that it might otherwise be lost in some pigeon hole, I am taking this means of calling it to the attention of your readers.

"Inasmuch as there exists a widespread and growing feeling in the Church that the present titles of its newly created official bodies, viz., "Presiding Bishop and Council," "Diocesan Bishop and Council," etc., are unnecessarily cumbersome, awkward and inelegant; and inasmuch as such titles are liable shortly to be fixed by usage upon the Church for all time; therefore be it

"Resolved, That the Synod of the Second Province respectfully requests the next General Convention to reconsider the title "Presiding Bishop and Council," especially in view of the probable extension of this form of organization to the Provinces, Dioceses and Parishes, so that there may be a simple, accurate, consistent and easily understood nomenclature throughout the Church.

"The Province further suggests for the several divisions of the Church the following series of titles as meeting these requirements, viz.: National Council, Provincial Council, Diocesan Council and Parochial Council; be it further

"Resolved, That a copy of this resolution be forwarded to the Secretaries of the various provinces and Dioceses with the request for their approval thereof."

The motive prompting this resolution is evident. While names are not of the first importance, they are nevertheless not unimportant, as witness the enormous amount of time and energy spent in discussing the official title of our Church. Surely we all desire to avoid a repetition of that. Our titles should if possible describe plainly and briefly the things they denote. This can scarcely be said to be the case with the present lengthy and awkward title of our governing body, and still less with its correlatives in the Province, Diocese and Parish. For tautological awkwardness what could be worse than "Diocesan Bishop and Council?" Moreover, when we speak, as we must, of a "Member of" or "Department of" the "Presiding Bishop and Council," we must do so with a smile or an apology. And inasmuch as these articles are likely to be fixed upon the Church for all time by mere inaction on our part, we should bestir ourselves immediately and determine upon a series of titles which shall state simply what they mean and be readily understood by the man on the street.

The series proposed in the above resolution seems to meet all these requirements so admirably that I, for one, earnestly hope the several Dioceses and Provinces will take the action requested by the Synod of New York and New Jersey, so that the change may be made without undue waste of time at the next General Convention.

Very truly yours,
J. Ashton Oldham.

KENYON ALUMNI RAISES FUND

At the end of the Christmas holidays the students of Kenyon College presented an original musical comedy in several Ohio cities including Cleveland, Akron, Toledo, Cincinnati and Dayton. Over thirty men took part in the producton which was entirely original. The music for some twenty songs was composed by Lewis M. Latta, '23, and the dialogue was written by John G. Loofbourrow of the same class. James M. Wade, '22, was responsible for the stage management and Donald C. Mell, '22, had charge of the business arrangements. The work of the men won much favorable comment and the unanimous verdict of the audience gave it a high place among college entertainments of the current year.

During December a number of local Alumni associations held reunions at which President Peirce was present. Enthusiastic meetngs were arranged at Philadelphia, Pittsburgh, New York, Washington, Lima and Chicago. Much satisfaction at the prosperous condition of the college was expressed and the support of the Alumni was assured for the work of raising the new Endowment Fund. In May, 1920, the General Education Board offered $75,000 for the purpose of increasing professors' salaries provided that the college would raise the remaining $225,000 of a $300,000 fund. More than two-thirds of the sum necessary to secure this offer has already been pledged.

The work of the First Semester closes on Saturday, February 5, and the Second Semester begins Thursday, February 10. A number of new students will enter at the beginning of the second semester.

PRESENTS PORTRAIT OF BISHOP GARRETT

A happy surprise awaited the nearly 200 parishioners of St. Andrew's Church, Forth Worth, Texas, when after the dinner which preceded the annual parish meeting on January 10th, Mrs. C. O. Harper presented to the church a large radiotone portrait of the venerable bishop of the diocese, Dr. Alexander C. Garrett, now in his eighty-ninth year of age, and in the forty-seventh of his episcopate. An excellent likeness of the bishop in his robes, from a recent sitting, is etched in 14-karat gold on a steel plate, which is mounted on a tablet frame of genuine mahogany with a nameplate of solid gold beneath the picture, The rector, the Rev. E. H. Eckel, accepted this splendid gift on behalf of the vestry and parishioners and expressed appreciation of the donor's generosity and of the bishop's long and fruitful episcopate.

GIVE TO RELIEVE FAMINE

The girls at St. Mary's Hall, Shanghai, have given $400 for the relief of the famine sufferers in North China. One of the American members of St. Mary's staff of teachers says:

"It is perfectly amazing the way the girls raise money for all sorts of good causes. I think it shows very plainly the strengthened force of the Christian influence."

APPEAL TO ALL TO HELP STARVING CHINA

Bishop Graves reports that up to December 1st members of our Mission in China have given (2,600 for famine relief. 'The $500,000 from the American Red Cross," says the Bishop, "looks like a large gift, but it is a mere drop in the bucket compared with the distress. That twenty million people are affected is a conservative estimate., and the least that will support one person until the Spring is two dollars a month, or ten dollars in all. The Chinese Foreign Famine Relief Committee, of which I am a member, has raised so far about eight hundred thousand dollars, and other committees are working in other parts of China, but with their best efforts they cannot prevent a large proportion of these people dying from hunger or disease before next May. The Chinese Government is apparently doing nothing effective. It has put on special taxes in various directions, but the Chinese business men here do not think that the money goes to the famine. I heard Bishop Lambuth give an account of his journey through part of the famine area in Shantung. When asked what he had seen of Government relief in the work of his investigation he replied that it did not come under his notice. You people in America cannot understand such indifference to human suffering and death, but it is one of the results of heathenism."

Dr. Robert Speer, President of the General Council, writes:

"There are no words adequate to set forth fully the appeal of the starving people of North China. At least fifteen millions of our fellow men, according to the most reliable dispatches, are face to face with actual starvation, and more than forty millions are in the midst of famine conditions that cry for urgent help.

"Pressing appeals to help the needy in Europe and Asia Minor are already before us and must be met, and now in addition there comes the superlative challenge of the China famine. For a century we have been sending our missionaries to that land to carry the most precious treasure that we possess. Shall we who have sent these messengers to the Chinese people now fail to give them that which will make possible the preservation of their very lives?

"The China famine also presents a special appeal to the churches of America because there is no great organization to deal with the problem. A national committee has been appointed by the President of the United States which is making a public appeal, but the emergency is such that there is no time to build up an elaborate agency adequate to handle the problem. On the foreign field the work of relief has already been organized, chiefly through the co-operation of our missionaries, so that all funds will be administered promptly and efficiently. For securing the indispensable support at home, reliance must be placed on the churches. Foreign mission boards and the Federal Council of the Churches of Christ in America are joining in an appeal to the churches to meet the crying need.

"Our giving must be prompt, generous and sustained. Ought not every disciple of Him who fed the hungry throngs have a share in this ministry of love in the name of Christ? Clearly this is a call from Him who has compassion on the multitudes and says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

The Department of Missions asks for gifts from our people to help relieve the appalling conditions Bishop Graves outlines. Mr. John W. Wood, 281 Fourth avenue, New York, will answer questions and supply all possible particulars.

MISSION FOR NEGROES

The colored people of Cincinnati largely attended the preaching mission at St. Andrew's Mission. The Rev. E. H. Oxley, M. A. Missionary, the preacher being the Rev. Henry L. Phillips, D. D., archdeacon of the colored work in the Diocese of Pennsylvania. He had a splendid message for the people, and the closing service of the week on Sunday evening, January 16th, was attended by over 500 persons, while 16 declared their determination to become communicants of the church.

THE NEW YORK CONVENTION

(Continued from page 1)

some against the cause of Dr. Stires, who, I am sure, would have repudiated that way of stating his position, for no man is freer from anti-Catholic, pro-Protestant partisan feeling. M. Sagne, a layman from Poughkeepsie, substituting for the Hon. Franklin D. Roosevelt, who was unavoidably absent, made a sane little speech seconding Dr. Stires' nomination. The main point of these two for Dr. Stires was that he is a great apostle of missionary work and believed more in the unity of spirit than unity of organization.

Mr. Silver nominated Dr. Slattery with emphasis on his being primarily a pastor, scholar and administrator, whose Church had led in building the Cathedral and establishing the Clergy Pension Fund.

Two clergymen who had served in Wyoming under Bishop Thomas sung his praises and were rewarded with eight or ten votes for their candidate.

Altogether the experiment of making nominating speeches would hardly be called a success. To many they seemed pretty poor efforts, and in some instances hurt more than they helped. And yet to allow them was brotherly and democratic, just as it was progressive and up-to-date to let reporters and women be present. Some day women no doubt will be seated on the floor as delegates and voters. Will they also be candidates for bishop? No one knows now.

Speaking of reporters, one popular reporter kept insisting in recent articles that Dr. Manning was the favorite candidate of the press. Of course this would have to make an exception of the "American" which sent the curious telegram to voters as to Dr. Manning's English bitt and assumed "curbing" disposition. The claim of the Globe reporter two years ago when Bishop Burch was elected as well as now was that Dr. Manning is more human and approachable than either of the two. This was based on the ease with which they could get to him in his office or his home in contrast with the more difficult approach past secretaries to the others. My own idea of this is that it is accounted for by relative pressure of business and visitors. Without knowing all the facts, I should assume that downtown Trinity is not at all pressed by either the number of beggars or friendly visitors seeking to see the rector as are St. Thomas's or Grace, whose rectories are also uncomfortably near their churches, whereas Dr. Manning was always safely ensconced as to home from two to three miles from his church and office. I mention this to illustrate that newspapers are not necessarily the best judges of the accessibility or availability of candidates for high office.

Nevertheless, it is a fact that no matter how busy he was Dr. Manning was always affable and kindness itself, and there was a manifest genuineness in his friendly look and courteous word that was very winning to the humbler cleric or layman who had to seek him out. That he has been preeminent in New York's public life all along is true, and it was no doubt this same real human kindness in unaffected manner that won for him his numerous invitations to take part in such public affairs. Those who have seen men spoiled by becoming bishops, so that their manner and tone took on an aloofness hitherto absent, are confident that this unhappy "apostolic succession" of superiority, whatever its source, will never find a prominent part in the straightforward simplicity and directness of the thus-far unspoiled rector of old Trinity.

A fine and spontaneous tribute was paid Dr. Stires in the closing moments of the convention. When he arose to move the unanimous vote for Dr. Manning everybody else jumped to his feet and looking admiringly at him applauded for more than a minute. There is something alike in both these men that does honor to the Church. It is a Christian quality that has been two often absent in great clerics. Add to this wholesome freedom from ecclesiastical superciliousness the great fact that Dr. Manning has been so marked a leader of the Church unity movement of late, that he was an intense patriot in the war, with a high record of personal work in Camp Upton, that he saved old Trinity Church from the age-long stain of social selfishness, that he had lately been worked against by the narrow-mindedness because of his broadmindedness as to the Concordat, etc., and we have enough reason to explain why Dr. Manning was elected in a great diocese, full of great differences of party feeling, in so brief a time as three ballots. High or low, rich or poor, broad or conservative all will probably have cause to rejoice that a just strong man—not foolish enough to be led into unnecessary discipline, is now to be Bishop of New York.

NATIONAL WORK IS PUT BEFORE DIOCESAN

The following information has been received from Bishop Thomas C. Darst, in a letter written to the Department of the Nation-wide Campaign:

"As you have no doubt heard, we sent a check for balance in full on our N. W. C. quota to Mr. Franklin a day or two ago. This is no more than we should have done, but in order to stimulate dioceses that have been holding back their payments because they had not received any of their askings, I think it should be known that East Carolina, in order to pay in full, postponed indefinitely certain important diocesan projects that we expected to finance, not from N. W. C. askings, but from funds raised in the diocese. It is also worthy of note that deducting amount received for diocesan support, we actually gave to the general church a larger sum than we retained for work in the diocese.

"I hope that we will do as well in 1921, but no one who has not visited the churches in East Carolina can understand the awful depression that characterizes almost every parish and mission, owing to the tremendous slump in the prices of tobacco, cotton and peanuts. Many of our largest contributors did not make enough money this year to pay for planting and harvesting the crops, and quite a number of them actually lost thousands of dollars. I believe, though, that they will give again this year, and perhaps it will mean more to them than ever before, for they will be giving not of their abundance, but will be drawing on their reserves."

CHRIST'S CHURCH

Creeds and confessions? High Church or Low?
I cannot say; but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Savior, Jesus.
I think to all, or none. Not curious creeds
Or ordered forms of churchly rule be taught
But soul of love that blossomed into deeds,
With human good and human blessing fraught.
On me nor priest nor presbyter nor pope;
Bishop nor dean, may stamp a party name;
But Jesus, with his largely human scope,
The service of my human life may claim.
Let prideful priests do battle about creeds,
The church is mine that does most Christ-like deeds.

—John Stuart Blackie.

PRESIDENT OGILBY IN BROOKLYN

The newly-elected president of Trinity College, the Rev. Remsen B. Ogilby, was the preacher at St. Ann's Church, Brooklyn, last Sunday. The following day he addressed the Church Club of the Diocese of Long Island on "The Church as a Patron of Education."

CHURCH SCHOOL SOCIETY

Trinity Church, Rupert, Idaho, the Rev. B. C. d'Easum minister-in-charge, has a well organized chapter of the Order of Sir Galahad, a secret society for boys and girls. Membership in the Order is confined to the regular attendants at the Church School, and promotion is earned by good class work.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

LENTEN SERVICES IN RICHMOND.

The daily half-hour services, which have grown to be so conspicuous a feature in the Lenten season of the Church in Richmond, will be continued this year as usual. The services will begin on the Thursday after Ash Wednesday, and will continue through the week which precedes Holy Week.

On Thursday and Friday after Ash Wednesday the preacher will be Bishop Brown.

In the first full week of the services, with the exception of the first day, Monday, which is as yet unfilled, the preacher will be the Rt. Rev. Charles E. Woodcock, Bishop of Kentucky. Bishop Woodcock comes this year for the first time to Richmond, but he is widely known by the Church at large as one of the ablest preachers in the House of Bishops and a man particularly sought after as a speaker at Lenten services.

In the second week, from February 21-25, inclusive, the preacher will be a minister from another Christian body. He is the Rev. Charles W. Gilkey, pastor of the Hyde Park Baptist Church, Chicago. Mr. Gilkey was a college mate of Dr. Bowie's at Harvard, and a graduate of Union Seminary, in New York, studied for two years in universities abroad, and was associated with some of the eminent men in the Scottish Church during the term which he spent in the University at Edinburgh. Coming back to America, he became the minister of the Hyde Park Church in Chicago. This church is an unusual one in its denomination, being situated near the University of Chicago, and havnig a large number of the faculty, both of the university and its theological school, in its membership. It is a church of remarkable liberal spirit. Mr. Gilkey, as its minister, has been identified with many kinds of wide service.

The preacher for the third week, beginning February 28 and lasting through March 4, will be the Rev. Floyd W. Tomkins, D. D., rector of Holy Trinity Church, Philadelphia. Dr. Tomkins is one of the influential men in the Diocese of Pennsylvania, and a preacher of special note in the Church through his success in conducting parochial missions. He is already known in Richmond from his visit here as preacher in the Lenten services last year.

From March 7-11, inclusive, the preacher will be the Rev. John Kelman, D. D., pastor of the Fifth Avenue Presbyterian Church of New York City. Dr. Kelman is a Scotchman, and one of the most outstanding leaders of that church, which has always been distinguished for great preachers. He was formerly minister of St. George's Church, Edinburgh—perhaps the most commanding of the Scottish churches—and came recently to New York to succeed Dr. Jowett at the Fifth Avenue Church. His name is known internationally as a writer and a preacher.

The final week of services, from March 14-18, inclusive, the preacher will be the Rev. Edward M. Jefferys of St. Peter's Church, Philadelphia. Dr. Jefferys was formerly in our Church's medical mission in China. Returning to this country, he became City Missionary in Philadelphia and rector of St. Peter's Church.

PENNSYLVANIA DIOCESE JOINS IN SOCIAL SERVICE

A distinct departure in matters relating to the work of Social Service Commissions was that inaugurated by the five Christian Social Service Commissions in the state of Pennsylvania at a meeting held in Harrisburg, Friday, January 7th at the Penn-Harris Hotel. The Legislature of the state is now in session. Much legislation of a social character is expected, old laws revised, new ones introduced, a new constitution is to be laid before the lawmakers. The Church's commissions believed that they should be alive to all legislation affection the community and the general welfare of the state. Hence this meeting. A steering committee was created headed by the Rev. Paul S. Atkins of York, Pa., and the Rev. F. T. Cady of Tyrone, as secretary, with one representative from each of the diocesan commissions to carefully scrutinize proposed legislation and defend all attacks upon social advances made in other years. An advisory committee of five lawyers was also adopted. In order to cover the expenses of the steering commtitee appropriations were made averaging fifty dollars from each diocese.

Dean Lathrop was present to confer with the diocesan representatives upon his plans for the national conference to be held at Milwaukee in June, also the proposed study courses to be published for next year and the closer organization of the commissions to promote their common tasks. The conference agreed that for the present the state and not the province was the best unit for concerted action, and a program, both as they affected the state and the Church's life.

Judge Buffington of the Federal Court of Appeals, a member of the Pittsburg Commission, was in constant attendance at the meetings which lasted from two in the afternoon until after ten in the evening. The Diocese of Bethlehem has six members of its eight present. Of these were Mrs. G. M. Keiser of Pottsville, deeply interested in the Mothers' Assistance Fund, and Miss Gettels of Lebanon, the diocesan head of the G. F. S., which society is carrying forward a diocesan program among girls in industry and shops.

To Miss Gettels and Mrs. Keiser was referred the questions of Mothers' Assistance Fund and the child labor legislation.

Bishop Darlington met the members of the conference and commended their stand to organize more closely the diocesan commisions and especially now that the Legislature was in session.

Reports were made by each commission as to what work had been accomplished and what new plans were to be undertaken during the current year.

The conference members were the guests of the Harrisburg Commission on Social Service.

LECTURES ON THE BIBLE

Professor Stuart L. Tyson gave the second of his lectures on "The Bible From the Modern Point of View" in the Church of the Holy Trinity, Brooklyn, N. Y., last Sunday evening. The lecture was followed by an open forum, where every one was given the opportunity to differ with the speaker either by asking a question or by making a three-minute speech. Many of the New York parishes are conducting similar discussion groups on Sunday evenings.

FAMOUS ACTORS AT NEW YORK PARISH

At the four o'clock service at St. Mark's-in-the-Bowerie, New York City, last Sunday a symposium on "The Yellow Jacket" was conducted by Mr. and Mrs. Coburn and the various members of their company, which is now precenting the play in the city. At 8 o'clock there was a symbolic service, after which Miss Laura Herring sang a program of the Kipling-German "Just So" songs and John Alden Carpenter's "Improving Songs for Anxious Children."

MISSION IN ZANESVILLE

A mission is announced for St. James' Church, Zanesville, Diocese of Southern Ohio, for the week of February 21st. The missioner will be the Rev. Franklyn Coles Sherman, rector of St. Paul's Church, Akron, Ohio, and the mission will be the second which he has conducted in this parish.

The Rev. Mr. Sherman is an exponent of the doctrine and practice of spiritual healing, and it is planned that the mission which is to be held in February will take on the nature of a healing as well as a preaching mission.

AN ALASKAN TRIP

Bishop Rowe has asked Rev. Frederick B. Drane, in charge of the Tanana Valley Missions, to make the winter rounds in the interior of Alaska this year in place of the late Archdeacon Stuck. Such a visit is of the greatest value to the widely separated and lonely missionaries. They have little of outside encouragement. Many of them, such as those at Eagle, Fort Yukon, Tanana and Allakaket, have no opportunity of receiving the Holy Communion except when such a visit is made, as no clergyman is stationed at any of these points.

Mr. Drane begins his itinerary the middle of January. Starting at Nenana, he will go down the Tanana River two hundred miles to Tanana, and then across country one hundred and thirty miles to the Allakaket; returning to Tanana, he will strike up the Yukon, visit Rampart, Stephen's Village, Fort Yukon, Circle and Eagle. Then will come one of the most difficult sections of his journey when he goes across country from Eagle to the headwaters of the Tanana, at Tanana Crossing. By that time it is likely that the trails will have broken, so that the rest of his return journey will be made by river, probably in an open boat. He will stop at Salchaket, Fairbanks and Chena. His journey will cover rather more than 1600 miles, and will take him to all of our interior stations ercept Anvik. Part of the time he will be alone, using a traveling companion only as he can pick up an Indian to accompany him from one place to another in cases of special need.

During the past five years Mr. Drane has traveled the Tanana Valley much of the time alone, and has faced conditions as difficult as those which normally exist anywhere in the interior.

ORDINATION IN VIRGINIA

On Sunday, January 9th, in St. Paul's Memorial Church, University, Va., the Rev. Noble C. Powell was advanced to the preisthood by the Rt. Rev. William Cabell Brown, D. D. The sermon was preached by the Rev. Beverley D. Ticker, Jr., Seminary. The candidate was pre- D. D., of the Virginia Theological sented by the Rev. Berryman Green, D. D., dean of the Virginia Theological Seminary. The Litany was read by the Rev. B. R. Roller. The Rev. W. C. Torrence read the ante-communion. The Rev. Paul D. Bowden read the epistle, and the Rev. John F. W. Field the gospel. The bishop was the celebrant. All priests present joined in the laying on of hands. Mr. Powell continues his present work, becoming rector of St. Paul's Memorial Church, with residence at University, Va.

AN INTER-PAROCHIAL MISSION

The Inter-Parochial Mission in Cincinnati is crowding Christ Church, the largest Episcopal Church in the city, every evening, and arousing great interest. The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, Va., is the missioner. The press notices and preparatory announcements were splendidly handled. Automobiles were furnished to bring the aged and feeble to the services. The newspapers have shown a liberal spirit in noticing the meetings. Dr. Bowie's experience as a chaplain overseas furnish him with fine illustrations, which add greatly to the interest of his address.

FAIR PLAY FOR THE WORKERS

I have purchased from the publishers the balance of the last edition of my book, **Fair Play for the Workers.**

This was published to sell at $1.60 a copy, but recently has been selling for $2.50.

I wish the remaining copies to get into the hands of clergymen. I will send the book to any clergyman, postpaid, for $1.00.

Percy Stickney Grant
7 West 10th Street New York

NEW RECTOR FOR LA GRANDE

The Rev. J. W. Gunn, rector of Emmanuel Church, Kellogg, Idaho, has accepted a call to St. Peter's Church, La Grande, Eastern Oregon, and began his residence there the first Sunday in January.

EDWIN MARKHAM

Writes to the Editor of **THE SOCIAL PREPARATION**, the Religious-Socialist Quarterly:

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The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual Convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, ST. ANDREW'S CROSS, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

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Clinton Rogers Woodruff, President, 713 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph. D., First Vice-President, Yale Station, New Haven, Conn.; The Rev. John Henry Hopkins, D. D., Vice-President, 5550 Blackstone Ave., Chicago, Ill.; the Rev. J. O. S. Huntington, O. H. C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D. D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy St., Trenton, N. J.; the Rev. Wm. Harman van Allen, D. D., Vice President, 28 Brimmer St., Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison Ave., New York, N. Y.; **Frances Grandin, Secretary, 126** Claremont Ave., New York. N. Y.

Purpose: It is the purpose of The Churchmen's Alliance to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith.—*Constitution, Art. II., Sec.* 1.

For further particulars address Miss Frances Grandin, Secretary, 126 Claremont Ave., New York.

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The Witness

"FOR CHRIST AND HIS CHURCH"

Watch for an important Witness announcement next week.

Vol. V. No. 27. CHICAGO, ILLINOIS, FEBRUARY 26, 1921. $1.50 A YEAR

CHRISTIANS OF ALL CREEDS MEET TO DISCUSS THEIR PROBLEMS

Unity Conference, Held in Saint Louis, Marked By Tolerance and Courtesy

The Middle West Christian Unity Conference was held at the Second Baptist Church, St. Louis, February 2-4, and was attended by delegates from eighteen different states representing fifteen different faiths. The general impression made, one of great hopefulness, indicates a general awakening to the need and possibility of closer unity if not complete union.

Bishop Talbot, who presented the Lambeth Appeal, compared the need ofChristian unity to the great cry of the world for unity among the nations. "The whole world to-day is moved by the thought of fellowship, and we feel more than ever the incongruity of our lack of fellowship in the Christian Church. Never since the division in the Church of Christ took place has the need of union been felt as it is now. The world war burned into our very souls the weakness of a divided Christianity. We saw that as a power to preserve peace among men the Church did not seriously count. Whatever explanation or defense there may be, it is plain that our divisions are a disaster to the cause of Christ. A divided Church is gradually but surely giving us a non-believing world."

Bishop Talbot stated that it was with a clear comprehension of this that the Lambeth Conference made its appeal, and he said that the great stumbling block seemed to be to agree upon a common ministry, the general articles of faith being generally accepted. He urged adoption of some form of constitutional episcopate.

The Rev. Peter Ainslie, D. D., the presiding officer, laid stress on the epoch-making value of the conference in bringing together in friendly sessions so many different denominations, and declared unity of Christian forces the greatest issue of the world to-day. "We can never solve the problem of unifying Christendom by communions working apart.

Fifteen-minute talks on "What Does My Denomination Mean by the Church and by Christian Unity?" were made by representatives of several churches. Most interesting was the intense eagerness of each speaker to present the vital parts of his own faith and at the same time to express his perception of the plain necessity for closer union.

The Very Rev. Samuel McComb, Dean of the Maryland Cathedral, compared the tolerance of the present day with the intolerance of past times.

By far the greatest enthusiasm among the delegates as a whole was aroused by the "Philadelphia Plan," presented by Henry W. Jessop of Philadelphia, who framed it. He declared that while the "Philadelphia Plan" might not be called the first step, the Lambeth Appeal is the "second step." The doctrinal basis of the plan was shown to be a summary of the outstanding things in which the various Churches believe.

The discussion following was led by the Rev .C. C. Morrison of Chicago, editor of "The Christian Century," who was afterward appointed chairman of the committee on findings.

Another speaker who emphasized the importance of bishops was the Serbian Bishop Nicolai Velimirovic. He told of the 450,000,000 peoples of the Eastern Church who through centuries of guidance by bishops, would find it almost impossible to accept an ecclesiastical system in which bishops played no part.

No one more than foreign missionaries recognizes the necessity of unity, was declared by both Dr. Morrison and the Rev. Arthur J. Brown, D.D., secretary of the Presbyterian Board of Foreign Missions. Both told of the speedy recognition by the missionaries that dogmatic distinctions were pitiful things indeed when it came to work among the heathen. Churches must face the fact, Dr. Brown said, that Christians of Asia would unite regardless of action in America and Europe, because of the tremendously strong clan feeling among the Asiatic people. If later they come to division, it will be through issues of their own and not on alien ones. A sundered Church fighting against the united forces of evil is fighting at too fearful a disadvantage. And a united front is necessary to press the fight against Moslemism.

Robert H. Gardiner, secretary of the World Conference on Faith and Order, said it had taken ten years of patient, prayerful effort to develop the field and desire for oneness of faith . It was being done by persuading Christians to adopt the new method of seeking in love and patient humility to understand and appreciate one another. Probably the only direct and friendly reference to Roman Catholic dignitaries was made by Mr. Gardiner, who spoke of Cardinal Gibbons and Archbishop Glennon as men of "great vision who recognize that Christianity is a great sham unless Christians forget their nationalities and their national desires for power and domination." Perhaps no event of the entire conference served to bring out so strongly the more tolerant feeling of the Church.

The importance of groups of friendly people as better influence than skilled diplomats was presented by the Rev. C. S. Macfarland, General Secretary of the Federal Council. A certain diplomat in Europe had asked him recently to say certain things to people in America, adding that: "They would not believe me if I said it." True friendliness can come only through closer unity, he said.

The Rev. Frederick Lynch, D.D., editor of "Christian Work and Evangelist," said the nations of Europe had learned through the war that the only way to live in peace was through learning to live together. There is a new yearning over there for a spirit of unity.

OPEN FORUM FOR YOUNG PEOPLE

The Young People's Society of St. Luke's, Evanston, is filling a real need in the life of the Parish. Every Sunday evening after Evensong these young men and women have supper together in the Parish House. The attendance is averaging between 70 and 80 at these suppers. At the close of the supper an appointed speaker addresses the club for twenty minutes on some subject of definite interest. Pleasant games, music and singing fill the rest of the evening. The Society is now starting a Bible Class which meets under the leadership of the Junior Curate every Sunday morning at 9:30.

BISHOP OF LEXINGTON PAYS TRIBUTE TO WOMEN

By Rev. Henry P. Manning.

The Bishop of Lexington, the Rt. Rev. Lewis W. Burton, paid a very fine tribute to women in his address before the Annual Council, held in Christ Church Cathedral on February first. He said in part.

"For the first time in the history of the Church in Kentucky, women are eligible as deputies to the diocesan Council; and, under the canon as amended in 1920, women are present today, exercising the fullest rights inherent in conciliar deputyship. There is no need of declaring the reasons for this change in our conciliar personnel, or for reciting the process by which it has been brought about. The trend of the times in this direction is well known to every intelligent contemporay; and no future historian of the Church will have to depend on our files of journals for acquaintance with the irresistible movement that has brought women into the legislative halls of both Church and State. It is our privilege to welcome her with courteous gallantry and warm-hearted, loyal comradship. Woman's value to the Church in this new capacity and relationship will depend upon her entering into it as a woman. It is as woman that she has won her rights and her privileges. "Male and female created He them." God made them equal; but He also made them to be different. An effeminate man and a mannish woman are equally offensive to the opposite sex. The gain to the Church in the admission of women to its councils will not lie merely in having done justice to her sex, nor in having shown gratitude for her age-long religious sacrifices and Christian services, nor in securing her attendance upon the councils in the place of the men who have failed to come because uninterested or too busy about other matters. She will bring her fine spiritual intuitions, her enthusiasm of devotion to the Church and its Lord, her patience with the small details, that, because of our ungenerous giving, have to make up the life and work of the Church, her practical experience and must exercise both judgment in the choice, and persuasiveness in the matter of the attendance, of those who are to represent their parishes and missions in the Council. If there is any significance or reality in our liturgical prayer for diocesan Councils, the call is to meet God therein; and the criterion of fitness for so exalted a privilege, so responsible a duty, is not the question: "Whom can we get to go?"

GEORGIA FALLS OFF ON PLEDGES

Savannah, Ga.—A meeting of the Executive Committee of the Nation-wide Campaign of the Diocese of Georgia was held in Christ Church. Savannah on February 16, the Bishop as chairman presiding. The Executive Secretary reported on the results of the Campaign for 1921, giving the amount of the pledges to date as $36,559.01, with one more parish to hear from. This is only 73 per cent of the quota raised against 92 per cent last year. This decrease is attributed to the unsettled conditions at the time of the canvass. The Diocesan Treasurer reported that 81 per cent of the 1920 pledges had been paid in. Of the diocesan apportionment, the expenses of the campaign have been met, and the salaries of nearly all of the missionary clergy have been raised. The committee voted to disburse the balance on hand for the amount allowed in the budget for the University of the South, an allowance for the diocesan board of Religious Education, and the item in the budget for an Episcopal residence.

THE ENGLISH ROMAN CATHOLICS REJECT THE LAMBETH PROPOSALS

Bishop Gore, Formerly of Oxford, Lectures in London on Guild Socialism

By Rev. A. Manby Lloyd

Roman Catholic journalism is represented in this country by the "Tablet," an aristocratic rather than a democratic weekly paper, savouring more of the Tory Father Bernard Vaughan, than of the Radical, almost Socialistic Cardinal Manning.

In discussing the Lambeth proposals for reunion, the "Tablet" complains that everyone is invited to agree with a rather Low-Church Anglican form of religion.

"We are to give up the Papacy . . . the Protestant dissenters are to accept Episcopacy . . . then we can all become one Church! Now there is nothing surprising in the fact that Anglicans invite all other Christian to reunion by acceptance of the Anglican position. This is necessarily the attitude of every denomination. If Catholic Bishops were to hold a meeting to consider how best to heal the schisms which disgrace Christendom, naturally they would offer to all, as the right means to this end, that everyone should accept the Catholic Faith as taught by the Pope, should obey all Catholic laws and return to communion with the Holy See."

This is quite candid, and then comes a touch of humor that we do not often associate with our contemporary:

"If Irvingite Angels thought well to offer their solution, it would be that all should submit to the restored Apostolate; Mormons would advise us all to accept the revelations of Joseph Smith, Junior, and obey the Holy Priesthood." By the way (the "Tablet" goes on to lament) there is nothing in the Lambeth Convention proposals that Mormons could not accept at once, without changing anything of their pernicious foolery—only the Mormon Bishops would need a little re-ordination by some such person as a Marianite! Would the Anglicans, they ask, submit to the disgrace of being in communion with the Avenging Angels? "They would not, of course, but then this shows that the Lambeth scheme is too wide."

* * *

Bishop Gore and National Guilds

Those social reformers who look back to the old Guild system are now split into two camps—one under Mr. A. J. Penty, who would revive the small Local Guild, and the other under Mr. G. H. D. Cole, whose ideal is National Guilds. "The old ideas are coming in again; but they are coming in walking backwards," once said Mr. Chesterton and under the guise of National Guilds, a step backward is being taken, in Mr. Penty's opinion.

Which side Bishop Gore takes, if any, is uncertain, but both parties are agreed that Capitalism (not Capital,) is doomed, and Dr. Gore has given one of a series of lectures organized by Mr. Cole's party. He began by illustrating the failure of the democratic ideal to find achievement up to now. Ancient history must be ruled out, the citizens of old Greece and Rome having been supported by a large body of slaves who had no rights at all. The democratic movements of France and America, largely influenced by Rousseau, had failed, through failure to perceive that the root of the problem was economic. The War had only made things safe for Plutocracy. The Russian revolution was a warning rather than an encouragement: the expropriation of the land-owners seemed permanent, but otherwise what had been established was a tremendous tyranny.

* * *

Why was the democratic ideal, he asked, so difficult of attainment? For many reasons; amongst others, the instinctive habit of believing that some are meant to rule and others to serve; also laziness and unwillingness to take the trouble to think out things for one's self.

He denied that Industrial Guilds would be huge organizations, bureaucratic and unwieldly, and urged them to make small units the base of their system. Rousseau's idea was that there could be no real democracy except among groups of people who knew one another.

Parish Councils had failed through the influence of the Parson and the Squire, and control by the County Council was no improvement. As in India and in Russia, so in England there was a spirit which could still be moved in the direction of local commercial government. He considered private property, as it now existed, monstrous, but thought a certain measure of private ownership essential for the preservation of personal liberty.

* * *

Dr. Gore considered Mr. Hobhouse's distinction between property for use and property for power as sound. Absolute equality of income was neither possible nor desirable. Intellectual workers required a larger range of resources than workers of other kinds. He believed in a gradual, not a sudden substitution. There was already wide-spread disbelief in the present system of industry; if the spirit were reformed the system would reform itself. Violent Revolution led to bitterness and reaction, and the history of actual revolutions was discouraging.

COLORADO ELECTS COADJUTOR

At the recent convention of the Diocese of Colorado, the Rev. Fred Ingley of St. Mark's Church, Denver, was elected Coadjutor Bishop of Colorado on the 3rd ballot, by a two-thirds vote of both Clergy and laity.

On the same ballot, Dean White of Cleveland, Ohio, received nearly one-third of both orders. The Diocesan Council was most harmonious. There were 44 clerical and 90 lay votes cast.

Mr. Ingley has not yet accepted, but it would seem difficult for him to avoid the call of his own Diocese, which was a genuine testimonial to his character and services.

The news comes to us as we are about to go to press that Dr. Ingley has accepted his election as Bishop Coadjutor.

SUCCESSFUL YEAR IN LEXINGTON

For the first time in its history, the Diocese of Lexington passes from "the debtor to the creditor class," increasing its offering of $3,016 for the mission work of the church in 1919 to $11,850 in 1920. The diocese is now giving practically twice what it is getting. At the same time, twelve of the parishes increased the pledges for their own support from $23,000 to $38,000 This marks the Twenty-fifth Anniversary of the Diocese of Lexington.

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EDITORIAL

By Bishop IRVING P. JOHNSON

DISCIPLES AND DISCIPLINE.

The one word evidently suggests the other. A Disciple of Christ is one who has put on the discipline of Christ.

The word "ruler" implies "rule," and it is just this word "rule" that separates the civilized from the barbarian.

It is the same principle that divides polite society from those who are impolite.

Society establishes certain rules of conduct which are not in themselves important but in their relation to those who observe them are vital.

Children do not like to keep rules. We superimpose rules upon children until they arrive at an age when they can keep their own rules.

A moron is one who remains a child mentally, even though his body may grow to adult age, who must have rules made for him. Morons can live and be happy provided they are segregated, just as boys can be happy in a boarding school

But just as boys of fourteen could not take their place in the business world, so morons break down if they are put in positions of responsibility.

A moron can live in a fools' paradise but not in the business world.

* * * *

"Order my steps in thy way that wickedness may not have dominion over me."

This prayer of the psalmist is much as though a soldier might pray that he might learn the tactics of warfare so that the enemy could not overcome him.

Back of the Christian life lies the discipline of Christ.

Now children do not enjoy discipline. They crave freedom but they are not fit for freedom until they have learned the rules of living so that they can overcome the temptations that are incident to life.

An undisciplined Christian is very much of a spiritual child, even though he may have reached years of discretion.

He is like a moron, often a person of likeable disposition but absolutely without spiritual force or energy. He lacks the training that is necessary to become a soldier of Christ; he lacks the discipline that is inherent in a disciple of Christ.

* * * *

What is the discipline of Christ?

It would seem as though one could find most of it in "The Sermon on the Mount," which seems to have been in the nature of a charge to those who had been called to be His disciples, and who were asked to take His yoke upon them.

First the Beatitudes which form the crown of a veteran soldier; and then the relation of the discipline of the New Testament to that of the Old; and then the rules which govern the discipline of the New.

"When thou doest alms."

Of course He meant that a Christian must be generous. A mean Christian is a contradiction of terms.

But giving is a matter of training. It is to be cheerful giving—not grumbling because one is asked to give, but happy in the ability to give.

It is to be quiet giving—not "blowing a trumpet before one," but giving that finds its reward in the Father's approval. Done in secret.

It is to be generous giving, to the full extent of one's ability; at the cost of personal comforts and sometimes of that which seems necessary.

Whenever one asks if he may violate a rule of society, he is told that "it isn't done that way."

No reason why it isn't, but just that it isn't.

So the discipline of Christ demands that we train ourselves in giving. And it takes training—training until it hurts as all training hurts.

* * * *

And again, "When ye pray." Of course Christ expected His disciples to train themselves in prayer.

Pray privately. One can worship publicly because public worship eliminates the importance of the individual just as a regimental review eliminates individual peculiarities. But prayer is a private, personal matter.

Pray without ceasing.

Prayer is not teasing God for something. Prayer is talking with God.

I presume if a stenographer were to take down all the conversation in your home the past year, that it would be neither interesting nor useful. But how ghastly a home would be without conversation. That is how we know one another. That is how children grow up into the lives of their parents.

All prayer is the subjection of our will to Our Father's will. "Thy will be done" is the essence of every prayer.

A rule of prayer is the discipline of Christ.

* * * *

"When you fast."

Of course Christ intended us to fast, wiseacres to the contrary notwithstanding.

We are to subject the flesh unto the Spirit and to learn to put the will into the throne of our life.

Fasting is the only essence of control. It means doing violence to a perfectly healthy appetite.

The Church has a rule of fasting which is not grievous, but the observance of which is a spiritual training.

To go without food entirely on Ash Wednesday and Good Friday (at least until noon) is not a very grievous sentence, yet some are so given to pampering every demand of the body that they are horrified at the thought.

There are thousands who are obliged to go without a morning meal. How good is a soldier who cannot go without two meals in a year for the love of Christ?

Fast, but do not be a self-martyr in manner or conversation.

From the victims of self-pity, Good Lord, deliver us. They may not be the worst sinners in society but they are more destructive to peace than highwaymen.

* * * *

Then the Sermon on the Mount goes on to amplify the rules of discipline for Christ's disciples. You are to practice "laying up treasure in Heaven"—You are to avoid "two masters." You are not to be harassed over tomorrow's needs.

You are not to judge others nor give that which is holy to swine. You are to beware of false prophets and to build your eternal habitation upon the rock and not upon the sand.

* * * *

The Sermon on the Mount is our military tactics in His Kingdom. Christians who go on reaching for the sugar plums of Heaven without training their spiritual desires and chastening their emotional impulses are like unto morons. They never grow up. They are nice people often, but poor disciples, useless soldiers, stumbling-blocks to those without.

If St. Paul pounded his body and kept it in subjection, he did so that he might become an effective soldier—not an ascetic hermit—a striking contrast to the emotional gushers who throw up bitter waters, rather than the oil of gladness. Scratch an untrained Christian and you get a pharisaical Tartar, for he lives for rules;—but not the rules that strengthen and soften his own nature, rather the rules which govern other people's conduct.

Hence the effort to revive the Blue Laws which are intended to govern somebody else, and the abandonment of prayer, generosity and control of oneself.

Certain natures regard human nature as so hopeless that they want to surround society with the atmosphere of a reform-school, whereas they ought to discipline their own souls so that they might give it the sweetness of a St. Francis.

Christ came to leaven society by self-discipline; not to reform it by a system of police.

Just tell a prohibitionist, for example, that you do not believe in prohibition, or a Sabbatarian that you are not impressed by Blue Laws and see how much sweet reasonableness you will get in response.

I am weary of Christians whose chief concern in life is correcting other people's vices, and are bitter whenever they are balked in their philanthropic specialties. Rather the penitent thief who has begun to discipline himself than these.

LAYMEN'S BANQUET AT WILLIAMSPORT

The annual Laymen's Banquet, one of the features of the winter meetings of the Archdeaconry of Williamsport, Pa., was held in the Williamsport Community House on Monday evening Feb. 7th. Nearly 500 guests were present.

Before the dinner an informal reception was given to Bishops Gailor and Darlington. Following the dinner Mr. Harry A. Gibson, chairman of the committee in charge, presented Major General Charles M. Clement, of Sunbury, Pa., as the toastmaster of the evening. General Clement said he would not speak on his subject, "Recruiting the Sacred Ministry" through lack of time, but would merely say that the pensions of all retired clergy should be raised ten dollars per month. He then cleverly introduced Bishop Gailor, the guest of honor, who was given an ovation as he arose.

Bishop Gailor, in an eloquent address, told of his visit to the Lambeth Conference, describing the services in Canterbury Cathedral, and the final service of the conference in St. Paul's Cathedral, London, which was attended by 252 bishops and 15,000 people. The speaker touched strongly on the fact that there is a grave responsibility upon all who call themselves Christians, and urged men and women to acknowledge their faith in Jesus Christ, and to stand squarely upon it. The Episcopal Church, he added has been too respectable, and has, to some extent, been hindered by its historic traditions and lineage. Touching on the Nation-Wide Campaign, he told of the progress made, and said that the past year has been a splendid one and great steps in advance have been made.

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The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual Convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, ST. ANDREW'S CROSS, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

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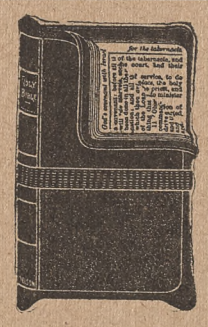

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THE NEW YORK EDITORIAL LETTER

By Rev. James Sheerin.

The New York Times, although the only big daily owned by Jews, is much larger in circulation than the Herald or Tribune. To take the Times has become the thing to do for certain types of well-to-do people who always want to do the right thing socially, and the Times knows enough to cater liberally to this element in its news and its articles. As it generally tries to get its news straight we have to assume that its front page sensation of Monday, February 14, concerning the Rev. William Norman Guthrie is a fairly true report of that rector's effort to put Dr. Manning in wrong in the public eye, as well as reflecting on the Church of which he is to be Bishop. Maybe he did not intend to make an effort in that direction, but it is hard to interpret what he did otherwise. The Times plainly said, quoting his own words, that he wanted to make a test as to whether Trinity Church was lined up with Capitalists or the Home of God. Dr. Guthrie is further quoted as being satisfied that his test proved that Dr. Manning would not act as he wished him to because he must "keep in with" the men of wealth, who will ultimately be required to build the Cathedral of St. John the Divine!

The "test" lay in the ability of Dr. Guthrie to send 200 alleged unemployed men to a neighboring chapel belonging to Trinity Parish, with a demand that they be lodged over night in the parish rooms. The vicar, supposedly with the advice of Dr. Manning, offered them free tickets to stop at the Salvation Army Barracks, with the explanation that the rooms they were asking for had not the proper sanitary arrangements for so many guests.

As Dr. Manning said to the newspaper men, there is no present emergency requiring such drastic action as turning over parish houses and churches for sleeping quarters to men out of employment. It looks like a plain and reprehensible effort to besmirch the good name of the Church and especially the good name of the Bishop-Elect. As a matter of fact, St. Mark's buildings, of which Dr. Guthrie is rector, have much more room in which to lodge a crowd of "down and outs," if they can honestly be found, than has St. Augustine's chapel, the beseiged place. At 10th street and 2nd avenue St. Mark's has not only vacant ground enough on which to erect military huts holding thousands of men, but it has in addition a commodious rectory, a parish house, a roomy old church, and a series of buildings further east that could do for several hundred.

Then, too, if there are men without sleeping quarters who really desire to look for work, there are, nearby, Wanamaker's enormous stores, the Bible House, Cooper Union, piano factories, bank buildings, theatres, school houses, etc., all of which could easily and quickly be made to house perhaps 100,000 of Dr. Guthrie's pets, if he could assemble that many. In other words, the whole demand is absurd and too manifestly an effort to make unnecessary trouble for the church already sufficiently and unjustly criticized. There seems to be also the desire of some men that amounts to an ambitious itch to keep in the public eye as a champion of something or other whether it needs championing or not.

This is a day of growth in the direction of brotherly helpfulness among all sorts and conditions of men, and intersocial recrimination and charges of capitalism, selfishness, Bolshevism, etc., simply retard the rate of sympathetic progress of ameliorative effort.

* * *

Perhaps I may venture to add to this a word or two of regret over the retrograde tendencies of some who call themselves broad churchmen. There is surely a stopping place for Broad as well as High and Low. Freakishness is not the peculiar possession of ritualists. It has been observed just as often in intellectualists and socialists. At present, in New York, freakism is in the ascendent. If one tries simply to be good and useful, he is called old fashioned, out-of-date, mid-Victorian, or some other snubbing name. If he or she wants to be mentioned in the newspapers, or gain some other sort of public attention, he has to be of the 'Greenwich Village" or Bohemian make, or he must have some new fad of healing or thinking. A few of the New York churches seem in danger of falling into the hands of this haughty anti-Victorian breed of religionists, who are quite willing to disown the name Christian or Episcopalian. I heard Father Stanton gloat, in his fiftieth anniversary at St. Alban's, London, that he had always scorned the name Anglican or Church of England. I have noted that the English followers of such men, male or female, hesitated to reply affirmatively when asked if they were of the English Church and declare pugnaciously, with excessive regard for italics, "We belong to the **High Church** of England," apparently ignoring or resenting the fact that they might have been baptized or confirmed in the plain old Church of England. As for being Episcopalian or Protestant, these respected words were anathema.

The whole tendency is bad, and is of a par with hyphenated Irish-Americans, Pan-Germans, Pennsylvania-Dutch, etc., etc. The work of the hour is to make people see that there is nothing to be ashamed of in being Americans, English, Irish, Episcopalian, Methodist, or what not, provided their loyalty to the lesser has not interfered with fairness to the larger divisions of religion and humanity.

* * *

It is just here that the new Broad Churchman falls down. He is always a little fearful that he might seem fair or loyal to the Church that gave him his **birth** as well as his **berth**. It was not so in the olden time. In the days of Maurice, Kingley, Farrar and Stanley there was always present in the background a deepseated love of the Church that gave them a chance to preach and teach. The same was true of Phillips Brooks and many a lesser Broad Churchman in the United States. Their breadth was based upon a larger sympathy for Christians of all names, with a hope of attaining a broader, deeper interpretation of Christian doctrines. They would have abhored the claim that Buddha was as good as Christ, that all religions are alike, and that Christianity has no special or superior-message over Confusianism, Buddhism, etc., or that as long as love and righteousness prevailed it did not matter which religion spread it. They always kept an ultimate feeling that Jesus was the way, the truth and the life, and that He must be everlastingly preached.

The Rev. Robert J. Evans has accepted a call to the curacy of the Cathedral of All Saints', Albany, N. Y.

The Rev. George M. Irish, rector of Trinity Church, Lancaster, N. Y., has resigned to take effect on April 15th.

MISSIONARIES TRAVEL 3600 MILES TO CONFERENCE

By Rev. Edward T. Brown

"No seem help white man much, maybe help Pah-Ute," was the advice of one of the old wise men of the tribe in southern Nevada, when the Indians stopped playing "Singing-stick," their favorite gambling game, to discuss Christianity, and going to church. So the school room is filled at every service, more men attending than women."

This is a portion of one of the reports made at the Fourteenth Annual Convocation of the District of Nevada, held in Trinity Church, Reno, January 23rd to 25th, by Archdeacon Percival S. Smiths, who traveled fifteen hundred miles in the round trip from his field in southern Nevada. This amazing distance brings to mind the vastness of the work in the West. The six missionaries had to journey three thousand six hundred and eighteen miles in order to attend Convocation. But they are accustomed to such work for no place is too isolated to receive the ministrations of the Church either by the cheery missionary or the far traveling Bishop.

One can appreciate the problems confronting Bishop Hunting when the statement is made that six of the eight men at work in Nevada have come in during the past year to fill vacancies. Despite immensity of territory and inexperience, the work goes on and, perchance, the very vastness gives the worker a glimpse of the far reaching vision of God. The reports at Convocation spelled Courage. Far down in the southern end of Nevada near the painted desert lies a town called Galiente, Spanish for a very hot place, in fact extremely hot. Hear the report of Archdeacon Smithe: "We have a building fund. More are becoming interested. We had our first baptism and are preparing our first Confirmation candidates. Yet, five years ago, when it was suggested that services be started, people laughed. Next report, God willing, will tell of a little Church here." Five years in the face of ridicule! The policy of this seasoned soldier of the Cross is this "when people do not want me to come, there I go." Thank God for the courage bred in the Christian warfare of the desert land!

Owing to the number of new men in the Convocation there was little new legislation enacted. A canon providing for the Bishop and Council was adopted thus centralizing the work of this wide field under one head. A canon was passed making the president of the Woman's Guild a member, ex-officio, of the Bishop's Committee in organized Missions. The report of the Building Committee showed many new buildings secured for the work of the Church.

A HEBREW CHRISTIAN ON ANTI-SEMITISM

The Rev. John L. Zacker, missionary to the Jews, preached a notable sermon at the Pro-Cathedral of St. Mary, Philadelphia, on the evening of the First Sunday in Lent on the subject, "American Efforts to Promote Anti-Semitism." The Rev. Mr. Zacker was born in Russia and so knows what Anti-Semitism is in its ugliest expression, and being a Hebrew Christian, he understands both sides of the problem.

Mr. Zacker regards with serious doubt the Zionist movement, as not calculated for the best welfare of the Jewish race, but he pointed out that the Zionist movement was a perfectly natural reaction from the treatment which has been accorded the Jews under almost every Christian government.

His sermon was felt by those who heard it to be of timely and weighty importance, and deserving of wide attention.

AUXILIARY TAKES UP SOCIAL SERVICE

Augusta, Ga.—Active interest in social service work has been aroused among the members of the Woman's Auxiliary of the Church of the Good Shepherd, Augusta. The recently organized Section B. was hostess to the parent branch on February 1, when the Rev. Mortimer Glover of Graniteville, S. C., gave the two branches a talk on the problems of mill work. A large mill district near Augusta, was the subject of another talk the next morning at a meeting of Section A., which has selected for its subject of study for the winter the mill districts of the Church. One of the social workers of the Ring Mill District near Augusta, told of the beginnings of the work from a small sewing class twenty years ago to the marvelous scope and accomplishment of the present time.

LARGE CHAPTER OF THE G. F. S.

On the evening of January 17th, in Christ Church, Danville, Pa., the Rev. Harvey B. Marks, Rector, received eighty-eight members and associate workers into The Girls' Friendly Society. Miss Mary Viney, one of the national extension secretaries, came from New York to present the class for admission. Miss Viney stated that it was the largest class ever received into membership in the Diocese of Harrisburg.

There are still a number of girls to be received, there being over a hundred probationers in this branch since its organization last Fall.

BOOK BRINGS MONEY FOR LABRADOR

Dr. Grenfell has supported his work in Labrador through the years largely by lecturing and writing. His recently published autobiography has proven a great success and is now in the sixth edition. Many of the readers of the book have wished to become supporters of the mission, and in this way the book has become doubly profitable. Recently a lady of the middle west who was a complete stranger to Dr. Grenfell completed the book, and then sent the doctor a check for ten thousand dollars.

IMPROVEMENTS IN BOISE HOSPITAL

St. Luke's Hospital, Boise, Idaho, is taking on new life. The Board of Directors has been strengthened and, to meet the standards of the American College of Surgeons, a Medical Staff, composed of the foremost physicians of Boise, has been organized. A new laboratory is also about to be installed. Under the constructive leadership of Miss Pine, the new Superintendent, conditions are extremely hopeful. Having a new building is imperative to meet the demand, and it is hoped that in the near future money for such building may be secured.

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For further particulars address Miss Frances Grandin, Secretary, 126 Claremont Ave., New York.

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LAY WORKERS NEEDED IN THE MISSION FIELD

General

Fifteen women for general evangelistic work, China.

Two women for social service work in connection with hospitals, China.

Two men and women trained for social service to do special work, China.

Ten women for general evangelistic and social service work, Japan.

Five women for general evangelistic and social service work, Philippine Islands.

Two women for evangelistic and social service work, Hawaiian Islands.

Eleven women for evangelistic work among white people of the coast and Indians of the interior, Alaska.

Educational

Eleven men as instructors in St. John's University—two each in the following departments: Histroy, English Literature; one each in the following: Engineering, Education, Chemistry, Political Science, Physics, Commerce, Physical Culture, Shanghai, China.

One librarian for St. John's University, Shanghai, China.

Eight men as instructors in Boone University, for the following departments: English Literature, Modern Languages, General History, Stenography and Bookkeeping, English Language, Science, Physical Culture, Military Drill, Wuchang, China.

Twelve men teachers in Preparatory Schools, China.

Three women for St. Hilda's School, one to specialize in normal work and one for music, Wuchang, China.

Ten women teachers for lower and higher primary schools, China.

One woman as Diocesan Supervisor and director of primary schools, China.

One man or woman to train organists and choir leaders and to train congregations in singing, Japan.

Two men teachers of English subjects in St. Paul's College, Tokyo, Japan.

Two women teachers, one for general English subjects and one for music for St. Margaret's School, Tokyo, Japan.

One woman teachers of general English subjects for St. Agnes' School, Kyoto, Japan.

One woman assistant teacher in the Chinese School, St. Stephen's Mission, Manila, Philippine Islands.

Two women teachers of elementary subjects, one as superintendent, in the House of the Holy Child, Manila, Philippine Islands.

Three men, one headmaster and two masters, for the Baguio School for Boys, Philippine Islands.

Two men teachers for general English subjects in Iolani School for Boys, Hawaiian Islands.

One man as assistant teacher, especially mathematics, boys' school, Havana, Cuba.

One woman to assist principal in girls' school, Mexico City, Mexico.

Medical

Five men physicians, China.

Three women physicians, China.

Ten nurses, China.

One pharmacist, China.

Two technicians for important hospitals, China.

Three physicians for St. Luke's Hospital, Tokyo, Japan.

Two physicians for St. Luke's Hospital, Manila, Philippine Islands.

Three nurses for St. Luke's Hospital, Manila, Philippine Islands.

One physician, Sagada, Philippine Islands.

One physician for the Moro Hospital, Zamboanga, Philippine Islands.

Two physicians, Alaska.

Three nurses, Alaska.

Business

One man to take charge of business office, China.

One woman secretary and accountant, China.

One stenographic assistant, Shanghai, China.

One secretary to the Bishop, Anking, China.

One man to take charge of business office and assist Bishop, Hankow, China.

One man, treasurer of the Mission office, Manila, Philippine Islands.

One secretary to the Bishop, Philippine Islands.

Hostel Workers

Two men for work with students in Church hostels on the west coast of Japan.

Here are imperative needs pressing to be filled.

Here are splendid opportunities for service.

Who will volunteer?

To go to the mission field is a high adventure of faith. It is at the same time a very serious undertaking, not lightly to be entered upon. It is a form of service which especially demands adequate qualifications.

Those who feel called to go should write to Mr. John W. Wood, executive secretary, Department of Missions, 281 Fourth Avenue, New York City. It is rarely possible to accept a volunteer who is over thirty-five. As a rule, it is desirable that men should be unmarried.

Who has gone to the field from your parish?

Presiding Bishop and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Avenue, New York City

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Rev. Wm. J. Rutter, Jr
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The Witness

Vol. V. No. 29. CHICAGO, ILLINOIS, MARCH 12, 1921. $1.50 A YEAR

Committee on Parochial Missions Reports

Outline Plans Which Make For Helpful Revivals. Council Acts on Suggestions

The Committee on Parochial Missions appointed in January by the Presiding Bishop and Council, has submitted their report to that body. The committee consisted of the following men; Bishop Irving P. Johnson, Chairman; Bishop Charles Fisks; Dr. Floyd Tompkins; Father Hughson; and Mr. W. J. Loaring Clark. The committe met at Princeton, New Jersey, on Jauary 20th, and unanimously agreed upon the following;

(1) Missions should be held only in response to a call from within the parish itself, and then only after intensive preparation covering a period of at least one month.

(2) Before every mission a statement of local conditions should be sent to the missioner, which clearly sets forth what the missioner is expected to accomplish. It is the opinion of the committee that the common objective in a mission which has been well prepared for should include;

(a) Repentance, conversion, and a closer personal relationship to Christ.

(b) The presentation of the doctrine, discipline and worship of the Church.

(c) Inspiration to service. "What shall we do?" Every missioner should indicate to the congregation what a churchman should be and do in order to perform his promise which he made at baptism.

(3) Follow-up work is essential Pledge cards should be given out; the whole parish should be systematically visited; a confirmation class should be started at once after the mission; a Bible Class should be started made up of the entire parish; intensive work should be done with the children.

(4) A mission should last for ten or twelve days, and it should be conducted as a mission and not at a series of sermons, or a conference on religion.

(5) The committee suggests that the Presiding Bishop and Council appoint a committee of three Bishops or priests from each province whose duty it will be to select the clergymen in each province best suited for the mission work. These men will be asked to attend conferences where the entire matter of missions is studied. These men will then be asked to set aside two periods during the year of ten days each, when they will conduct missions as designated by the provincial committee.

(6) An effort should be made in conducting a mission to reach the scattered people in rural communities.

(Continued on page 8)

What the Church Needs

"If I were asked what I thought was the greatest need of the Church today, I should without hesitation say, intelligent information, from the Bishops down to the humbles lay people, as to why the Church exists, what work it is doing, and how that work is done."—Edna Biller

This need The Witness aims to supply. Help us do it.

Director of Society of the Nazarene Visits South

The Rev. Henry B. Wilson, Director of the Society of the Nazarene has just finished an extended trip into the southern states. He visited New Orleans, San Antonio, Houston, Atlanta, Asheville and Washington. Conferences with the Bishops and Clergy were held in all these places, missions were held, and healing guilds were established.

The Atlanta Journal printed a two column story about the work that Mr. Wilson was doing in that city. The following statement on the work of the society appeared in the write-up;

"We believe in a ministry of healing as well as a ministry of spiritual salvation," said Mr. Wilson. "We believe that Jesus gave us as definite a commission to heal the sick as he did to save the souls. There is nothing miraculous about it. Jesus worked along natural laws. He never broke a law of nature. He didn't heal unless faith was first awakened in his subject. There is nothing new about this. It seems new, but that is because it has been lost through the years. We seek to revive spiritual healing among Christian people in all it primitive simplicity.

Of course, we believe in medicines and in operations, Read the rule of the society, "Pray for common sense.' That means, 'Remember that God will work wonders through our prayers and by reason of our faith, but He will do nothing that we could easily do our selves." It is presumptious on our part to expect otherwise. God gave us brains to use. As a matter of fact, a surgeon does not heal. God heals.

Women Appeal for Higher Moral Standards

Distressed Over Apparent Laxity of Present Day. Calls Upon Church to Act

The Executive Board of the Woman's Auxiliary has issued the following appeal to the women of the Church to help raise the present day moral standards.

"Show me your women and I will tell you what you are," said a wise man in judging a nation,—a remark which recognizes the fact that the standards and habits of women largely shape the destiny of mankind.

We believe that the position and character of American women has been a great asset in the life of this nation, and that, through increasing opportunities to express her ideals, the American woman has still greater contribution to make.

At this moment of our history, however, partly as a result of the world upheaval, we are facing a condition which is not only deplorable, but one which reflects unpleasantly on the general character of our womanhood and calls for denouncement and correction by all right-thinking women.

Reality, we are told, is the note of this postwar period, and apparently the emphasis is on the reality of all the forces conductive to the breakdown of high moral standards, for the most obvious aspects of our existence reflect, not the wholesome and the noble, but the things which are neither fit to be seen nor heard.

This is manfested in every circle of society, and in every phase of life, but particularly in the habits of our women, young and old, as shown in insidious conversation, profane language, indecent dress, improper dancing, excessive drinking, gambling and a general indifference to reasonable safeguards of proper conduct.

Reports of hysterical gossip, which is principally hearsay, should be ignored, but accurate testimony from all over the country indicates very appalling conditions of which there is a counterpart in every community.

To these distressing conditions the serious attention of every woman in the Church is called, for certainly there never was a time when Christian women were more needed to help emphasize Christian standards.

The most effective thing we can do now is to take concerted action to prove that, as Christians, we "hate the evil and love the good" and believe that life should be a clean and joyous thing, reflecting our recognition of God our Father and loving leadership of Christ our Saviour."

(Continued on page 8)

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Church Service League Meets in New York.

The second annual meeting of the National Committee of Church Service League was held at Church Missions House on Friday, February 18th. All but six of the thirty-five members were present. In the absence of the president, Miss Elizabeth Matthews, Mrs. John W. Howell, first vice-president, presided.

Reports showed that thirty-nine diocesan councils of the Church Service League have been organized by their respective bishops, and that there is no province without at least one diocesan council. Of the five provinces already organized three sent delegates to the meeting as follows: Province II, Mrs. A. S. Phelps; Province IV, Miss Nannie Hite Winston; Province V, Mrs. G. P. T. Sargent.

A new leaflet submitted by the Committee on Co-operation was adopted and will be issued at once.

The future policy and plans of the Church Service League, in both diocese and parish, were discussed at length.

Dr. Milton of the Nation-wide Campaign Department, and Mr. Lathrop of the Department of Christian Social Service addressed the committee at the afternoon session.

The officers elected for the coming years are as follows: President, Mrs. A. S. Phelps; vice-presidents, Mrs. John M. Glenn, Mrs. George A. Strong, Miss Elizabeth Matthews, Mrs. John W. Howell; secretary, Mrs. Paul Sterling; treasurer, Miss Lucy C. Sturgis; executive committee, the above officers, Miss Frances W. Sibley and Miss Grace Lindley.

The next meeting of the National Committee will be held on Friday, April 29th.

Berkley Faculty Pioneers In Child Welfare

One of the ways in which the Church may take part in the great movement toward social justice and righteousness has been shown lately in Connecticut, where there is now much interest in the general subject of child welfare. Two years ago the Governor appointed a commission to consider this matter and to present a report with recommendations to the General Assembly. The chairman of the Commission and one of the leading spirits in the whole movement is the Very Rev. W. P. Ladd. D. D., Dean of the Berkley Divinity School. The Report has been highly praised by many who are authorities. Mr. C. C. Carstens, Director of the Child Welfare League of America, one of the leaders in such work, says "A child welfare bureau such as is outlined would be the beginning of better days for the unfortunate children of Connecticut."

Miss Julia Lathrop, Head of the Federal Children's Bureau at Washington, in an address at Hartford last week said, "Connecticut's Commission's Report is an epoch making event in the history of the country. It is made in the first place, by the wisest, sanest of people, learned yet practical. It is very evident that your Dean Ladd is a wonderful man."

Berkeley is also helping toward the education of the people of the state in the importance of the issues involved in the child welfare movement. The Rev. F. C. Lauderburn, Professor of Pastoral Theology, is delivering courses of addreses in New Haven, Bridgeport, Meriden, and other places on different phases of child welfare, and Dean Ladd is also speaking at various public meetings in behalf of the same cause.

Dr. Gardner to Visit West and Southwest.

To further advance the program the Department of Religious Education Dr. Gardner is to take an extensive educational journey over the extreme West and Southwest. He is to go to the Dioceses of Los Angeles, San Joaquin, California, Sacramento, Nevada, Nebraska, North Dakota, South Dakota and Kansas. Later in the spring he will cover all the Northwestern dioceses and those on the Northern Pacific Coast. By personal contact with the bishops and the educational leaders he is explaining the suggested program for the work of a Diocesan Board and is encouraginging the organization of committees or the definite appointment of individuals for the carrying out of the program. In addition, during this educational journey, he will survey church colleges, addressing the assemblies at colleges, state universities and normal schools.

Lenten Services at Columbus, Georgia.

The Rev. S. Alston Wragg, rector of All Saint's Church, Columbus, Georgia, preached Wednesday night, February 23d, at Christ Church, Macon, Georgia, on "The Need of An Awakened Public Conscience." This service was the first of a series to be held every Wednesday evening during Lent, at which out-of-town clergymen will occupy the pulpit. The Rev. G. Irvine Hiller, Milledgeville, Georgia, will make the address on Wednesday evening, March 2. The Rev. H. A. Willey, Chiffen, Georgia, on March 9th, and the Rev. John Moore Walker, Albany, Georgia, on March 16th.

Western Dioceses Receive Gift.

The Domestic and Foreign Missionary Society recently received $408,000 from the estates of the late George Platt and Miss Emily Platt of Philadelphia. This amount is to be held in trust and the income applied for Domestic Missions in the states of Oregon, Montana, Nebraska and the Dakotas. The acrrued income for 1920, amounting to a little more than $19,000, was equally divided between the dioceses and missionary districts in these states, with the understanding that some other method of division might be determined upon in the future. A small additional appropriation was made to enable our church school on the Oneida Indian Reservation in the Diocese of Fond du Lac to have an additional teacher.

Remarkable Growth of Indianapolis Parish.

The Rev. G. H. Richardson, Ph.D., celebrated his first anniversary as rector of the new parish of the Church of the Advent, Indianapolis, on Wednesday, March 2nd.

April 25, 1910, the bishop gave consent to the organization of a parish on the corner of Thirty-third and Meridian streets, in the heart of the best residential section. An abandoned Baptist church was purchased and by May services began. Until a rector could be secured the bishop of the diocese sent Rev. C. Bishop to take charge. On March 2, 1920, Dr. Richardson took up his work and the growth of the parish from the first day until the present has been phenomenal. Today there are 236 communicants, a church school of over 250, with 208 in regular attendance, a Woman's Guild of 166, boys' clubs, girls' clubs, a splendid Altar Guild, Women's Auxiliary, etc. Already the property is outgrown. At the beginning of 1920 a large addition was built on to the church to house the church school. This today can only accommodate the primary department, which, under the unique leadership of Miss K. Ranger, has grown to be a power in the community. So large has the church school grown that the whole of the church and addition are full each Sunday. The Sunday congregations have so grown that it has been necessary to place chairs in the church to accommodate the congregation overflowing the 250 seats already provided.

Plans are now being prepared for a new parish house to be built to the rear of the present church building. This will have a full basement 95 feet long, with gymnasium, kitchens, lockers, etc. The first floor will be given up entirely to church school work, individual classroom being provided, while the second floor will have a splendid auditorium to seat 500 people. The building will commence in the spring.

A Well Prepared Mission In Bay City.

Trinity Church, Bay City Michigan is conducting a mission from March 6th to the 20th. The preparations have been very thorough and extensive. On February 16th a letter was sent to each parishioner urging them to attend and to send to the Rector, the Rev. J. A. Schaad, the names of friends who attended no church. On February 23rd another letter was sent to all of these people urging their attendance. These two letters have been followed up with a four page, two color folder which has been personally placed in 3000 homes. Newspaper advertisements, window cards, street signs and press articles have all had their place in the preparations. Two groups, made up of 60 communicants each, have made two complete visits of the parish.

Head of Iolani School Gives Lenten Lectures

The headmaster of the Iolani School at Honolulu has been delivering lectures on the Sunday evenings during Lent on "Some Essentials of a Virile Christianity" His subjects have been as follows;

February 13th—"Christ—God's Answer to Humanity's Call."

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February 20th—"The Visible Church; Christ's Own Creation."
February 27th—"The Priesthood."
March 6th—"Creed and Dogma."
March 13th—"The Holy Communion."

Big Tasks Assigned Rector's Wife

,Mrs. Sargent of Grace Church, Grand Rapids, Michigan was in October elected a member of the National Council of the Church Service League. Since then she has been nominated by the Council and elected to membership in the Department of Religious Education of the Presiding Bishop and Council. Bishop Gailor has later appointed her one of four women of a committee of twenty-five to represent the Church at the meetings of the Federal Council of Churches.

Southern Parish Receives Gift from Ex-President

President Wilson recently sent to the historic Church of Bruton Parish, Williamsburg, Va., a costly bound "American Standard" Bible autographed with his signature. A letter from the President to E. Ruffin Jones, rector, accompanied the gift.

The story which surrounds this gift is a most interesting one. There is in Bruton Parish Church a very handsome copy of the King James' Version of the Bible. It was especially prepared in England for presentation to the Church by King Edward VII. It was brought over by the Bishop of London in 1907, the 300th anniversay of the founding of Christianity by the English at Jamestown. Bruton Parish Church is in direct succession to the first Church there. This Bible rests upon a lectern presented by President Roosevelt.

It happens that there is another reading desk in frequent use in the Church upon which the rector wished a suitable pulpit copy of the "American Standard" Bible, for as the rector says—"This version may in time entirely supplant the King James' as you know it has been already authorized by our general convention."

It is quite fitting at this time that this more generally adopted and accurate version of the Bible should be presented by President Wilson to eventually supplant the one of King Edward VII.

Diocesan Conference on Religious Education

Most of the clergy of the Diocese of Western Michigan in attendance at the celebration of Bishop McCormick's fifteenth anniversary, February, 14, remained in Grand Rapids until the next day to enjoy the Corporate Communion at which they could not be present on Monday. On the invitation of the Rev. C. P. T. Sargent of Grace Church where the Communion was celebrated, they met in the Parish House for an all day conference on Religious Education and to plan for following up the Diocesan Programme issued by the Department of the Presiding Bishop and Council. The Conference was very helpful. It was found that nearly all the clergy are using the Christian Nurture Series, and that even the smallest schools value it.

Parish House At Hastings Remodelled

The Parish House of Emmanuel Church, Hastings, Michigan is undergoing extensive alteration, enlargement, and improvement. Moved to a more suitable position it will be dressed with a cement coating and a new roof. It will be enlarged by the addition of a commodious kitchen, fitted with a spacious stage in the auditorium, the parlors will be rearranged, a new furnace installed, and all the interior redecorated. The basement will afford a large playroom for the children.

To Work Among Foreigners in Pennsylvania.

The division of Foreign-Born Americans has entered into an arrangement with the bishop and the Department of Missions of the Diocese of Pennsylvania to take the direction and oversight of work among Poles, Italians and Hebrews in Philadelphia. The diocese is to provide all funds. The diocese aims to help our own church people throughout the country to take a right attitude with regard to their immigrant neighbors. It is ready to assist parochial and diocesan authorities in the development of plans for work among the foreign-born through personal conference as well as by correspondence and literature There is reason to believe that the staff of the Division of Foreign-Born Americans is not only known but is trusted by the leading laymen and clergy of a number of races in this country. As a result, there is a cordial feeling toward our church among the rank and file of Greeks, Russians, Serbians, Roumanians, Armenians, Syrians and Poles, as well as among the Welsh and Scandinavians.

Conference to Be Held on Religious Education.

Dr. Gardner, the Executive Secretary, recently announced the issue of a new program for the work of Diocesan Boards or Departments of Religious Education. This program has been made by representatives of many dioceses. Its object is to unify at the earliest moment the action of the various dioceses in religious education. The critical condition which every nation is in today demands the most rapid action possible on the part of the religious educational leaders. This program is to counteract the drift away from the church, to interpret religious ideas and convictions, and to establish in the minds of the rising generation the importance of a recognition of God and obedience to His laws.

In order to advance this program, the department voted to call the educational leader from each diocese to a two-day conference in Pittsburgh, May 18th and 19th. At this time plans will be made for advancing the educational work of the entire church by concentration upon a few outstanding needs.

A New Week-Day School in Kansas.

The appointment of Miss Agness Hall of Elgin, Ill., as secretary for work among women in colleges and universities, and the starting of a new week-day school in the Diocese of Kansas to demonstrate the possibility of co-operation with the public schools, marked the recent regular meeting of the Department of Religious Education.

Miss Agness Hall is a graduate of the University of Wisconsin and of the Y. W. C. A. Training School in New York City. She has taken special work in religious education at Teachers' College and has been a most effective worker in the University of Wisconsin.

The new Week-Day School in Kansas was started because of a petition made to the department by Bishop Wise. The department feels that the schools co-operating with the public schools can be developed more rapidly in the West than in the East. It therefore welcomes an opportunity to establish a school in Kansas under the effective direction and enthusiastic interest of Bishop Wise.

Committee to Report on College Needs.

The church colleges are coming in for a good share of attention from the Department of Religious Education and the Presiding Bishop and Council. President Sills of Bowdoin College is the chairman of the Commission on Church Colleges. On January 27th he called a conference of the president of each church college and one member of each board of trustees. This group was in conference all day and as a result, sent to the presiding bishop and Council resolutions requesting the Council to realize the importance of encouraging and maintaining church colleges.

Appointment Made to Mission Fields.

Miss L. D. Forman has been appointed by the Department of Missions as a United Thank Offering worker in the Dioceses of Atlanta.

The Rev. J. A. Holdcroft, rector of St. Paul's Church, White Haven, Pennsylvania, has been appointed at the request of Bishop Hulse to Cuba. Mr. Holdcroft expects to enter upon his duties in March.

Miss Mildred B. Hayes, formerly a missionary in Porto Rico, has found it possible to return to the field and has been appointed for service at Mayaguez.

Miss Bessy E. Curtis of Wells, Minn., has been appointed as clinical nurse at St. Luke's Hospital, Toyko. Miss Curtis was trained at St. Barnabas' Hospital, Minneapolis, and since her graduation in 1918, has been engaged in private practice. She will go to Tokyo early in the coming summer.

Appalling Conditions in China.

The bishops in China report by cable that famine conditions are appalling and appealed for further relief funds. The Department of Missions has decided to make this fact known to the church in the confidence that our people will respond to this need generously, as in the past to all similar needs. So far, about $40,000 has been forwarded by cable to the Bishop of Shanghai.

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MORALS AND LOVE

By BISHOP JOHNSON

These are two entirely different things which people are everlastingly confusing because they run parallel one to the other but are essentially different.

It is manifested in the frequent expression that you hear, "I am just as good as those who go to church," meaning thereby that his morals are up to the standards of church-going folk, which same church-going folk are prevented by their humility from denying.

They acknowledge every Sunday that they are miserable sinners, and, being miserable sinners, it ill behooves them to dispute those who, though they may be sinners too, are not conscious of its making them miserable.

For example, two men may be equally ignorant, but one rather prides himself on the fact that he isn't any more ignorant than his neighbor, while his neighbor is so conscious of his ignorance that he goes to night school.

Having respectable morals is one thing and loving the Savior of mankind is a very different thing.

For if one who lives a decent life compares himself with his neighbor he may have good reason to congratulate himself, but if he were to compare himself with Jesus Christ he might well be thoroughly ashamed of himself.

The one condition, though respectable, is static; the other condition, even though not so respectable, is dynamic with possibilities.

It was for this reason that Christ found the thief on the cross more hopeful than the self-satisfied Pharisee, and the woman who was a sinner more winsome than the rich Pharisee who entertained Him.

It was for this reason that He associated with publicans and sinners rather than with scribes and Pharisees.

The latter were more respectable than the former, but the former were more hopeful than the latter. It used to be that Pharisees stood up in church and thanked God that they were not as the non-churchgoers were.

Now the non-churchgoer stands on the street corner and thanks God that he is not as these churchgoers are. It is his alibi.

Both are equally hopeless from a spiritual standpoint, for both have arrived at that stage of satisfaction with themselves that they have no need of the grace of God.

Moral attainments are one thing and spiritual longings are quite a different thing, and while the two shall eventually accompany one another, they are not to be compared with one another in our transition stage. For moral attainments are largely a matter of heredity and environment and previous opportunity, while spiritual desires may be found in the man who was born in a hovel, brought up in an alley and landed in jail.

Abraham Lincoln lacked heredity, environment and a good opportunity, but he had the desire to serve other men. He passed thousands of men who congratulated themselves on their attainments. He was never satisfied until he had reach the next higher rung of the ladder.

So in spiritual things.

The sinner who loves Christ and in spite of his unworthiness longs to serve Him is on his way to the Kingdom of Heaven, while the man who has arrived will never enter the gate.

Not that one should disparage moral attainments.

The practical St. James tells us that pure religion is to visit widows and take care of orphans, and as a matter of fact half of this work is actually done by those who love Christ; the other half is cared for by state institutions.

But the devotional St. John reminds us that we are to love one another, and the great St. Paul tells us that love is the fulfilling of the law.

Morals without love is even worse than love without morals, for those who love much shall be forgiven much, while those who trust merely in their own righteousness have their reward in their own satisfaction.

That is why it will be so hard for the average professor of psychology to enter the Kingdom of Heaven and why it is so much easier for the poor girl who is the victim of misplaced confidence to be forgiven.

A good deal that passes for Christian worship today lacks the one thing needful.

It is as cold and formal as a call from the four hundred. Not that we must gush about our affections to prove them, but we must have some real affection for Christ in order to worship Him or to feel the desire so to do.

God so loved that He gave, and unless we also so love that we want to give, we do not belong to the company of His children. Religion is something more than not doing wrong.

Religion is loving God with heart and mind and one's neighbor as ourselves.

And love desires to express itself.

The man who feels no obligation to thank God for His mercies; to adore Him for His goodness; and to acknowledge his own unworthiness may be a respectable citizen of the United States, but he is very far from the Kingdom of Heaven.

It is perfectly true that we who profess to love Christ and yet, by our offenses are a stumbling block to others, who judge the Church by our performances, have much to answer for.

But the man who insists on governing his duty to God by our failure to satisfy his standards has no business to hide behind us.

If we fail to live up to the standards which he expects, all the more reason why he should himself show forth that standard.

God holds him responsible equally with me and my failure is not his justification. Besides God can forgive sins but God cannot forgive nothing, for should He forgive nothing there would still be nothing. The man who attempts nothing may not fail in business simply because he has no business, and having no visible means of support himself, he may become an I. W. W.—a hater of those who do work because of the sins of some workers. They are not his sins, for a sin implies an effort to do something, whereas a vacuum is abhorred by nature, by man and by God. Love is the fulfilling of the law.

The mere absence of vices is not necessarily the fulfilling of anything.

And so I believe that the absence of love is worse than the presence of sins.

The latter may be forgiven, but the former is irreparable.

If a man love Christ he will do whatsoever Christ has asked him to do, even though, like St. Peter, he is profoundly conscious that he is a sinful man.

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NEWS LETTERS FROM NEW YORK AND LONDON

By Rev. James Sheerin.

One of the best pieces of Episcopalian propoganda that I have seen in some time is a page in the Sunday New York Herald, Febr. 27. It was an interview with Bishop Gailor, with that able prelates picture in the center, under displayed headings that were complimentary to his good sense as well as to the sanity of the Episcopal church. The newspapers introduction is so fair a statement that I must quote a few lines:

"The reasons for selecting him as spokesman and for choosing the Episcopalian Church as a leaded in any movement to counteract these social tendencies, if there be such a movement, seem obvious as soon as they are stated. The Episcopalians have always granted a great deal of liberty of thought and action to their young people. As a denomination it has never been socially narrow; not so long ago in smaller cities than New York it was criticised for permitting this freedom. This church has never banned innocent card playing; from the first it countenanced dancing and like amusements. It does not promulgate blue laws and it has kept its skirts from puritanism. But the license of this church has been humanly administered and it realizes that certain laws lead inevitably to destruction."

The Bishop claimed, for example, that the criticized short skirts came from the conditions of the war because of greater freedom in use.

"It is a pretty style," he declared, "when carried out modestly by its modiste and worn in the same fashion by the debutante."

There are always persons who exaggerate a style and a manner, he adds. Bad taste is behind the doings of girls in dress, dancing, smoking, etc., and it is unfair to describe it as bad morality.

The whole interview, which took on the proportions of an article, or even a vatican syllabus was a wholesome contrast to the excited and pessimistic treatment of similar questions by his Holiness, the Pope and their eminences, the College of Cardinals. It may be that "the Presiding Bishop and Council" have done much to reorganize the administrative side of church life, to increase efficiency in raising and spending money, etc., but in my humble judgement a good safe bit of advice as he gives in this popular daily newspaper has done as much to justify the presence of Bishop Gailor in New York. It was at any rate, a better note of Episcopalian humanness to strike than when he was quoted in the Post some months ago as saying rather ungraciously, that Percy Stickney Grant was "the pampered pet of a group of rich men and women, who poses as a great friend of the poor."

Grant can hardly be imagined by those who know him well as worker and individualist sitting down peacefully to be petted by anybody, and as for posing he might have been a better liked man in the Church if he had tried to pose a bit. Such things are peculiarily foreign to this Church "heretic," who is at present driven into open hostility to conservative church policy by the indictiveness of the attacks made on him and his beloved work in the church of the Ascension forums.

Usually a man like Dr. Grant is over plain in his references to theology and ecclesiasticism, but in one of his recent Lenten sermons on that old, old question, "what is religion," he used at least five minutes expressing his anxiety not to be judged by one sermon. To hear the whole course is the only fair way in religious discussions as in politics or philosophy. In the one referred to he rather closely tied up religion to fear, describing it as one of the "inventions" of man to help him overcome fear, or to bring its hidden causes to his side in fighting the battles of life. He evidently scorned the idea that religion leaped from heaven as a revelation and manifestly classified it as the product of nature without supernatural intervention

Though a rainy cold morning there were 200 in this out of the way church indicating that a good day would have doubled that number.

In the first week of March the Forum of Ascension church conducted a sort of Chautauqua which is calls "The Little University." One course on "Pressing Industrial Problems" was given by the Rev. W. D. P. Bliss, editor of the Encyclopaedia of Social Reforms. There is no man in the United States of a better Christian spirit in these matters than Dr. Bliss, and his knowledge and understanding are extraordinarly superior to those of the excitable social refomers who are constantly in social trouble. Since the people should know these things as thoroughly as possible a parish that tries to have them know is worthy of praise.

Dr. Guthrie, whom I quoted at length in a recent number as having done something that seemed discourteous and unfair to his neighbor, Dr. Manning, writes me that the words commented on had been corrected in a later issue of the New York Times, and that he could not in any case be guilty of trying to embarrass a friend of thirty years standing. The harm was done anyhow, and some of it can never be righted. It is hard to believe as claimed, that a newspaper that makes so much of its accuracy and highmindedness as The Times does would "arrange" or "frame up" a report in order to hurt a man. Of course the reporter could be mistaken. While I still doubt the fairness and wisdom of sending a marching body of 200 unemployed men to a neighboring church to be lodged, I would regret exceedingly being unfair to Mr. Guthrie and his efforts to assist men who come to him for food and lodging. The trouble with the case in point is that it gave the public the impression that Trinity Parish is indifferent to the needs of the suffering unemployed. It is also subject to suspicion of being a part of the present day campaign to belittle the work of the church at large. The work is poor enough, God knows, but those who are its officials must try to be as fair to it as they are to outside institutions or to new movements posing as being for the good of man though often enough proving to be merely the glorification of certain men.

(Dr. Lloyd's London Letter, delayed in the mail, will appear next week.)

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The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, ST. ANDREW'S CROSS, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

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Religious Education and the Schools

BY REV. J. A SCHAAD

Even if religion were only a philosophy, having an ethical and moral bearing upon life, and with certain psychological reactions bearing upon the emotional nature, it would still be a sufficiently important subject to warrant an honorable place in the educational program of a nation. Nothing so vitally affects the permanent welfare of a people as does righteousness,—civic, social and economic. And that good end cannot be, at least never has been, attained apart from specific ethical and moral training according to religious standards.

Under the American theory of government, however, the state feels estopped from giving religious instruction; and probably the churches would consider such instruction by the state as an infringement upon their specific prerogatives and function.

When one remembers that religion was the patron of education in the earlier periods of American history, founding, maintaining and endowing most of our leading institutions of learning, it is a little difficult to see how the present cleavage between education and religion has come about. It is not, however, difficult to see that disastrous results have come from it.

As a step towards the discovery of a panacea for the major ills in which America now finds itself engulfed, it may be well to cast a retrospective look upon the path by which we have come to present-day conditions, as well as to reach out eager hands toward the future.

First, visualize our national beginnings: By the charter which the London Company gave to the Virginia colonists who landed at Jamestown Island in 1607, providing that "the Christian religion should be both propagated and lived as well among the natives as the colonists"; by the nature of the equipment those colonists brought with them, namely, a chaplain, material for a church, sacramental vessels, Bibles and prayer books; by the character of the men who signed the Declaration of Independence and the Constitution, practically all of whom were members of some form of organized Christianity; by the nature of the laws and institutions founded by our American forefathers; by the fact that, down to the year 1900, nearly, if not quite all of our presidents and the chief justices of our supreme court, besides the great majority of our other national officials, were church members, it becomes perfectly clear that **America was both intended to be, and was made, a Christian nation.** Evidence to this effect is so pronounced during the formative and early stages of our national life that the only adequate answer to the question, "What is Americanism?" would be to say that **"Americanism is Christianity civically expressed."** This has a distinct and fundamental bearing upon the question of education in its relation to citizenship.

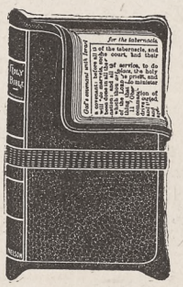
Second, consider the foregoing in connection with present-day conditions: The fact that America has drifted from its moorings is made vividly clear to us by the revelations of the United States Census Bureau, which discloses the fact that 58 per cent of our population is not in any way, even nominally, connected with any form of organized religion. When we consider the fact that in a republic the majority rules; that the bulk of our crime comes from the irreligious; and that the leaders in the dangerous radicalism which now threatens us, are all avowedly non-Christian, this trend of our people away from religion amounts to a tragedy. We must remember that **progress is a question of direction, and not of speed.** In the light of our national Christian beginnings, we are speeding in the wrong direction. The source of our civic liberties and blessings is Christian citizenship. And "wisdom crieth in the streets," Follow that arrow. The cause for the present unfavorable development in our country is perhaps complicated; but neither church nor state can disown a fair measure of blame for it; and upon both rests the responsibility for finding a remedy.

Third, a hopeful forward look: That a remedy is needed if our liberties and free institutions are to be preserved unimpaired is being thundered in our ears by other voices than those of the pulpit. For example, the New York Times editorially connects the teaching of the ethical and moral standards of the Bible with any plan for Americanization from which success may reasonably be hoped. Mr. Roger Babson, the philosophic statistician, specifically says that "the supreme need of the hour is for more religion in every department of our national life," and follows it in program. Industrial leaders are stressing the need of more spiritual ideals in the conduct of business. Mr. Henry Watterson has written that the only hope for this dark hour is the "Religion of Jesus Christ and Him crucified."

The trouble with us Americans seems to have been that we have been so busily engaged in plucking the good civic fruits of a Christian planting that we have neglected a proper care of the fruit-bearing tree which has nourished us. The principle of restoration definitely applies to the educational program of our times. For I submit that **it will require the same type of men and principles to preserve our American institutions as it required to establish them in the beginning.**

But how can this need be met? The state, as such, cannot propagate the ethical and moral idealism of Christianity upon which our nation was built, because it is not the function of the state to teach religion. The church alone cannot meet this need, because it cannot, as does the state, commandeer either children or adults to receive religious instruction and influence. The only plan by which those truths, which are essential to good citizenship, can be given to the rising generation, is through some form of co-operation which will neither violate the functions of the state nor limit that religious liberty which the Constitution guarantees to the church.

Such a plan seems now to be in process of formation by the natural progress of evolution in the education of citizenship. It is a plan which I believe to be theoretically sound and practically workable. It has been tried in one form or another in about a score of states. In a general way



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Whatever criticism may properly be made, this plan at least has the merit of being a constructive effort to solve our basic national problem, which is, How can children in our American schools be so trained for American citizenship as to equip them to receive and perpetuate the sacred trust of American liberties and institutions which were secured and conserved for us by the expenditure of blood and treasure by our Christian American forefathers.

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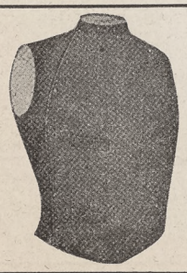

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Report on Missions

(Continued from page 1)

(7) A missioner should confine himself to the essentials of the faith when conducting a mission, and should avoid "timely topics." At the same time the gospel must always be related to human needs and present problems, and like the prophets of old the clergy must bear witness to a moral and spiritual order and proclaim the law of righteousness for men and nations.

(8) In so far as possible a parish priest should make his parish a continual mission, and should not feel the need of a special missioner.

The Nation-Wide Campaign Department has been directed to take such steps as will most effectively carry out the plans of the committee, through co-operation with Provincial and Diocesan authorities.

The Women's Appeal

(Continued from page 1)

The Board recommends to all women's organizations in the Church that they take immediate action to help place the social side of our life on a saner basis.

It also suggests.

That the approval of Bishops and clergy be sought in the attempt to bring this whole subject before our people and that committees be formed in every community to arrange

(a) Plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the children of this generation.

(b) For meetings with mothers and other thinking women for the consideration of the things which are tolerated today in society, with a view to eliminating the obnoxious features such as indecent dress, the painting of faces, excessive drinking improper dancing, joy-riding, vulgar converation, swearing, etc. etc.

(c) For meetings with girls where the influence and conduct of women may be discussed in sympathetic and intelligent manner.

(d) For presentation of the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form, —for the purpose of forming sufficient public opinion to guard against these things, and to provide wholesome and attractive recreation and amusement.

Large Gift for Seminary in Brazil.

At its meeting on February 15th, the Department of Missions heard with pleasure that an anonymous donor had agreed to give $20,000 for necessary lands and buildings for the recently established theological school in Porto Allegra, Brazil. The school is making steady progress under the leadership of the Rev. James W. Morris, D. D., who, with Bishop Kinsolving, was a pioneer of the Brazil Mission. Several years ago he was obliged to return to this country on account of illness in his family. More than a year ago he went back to Brazil to re-establish the work of theological education.

KNOWLEDGE AND WISDOM

Knowledge reads books; Wisdom reads men. Knowledge treasures dead men's thoughts; Wisdom, living men's deeds. Knowledge is proud of the books it has read; Wisdom is humble before each moment's revealings. Knowledge says, live to learn; ;Wisdom, learn to live. Knowledge argues; Wisdom sings. Knowledge strains at the stars; Wisdom wonders at the Daisy. Knowledge despairs before the ocean; Wisdom rejoices before the dewdrop. Knowledge says, there is no God; Wisdom, there is nothing but good. Knowledge scans universes, and finds weariness; Wisdom sees dawns and twilights and stars, and finds content. Knowledge despairs that life is so brief; Wisdom is thankful that a day is so blest. Knowledge denies immortality; Wisdom is immortality.

Thomas Curtis Clark.

REALIZATION

Into the woods I wandered
One said, "God is there."
Hours and hours I squandered,
Questioning, "Where,where?"
I strayed to the slums of a city;
A child in rags drew near
And fed the birds from pity.
I whispered, "God is here."

Beth Cheney-Nichols

APPROPRIATE TO

The Lenten Season

"It is not only the **greatest moral lesson in the world**, but one of the **unexampled wonders** of the Twentieth Century."—Editorial in the Boston Herald, Nov. 25, 1920.

"Because I have heard so many say it"

"My dear Mr. Griffith:

"The story of 'Way Down East' under your matchless direction, is so gracefully portrayed, so wonderfully told, as to be enchanting. It is **inspiring** in every detail. It must make you quite happy to know that so many men have come away from the picture **with the conviction that they must be better men.**. I tell you this because I have heard so many say it. I wish to thank you in the name of the students of Notre Dame."—(Signed) JOHN C. McGINN, University of Notre Dame, Notre Dame, Indiana.

And from the lofty Sweetness of St. Mary's—

" 'Way Down East' is a **most wonderful picture.** It carries a forceful lesson which, God grant, the men and women of today may heed. By it, may they be induced to live up to the higher and nobler promptings of an exalted nature."—(Signed) SISTER M. CLAUDIA, Saint Mary's College, Notre Dame, Indiana. . . .

Sermons on "Way Down East"

Rev. Lincoln H. Caswell, pastor of the Crawford Memorial Methodist Episcopal Church, New York City, has preached **two** sermons on "Way Down East."

Rev. Henry R. Rose, pastor fo the Church of the Redeemer, Newark (N. J.) recently lectured on D. W. Griffith's "Way Down East," exhibiting more than one hundred and twelve colored scenes from the production.

From Coast to Coast

D. W. Griffith's "Way Down East" now is being shown from Coast to Coast—in First Class Theatres Only—and is playing special engagements at the Forty-fourth Street Theatre, New York City (Seventh Month); Tremont Temple, Boston, Mass. (Seventh Month); Woods Theatre, Chicago (Sixth Month); Sam S. Shubert Theatre, Pittsburgh, Pa.; Euclid Avenue Opera House, Cleveland, Ohio; Lyric Theatre, Cincinnati, Ohio; Poli's Theatre, Washington, D. C.. and is being greeted in every city as the **greatest achievement of all time** in the annals of the theatre.

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Rev Wm J Hutter, Jr
535 S 41st St
Philadelphia, Pa
83 Aug 3 20-1

The Witness

Vol. V. No. 30. CHICAGO, ILLINOIS, MARCH 19, 1921. $1.50 A YEAR

Fire Destroys America's Oldest Cathedral

Cathedral of SS. Peter and Paul in Chicago Almost Entirely Destroyed

The Cathedral of Saints Peter and Paul, in Chicago, reported to be the oldest Cathedral in the country, was almost totally destroyed by fire last Sunday night.

The Rev. Mr. Street, in charge under the direct supervision of Bishop Anderson, discovered the fire shortly after nine o'clock. It originated in the flooring above the heating plant boiler. He called the Rev. Mr. Sabin. They hurried into the smoke-filled cathedral.

Sisters Flee From Home

In the mission house were Sister Superior Janet of the Sisters of St. Mary, Sister Katherine Ann, Sister Prisca, Evelyn Booth, a social worker, and two deaconesses. Sister Prisca, slightly overcome by smoke, was aided down a fire escape by Miss Booth.

The Cathedral of SS. Peter and Paul was the first attempt at a cathedral by the Protestant Episcopal Church in the United States. It was opened to the public on Easter day, 1861. It had been built through the influence of the Rt. Rev. Henry J. Whitehouse, who died in 1874.

At that time it was called the Bishop's Chapel. Peoria and Washington Streets, its site, was then a fashionable residence district, the home district of Chicago's wealthiest citizens. In 1883 a clergy house, erected at a cost of $20,000, was added to the Cathedral, and since that time a mission house also has been built.

As the district slowly changed from residential to manufacturing, the congregation, too, changed in type. In 1884, when the Rev. J. H. Knowles, rector of the Cathedral for seventeen years, resigned, the congregation numbered 300 families. Last night the Church register numbered 359 families.

Tablets in honor of the Rt. Rev. Henry John Whitehouse, D.D., LL.D., the Rt. Rev. William Edward McLaren, D.D., LL.D., and the Rt. Rev. William Edward Toll, D.D., the first Suffragan Bishop, all of whom celebrated communion at the Cathedral altar, were destroyed by the fire.

The total loss to the building and contents will be nearly $100,000.

All the occupants of the priests' house and the mission house escaped injury. By heroic work the Rev. Charles L. Street, priest in charge, and the Rev. E. P. Sabin saved the sacred vessels and vestments. Of the building itself only the granite walls, laid in 1852, remain.



Bishops of China Appeal for Our Aid

We have been deeply impressed by a cable received from our Oriental Bishops. It reads as follows:

"The famine is very severe. Appeal for famine relief funds."

(Signed)

Graves, Roots, Huntington.

Communicants of the Episcopal Church will recognize in this threefold signature the names of our three Bishops in China. The various parishes which have not yet responded should feel deeply this appeal and should devise some means of providing relief. It may not be generally known that the onus of famine relief must be assumed by the Christian forces of the United States due to the fact that they have above all others a world consciousness. It may be argued that America has been overburdened with appeals from Europe and elsewhere but the fact remains that we have more than plenty for our own needs and could easily meet this terrible need of our Chinese brothers.

We are receiving reports from the fields of the valiant efforts being made by representatives of our Church as well as other officials in China. Bishop Graves writes that the Shanghai Chinese relief social had contributed $350,000 up to November 25th.

Life and Liberty Movement to Promote Peace

Inaugurate What Is Hoped Will Prove A New Campaign of Usefulness

The new Bishop of Manchester, Dr. Temple, is already looked upon as one of the most influential Bishops in England, not only because of his work in the Life and Liberty Movement, but because of his great sympathy with the laboring man.

He had a most cordial reception when he made his entry on the platform at Queen's Hall to preside as a series of evening meetings convened by the Life and Liberty Movement. These meetings extend over the whole of this week, and inaugurate what it is hoped will prove a new campaign of usefulness in the Church. What is quaintly described as "Chapter II" of the Movement—Chapter I being marked by the successful passing of the Enabling Bill—aims at the promotion of fellowship in the Church, the Nation, and the world. Its purpose is to help people to a vision of what the Church of Christ can be, and, in particular, to help the Church of England, through its newly-established councils, to become a real self-governing organization, freed from all hindrances, corruption, and abuses.

Bishop of London Speaks

The Bishop of London was the first speaker on Monday evening, and in giving his blessing to the effort his lordship said he could not address the chairman as "My Lord Bishop" for the first time without wishing him Godspeed in the name of the people of London in his work in Manchester. Dr. Ingram described his part in the meeting as being at once the most dignified and the most subordinate. He was there, not to take any part in the discussion, but to give his blessing; to inaugurate the London Week. This latter duty he fulfilled by making three observations on the subject of that evening's meeting, which was The Call for Fellowship between the Churches. First, he said, unless we take the flowing tide that is setting towards reunion we may find divisions widened; secondly, we have hitherto tried to present the King in His beauty in a broken mirror; and, thirdly, with regard to the task before the Church of producing peace among the nations the Bishop asked how we could with decency urge the nations to unite unless Christians first united themselves. He welcomed the discussion which was to follow as a step towards fulfillment of the vision of Christian reunion.

After Major-General Sir Frederick Maurice had spoken, the Archbishop of York, in a characteristically earnest and eloquent address, said that the supreme need of the Church was for peace.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Art Exhibit in Denver a Success

The Ecclesiastical Art Exhibit, at the Public Library in Denver, Colorado, recently, was a success in every particular. It was beautifully arranged, and all who had the pleasure of seeing it, voiced much gratitude to those who had made it possible, as well as to Mr. Poland, the director of the Denver Art Association. He was constantly in attendance, explaining and enlightening as well as introducing speakers, preparing news for the press, and giving great care to the valuable articles loaned for the purpose. One realized the vast amount of work it had been to Mr. Poland, Miss Elizabeth Spalding, Miss Hendrie, and their co-workers, in unpacking, arranging to the best advantage, guarding and repacking. However, they must have felt repaid if they were not too weary to realize the great benefit.

The addresses by Mr. James H. Pershing, a Denver attorney, on Church Art; by Mr. Jacques B. Benedict (architect), on English and French Cathedrals; and one by the Rev. Neil Stanley on Vestments—Their Symbolism, Design, Color and Form, were all wonderfully instructive and interesting. A large number of people attended. There was also a talk on Church Embroidery, with a history of its art, by Mrs. Irving P. Johnson.

Seeking Center for a Church Conference

The trustees of the Wellesley Conference are seeking a permanent center for establishing a Church Conference. Realizing that it may not be possible permanently to obtain the use of the splendid facilities at Wellesley College, and the desirability that the Church should own its own center for such a purpose, a movement is being made to obtain such a center and hold it on behalf of the Church. A volunteer committee meeting last year decided that the three great essentials for carrying out this project were a Commission, Prayer, and a Prospectus. The Commission is now formed; the work of Prayer is already begun; and the Prospectus has been issued and will be sent to anyone interested on application to Miss Josephine F. Bumstead, Executive Secretary, 12 Berkeley Street, Cambridge 38, Mass. The need that is felt is for a conference center including a permanent site with grounds and buildings adapted to the use of conferences, institutes, national organizations, etc.

Bishop Brent Speaks in Scotland

Bishop Brent, who has been giving the Duff Foundation lectures, which consist of one each week for five weeks in the Universities of Aberdeen, Glasgow, and Edinburgh, is quoted in an Aberdeen paper as saying at the second lecture given in that University that he had chosen as his subject The World of Tomorrow.

"The world of tomorrow is not to be a matter of guesswork but our creative responsibilities. It is for us to choose the possibilities of tomorrow as it lies within ourselves. The goal of life is to achieve a two-fold fellowship, a fellowship with God, and with all mankind in God.

"The Church is the storehouse on earth of our divine resources, and our first loyalty to the Church was to the Church as a whole, not to our national Church, our denominational Church, or our local Church. The Catholic Church—a Christian word which has been much misunderstood—is the Church considered as a whole, and our complete resources are in the whole Church. It is our duty to secure those resources."

Bishop Brent was also one of the speakers at a large missionary meeting held under the auspices of the Aberdeen United Free Presbytery in the Second United Free Church. His topic was The Needs of the Child Races, by which term he designated the negro race, the Indians, and the Orientals on the Pacific coast and the Philippines.

Bishop Brent has been obliged to postpone his return to America but expects to sail March 12th.

Our Church the First in Dominican Republic

When our first missionary went down to the Dominican Republic, in 1918, "not only was a North American an unwelcome curiosity, but there were not enough people understanding English to make it possible to secure a decent place to live and proper food to eat. Almost the whole first year was a continual tale of hardship. To our shame be it said that in opening up other missions we have generally followed workers from other North American missionary organizations, and therefore our representatives were not pioneers. In the Dominican Republic they were the pioneers—and still are.

When our Archdeacon (the Ven. William Wyllie) first visited the goals in the capital city he was told he was the first minister of the Gospel who had entered it within the memory of man.

Building Commission Aids Many Churches

Wide and increasing activity on the part of the American Church Building Fund Commission is shown in its report for 1920. Aid in constructing one hundred and twenty-nine buildings, churches, rectories or parish houses, was rendered or promised during the year. During the same period, twenty churches made their last payment on loans made to them.

Baguio School Lacks Teachers

The summer capital of the Philippines is Baguio, in the mountains of northern Luzon, a day's journey from Manila by rail and motor stage, nearly five thousand feet above the sea, in the Igorot country, which means, in touch with the interesting life of the native tribes of that region.

In 1919 Bishop Brent opened a school in Baguio for American boys, of whom there are many in the families attached to the army and among the other Americans in the islands. Boys also came from as far away as Hongkong, Canton, and the Malay Archipelago.

In age they ranged from eight years to eighteen. They lived in dormitories, were taught by experienced college and university men from the States, and enjoyed outdoor sports almost the year round in the ideal climate.

For the last two years, although there are many boys of school age in the islands, and although business and professional men there have offered financial and personal aid, the school has been closed for lack of teachers.

National Student Council Very Active

Another annual report of great interest is that of the National Student Council of the Church, which shows, among other things, that there are now twenty-nine recognized units and ten other units applying for recognition. This means at least the fulfillment of the minimum requirements of the National Student Council as to Worship, Religious Education, Church Extension, Service and Meetings. The units are spread over every section of the country.

An Active Parish Has Celebration

On Sunday, March 6th, the rector of St. Stephen's Church, Wilkinsburg, Pa., the Rev. William Porkess, celebrated the second anniversary of the rectorship. Exceptionally large congregations were present at all services of the day. At the 11 a. m. service an anniversary sermon was preached recapitulating the remarkable growth of the parish. During the two years the Church School had been absolutely transformed, being graded throughout, according to public school grading, and an adapting in full of the Christian Nurture Series, Courses 1-14 inclusive. The school had also been divided into four divisions, with divisional superintendents. A system of credits was in force and quarterly reports of each pupil's standing mailed to the parents. Every class of boys had a man teacher. The school, grades two and up, attend the third Sunday morning of each month the regular eleven o'clock service, when the rector gives a five-minute story, immediately after the Grace. A children's hymn is sung and the school then retires. The parish has twelve active organizations, carrying out every phase of Church work for boys, girls, men and women. A twelve-page parish paper is printed each month and several hundred are personally distributed by a committee, at the homes of the parishioners. St. Stephen's is increasingly gaining the reputation for its large proportion of workers and also for an unusual number of men who are present at the services for worship.

Summer Convention for Clergy at Oxford

As a further outcome of the Anglo-Catholic Congress of last June, it has been definitely decided to hold a convention for clergy at Oxford this summer. The opening date has been fixed for July 18, and the Bishop of Oxford has consented to act as president and to preach the opening sermon. The subject of the papers will be "Priestly Efficiency." A local committee of members of the University and the City of Oxford is now in existence, the chairman of which is Dr. Kidd, the Warden

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of Keble. Accommodations will provide for at least one thousand.

The offices of the "Fellowship of Servants of Christ" are now established at 32 George Street, Hanover Square, London, W., and all communications should be sent to that address, to the secretary, the Rev. H. A. Wilson.

Building at St. John's Destroyed by Fire

Thomas Hall, the three story building used as storeroom, dormitory and classrooms, of St. John's Collegiate Institute and Industrial School, Corbin, Ky., was completely destroyed by fire on Saturday, Feb. 26, caused, presumably, from a short-circuited electric wire in loft of third floor. One hundred and sixty-five pupils, largest in history of school, are now dependent upon such accommodations as can be provided in this emergency in Wilkins Cottage and Bonton Dormitory, though same are neither proper nor adequate. The same buildings are being used for class rooms. This is a serious loss. During the past four years, under increased cost of operations, decrease in gifts, and shrinkage in farm profits towards the last, the continuation of the school, under the wise management and great faith of its President, the Ven. F. B. Wentworth, Archdeacon, and the Christian sacrifice of its faculty, has been short of "miraculous." Now, with this fire, the "cup of troubles" seems about full. The school suffered the greatest loss through the complete destruction of its filled linen closet; a large quantity of second-hand clothing, the reserve stock of its Community Store, which is a source of revenue for the school; and the building, valued at about $10,000; contents at $2,000; total insured for $8,100. The same building, at present prices, would cost $20,000. Archdeacon Wentworth writes: "We must have an adequate building, or close the school." The fire may be a providential reason for the Church to provide that proposed new "St. John's Industrial" building at once. Those interested in the maintenance of the school may send their aid to Archdeacon F. B. Wentworth, Winchester, Ky.

Gift to Bishop Burton on Anniversary

The Rt. Rev. Lewis W. Burton, D.D., Bishop of the Diocese of Lexington, the twenty-fifth anniversary of whose consecration was recently celebrated, was the happy recipient of a handsome Bishop's Cross and Chair, the gift of lifelong friends, Mrs. David Z. Norton and sister, Mrs. Charles C. Bolton, of Cleveland, Ohio. The gift is made of silver, by special order, in a beautiful and original design.

Arkansas Rector Very Active

The Rev. Clarence Parker, rector of St. Paul's, Fayetteville, Arkansas, and Student Chaplain at the University of Arkansas, at the March meeting of the Standing Committee of the Diocese of Arkansas, was elected secretary of the newly created Department of Religious Education and was also chosen to head the sub-department of Publication. In February Mr. Parker was placed upon the Executive Committee of the Washington County, Arkansas, Chapter, Red Cross, at the same time being retained upon the Committee on Home Hygiene and Care of the Sick (Public Health Nursing).

Community Services in Augusta

A community revival will be held in Augusta during the month of April with Gypsy Smith Jr. as leader, and the rector of St. Paul's Church, the Rev. G. S. Whitney, showed his sympathy and support by having one of the united prayer meetings in his parish church, with the consent of the Bishop of the Diocese. The movement is largely in the hands of laymen, and the secretary of the Y. M. C. A. lead the congregational singing with the full vested choir in the stalls. The rector gave a few words of welcome to the congregation which was composed of representatives of all the other communions in the city, mentioning the fact that one hundred and sevety years ago the first Christian services in the colony of Augusta were held in St. Paul's, expressing his pleasure that the Christian people of Augusta were worshipping and praying as one congregation. Prayers were offered by the ministers of the Methodist and Christian Churches, and the sermon was preached by a Presbyterian minister. The spirit of the whole service was reverent and devout, and the impression was so profound that there have been requests by members of every denomination in the city that a similar service be held at St. Paul's.

New Rector for Pueblo

The Rev. C. Stanley Long, priest in charge of St. Clement's Parish, Honolulu, T. H., has resigned to accept the rectorship of Holy Trinity Church, Pueblo, Colorado, and hopes to begin his work there about Easter Sunday.

Colored Priest Ordained in Galveston

On Sunday, Feb. 27, at St. Augustine's, Galveston, Texas, Bishop Kinsolving advanced to the Sacred Priesthood the Rev. John W. Freeman, deacon, who has charge of St. Clement's, Houston. Morning Prayer was sung by the Rev. D. R. Clarke, rector of All Saints', St. Louis, who was the preacher for the occasion. The ordained was presented by Archdeacon Walker. Father Clarke's sermon was impressive and eloquent. The entire service was choral, the music of the Mass being Gounod's Messe Solennelle.

On the same day, Rev. John B. Boyce was ordained priest by Bishop Quin in St. John the Baptist's Church, Tyler, Tex., of which place Father Boyce is vicar. The ordinant was presented by the Rev. W. N. Claybrook, rector of Christ Church, Tyler, who also preached a sermon of great dignity and power. Appreciative congregations were present at each service.

Fine Work Being Done by Chaplain

The Rev. Lindley H. Miller, the chaplain of St. Luke's Hospital, Spokane, Washington, has published a six page leaflet which is proving very beneficial to the patients, and contains besides some excellent spiritual counsel, a few suggestive prayers along the lines of healing. Mr. Miller's tactful kindly visitation is much appreciated not only by the Church people, but by others who have been thus brought within the reach of his ministry.

Historic Parish Celebrates Sesqui-Centennial

On the third Sunday in Lent, St. John's Parish York, Pa., celebrated its Sesquicentennial. Services to commemorate the event were held morning and evening. The celebration was combined with the unveiling of two marble tablets erected in memory of the late Rev. Arthur Russel Taylor, D.D., and the late Rev. Charles James Wood, both former rectors of the parish.

Committee Reports on Schools

In the spring of 1919 a committee was appointed to aid the General Board of Relogious Education in making a survey of Church boarding and day schools. The chairman, the Rev. William G. Thayer, D.D., after visiting a large number of schools and investigating most of the others by agents or correspondence, reported that while the schools had been a potent influence for good the Church has done nothing for their maintenance. Dr. Thayer recommended aid in maintenance and salary list for certain approved schools, but no aid for building and equipment until funds were increased. No appropriations were made in 1920.

The committee, continued as the Commission on Church Boarding and Day Schools of the Department of Religious Education, has set forth a tentative definition of a Church school, as (1) one whose property is legally secured to the Church or an affiliated organization, (2) one whose teaching and worship follow the doctrine and practice of the Church, (3) one in whose management the influence of Churchmen is dominant and permanent, (4) and which is not operated for private gain.

The immediate program of the commission is (1) to provide schools for children of the Church; (2) to advise as to policy and method; (3) to set standards for gifts from the Church and for educational qualifications as the basis for granting scholarships. The commission asks the Presiding Bishop and Council to make good out of current income the scholarships now being given in approved schools; to supplement salaries and provide new buildings and equipment for approved schools. The secretary has been asked to secure from the schools information necessary for formulation of a minimum salary scale for submission to the board.

Presents Plans for National Cathedral

Savannah, Ga.—The Rev. Henry Russell Talbot, Canon Residentiary of the National Cathedral, Diocese of Washington, visited Savannah March 1 to 7, holding meetings in the interest of the National Cathedral Association, showing slides of those parts of the building that are completed, and the architect's plans, and organizing a local committee for carrying forward the publicity work for promoting the building of the Cathedral.

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OTHER MEN'S LABORS AND OUR DUTY

By BISHOP JOHNSON

Our ancestors were pagan savages, living in wattled huts; eating like animals; drinking like sots; fighting like fiends; having no culture, no vision, no charity.

We are descended from them but enjoy from birth a degree of physical comfort; an air of refinement; a vision of universal brotherhood to which they were absolute strangers. And this means that other men have labored and we have entered into their labors.

Who have labored? To whom do we owe these improved conditions for which we have little sense of gratitude?

First we owe our Christian civilization to those men who leaving father and mother, brother and sister, houses and lands went forth to Christianize Anglo-Saxon, Teutonic and Scandinavian lands.

From the beginning of the seventh century when St. Augustine landed, with his little band of missionaries, on English soil, to the eleventh century when William the Norman planted European culture upon Saxon foundations, there were always men who went among these semi-barbarian tribes and preached Christ unto them.

After Northern Europe became Christian she began to think. The Anglo-Saxon had a good brain, and when he stopped over-eating and everlastingly fighting he began to use his brain.

From the thirteenth century, when Roger Bacon anticipated the discoveries of modern science and became an object of suspicion to his associates, down to the present day men have been martyrs to learning. They have come through bigotry and apathy to be lights to lighten the ignorant and to be the glory of the Anglo-Saxon race.

After missionaries had preached Christ and students had spread knowledge, then men began to fight for personal liberty and constitutional rights.

From the calling of the first parliament down to the present day men have struggled to throw off the grip of brute force and to assert the right to think and, like Sir Thomas More, show a willingness to die for the sake of personal liberty.

After all, we enjoy what we enjoy because other men have labored and died and we have entered into their labors.

We have comfortable homes and beautiful churches, and immense colleges and constitutional liberty because the missionary, the student and the patriot have lived for others.

It is this Trinity of human effort which is the source of Christian civilization.

It is a curious fact but even the people who inveigh against all these things and tell us that we are in the grip of capitalistic tyranny make no effort to go back to the wattled huts and the savage chieftains, and yet that is exactly where the opposition to the liberty which we now enjoy, would lead us.

It is true that our Christian civilization is far from perfect and we are the victim of selfish interests, but unfortunately no change of program will so change human greed and lust, that the pure in heart will govern the selfish.

It may be that the captain and pilot of our good old ship of state are very stupid officials, but nevertheless conditions will not be improved by calling the stokers to the helm.

The missionary, the student and the patriot who have built up society as we know it, may not have made a perfect job but they are not responsible for the selfish elements in human society which spoil their handiwork from time to time.

The selfish we have always with us, and so will any founders of a new civilization.

Socialism will not eliminate grafters any more than Christian Science will eliminate undertakers.

Experience teaches us that the very same kind of people who sit in at the sessions of Capitalistic enterprise will eventually sit in at the meetings of the soviet. They are built that way.

Any program that pretends to eliminate selfish people from its Utopian civilization is a humorous production until it is put on the stage, where it is apt to become a tragedy.

It is also true that, when Christian civilization retains only the shell, and contans no longer the life of Christ, God will raise up a scourge.

Attila and Alaric wiped out the travesty of civilization which offended God in the fifth century. The Saracens wiped out the Church in North Africa during the seventh century.

Norsemen and Saracens threatened the miserable apology for Christian society in the 10th and 11th centuries.

Never, since the day when the Saracens threatened Constantinople in the East and Milan in the West has Christian civilization been so threatened as it is today.

An enemy has risen in our midst who hates the piety of your churches, the culture of your colleges and the principles of your constitutional government alike.

No Hun, or Goth, or Vandal or Saracen, or Norseman ever hated it worse. This scourge of God has possession of Russia, threatens the Central Empires of Europe and has a formidable constituency in this land.

It claims to oppose tyranny but believes in violence.

It despises respectability, but consorts with criminal classes.

Christ preached the Gospel of love in a worse civilization than ours.

They preach the Gospel of hate as the antidote for the evils that the love of Christ has failed to cure. Of course it is easier for mortals to practice the Gospel of hate than it is for them to make the Gospel of love a universal panacea. Truly Russia showed us what a tremendous price the Gospel of hate could be.

But no spring which sendeth forth bitter waters will ever give humanity refreshment.

The Gospel of love falls down, when the individual man is too selfish to absorb it.

All that the love of Christ can do is to make it possible for his children to love and serve Him.

If they fail to do this, it is not His failure, but ours.

All any social order can do is to make it possible for us to serve God as dear children.

Even the ministers of Nero were not so evil that men could not serve Christ.

(Continued on Page 8.)

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NEWS LETTERS FROM NEW YORK AND LONDON

THE LONDON LETTER

By Rev. A. Manby Lloyd

All kinds of queer and quaint old English customs flourish in Lent. At Westminster School there is a great scramble for the Shrove Tuesday Pancake. At Eton the Lent sports draw a big crowd of schoolboys, and the Lent races on the Cam, with "bumping" at Ditton Corner, are the prelude to the great struggle on the Thames, a few weeks later, between the Light and Dark Blues, the colors of Oxford and Cambridge.

In the northern counties, but especially in Cheshire and Lancashire, some curious customs were in existence that dated from the 16th century. On Easter Monday men would go about the streets in groups and whenever they met with a lady would force her to submit to what was called a "lifting" or "heaving," which consisted in raising her in a horizontal postion three times from the ground. For performing this task, all the honest fellows required was the reward of a chaste salute (or kiss) from which those damsels, who were too coy to submit, might get exemption on payment of a fine of a silver sixpence, for which they received a written testimony which secured them from a repetition of the ceremony for that day.

On Easter Tuesday the women claimed the same privilege, and pursued the business in the same manner. Bands of determined females, wives, widows and maids, paraded the streets, like lionesses, seeking whom they might devour. Should an unfortunate man be espied, he was instantly chased and despite all appeals to the police, or cries for help, seized upon. One or more take hold of each leg, grasp each arm and then up he went flat upon his back into the air. Then the poor fellow was compelled to kiss his captors, or if he was too coy (poor pigeon!), produce his silver sixpence. These customs have gradually died out.

This year the King and Queen opened Parliament for the first time since 1914, driving in the magnificent state coach, followed by peers of the realm and their ladies, a strange medley of crowns and coronets, scarlet and ermine, a legacy from mediaeval times. The Prince of Wales was there, wearing the uniform of the Welsh Guards and his state robes; the new Chinese Minister, Mr. Wellington Koo, and his newly married wife; Mr. A. J. Balfour in court uniform; while a large number of wounded soldiers were given the place of honor outside Buckingham Palace, where they could view the royal procession at ease.

The two clever sons of Lord Salisbury, Lord Robert Cecil and Lord Hugh Cecil, have signified their disapproval of the Lloyd dictatorship, government waste, the Mesopotamian muddle, and the Black and Tan orgy in Ireland, by crossing from the government to the opposition benches.

Lord Hugh Cecil, in a letter to the Times, has denounced reprisals in scathing terms, but is obviously under the impression that only criminals, or men believed to be criminals, are murdered, when it is notorious that a wholesale murder of hostages, collected haphazard, or in geographical units, is going on. Parliament refuses to be told what is going on in Ireland. Judge Bodkin's protests are suppressed, the Strickland report is pigeon-holed and Sir John Simon's and Lord Buckmaster's damning statements are ignored. But the two Cecils are honest men and when the facts have filtered through, they will be found on the right side.

Aristotle, I think it was, who said that a man is a political animal. And if God is One and life is a solid whole we cannot divide it up into watertight compartments. Party politics are another matter, but this is no question of party. I am going against my party. And so are many more. As a matter of fact the old parties have been split in pieces. Labour parties, Socialists, Fabians, Eugenists,Divorce advocates, Social Reformers of all kinds have driven wedges into both historic parties, so that they are no longer recognisable.

The Church of England itself is a political Church, in one aspect. Its Bishops sit in the House of Lords and discuss politics, and assist at the passage and rejection or amendment of party measures. Its Prayer-book has the sanction of Parliament and cannot be revised without its consent. Its title to endowments rests on political and legal arguments. Communication at our altars has been a political test for 400 years—and a persecuting test—and only within recent years have these tests fallen into abeyance. So it is idle for an American Church man who looks to Anglicanism as a model, to protest against the intrusion of politics into a column of English Church news.

These articles are written to cast sidelights on the Church of England, and not merely to focus attention on things with which most men are in agreement. We have several well known priests who make use of new methods; there is Canon Adderley who announces "pulpit dialogues" at St. Paul's Convent Garden, in the luncheon hour, between himself and the Rev. Clarence May. And Mr. May in his turn, has been preaching on popular plays and reciting passages in the pulpit. Bethlehem Nativities and acted miracle plays have been acted by reverent players in several Churches, the pioneer being Fr. Napier Whittingham, who is not unknown in New York.

But the greatest shock of all has come from the Bishop of St. Albans who has been telling us we may smile in Church and he hopes to hear, some day, a good laugh in the abbey of St. Alban's. And whether you approve or blame, it should be remembered that these things are not allowed to supplant or interfere with the morning Encharistic worship. They are means to an end and that end is the winning back of souls who have been allowed to backslide or have been inclined to connect religion with sourness instead of sanctity. They the beginning to learn that there is nothing secular but sin.

THE NEW YORK LETTER

By Rev. James Sheerin

A glaring example of the ugly club held over the heads of Americans just now by the Irish portion of our populaton was given in Carnegie Hall and a theater where Sir Philip Gibbs delivered lectures on what he called "The Truth About Ireland—Past, Present and Future."

Remarkably intelligent and fair-minded Americans gathered by the thousands to hear him, and paid good round sums for their seats, an indication of their honest desire to get all the facts they can in the disagreeable and debatable issues coming out of the one-time Green Isle, now appearing so bloody. The Carnegie audience was exceedingly taken with the views of the eminent war correspondent, who treated the whole question with a freedom from rancor or racial spite that is a marvel nowadays where Ireland is concerned. He frankly admitted the blunders of England and came out unqualifiedly in favor of Dominion Home Rule, or any amount of independence short of complete separation from the British Empire. He condemned the reprisal policy of the army and the police, while admitting the fact that it was only a mistaken effort to repress the Sinn Feiners in their initial campaign of cruelty and murder. The actions of the Black and Tan are of the same military nature as the deeds of General Sheridan in the Shenandoah Valley and General Sherman in the March to the Sea, when each felt that

(Continued on Page 7.)

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Justice Miscarried in California

By REV. HENRY J. OEHLHOFF

All of the Church papers have expressed concern over the Billings-Mooney case in California. These two men have been in prison for five years charged with having caused an explosion during a preparedness parade which caused the death of scores of people. Both were sentenced to be hung, but were later given life imprisonment. The case has recently been reopened on the ground that the testimony of witnesses at the trial was false. Several men whose sworn statements had much to do with the sentencing of the two men have confessed that they were paid to lie. In order to get a first-hand story of the case the Witness asked the Rev. J. Henry Oehlhoff, a member of the Social Service Commission in San Francisco, for a report on the matter. His account follows:

The corridors of the Hall of Justice late last night showed clearly why the Mooney-Billings case has not been cleared up.

William MacNevin, foreman of the petit jury that "convicted" Mooney, was very much in evidence.

Reports were going around that MacNevin was stating that at least thirteen members of the present grand jury were ready to bring in an indictment against John MacDonald, who is waiting to testify before the grand jury now investigating the Mooney-Billings frame-up.

MacNevin, who is an intimate friend of the former district attorney, Edward Cunha, had apparently no reason for being in the Hall of Justice last night, other than as part of the "checking" program of those who planned and accomplished the original "frame-up" five years ago.

The same forces are now hindering in every way possible the grand jury investigation.

John MacDonald came from New York on a promise of immunity from prosecution. District Attorney Brady gave him this assurance if he would disclose to the grand jury what he knew of the "frame-up."

MacDonald's testimony is quite the most important of all the witnesses. The original testimony of the Edeau women has been discredited. Draper Hand has confessed. Frederick Smith has shown how he was not allowed to testify. It is hoped that Oxman will not hold out much longer, but will confess to perjury.

If MacDonald's story of the deliberate perjury (on the part of the prosecution, for whom he acted as mouthpiece,) is recited before the grand jury the latter must make recommendation for the pardoning of Mooney and Billings.

But the same "sinister influences" (as Densmore called them) which gave encouragement and support to former District Attorney Fickert, which financed Martin Swanson, the United Railroad detective who conducted the investigation of the bomb explosion—the same influences were "seen" last night at the Hall of Justice in the hour to hour displaying of photographs of MacDonald's letters to Captain Matheson. These "influences" know that John MacDonald must not be allowed to tell the grand jury about the frame-up!

But John MacDonald will tell the story. A story of the most brazen affront to good government on the part of those under oath to protect it—on the part of those whose stock in trade it is to talk about it.

A committee of the grand jury has informally interviewed MacDonald, assuring him that there would be no indictment when he appears before them. We wait for the next session of the grand jury. We wait fearfully, because three days and nights will give time and opportunity for Fickert and his followers and backers to threaten, to coerce, to do anything to keep MacDonald from speaking.

They sent two men to prison for life at their masters' bidding. They will stop at nothing to protect their own precious hides, which are now in danger.

If any one has been doubtful as to the existence of a conspiracy behind the Mooney-Billings "conviction," that doubt must he dispelled by this attempt at blocking and hindering the present investigation.

We in San Francisco know that a man like Judge Griffin (trial judge in the Mooney-Billings case) would not have written his letter to Governor Stephens unless he were certain that justice had miscarried.

We know that a man like J. F. Brennan (assistant district attorney in the case) would not assure us that the evidence which he presented was too insignificant and too weak to warrant a conviction unless he were certain whereof he spoke.

We in San Francisco know that behind the prosecution there was persecution. The civic organizations know this, the labor unions know this, the churches know it.

And yet none of the organizations mentioned does anything to right this wrong. There is no need to state the reasons. Back of the "frame-up" there was the support of the Chamber of Commerce, the United Railroad—"the sinister influences." Churches, labor unions and civic organizations with a thorough-going "capitalistic" viewpoint dare not get themselves against these vested interests.

Of course in a fight for more pay, in a revolt against excessive taxation the groups just mentioned will battle bravely.

But in any fight against those "interests" which are ravaging our "institutions" they do nothing.

The Mooney-Billings frame-up was only one attempt to subject our institutions to these interests.

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The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

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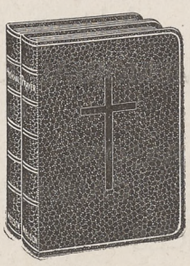

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NEW YORK LETTER

(Continued from Page 5.)

immediate peace depended upon smoking out the enemy and destroying his places of shelter.

The way I put this is probably stronger against the Irish than was the way of Sir Philip Gibbs, who was sweetness and sympathy itself to the Irish, and anxious to show that he blamed the soldiers and police more than the Irish, on the principle that being the official representatives of government they should have known better than to use violent repressive measures bordering on savagery.

But all his efforts to be fair which led him to be unfair to his own government, had no power of appeal to some dozen or two of men and women who had come there prepared to make trouble and refuse to listen. Without an atom of excuse in anything that was said, shrill voiced women in the gallery would break out into cat-like shrieks and wave Irish Sinn Fein flags. Their men sympathizers aided all they could, and the police were manifestly on their side, as they have been in all meetings of the kind in New York. Father Duffy, famous as chaplain of the Irish 69th Regiment, arose and pleaded with the trouble-makers in vain. The lecture was completed, and when the speaker declared his faith that the future peace of the world depended on the co-operation of Great Britain and America, and that no German or Irish influences should be permitted to endanger their work, there was a wonderful unanimity of applause, the whole audience leaping to its feet and cheering, the exceptions being the handful of bitter trouble-makers.

Why these people persist in going to such meetings is only answerable by the universal determination of that class of irreconcilable hyphenates to make life wretched in America unless our government submits to its dictation leading to war with Great Britain. In a recent New York meeting of Irish one of their speakers reiterated to intense applause that the duty of the hour was to make the presence of all people of English stock in America so miserable as to cause them to leave. As most of us are still "contaminated" by that blood, the exodus would be a big one, but an Irishman of the warlike kind never thinks of the size of his problem, nor of how his contention hurts or ruins others.

Everybody who judges of downtown churches, where population is more and more foreign and tramps and other needy people are more and more common, must be ready to make allowance for peculiar doing and sayings of those who work in them. A year or so ago I made in these columns an unqualified defence of men like Dr. Grant, who carry on in such places in spite of all sorts of distressing obstacles and unfriendly discouragements. It is exasperating to find fellow clergymen undermining their efforts after years of struggle and just when they begin to feel that they at last deserve some official recognition for the good done. To have your work reviled and ostracized, and even violently thrown down, when it was your heart's sacred pet, is about the hardest thing that can happen to a man. It seems to me that the Church ought to encourage and permit such men as Grant and Guthrie to use any method under the sun providing they do not go out of their way to attack the fundamentals accepted by the majority. Certainly it does no good to have the other side attack them as heretics, "Peck's Bad Boys," dishonest, etc. Dr. Carstensen, who used the epithet referred to, and Everett P. Wheeler, are both men of the finest qualities in social reform, but they have seemed for a couple of years extravagantly impatient and unfair to their opponents, calling them "Red," Bolshevist, disloyal, etc. It did no good to call them "asses" in return, as Mr. Guthrie was quoted on the front news page as doing. Even if both sides were all they have been called, this ancient method of washing our dirty linen in public is not superior to the so-called pussy-footing and camouflaging of those who are conservatively inclined. The last two years in New York have revealed too much of the grosser public name-calling method, and there are many who hope that under Dr. Manning's leadership its days are numbered in favor of no less honesty but more brotherliness.

Generally speaking, a not unsympathetic observer is obliged to feel that the free lance Churchmen who sacrifice so much of peace and popularity in the Church in order to please and help the outside doubter whose name is legion, have pathetically failed in their earnest efforts. The Unitarians in and about Boston have dismally small congregations, growing smaller, and their pastors are inclined, therefore, to lose faith in the intelligence and honesty of human beings. Most men and women, even among the educated, do not seem to welcome new thought and a rationalistic theology any more readily than they do the old-fashioned religion of the historic creeds. In fact, statistics indicate that a preacher of the old gospel (I do not mean the Billy Sunday kind!) can always get as many intellectual people together as the radicals can. Perhaps they can get a great deal more of them. Of course one could claim that the crowds haven't sense enough to appreciate the radical men with their up-to-date religions of reason. That claim would have a better chance of being the right explanation if it were not a fact that radicals always declare that the reason the orthodox Churches are having smaller congregations is because ministers keep on preaching in harmony with "exploded" notions of miracles and revelations.

St. Mark's probably has the smallest congregation of any large church in New York, and Ascension, helped somewhat at night by its one-time popular forums, as well as superb music, may have twice as many, but is not full. Grace, on the contrary, which is in the same section, and with a smaller population about it, is almost packed night and morning in a seating capacity equal to three of the churches mentioned. Even Trinity Church, high and dry as it seems to its critics, has enough people at its average morning service to fill both the others. So far as winning the common people is concerned, it looks as if it is a needless waste of mind and soul to try to draw the few intellectuals by eliminating much that the majority holds dear. And, in the present uncertainty of scholarly attitudes and inferences, it will not do to say that intellectual honesty requires a rejection of historic faith even to appease one's own conscientious scruples. The Christian "mob," as the intellectualist may describe it, prefers the old beliefs, and they are not so stupid in doing so in view of the fact that a select few are not positive that either side is entirely right. On the theory of probabilities, a man may well decide to go with "the crowd" in the matter of religion. In the long run, he would likely do the world more good thus than by turning aside to deal exclusively in the so-called larger problems of religious theory. If we can only see as through a glass darkly it is just as well to follow the object that seems clearest.

A chime of eleven bells has been presented to the Church of the Holy Communion, St. Louis, Missouri, and will be ready for dedication on Oct. 9.

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EDITORIAL

(Continued from Page 4.)

Our civilization is faulty but it does not prevent a man from thinking, loving and doing his part.

If we care to preserve what we have, then it behooves each man who believes in the leadership of Christ to identify himself with Christ.

In any campaign or drive the greatest hindrance is not the man who opposes but the man who is apathetic.

So now! He that is not with me is against me.

It is a time when each man who believes in the Gospel of Love should hear the word of God and guard it. When each disciple should identify himself with the service of Christ. Our Christian civilization demands that those who believe in loving their neighbors, and developing their minds and living under constitutonal safeguards should rally to the standard of Jesus Christ and fight manfully for the Body of Christ.

If the Gospel of Christ cannot cure the evils due to human selfishness, what other force has ever demonstrated any power to change pagan savages into some semblance of intelligent Godliness?

But if the Gospel of Christ is going to have power, men must be willing to hear it and study it.

To identify themselves with it and by some act of service to make it a power of righteousness. If the Gospel of Christ fails today it fails because it cannot command the unselfish devotion of those who enjoy the benefits which that same gospel has brought to us out of the unpromising field in which it was sown more than ten centuries ago.

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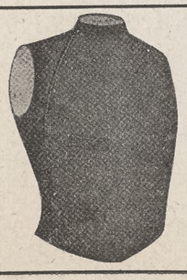

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The Witness

Vol. V. No. 31. CHICAGO, ILLINOIS, MARCH 26, 1921. $1.50 A YEAR

Eastern Laymen Organize to Promote Service

American Board of Applied Christianity Formed to Train Laymen to Serve

The work of the Seabury Society of New York, begun in 1905, has now developed into The American Board of Applied Christianity, and has been incorporated under New York laws. It aims to establish scientific schools to teach Christ's Economy in relation to the public good, as schools of Applied Science teach the laws of physics in relation to industry. Starting a Church organization, it is now the first Applied Christianity Board in America. Acting upon advice of foremost Church leaders of New York, familiar with its work in New York, the Board now formed is not related to any church, but is loyal to and endeavors to serve all. It also endeavors to serve Civic and Social causes as well as the Church.

The purposes of the society and of the board is to enlist business and professional men, and eventually women, to promote among them efficient methods, and furnish them as volunteer workers to Civic Clubs, Social Service organizations and churches of all names, according as workers prefer and opportunities offer. The plan is practicable. Seabury men have helped archdeacons to establish twenty-four new churches, they established the Cambridge Conference, and they wrote and publish the standard textbook on "Christ's Economy," the introduction to which was written by the late Bishop Burch. The methods employed are those employed by Jesus Christ, as set forth in the New Testament.

To Supply Trained Workers

It is the task of ministers to make men see, of laymen to make men do. The Board deals with the latter, and seeks to provide in particular churches with informed and trained vestrymen, ushers, Bible class leaders, Sunday school superintendents, treasurers, lay readers, leaders of men's clubs. Hence the work does not duplicate that of any existing organization. After ministers preach sermons people who hear them possess knowledge and zeal. The Board furnishes laymen who can show worshipers precisely how to put knowledge and zeal to service—what to do, how to do it.

Colleges are arriving at the conclusion that it is a mistake to teach men and women business and profession by which they make money, and not teach them at the same time how to serve, during some of their spare time, the public good in some form, Civil, Social or Church. This summer the Board will inaugurate the Montanac weekends on Greenwood Lake, the first summer conference of Christian methods in America, and in July and August, covering the dates of the Columbia University Summer School, it will maintain a Church Method Congress, especially for ministers and volunteer Christian workers from other cities. Last year such workers to the number of more than fifty hunted up the Society's experts in scientific management for consultation. This summer a regular session will be inaugurated.

Bishop and Layman in Same Pulpit

The appearance of the Bishop of Durham in Dr. Jowett's pulpit with a layman there to read the Scripture is some innovation for England. This service was altogether along free church lines, and the Bishop joined heartily in the singing of the great old gospel songs. The announcement of the Bishop brought a great crowd and an hour before service time people were sitting in the aisles. Though the interchange of pulpits is vigorously resisted by many Churchmen of England, it is very evident that they were to be overruled by public sentiment.

OUR RISEN KING

From the Latin of Fortunatus

Hail, thou day through all the ages,
Festal day, when, strong to save,
Jesus, over hell victorious,
Rose to glory from the grave

Thanks break forth from all creation,
With the all-reviving spring;
Earth her choicest gifts returning,
All to hail her rising King.

At the feet of Him who conquered
Death, and made hell's squadron fly,
Leaf and blade of plain and woodland,
Buds and blossoms, lowly lie.

Cloud and sunbeam, field and ocean,
Sing to Him who burst those bars,
As above the sky He riseth
To His throne beyond the stars.

When the Crucified, triumphant,
Over all His sceptre sways,
Tribute to Him, as Creator.
All created being pays.

London Dean Wants Unity With Evangelicals

Says that Extremists in the Church are Standing in the Way of Real Unity

Dean Inge of St. Paul's Cathedral, London, in a recent address sets forth in a vigorous fashion a demand for action in the matter of fellowship with evangelicals. He says:

Impatient with Extremists

"I would purchase reunion with the Presbyterians and Wesleyans at the price of a considerable secession of our own extremists. We do not sufficiently realize how completely the path to various church reforms is barred by those who refuse to consent to any change which would be an obstacle in the way of submission to Rome. If you look at the pronouncements of this party you will frequently come upon such a phrase as this: 'The proposed change is *ultra vires* for a provincial church.' This argument has lately been raised against the very sensible concessions made by the conference with regard to the ministry of women. 'It is *ultra vires*.' This means that the church of England must not alter its formularies or its terms of membership or its rules for the conduct of divine service without the consent of—of whom? Of a general council of the Western Catholic Church! Could anything be more absurd? It is as if no bill passed by the British parliament could become law until it had been ratified by the American congress.

Must Push Down Barriers

"According to this school, the only body competent to deal with questions relating to the faith and order of the Church of England is a body which, as everybody knows, can never meet. This principle, whether avowed or not, is at the bottom of the stiff opposition which those who wish to broaden the basis of Anglicanism always encounter. It is the **ignis fatuus** of reunion with Rome which blocks the way to reunion with our Protestant brethren. And I maintain that we cannot allow the road to be permanently blocked in this way. We may think it right to exercise patience for the sake of internal peace; but we must push steadily against this absurd barrier till it breaks. For the only way to terminate our isolation in Christendom is to repudiate decisively that pitiful theory which divides all the rest of the worshippers of Christ into those whom we unchurch and those who unchurch us. We must show by actions as well as by words that we do not unchurch our brethren, that we wish to acknowledge them and the societies to which they belong. I repeat that it is recognition, not complete fusion, which we have to aim at.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Cleveland Cathedral Scene of Brilliant Service

Church unity took on new aspects when an imposing and significant service was held at Trinity Cathedral, Cleveland, with representatives of the Eastern Orthodox Church participating upon invitation of the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, who presided.

Seated in the sanctuary with Archbishop Alexander, of New York, on the gospel side, and Bishop Nicholai, of Serbia, on the epistle side, were priests from the Eastern Orthodox Church. Immediately after the processional hymn, "Oh, 'Twas a Joyful Sound to Hear," a choir from one of the Russian Churches, placed in the nave, chanted a special carticle used in the Eastern Church upon the occasion of a Bishop's presence in the sanctuary.

In his preface to Bishop Nicholai's sermon, Bishop Leonard, who was decorated with the Order of St. Sava last year by the Serbian Government, stressed the obligations of the Anglican Church to that portion of the Eastern Church which has preserved to the world the Nicene Faith and the Greek tongue in which the gospels and creeds were written.

Bishop Nicholai, representing 130 million communicants, preached on the power of the resurrection message to American Christianity and the need of holding fast to it if America would be to the world what the world expects and wants her to be.

Archbishop Alexander, a leader in the movement towards better understanding of the Eastern and Anglican communions, delivered a salutation on this trend and in conformity with his greeting, the visiting clergy repeated, with the intention of church unity, the "Our Father," each in his own tongue—Russian, Greek, Rumanian and Serbian—the Very Rev. Francis S. White, D.D., Dean of Trinity, offering the prayer in English. Dean White was master of ceremonies.

Bishop Leonard closed the service with prayers at the high altar, using the petition of Archbishop Laud for united Christendom.

Ministers Gather to Discuss Problems

On Monday, March 7, there was a significant gathering in Christ Church, Poughkeepsie, N. Y., of a number of the Protestant Episcopal clergy and their brethren of other neighboring Protestant churches. The day was set apart for a series of conferences on various important subjects mutually affecting their individual and corporate activities. The meeting was planned by the Rev. Dr. Cummins, rector of Christ Church, who was also the host of the occasion. The conference was opened by a service of the Holy Communion at which all the conferees attended and took part in.

Then followed a series of discussions based upon four subjects: (a) Observance of the Christian Sabbath; (b) Bolsheviki and Socialistic Movements and their relation to organized religion; (c) The relation of the local churches to local religious and philanthropic institutions; (d) The special observance of Holy Week.

Lunch was served at Christ Church rectory, and after lunch a general social hour followed.

Among those participating in this conference, in addition to the Episcopal clergy, were all the pastors of the Presbyterian, Dutch Reformed, Congregational, Methodist, English Lutheran, Baptist and Friends' Churches, a group of eighteen of the leading ministers of Poughkeepsie and vicinity.

Bishop Rowe Fund Now Reaches $20,000

Over twenty thousand dollars has been subscribed to the Bishop Rowe Memorial Fund, and more is coming every day.

"I have just spent a week with Bishop Rowe, who has been here in Portland previous to going on his hard Alaskan summer's journey," said Bishop Sumner. "Twenty-five years of heroic struggle has left its marks upon him. I feel the Church will do itself an injustice if it does not mark his twenty-fifth anniversary with some adequate gift which will lighten his load. I am sure you will feel much the same as I do.

The following suggestions have come from Churchmen all over the country:

First—That every clergyman will make a donation of one dollar, or more, as a personal tribute to Bishop Rowe.

Second—That the Communion Alms at the early service on Passion Sunday be sent as an offering to the fund.

Third—That every clergyman will make an effort to secure one considerable gift of, say, fifty or one hundred dollars from some well-to-do Churchman who is really interested in the Church's missionary work.

Fourth—That each parish branch of the Woman's Auxiliary be asked to make a special offering to the fund.

The above covers a wide range of interests and activities and should bring about a considerable increase in the fund."

All offerings should be send to Stephen Baker, the treasurer, 40 Wall St., New York.

Union Holy Week Services at Omaha

Something new and fresh in the manner in which Protestantism will observe Holy Week will occur when the leading Protestant ministers of Omaha unites in noonday services at the Brandies Theater, Omaha.

The speakers are representative and will contribute a dignity, atmosphere and messages commensurate with the aim and worthy of the occasion. They are as follows: For Monday, the Rev. Thomas Cassidy, of All Saints' Church; Tuesday, the Rev. E. H. Jenks, D.D., of the First Presbyterian Church; Wednesday, the Rev. O. D. Baltzly, D.D., of the Kountze Memorial Lutheran Church; and Friday, the Rev. Frank G. Smith, D.D., of the First Central Congregational Church.

The Campaign Grows in Arizona

The Church of Arizona is gradully coming to a knowledge of and response to the Nation-Wide Campaign. The greatest initial handicap in this diocese was the general impression that prevailed that the campaign was just one more of those spasmodic appeals for large sums of money which have arisen in such abundance as a result of the ease with which money was raised for war purposes. People everywhere have taken a sharp reaction to such appeals. But now the people in Arizona are beginning to realize that the Nation-wide Campaign is merely the Church beginning to get her stride and that successive years will see that stride lengthened and quickened.

While no church or mission in Arizona has yet met her quota 100 per cent, all of them have made advances, and many of them several hundred per cent advances over former giving for general purposes. Continued advance toward the goal can now confidently be predicted and the third year of the campaign should see Arizona lined up 100 per cent.

Unity Services Held in Washington

Canon Douglas, of the Cathedral of St. John the Divine, New York, who is acting as rector of St. John's Church, Washington, D. C., during the temporary absence of the rector, the Rev. Dr. Roland Cotton Smith, has inaugurated a series of afternoon services in the interest of church unity. These services, held every week-day in Lent, except Saturdays, have the hearty co-operation and approbation of Bishop Harding, and are drawing large congregations.

Carrying out the spirit of Christian unity, as contained in the Concordat, Canon Douglas has arranged for addresses at these services by Bishop Harding, Bishop Leonard, of Ohio; Bishop John Gardner Murray, Canon McComb and the Rev. Dr. A. B. Kinsolving, of Baltimore; Bishop McDowell, of the Methodist Episcopal Church; the Rev. Charles A. Wood, pastor of the Presbyterian Church of the Covenant; the Rev. J. J. Muir, pastor of Temple Baptist Church, and recently elected chaplain of the United States Senate, all of this city; Senator Hoke Smith, of Georgia; Senator Selden P. Spencer, of Missouri; Admiral R. E. Coontz, chief of Naval Operations, U. S. N.; Col. William C. Rivers, U. S. A.; Dr. Howard A. Kelley, noted surgeon of Baltimore; Charles H. Hamlin, of the Federal Reserve Bank and other clergymen and laymen of the Episcopal and various Protestant Churches. The address at the first of these services, held on Ash Wednesday, was made by Rev. Leighton Parks.

Journalist Wants Preachers to Stay by Their Job

An article from the pen of William T. Ellis, the well known journalist, appearing in the Saturday Evening Post of Feb. 12, has occasioned wide comment. He finds too much overhead in the church and not enough patient working at the task of the parish. In this he agrees with Rev. W. L. Sperry, who wrote in the January Atlantic on "A Minister's Declaration of Independence." He says: "What people want from the pulpit is information and inspiration concerning a living God, in satisfaction of the deepest needs of their nature. This may be temporarily obtained by sensationalism and by lectures on current events, although they know that they

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may get better entertainment, even of the same sort, elsewhere. . . One of the pathetic sights of our day is the spectacle of clergymen turned into vice raiders, municipal reformers, prohibition enforcers, lyceum lecturers, board and society secretaries, life insurance agents, and almost everything else. To make the eternal timely, and to bring the infinite near, and to introduce burdened and dissatisfied men and women to the sufficiencies that lie outside the realm of the physical senses—this is the mission of the minister. For him to accept any other position, however eminent, is a descent."

Lenten Classes Study the Survey

Lenten classes for the study of the Church Survey were held in the Diocese of Rhode Island by Mrs. Charles C. Binney of Philadelphia. These classes were held on Monday afternoons at the Church of the Messiah, Providence, on Tuesday evenings at St. Martin's Church, Providence, and on Wednesday afternoons at St. Paul's Church, Pawtucket.

English Canon Holds Services in Brooklyn

The Rev. Canon Underhill, rector of St. Alban's, Birmingham, England, will preach a mission in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, beginning on Palm Sunday at 4 p. m., and will preach every night in Holy Week. He will also preach the Three-Hour Service on Good Friday and will preach on Easter Day.

Canon Underhill is one of the ablest and best known of the younger clergy in England. There are probably few whose judgment is more trusted by older and younger men alike. He has played a very considerable part in the Life and Liberty Movement, having been a member of its council from the beginning.

Canon Underhill was one of the originators and probably one of the most noted figures in the Anglo-Catholic Congress. He is the author of Catholic Faith in Practice.

Mr. Hickson Heals in India

Mr. J. M. Hickson, the famous healing missionary who spent some time in America last year, is now engaged in a ministry in India. The Madras Weekly Mail tells of a number of his reputed miracles. He conducted a three-day mission at Kotaayama. At the close of his ministry the crowd was so large that only a fraction of them could secure the laying on of hands for healing. At the next town his fame had preceded him, and he was thronged throughout his ministry.

Church Erection Societies Make Startling Forecast

The church erection societies of the various denominations are flooded with appeals for aid in building enterprises. Church erection has been greatly hindered by the war and the result is that many congregations feel their equipment does not fit their present conception of the task of the church. The various societies are flooded with appeals for aid. The compilation of various information secured by these societies would indicate that $65,000,000 worth of new buildings will be erected during the year 1921. The Roman Catholics are rapidly working out a program for parish houses, and it is estimated that $16,000,000 will be put into these structures this year. The low water mark in church erection was reached in 1917, when the total was only $20,000,000.

President Makes Address on Religion

President Harding addressed a laymen's convention in Marion, O., a few days before his inauguration at which religious problems were being discussed. His words on this occasion indicate his sincere intention to carry the precepts of the gospel with him into his high office. A president faces many temptations, but every Christian will wish him strength to succeed. He said: "I want you to believe that there is an individual who believes in the reconstruction of a religious republic. I have for my inheritance a Christian belief, and I have in my veins the blood of Christian parentage. I have been preaching to my countrymen the gospel of reverence. I do not believe that we can have the highest type of civilization without its religious strain. We need its influence, and we need its discipline. Sometimes I think that the world is adrift from its moorings of religion, and I know it will help if there comes a renewal of great faith. I am trying to bring into practice in America the government which emanates from the meeting of minds. I have no higher concept in the world than just government, and I do not see how a government can exist in the world without coming in contact with God. I could not hope for a happy relationship among nations if there is not the same current of recognition of the Supreme Being."

Study the Work of Church in Alaska

A most successful mission study class on the late Archdeacon Stuck's book, "The Alaskan Missions of the Episcopal Church," is being conducted by the Woman's Auxiliary of Christ Church, Savannah, Georgia. Over twenty women, some of them not members of the Auxiliary, attend each week. The study class follows the rector's Lenten instruction class on Churchmanship.

Called As Dean of Denver Cathedral

The Bishop of Colorado and the Vestry of St. John's Church, Denver, have united in calling the Rev. Duncan Browne of St. Paul's Church, New Brighton, Staten Island, N. Y., to be Dean of the Cathedral and Rector of St. John's Church, Denver.

New Rector for Red Wing

The Rev. J. N. Barrett of Grand Junction, Colo., has been elected Rector of Christ Church, Red Wing, Minn.

Negro Churchmen Meet in Georgia

April 19-21 has been selected as the date for the sixteenth annual Council of Colored Churchmen of the Diocese of Georgia which will be held at St. Athanasius' Church, Brunswick. The Rt. Rev. H. B. Delaney, D.D., Suffragan Bishop of North Carolina, will be a guest of the Council, and will preach at one of the evening sessions. The second annual meeting of the Woman's Auxiliary will meet at the same time, and the program of the last session of the Council will be devoted entirely to the Woman's Auxiliary. Mrs. A. B. Hull, Diocesan President of the Woman's Auxiliary, will deliver an address at one of the meetings of the colored members of the Auxiliary.

Worship for First Time in New Church

The members of Calvary Church, Americus, Ga., Rev. James B. Lawrence, rector, are looking forward to Easter when they will worship for the first time in their new building, which has been designed by Cram and Ferguson. The Bishop will be present and will administer confirmation.

Date Set for Consecration of Dr. Ingley

It has been decided, subject to the approval of the Presiding Bishop to have the consecration of the Rev. Fred Ingley, as Coadjutor of Colorado, on or about St. Barnabas' Day, June 11th.

St. Louis Church to Have Larger Grounds

The Church of the Holy Communion, St. Louis, Missouri, has just purchased three lots, giving it an additional frontage of seventy-five feet on the principal east and west thoroughbare of the city. The new property, which will be used as a playground, was purchased at a cost of $15,000, $12,000 of which has been contributed within thirty days.

Holy Week Services in Spokane

Holy Week Services will be held at the Pantages Theater, Spokane, Washington, during the noon hour, the first three days of which will be taken by Bishop F. W. Keator of Olympia. These services are open to all, and are along the lines of Christian unity, with all the Churches cooperating.

Splendid Growth in New Mexico

The Church in New Mexico, it was stated at the convention in Silver City, during the past ten years has increased 33 per cent as compared with an increase of population of only 10 per cent. And the district as a whole has gained 60 per cent. Confirmations bring the number of communicants to over 3,000. The present realty holdings of the Church total $487,690. New churches are being erected in Clovis under the Rev. W. W. Brandner, and under the Rev. Hunter Lewis at Mesilla Park, which makes the sixth church this zealous missionary has projected in the district. Albuquerque, Gallup, and Las Cruces have all acquired new rectories. St. John's, Albuquerque, has purchased lots which will allow of expansion in the near future. This parish has installed a large pipe organ.

Shorter Term for Workers in Alaska.

On account of the exacting conditions of life in Alaska, it has been decided to reduce the term of service for women to three years and for men to three years for the first term and four years for subsequent terms.

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THE POWER OF HIS RESURRECTION.

By BISHOP JOHNSON

It has been told me that on a certain occasion Tallyrand, the renegade Bishop of Antun and unscrupulous politician of France, was approached by a religious enthusiast who confided to the learned cynic that he had originated a new religion which would be a panacea for all of the ills to which mankind is heir, if Tallyrand would only suggest a way in which it could be put over.

Tallyrand replied that he could suggest a method which would be most effective. "What is that?" questioned the enthusiast. "Be crucified, and rise again on the third day," replied the Minister of France.

Tallyrand was wise enough to appreciate the value of the method, even if he was not virtuous enough to profit by the event.

In that respect he is not essentially different from that large class of successful politicians and practical business men who accept the method of Christ's Resurrection but refuse to accept the essence thereof.

"If ye be risen with Christ, seek those things that are above."

And if we accept the fact of the Resurrection and deny the power thereof in our own lives, we are merely sealing our own doom.

There is a difference in degree only between the armor in which Prussia trusted and the armor in which our present materialism rests secure.

As one reflects upon the attitude of successful business men today towards things spiritual one is often impressed by the calm assurance with which they pass upon a subject of which they had only a passing knowledge.

One sometimes feels inclined to agree with Marse Henry. One wishes that he could be as certain about any one thing as they are about all things.

And one of the many things in the treasury of successful business men is their cocksure attitude about the minimum value of spiritual forces in a practical world.

We are saved by our practical knowledge and that not of God, but of our own experience.

The successful church is the one which follows business methods in its autonomy.

The successful parson is the one who always does the correct thing in the drawing room or in the bank.

Faith must be a microscopic quality or it indicates the impractical visionary.

Courage must be reduced to the vanishing point or it indicates rashness.

Whereas we are members of a Kingdom in which great faith is elemental and which the violent take by force.

It is just this pioneer spirit of audacious courage which this Church needs to save it from its own respectability.

Courage is rashness only when it is without brains and faith is foolish only when it is without a sense of proportion.

But faith and courage were the qualities that won the battles of the republic, and business sagacity was too often the quality which robbed the pioneer.

So now,—we owe our Christian culture to the company of pioneers who had the audacity of faith.

Our ancestors of Northern Europe were an unpromising lot.

They ate like animals, drank like sots and fought like devils.

They were without refinement, culture or charity.

We have our Christian civilization because other men have labored and we have entered into their labors.

All these men were visionary idealists and they made the civilization in which cautious men can make money and hold in contempt those who are impractical.

Again it is the saving sense of proportion that is needed.

Prussia would have been a world benefactor if she had possessed a spiritual vision instead of a materialistic self satisfaction.

We have the same cold, cynical pragmatism in the United States Senate; in the interlocking directorates of big business; in the bureaucratic policies of secretarial religion.

The thing is lop-sided. The man who would see visions and do daring things is throttled.

Irrespective of his abilities, previous experience, capacity for daring or what not, he is hedged in by property interests, canonical provisions, influential disparagement, until he loses his sense of proportion and becomes either a howling socialist or an expert in ecclesiastical embroidery.

The sphere of spiritual influence is so limited.

If you suggest that the public education of our children leaves out the one thing needful and that, unless we restore the spiritual forces, our young people will become moral monstrosities, you are waved aside by self-satisfied educators and their boards of practical business men; although one wonders what in the world they are satisfied with, for the youth they are turning out are neither lovers of God nor lovers of Books, but mostly lovers of their own selves.

Until our educators turn out a more promising product for the money spent, I shall decline to defer to their smug satisfaction.

If one suggests that the home should have a spiritual atmosphere; that the father should be known to the children as the one who stands for God to them; that fathers should say grace and mothers should read their Bibles and that families should have a religious life, we are met again by the cold indifference of self-satisfied folks.

In the meantime the United States is committing the folly of turning the sanctity of the home into the convenience of the brothel, and is so satisfied with itself that it fails to realize that the country is just as rotten as its homes.

Yet we are so secure in our industrial prosperity that we refuse to be alarmed at the steady deterioration of the home ideal.

The Church has built up great institutions in the past. Schools, colleges, academies, hospitals, hostels, homes for aged, for children, for unfortunate, and surrounded these places with the comforts of God's grace.

The state never had the motive power to create these institutions,

(Continued on Page 8.)

The Witness Fund

The number of those who have donated to the Maintenance Fund is very gratifying. The list this week is long, so long in fact that we are holding it over until next week in order not to take the space in your Easter paper.

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NEWS LETTERS FROM NEW YORK AND LONDON

THE LONDON LETTER

By Rev. A. Mamby Lloyd

Lord Hugh Cecil goes out of his way, in a letter on the Irish situation, to attack Irish Bishops. He accuses them of complacency and suggests that the Roman Church (as a whole) is more severe on modernism than murder. This is clever rhetoric, but the "Tablet" retorts with equal vigor and points out that the Lenten Pastorals of the Irish Bishops have been no less scathing than that of Cardinal Bourne—which I need not quote, as the capitalist press has doubtless supplied American readers with a verbatim report.

Cardinal Logue protests that the perpetrators of such deeds (murders of police, etc.) are not the people of the locality, but men coming from a distance, who disappear and leave the local people to bear the consequences. The Archbishops of Tuam and Dublin renew their condemnation of members of secret societies and all who encourage these "unholy organizations."

The Bishop of Cork roundly declares that the proclamation of an Irish Republic by Dail Eireann is powerless to constitute Ireland a sovereign state. Self-government is what the country wants, not physical force on either side. The Archbishop of Cashel says, "We are too small a nation to assert our freedom by force of arms." In the face of such language (says the Tablet) it is hard to understand Lord Hugh Cecil's letter. What is the use of professing "to look to the power of religion as the best remedy for Irish murder" and then to proceed to attack the Bishops of a Church which, if his own ancestors and a long succession of governments had their way, would have been wiped off the face of the earth? A hit! A palpable hit!

The Bishop-Maker Becomes M. P.

Mr. Lloyd George's secretary, Captain Evans, will no longer have the privilege of choosing suitable men (with the gift of the gab) for vacant Bishoprics. For he has just been elected Member for Cardigan, nominated by Lloyd George, though 10,000 Liberals went to the poll against him.

And the dictator himself has regaled the Welsh Liberals (who support the Coalition) with rhetoric like this—"I see new nations rising up as in the light of the Resurrection, the light dazing them—reeling like men drunk." And he goes on to call for unity—"Is the danger past? Is it? Do not say 'Yes.' I wish to God somebody could, because it worries me—worries me—fills me sometimes with dread—when I see the facts. Can anyone tell me that the danger is past? Someone in authority! Someone with vision! Someone whose word we can take, who can say: 'Yes, the danger is over!' I should be so glad that I would resign and retire. But is there anyone . . . ?"

Was ever such a despairing cry heard on a platform, from the lips of a British Premier? Do you wonder at a former dictum of mine—that we are governed by talkers and not by thinkers! By men who propose to extinguish fires by pouring oil on to the flames, and to abolish unemployment by creating a bureaucracy!

Money for Defence of Dr. Wakefield

The venerable John Wakefield has been one of the most magnificent of the leaders and preachers of the English Church for a generation. More than once have I listened to his searching analysis of the Scriptures—for like Apollos, he is "mighty in the Scriptures." Though found guilty in a clerical court of a serious offence, an appeal has been made and large sums collected for his defence. The whole affair has the appearance of being so obviously a frame-up, that no one takes the verdict seriously. Personal spite on the part of some malicious party has brought this passing cloud on a great and good man—few doubt that his entire vindication is only a matter of time. There seems to have been a gross miscarriage of justice, which may prove to be almost unparalleled.

Chinese Students Request 1,000 to Explain Belief in God.

Christianity has been put on trial by a group of Chinese students in the University of Chicago. With the full sanction of the authorities of the institution, the students, in an effort to sound the religious sentiments of the United States, have sent a form letter asking certain questions to 1,000 leading Americans. The questions asked are:

1. What is your idea of God.
2. Do you believe in God?
3. Why?

The letter is signed by twenty-one Chinese students, eighteen of whom are attending the University of Chicago. Attached to the letter is an indorsement signed by four professors, Albion W. Small, dean of the graduate school of arts and literature; Edward Scribner Ames, instructor in philosophy, and E. De Witt Burton, director of the university libraries and head of the department of the New Testament of the University of Chicago, and F. C. Sharp, professor of philosophy at the University of Wisconsin.

King Sin Wang, a student at the university, to whom questionnaires are to be returned, explained recently the reasons why the Chinese students were sending out the letters.

"We are attempting to learn the ideas of the leading men of this country on Christianity in order that we may form our own opinions. There are three things we are trying to learn.

"1. What is it in which people believe?"

"2. Is the object of their belief real or not?

"3. Has such a belief any value if socially or ethically considered?

"Two weeks ago we mailed out the letters to men all over the country, and to date have received 125 replies.

"In a way it is putting Christianity on trial," Prof. Burton said, "but the purpose of the students is sincere. They want to get the actual opinion of the leading men in America in order that they may form their own opinions. Many of the students are at sea when it comes to religion and they want something on which to base their opinions. Brought up Confucianists, some have turned Christians and some are agnostics. Others don't know what they are and that is what they are trying to find out."

Preaching Mission Held in Zanesville

A successful preaching mission was conducted in St. James' Church, Zanesville, Ohio, from Feb. 21st to 27th, by the Rev. Franklyn Cole Sherman, rector of St. Paul's Church, Akron. In all of his sermons the missioner emphasized the fact of spiritual healing, and in some of the services the sick and afflicted were invited to come forward to the altar for the laying on of hands. There were splendid congregations throughout the week, and many were turned away at the final service. The Rev. Mr. Sherman has all the qualifications of a successful missioner. His personality is not only appealing but intensely magnetic, and his sermons are eloquent, forceful and inspiring.

All Saints' School Raises Fund.

The endeavor to secure $200,000 for the building and endowment for All Saints' School, Sioux Falls, South Dakota, has made remarkable progress. Bishop Burleson reported that so far $162,000 has been secured in cash or pledges. Less than $10,000 has come from outside the state.

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The Challenge of the Present Day

By REV. C. C. KEMP

There are two great motive principles operating in human society today—competition-for-private-profit and co-operation-for-the-common-good. Of these, competition-for-private-profit is the principle of Mammon—essentially selfish and anti-Christian, the natural source of division, hatred, strife, and of all evil; while co-operation-for-the-common-good is the principle of God—essentially unselfish and Christian, the natural source of unity, love, peace, and of all good. These two principles are evidently diametrically opposed: "Ye cannot serve God and Mammon"; and the salvation of human society—in other words, the coming of the Kingdom of God—is seen to lie in the complete victory of the one over the other.

Now it is the primary business of the Christian Church to labor, as to pray, for the coming of God's Kingdom on earth as in Heaven. The very burden of her Gospel when properly understood, is Good News that the Kingdom of Heaven is at hand. But the Church has been so busy saving men for a heaven in the world to come that she has hitherto failed to appreciate her first and great duty to make a heaven for men in this world, namely, by securing the victory of the principle of co-operation-for-the-common-good over that of competition-for-private-profit.

But she is now at last fast waking up to her duty in the matter. Thus the committee ("of our best and strongest") appointed by the two Archbishops of the Church of England to consider the relation of the Church to industry, proclaimed as the message of the New Testament "that the members of a Christian community should aim at giving rather than getting, and that they should seek the service of others rather than the personal profit of themselves." Following this, the General Conference of the Methodist Church of Canada proclaimed that "the ethics of Jesus demand nothing less than the transfer of the whole economic life from the basis of competition and profit to one of co-operation and service." Last summer the Lambeth Conference of Anglican Bishops proclaimed it to be "an outstanding and pressing duty of the Church to convince its members of the necessity of nothing less than a fundamental change in the spirit and working out of our economic life. This change," they proceed, "can only be effected by accepting as the basis of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and dissolve industrial discords." And now there comes to hand the report of the Committee of the Federal Council of the Churches proclaiming that: "To become a Christian is to have the center of one's interest shifted from self-seeking to concern for the common good. Fully to realize the Christian ideal would be to have done once and for all with everything that is self-centered and unbrotherly."

Surely these—and there are many other such proclamations by representative Christian bodies—make it sufficiently plain that the leaders, at least, of the Church have raised the standard of co-operation-for-the-common-good as the true and only Christian principle for human society; and proclaim it to be the duty of all Christian people to rally to its support. That is to say, to him who has ears to hear the Church is now sending forth a mighty clarion call—like the voice of the archangel and the trump of God—to arouse her members from their slumber to do battle for the Lord under the banner of co-operative service, as the banner alike of the Cross and of the Gospel—and it would seem that the time is near at hand when he who refuses to enlist under that banner will no longer be deemed worthy of the name Christian, but will be accounted, not as a mere "slacker" indeed, but as an alien enemy of both God and man.

With great satisfaction, the Department of Missions has arranged, at the request of Bishop Morris, for the appointment of Rev. W. S. Claiborne, long a missionary in East Tennessee, to be archdeacon of Northern Haiti with headquarters at Cap Haitien.

ST. STEPHEN'S COLLEGE

the Church's official College in the Eastern States for Men, located at Annandale-on-Hudson, New York, announces that it has been able somewhat to enlarge its housing facilities and that therefore it can take for the coming academic year a few more Freshmen than it originally supposed was possible.

It also wishes to announce that it has erected a scientific curriculum (with a definitely humanistic background), after careful consultation with leading medical schools and other post-graduate scientific schools, and that it will add this curriculum to the others followed for a number of years, beginning in the autumn.

Address the President, the REV. BERNARD IDDINGS BELL.

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	Number of Communicants	Total Amount of Offerings	Amount per Communicant
In 1822, the 1st year,	28,500	$4,476	$0.16
In 1847, the 25th year,	67,550	51,130	0.76
In 1872, the 50th year,	251,670	218,521	0.87
In 1897, the 75th year,	641,951	312,491	0.49
In 1919, the 98th year,	1,085,068	1,424,997	1.31
In 1920, the 99th year,	1,096,895	3,027,518	2.76

In 1921, the 100th Year, What Shall Be the Record?

It is to be noted that the increase made in 1920 was equal to all the progress made in the previous 98 years.

The Presiding Bishop and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Avenue, New York

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EDITORIAL

(Continued from Page 4.)

but had the sagacity to take them over.

But these state institutions are as devoid of spiritual inspiration as a boiler shop, and it is accepted as a sign of practical business sense that it should be so.

If this practical business sense is correct, then the life of Jesus was unmitigated folly.

It is this separation of Christians in business from the spirit of Jesus.

It is this calm assumption that the Spirit of Jesus is necessarily poor business.

Prussia has demonstrated how good business the total absence of that spirit is.

Russia is showing what society without that spirit can do.

The absence of that spirit in the high places of our social and economic world is not a note of superiority but a note of inferiority to the full power of our life.

And the day will come again, as it has come often in the past, when the only power that can save society from itself, is the power of Jesus and of His Resurrection.

And this power is either paramount or paradoxical, and if paramount it must be supreme in all departments of life. It cannot be used merely to restore a society which is too superciliously selfish to be worth restoring.

It is a power of which the Master has warned us that it will either dominate us or crush us, for after all it is the power of God.

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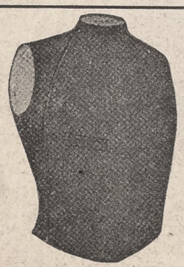

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The Witness

Vol. V. No. 32. CHICAGO, ILLINOIS, APRIL 2, 1921. $1.50 A YEAR

Churches Unite For Services On Good Friday

Denominational Churches Join in Three Hour Services in Pennsylvania

A very unusual Good Friday service was held at St. Stephen's Church, Wilkinsburg, Pennsylvania, when a Community Three Hour service was held, at the request of the Ministerial Union of that city. It is the first instance probably where other communions have approached the Episcopal Church for a service of this kind, and for that reason it is worthy of more than passing notice.

The ministers of the city at a recent meeting expressed a strong desire to have a suitable service for their people on Good Friday. They therefore asked the Rev. William Porkess, the rector of St. Stephen's Church, to arrange for a service from twelve noon until three o'clock. The whole matter was widely advertised and the pastors did everything to persuade their people to attend. The large church building which was crowded for the full three hours testifies to the preparations that were made.

The Order of Service used was the one so successfully used by the Church in the Diocese for several years. At the request of the ministers the preacher was the rector of St. Stephen's, the Rev. William Porkess.

The Bishop of Pittsburgh, the Rt. Rev. Cortland Whitehead, D. D., gave his enthusiastic sanction and support to the service, feeling that it will do much to break down denominational lines, and will be a real step in the direction of Church unity at a time when everyone is thinking on the subject.

In addition to the address by the rector, addresses were made by the Rev. S. W. Bell, pastor of the South Avenue Methodist Episcopal Church; the Rev. George Taylor, Jr., pastor of the First Presbyterian Church; the Rev. Floyd L. Carr, pastor of the Baptist Church, and the Rev. F. R. Elder, pastor of the First United Presbyterian Church. All of these men are pastors of Wilkinsburg churches, representing an actual membership of six thousand members.

A trained choir of fifty adults led in the singing of old hymns that were familiar to everyone. Each worshipper was given upon entering the church a booklet containing the hymns and a program that accounted for every minute of the three hours.

Many worshippers stayed throughout the service. It was a most successful experiment. Not only was the attendance remarkable but everyone left feeling closer to his brothers of the other denominations. It has made for a real community spirit among the professed Christians of the city and will undoubtedly mean closer fellowship and therefore more united action in community enterprises in the future.

PREACHERS AT UNITY SERVICE



Seated: The Rev. William Porkess. Standing: The Rev. S. W. Bell; the Rev. George Taylor, Jr.; the Rev. Floyd L. Carr; the Rev. F. R. Elder.

Union Service in Philadelphia

The same spirit which prompted that service was manifested by the Rev. N. V. P. Lewis, D. D., rector of the Church of the Incarnation, Philadelphia. There the three-hour Passion Service on Good Friday was conducted by clergymen of churches in that vicinity. Addresses on the Seven Words from the Cross were given as follows:

Introductory Meditation: The rector.

The First Word: The Rev. Edward J. Bond, Grace Methodist Episcopal Church.

The Second Word: The Rev. Herman P. Guhse, Oxford Presbyterian Church.

The Third Word: The Rev. James O. McInhenny, rector Church of the Resurrection.

The Fourth Word: The Rev. William Holloway Main, D. D., Memorial Baptist Church.

The Fifth Word: The Rev. Edwin Heyl Delk, D. D., St. Matthew's Lutheran Church.

The Sixth Word: The Rev. William V. Berg, Central Congregational Church.

The Seventh Word: The Bishop Suffragan.

The Rt. Rev. Sidney C. Partridge, D. D., of Western Missouri, was the preacher at the evening service in Grace Cathedral, Topeka, Kansas, on March 13th. His address was on the people of the Orient, among whom he spent so many years.

Social Service Conference to Be Held in June

Many Prominent Speakers to Address Conference Which Meets at Milwaukee

The program and plans for the National Conference of the Social Workers of the Episcopal Church, to be held in Milwaukee, Wisconsin, June 20-22, have been carried to a tentative conclusion.

The Conference will open on Monday afternoon, June 20, at 3 o'clock, with a reception. There will be opportunity at this time for meetings of committees of special activities and also of those who have been appointed to prepare papers. The first regular meeting will be held on Monday evening at 8 o'clock. Temporary officers will be chosen and the plans and purposes of the conference presented. Then at 8:30 will be a paper on the "Relation of Church Institutions to the Diocesan Authorities," followed by another paper on the subject, "What Relation Ought the Social Service Work of Our Church to Bear to the Work of Other Christian Bodies?" by Mr. John M. Glenn, Director of the Russell Sage Foundation, New York City. On Tuesday morning, June 21, at 10 o'clock, "The Scope and Work of the Social Service Commisssions" will be the general subject. First six of the social service commissions will tell us what they are doing. Canada, New York, Connecticut, Pennsylvania, Chicago and California have been asked to present ten-minute reports. Next will come the question, "What Should They Do?" a paper presented by a committee of which the Rev. C. K. Gilbert, Secretary of the Social Service Commission of the Diocese of New York, is chairman, to be followed by discussion. Tuesday afternoon the subject will be "The Church's Relation to the Dependent, Defective, Delinquent," starting off with the question, "What Contribution Should the Church Make," followed by three short papers.

At 10 o'clock Wednesday the conference meets to discuss how can we make social service an effective part of parish activities, a paper presented by Rev. Samuel Tyler, D. D., as a result of his own work and a committee of his choosing, followed by discussion. Then there will be a short paper on the question, "Is There One Definite Work the Social Service Commissions of the Dioceses of the Country Can Undertake?" On Wednesday afternoon will come the question, "Are the Social Service Commissions Responsible to Express the Conscience of the Church in Important Public Questions?" followed by final action for permanent organization.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Racine Conference Ready for Fourth Year

The Racine Conference, or "Conference for Church Workers of the Province of the Mid-West," as it is officially called, will hold its annual meeting from July 12th to 22nd. The Registrar, Miss Rasalie Winkler, 131 Eleventh St., Milwaukee, has already received the enrollment of a large number, who wish to be sure of a reservation.

The Rev. C. B. Young, Dean of the Faculty, has just made announcement of some new features. Dean Hutchinson, of All Saints' Cathedral, Milwaukee, is to be Chaplain, and Bishop Weller will conduct the Devotional Bible Class in the Chapel each morning. The noon lecture each day is to be by Bishop Johnson of Colorado, on "The Develpment of the Church in England." Dr. Hall, of the General Theological Seminary, will lecture on theology, showing the relation of the Faith to the chief current problems of life. Bishop Reese has been asked to speak on "The Missionary Challenge of the Fifth Province."

Other topics will be "The Devotion Use of the Old Testament," by the Rev. F. D. Tyner, of Minneapolis, and "Building Up the Devotional Life of a Parish," by the Rev. C. H. Young. Courses are offered in "The Treasures of the Prayer Book," by Rev. C. E. McCoy, Kenosha; "Moral Problems," Bishop Webb; "Teacher Training Methods," "Church Service League," "Social Service in the Parish," "Church School Problems," "The Successful Small Sunday School," "Week-Day Religious Instruction," "Dramatic Work and Pageantry," and "Americanization."

Normal courses are offered in the Christian Nurture Series and Mission Study Classes. Young people's meetings are arranged on Vocation, Girls' Friendly Society, and Life and Religion, led by Bishop Johnson.

The place of the Conference is historic Racine College, on the shore of Lake Michigan. Abundant facilities are at hand for swimming, tennis and picnicking, although the note of earnest devotion and hard work predominates over the social. The masquerade party and the pageant are always memorable features of each Conference. Individuals contemplating attendance, and delegates, should communicate with the Registrar at once.

Parish Requests That Its Quota Be Increased

The Rev. Conrad H. Goodwin, Rector of Zion Church, Charleston, W. Va., is seeking information, and inasmuch as he puts his questions in the form of a challenge, it might be said that he is very much in earnest about it. They have done well in the Nation-wide Campaign in Charleston, but they are not satisfied. They are out to do better. So the rector has conceived the idea of telling his story to the church, challenging as it were, those parishes which have not done as well, and endeavoring to seek out parishes that have done better in order to add zest to the work they are carrying on in Charleston.

The Rev. Mr. Goodwin writes: "Zion Episcopal Church, Charleston, W. Va., paid its quota in full to the Nation-wide Campaign, 1920, the quota being $3,095. Because many parishes and dioceses are half-hearted about their quotas, and because it seemed good to encourage Zion congregation to larger stewardship and an abler sense of mission, at the suggestion of the rector the vestry has guaranteed an increase of 17 per cent in our quota, making it $3,750. Can you tell me how many congregations (or if difficult to obtain data for smaller congregations, let us say all over three hundred communicants) have increased their quota by their own request 17 per cent over and beyond the 1920 quota actually paid in, and have guaranteed that the 1921 quota will be paid in full?

"Besides weekly group meetings for missionary information and prayer, last autumn during the Nation-wide Campaign, and a monthly meeting in the homes between that time and Lent, we now, during the six weeks of Lent are meeting in fifteen homes in the parish every week for missionary intercession and study of the Survey—the groups being gathered together by captains and led by prayer leaders and information men, so that each group has three leaders. Every week the rector instructs these forty-five Nation-wide Campaign officers in the prayer and study for that week in their groups. The executive committee of three majors see to the personnel, advertisement and assignments. The captains are permanent leaders of their groups; the prayer leaders and information men serve the different groups in rotation, a plan which proves advantageous in many ways. Of this band of forty-five officers, almost half are men. Last autumn a dozen of these men gave brief talks in church on the Nation-wide Campaign.

"There are now in use for our Lenten study one hundred copies of the Survey, and we have an actual weekly attendance (which does not mean enrollment) of one hundred and seventy-five persons.

"For the encouragement both of ourselves and of others, will you kindly tell me how many parishes of which you have record, excel this effort of Zion Church, in number of Surveys regularly studied, number in regular attendance, and number of officers in permanent Nation-wide Campaign organization?"

Dr. Hogue Speaks in Georgia

The Rev. Richard W. Hogue, executive secretary of the Church League for Industrial Democracy, preached at Christ Church, Macon, Georgia, March 13th, on "Christianity and the Industrial Order. A conference to arouse interest in the betterment of labor conditions was held immediately afterward in the parish house.

Men Called to Serve Unselfishly

A most delightful Lenten supper was given by the men of St. Luke's Episcopal Church, Westville, N. J., in the Parish Room last week. The Rector of the Parish, the Rev. C. Estornelle, acted as toastmaster, and speeches were made by T. B. Stockham of Morrisville, Pa., and Bertram E. Whitman of Pleasantville, N. J., both of whom outlined a Christian's duty and endeavored to create a greater love for the Church and a more ready response from the men to the calls for service that the Church makes upon them. Mayor Berry and other men of the parish also delivered forceful speeches. During the short time Mr. Estornelle has been of Westville, wonderful progress has been made in the work and great enthusiasm has been aroused. A rectory has been purchased and is being prepared for occupancy and the interior of the Church has been greatly improved.

Congratulations from the King of Belgium

Among the great number of letters of congratulations on his election to the episcopate of New York, the Rev. Dr. Manning has received the following autograph letter from the King of Belgium:

"My dear Bishop:

"It is with feelings of deep pleasure that I have been informed of the news of the great task and high dignity which have been conferred upon you. Knowing your unfailing sympathy for Belgium, I am anxious on this occasion to express to you my heartfelt congratulations.

"Yours most sincerely,

"ALBERT.

"Brussels, the 11th February, 1921."

The letter was transmitted through the Belgian embassy at Washington with the following note:

" "Ambassador De Beligique
"Washington, D. C.
"March 7, 1921.

"Right Reverend Sir:

"By order of the King, I have the honor to send you, under this cover, an autograph letter which His Majesty has been pleased to write to you, and which I received for transmission from His Majesty's Secretariat.

"I am, Right Reverend Sir,

"Yours very sincerely,

"BARON DE CARTIER.

Consecration of Archdeason Jackson as Assistant Bishop of Honduras

St. Matthias' Day was a great day in the history of the church in the West Indies. Again a faithful servant of the Lord Jesus was "numbered with the eleven Apostles." Before 9 o'clock a congregation, assembled from many quarters, had filled the Spanish town Cathedral of Jamaica. They came to witness the consecration of the Venerable Vibert Jackson of Port Limon to be Assistant Bishop of Honduras.

Punctually the choir, headed by the crucifer, entered the cathedral singing the Ember Hymn, "O Thou Who Makest Souls to Shine." The students of St. Peter's College and the clergy were followed by the dignitaries of the diocese, the Bishop Designate, the Assistant Bishop of Jamaica and the Bishops of Honduras and Jamaica. The three bishops, wearing copes and mitres, were assigned seats near the altar. Bishop Bentley, the preacher, began his sermon with reference to the call to unity sent out by the bishops from Lambeth. He spoke of the church of the future in relation to the episcopate, already an ancient institution in the time

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of Irenaeus, of its place through the ages, its relation to Christ, and its work today.

While the Bishop-Designate was being vested, the choir sang Stainer's "What Are These Arrayed in White Robes"; and later, Mendelsohn's "How Lovely Are the Messengers."

Bishops Dunn and Bentley presented the Candidate to Bishop DeCarteret, joining with him in the laying on of hands, all three reciting "Receive ye the Holy Ghost" after the manner of the Scottish office.

At the close of the service, the Senior Bishop led the newly consecrated Bishop by the hand as the procession left the church. Bishop Dunn left Jamaica for the United States, while Bishop Jackson returned to Costa Rica to take up his new work, taking the general administration of the whole vast diocese until Bishop Dunn's return.

Greeks to Celebrate Day of Independence

The Rev. Thomas Burgess, Secretary for Work Among Foreign Born Americans, has requested us to publish the following communication:

"The Centennial of Greek Independence comes this year. One hundred years ago, on the Feast of the Annunciation, which is (by the Eastern Calendar) our April 7th, "the Archbishop Germanos, of Patras, raised the banner of the Cross, and enslaved Greeks flocked to arms." Such was the beginning of the Revolution which freed Greece.

Does not this afford us a special opportunity? Should not our parishes everywhere do something to make the Greeks within the parish bounds feel that we desire to express our friendly relations by helping them celebrate their Day of Independence? There are some Greeks in almost every community of any size in the United States, and in many places their Churches are on cordial terms with our own. The fact that our Greeks know the meaning of freedom and love to celebrate the day of its birth in the Mother-country makes them not worse, but better, Americans.

I should be glad to furnish suggestions as to how this can be carried out.

New Rector for Palmyra

The Rev. A. E. Woodward, rector of Trinity Parish, Van Buren, Ark., has accepted a call to St. Paul's Parish, Palmyra, Mo. He should be addressed at Palmyra, Mo., after April 1st.

Augusta Parish Wipes Out Debt

Five years after the great fire in Augusta, St. Paul's Church, has this month paid the last amount to the American Church Building Fund Commission on the debt incurred for the rebuilding of the church and the parish house. The women of the parish are paying for the organ, and only one more note remains. It is expected that this debt will be wiped out in a few months. The members of the Young Women's Bible Class of this parish recently gave an entertainment in the Lenwood Psycopathic Hospital, which was highly appreciated by the patients. Ice cream, cake and candy were served, the money for this having been raised by a rummage sale. The rector, the Rev. G. S. Whitney, has made addresses to the students of the Georgia Business College and one of the railroad shops. Miss Marianna P. Ford, president of the St. Thaddeus branch of the Woman's Auxiliary, Aiken, S. C., visits St. Paul's branch every Monday afternoon, and fifty women attend her class on the Survey.

A Missionary Institute at St. Mary's, New York

St. Mary's Church, New York City, of which Rev. Charles Breck Ackley is rector, is conducting a mission study college during April which is entirely new along missionary lines. During the week of April 10th a missionary is to address the members of the parish on some phase of the work, with an opportunity given after the address for questions. Among the speakers for the week are Mr. A. C. Burdick, who will speak on Domestic Missions; Rev. C. K. Goto on Japan; Rev. L. E. Sunderland on New York City Missions; Mr. Madera on Alaska; Miss Alice Gregg, who will speak on Woman's work in China; Dr. Wood of the Department of Missions, and Rev. Dr. Tsu of St. John's University, Shanghai.

Scrap Books Should Be Sent In

Mrs. Charles Scott, the secretary of the Woman's Auxiliary in the Diocese of Chicago, has requested the Witness to announce to the mission study classes of the diocese that the Scrap Books should be sent at once to the Rev. E. H. Merriman, 117 North Peoria street, that they may be judged.

Rector Presents Many for Confirmation

The Rev. C. E. Bishop, Vicar of Holy Innocents and St. Matthew, who has held evening services in Trinity Church, Connersville, Ind., since the first Sunday in December, 1920, with an average attendance of over fifty, presented thirteen for Confirmation there on March 13th, making a total of 107 that Mr. Bishop has presented to Bishop Francis for Confirmation since he came to Indianapolis, April, 1919, to open and organize the Church of the Advent. Seventy-seven of those confirmed were presented in the Church of the Advent during the eleven months of his work there before the present Rector took charge. Mr. Bishop has baptized sixty-three, of whom twenty-eight were in the classes of those presented for Confirmation.

Indianapolis Mission Plans to Build

St. Matthews, Indianapolis, is looking forward to the building of their new church this year, a lot having been secured when the Rev. Geo. Young was in charge and left a well organized congregation for the present Vicar. Mr. and Mrs. A. B. Shultz have presented St. Matthews with a beautiful processional cross, used for the first time on Easter Day.

Live Publicly Department in Kansas

The Publicity Department of the Bishop and Council met in Topeka on March 10, to consider a diocesan policy of publicity and to lay plans for the advertising of the Diocesan Convention, May 6-11, inclusive. There are several new advertising features which will be made known soon after Easter. A larger attendance than ever before is expected. The Boys' Convention Camp will be emphasized again this year and three hundred boys are expected to be encamped on Bethany College grounds during the first three days of the Convention. Mr. Charles Haynes, of Emporia, is Chairman of the Department of Publicity, the Rev. Richard Cox, Manhattan, is the Secretary, and Mrs. John McEwen Ames, Arkansas City, is the third member. They have a Council composed of a number of newspaper and publicity men of the Diocese.

New Rector at Kansas City Fills Church

With 518 people assembled in a building whose capacity was supposed to be 300, St. Paul's Church broke all its records of 30 years last Sunday morning. The pews were full, the aisles were blocked with chairs, the chancel held some 30 persons besides the choir of 20 boys and 16 adults and the priest and his attendants. The sacristy door was opened and an overflow of 30 people heard and saw as best they could from there.

Rev. C. M. Nau, the Rector, preached a special sermon to the boys of Huron Council of the Order of De Molai. They attended in a body, 150 strong. Many of them wore the robes of the order.

Is There Virtue in Numbers?

The tendency of religious organizations to boast of their successes has recently been rebuked by the Catholic News. The comment is important, not only because of its plea for humility, but also as revealing the attitude of Progressive Roman Catholic thought with regard to the growth of Protestantism in this country. The article says: "American Methodists claim to be increasing tremendously. They have nine million members and twenty-seven million adherents—a total of thirty-six millions. They seem to take complacency in the thought that they outnumber the Catholics of the United States, says the Catholic Transcript. Catholics of a decade or two ago had the habit of publishing their numbers—active and passive—perfect and imperfect—but it was found that this eternal beating of the big drum did not pay. It added not a single cubit to the ecclesiastical stature of the Catholic body, and it provoked envy and hatred on the part of those who fear Rome. However, if the Methodists want to glory for a while in their numbers, the happiness ought to be denied them not. Better that they should prosper, and every other Christian denomination, than that infidelity and irreligion claim a great and growing number of our citizens."

New Rector for Wichita

The Hon. H. C. Attwater, in charge of Cedar Vale, Elgin and Sedan, has accepted the call to become Rector of St. John's, Wichita, Kansas.

Kansas Parish to Build Hall

St. Paul's Church, Leavenworth, Kansas, has raised about $8,000 which will be used in building a Parish House. The Rev. R. K. Pooley, rector, expects work to start very soon.

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KEEPING TROTH

By BISHOP JOHNSON

Primarily life is largely a matter of keeping one's word.

A man is worth just as much as his word is worth,—no more and no less. Blessed is he that keepeth troth with his neighbor and disappointeth him not, though it be to his own hindrance. This is the foundation of our business life. Many a man has spent his whole life in self-denial because he has kept his word when he has endorsed his friend's note.

It is the foundation of patriotism. Many a young man has suffered indignities from an unworthy officer and even death itself from stupid orders, because he regarded his honor as of more value than his comfort or his safety.

It is the foundation of our religious liberty. Many a Christian has gone through the tortures of persecution rather than deny the Christ to Whom he had made his baptismal vow.

It is the foundation of the home. Many a husband or wife has spent a life in ministering to an unworthy mate and has died daily to preserve the sanctity of the home. The promise made to God was for better or worse and keeping troth was more to be esteemed than escape from torture.

Back of the Church and back of the State lies the sanctity of the home.

When a man and woman are united in Holy Matrimony, they are not making a business contract which will end when either grows tired of the bargain. The two become one flesh and the covenant which they make is more sacred than any other oath which can be made, for the home is the basis of society.

Whosoever putteth away his wife causeth her to commit adultery and whosoever marrieth her so put away committeth adultery. This is the law of God and no human legislation can nullify God's law.

The nation is no better, no stronger, no more righteous than its homes, and if those homes are places in which God's law is nullified then the nation is doomed. Both Greece and Rome fell because the home ceased to be sacred and that which came forth out of such homes ceased to be righteous.

America is facing a situation in which an increasing number of homes are without God's blessing, and in which the sanctity of the home idea is being lost.

Judge Pearson of the Common Pleas Court of Cleveland stated recently that he had reached the conclusion that "society would benefit by the repeal of all legislation permitting dissolution of the bonds of matrimony."

Judge Pearson said: "The turning loose in society of divorced men and women is one of the greatest evils with which we have to contend. If the man is no good, it permits him to fool some other woman, and if the woman is no good, it permits her to fool some unsuspecting man. The result is that another divorce can be filed in a short time. If the parents remarry, the children, if there are any, seldom get as good care or attention as they did before. More thought would be given to marriage if the divorce were unobtainable. We might add to this the remark of G. K. Chesterton that the *advantage* of divorce does not accrue to the innocent party but to the guilty party, especially if he be sufficiently guilty."

We live at a time when sentimental drivel takes the place of the Master's sternness and emotional self-pity robs vows of all their sanctity.

It is too cruel, says the sentimentalist, to compel two people to live together if they are not suited to one another. Therefore let them abjure their vows to God, lower the sanctity of the home, throw the doors open to lascivious minds and destroy the foundations of government.

It is too cruel to make an innocent endorser pay his friend's note. You impoverish him for no fault but that of generosity.

It is too cruel to make a soldier boy pay the penalty of his loyalty by serving a fool officer. Therefore let him desert.

It is too cruel to expect a Christian to suffer torture for the love of Christ. Therefore let him deny the Christ.

It is too cruel to compel two people to keep their plighted word, if they have incompatible temperaments. Therefore let them destroy the sanctity of home life and weaken the foundations of social decency.

If a man goes into business, a boy into the army, a human soul into the Church, a couple into Holy Matrimony, they should know the rules of the Game, they should know the possible price of keeping those rules and they should be willing to pay that price if necessary.

Of course one does not expect the world to believe in God and to serve Him, but one does expect Christian ministers to give attention to God's law and not to violate it for a consideration.

If I wanted to strike a blow at the respectability of remarriage after divorce, I would make it a state's prison offence to accept any fee for marrying couples, except it be done by a civil officer and then a fee prescribed by law.

The Clergy of this nation are too fond of inveighing against vices in which they have no profit and of winking at vices, just as repugnant to God's law, for which they receive a consideration.

To say a word against prohibition is to invite the thunders of clerical indignation. And yet desirable as it may be, there is no explicit law of Christ which demands it.

To marry divorced people for a consideration is a direct violation of the law of Christ and is as vicious in destroying the purity of the home as whiskey is in destroying its peace.

But these clergy say that if the state approves, they have no choice but to obey the state. They have clipped from their Bibles the text of apostolic courage, "We ought to obey God rather than men." And one wonders if the state should authorize

(Continued on Page 8.)

The Witness Fund

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

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NEWS LETTERS FROM NEW YORK AND LONDON

THE NEW YORK LETTER

By Rev. James Sheerin

There is nothing unusual to report about the Lent now ending. There was the same pulpit exchanges Sunday nights, the same plan of having special preachers some night in the week, with oftentimes the same rather dreary, small congregation. Unless we care to go on merely content with the day of small things, which is sometimes a virtue and other times not, there ought to be found some better way of observing Lent or utilizing ability than to start rather wearisome processions of clergymen with bags and umbrellas back and forth between parishes Tuesday, Wednesday, Thursday and Friday nights, only to find a score or so of rather listless but faithful ones out to hear their sermons, while the overwhelming majority of parishioners remain peacefully at home or joyously at some place of amusement. Perhaps it is Judas-like to ask, why all this waste of time and strength on the part of the preacher?

Trinity's noonday preachers are, of course, greeted every day by several hundred, and there are other noonday congregations of equally fair proportions. There are also gatherings of several hundred each week-night in such fortunate churches as the Intercession. The most notable Lenten work coming to my attention this year was the Monday night lecture in the Transfiguration on 29th street, popularly known as the Little Church Round the Corner. The aim of these lectures was to strengthen the faithful in the teachings of the so-called "Catholic party." I heard one by the Rev. George Craig Stewart from out Chicago way. Every seat was taken, and for more than an hour he held the congregation listening to his mingling of good sense, wit and Catholic theology. The wisdom of those behind the movement was shown in having little or no service, the lecture being introduced and followed by a prayer and a hymn. This method is successfully used by Roman Catholics in similar courses in London and New York.

St. Thomas's kept up its custom of years in having a five o'clock service, including even Saturdays, with the sermon by Dr. Stires, by which several hundred people each day were greatly interested and helped. For the first time in his twenty years Dr. Stires was not the preacher ever day at least, being replaced by former assistants who paid high tribute to the rector's work in all that double decade of pastoral service that really served.

The "outside brethren" who used to dread Lenten observances as "devil worship" (an epithet used to me by an Ohio Disciple minister) have so far as New York is concerned became as enthusiastic as churchmen in their various services, special sermons, musical rendering of great oratorios, cantatas, etc. How the Puritan and Presbyterian ancestors would turn in their graves if they learned of their beloved meeting houses and churches harboring people who sing masses, Passions, Stabat Maters, Crucifixion, etc.? Certainly the theological world do move! The trouble with moving in our direction is that we do not stand still long enough in ritual customs!

For some years there has been a union three-hour service on Washington Heights, the region largely dominated by Dr. Gates, of the Chapel of the Intercession, Trinity Parish. It was a part of a general neighborhood unity movement and was understood to have the good will and co-operation of Drs. Manning and Gates. This winter because of the unusual demands on the Bishop-elect, a modification in the plans was necessitated, and each church had its own Wednesday night meeting. On Good Friday I had the pleasure of being designated by the authorities mentioned to represent the church in the three-hour service at the Baptist church on Convent avenue and 145th street.

Among the distinguished preachers from elsewhere during Holy Week were Bishop Farthing, of Montreal, at Trinity Church; Bishop Fisher of Central New York, and President Bell at the Transfiguration. Bishops Burleson, Cook and Davenport held confirmation services in various city churches.

THE LONDON LETTER

By Rev. A. Mamby Lloyd

There was a novel debate in the form of a ding-dong dialogue at the midday service at St. Paul's, Covent Garden, when Father (now Canon) Adderley answered a series of questions on Sunday recreation, put to him by the Rev. Clarence May. It ran something like this:

Question: Do you believe the Sabbath was made for man, and not man for the Sabbath?

Answer: Not quite. It was not imposed to appease an angry God. It is absolute nonsense to think that God is angry if we wash our doorsteps on Sundays.

Question: What would you say about Sunday recreations and the idea of rest?

Answer: Recreation is making again the whole man and to give back to him what he has lost during the week. One man wants to get back something for his body, another something for his soul.

Question: Does not the Continental Sunday entail a great deal of work?

Answer: The theatres are open on Sunday in Paris, but shut on Monday, and care is taken that the people have their day of rest. I do not see why we cannot do something like that in England.

Question: There are some plays you would not care to have on Sundays?

Answer: It would be difficult to exclude lighter plays. Sunday would be a good day for repertory plays and for amateurs to produce their plays—say on Sunday evenings.

Question: What about the seven day week?

Answer: The actors and the scene shifters must take their chance like other people and fight against the seven day week. The trade unions in connection with the stage are very weak, but I think public opinion would be on their side. If any manager forced people to work seven days for six days' pay he would be obliged to give in because the public would be against him.

Question: Is your own attitude this: That there ought to be one special day in the week for the uplift of man; and that we should get rid of the view of God as the policeman waiting around the corner to nab us?

Answer: Our best work as Christians is not to meedle with the way in which the world keeps Sunday, but to be more concerned with the way in which we keep Sunday ourselves. We have largely contributed to the abuse of Sunday by forcing the world to do something it does not want to do.

The Wakeford Trial

Tremendous sympathy is being expressed for the Ven. Archdeacon Wakeford, whose sentence of deprivation has been promulgated in the Lincoln Consistory Court. He was found guilty, after trial in the same court, of immoral conduct, of so open and unblushing a character (according to the evidence of the prosecuting) that a grave miscarriage of justice is suspected. Nearly two thousand pounds have been subscribed by friends of the Archdeacon to enable appeal to be made. The appeal came before the Judicial Committee of the Privy Council and was heard by the Lord Chancellor and other Peers who had with them as assessors the Bishops of London, Ely, Gloucester and Rochester.

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The Art of the Church

BY GRACE WOODRUFF JOHNSON.

The Ecclesiastical Art Exhibit, at the Public Library in Denver was so successful, and the addresses so wonderfully instructive and interesting, that I am reporting them rather fully, feeling sure that it will be of interest to Witness readers. The first address was on Church Art and was delivered by Mr. James H. Pershing, a Denver attorney. This was followed by an address by Mr. Jacques B. Benedict, an architect, on English and French Cathedrals. Addresses were made also by the Rev. Neil Stanley and the writer on Vestments and Embroidery.

Art is practically restricted to the Catholic Church—and by this church is meant all related sects to the exclusion of the Protestants. For the latter prohibits almost entirely the use of such material expressions of faith.

The church building is not a mere auditorium in which one hearts a minister preach. The edifice is usually in the form of a cross. In the main choir (usually an apse), is the high altar. Here, often a body or a relic of most sacred character hallows the spot above all others in the precinct—in fact, it is about this that the church is erected. The altar itself is the table on which the Bread of Life is placed, an antidote against the deadliness of sin.

From the apse the Bishop of this ship of religious life in the tempestuous sea of earthly life directs his laity. Thus the "navis" or ship in which the men plied their oars, became the nave of the present church.

The decoration of the church itself was an expression of the emotions of man to his maker, art being the objectified emotions of life. The altar is embellished with gold, silk and lights. The material for the lights are as pure as possible, beeswax in preference to tallow, for the bee, a sexless creature, is therefore pure. It is mockery unless these things express something. A person having no belief can, of course, express nothing symbolic of a belief.

The laity require some visible means of symbolizing the spiritual. In fact, four-fifths of the world's population evidently require this very thing—thus the Baptismal Font at the entrance of the church signifies one's initiation to the faith, as infant baptism itself is the first sacrament.

Ecclesiastical art reached its truest and most fervent expression when "La Style Francaise," Gothic architecture, was at its height in England and France.

In the warmer, Summer countries, the perforations were comparatively small, the walls expansive and barriers to light and heat. Hence the Italian Gothic structures with facades (painted pictures themselves), are but weak reminiscences of the northern examples.

Jacques Benedict pointed out that the flowering of the Gothic meant the ever more successful placing of stone superstructures, especially roofs, on top of glass walls.

The culmination of this is found in Sainte Chapelle, Paris. Here the nave, unaccompanied by aisles, is hooded with light, which, warmed by the rich tones of the windows, pours in, broken only by the most delicate ribs and shafts. Stone work had been reduced to the minimum. The building stands, its thrusts nicely balanced by counter thrusts, the flying buttresses. Thus it vibrates with life, a long cry from the dead classical which was based on the principle of weight and gravity pulling downward quite vertically. Thus stained glass is itself an important part of this style. And it was, when executed with regard to its medium, just as in the case of mosaic, that it was the most beautiful. Therefore a window is much more appropriate and pleasing as a design of glowing gems.

In the thirteenth century the minimum of painting was used. The fourteenth century introduced modeling of form. Later on the artists carried this modelling to such an extent that, in the sixteenth century, in Switzerland, they used a needle point to scratch out the exact amount leaving perfect shading.

Although we ordinarily consider that real Gothic architecture lived from 1050 to 1250, the stained glass really is divided into the thirteenth, fourteenth and fifteenth centuries. The sixteenth century is the period of the Renaissance and the seventeenth and eighteenth, the decadence.

Embroidery is, perhaps, the most ancient of the Arts, even older than that of painting, perhaps not so old as pottery. The earliest method of representing figures and ornaments was by needlework traced on canvas.

We read of this in the time of Moses, 1500 B. C.—the tabernacle, (built to be carried around by the wandering tribes,) of skins and poles, had rich embroidery on its curtains; so also, were the vestments of the Priests decorated.

The Jews derived their skill in needlework from the Egyptians, with whom the art was general. This nation produced figured cloths by the needle and the loom and practised the art of introducing gold-thread or wire into their work.

The word embroidered occurs three times in the book of Exodus and several times in Ezekial. It is interesting to note this passage in Ezekial, 27th Chapter: "Fine linen with embroidered work from Egypt was that which thou spreadest forth to be thy sail"—showing that even the sails of the galleys were decorated by this needlework. Men's garments were thus adorned as well and in Exodus, "Aholiab" is mentioned as the chief embroiderer. The art was held in the highest honor and was the favorite pastime of Queens and ladies of rank. We even read of certain stuffs which were wrought on both sides alike.

As we come down the years, we find events of history and achievements of heroes, wrought by needle-work on rich material, by those skilled in the art—thus, "Helen of Troy, sitting apart, worked the wars of Troy on a gorgeous suit of rich material." And "Penelope threw over the shoulders of Ulysses, upon his departure for Troy, an embroidered garment of gold, upon which she had pictured the chase, while Cicero describes Damocles as reclining on his bed, over which was a coverlet of magnificent embroidery."

We read too, that in the first ages of the Christian Era, the whole History of the Church was embroidered on the toga of a Christian Senator.

In medieval times this art became the occupation of women of all ranks, from the palace to the Cloister and at last became a trade.

The localities that were renowned for this art were, Greece, (they ascribed the invention to Minerva) Plerygia, in Asia Minor, and Babylon—Josephus mentions that: "The veils given by Herod for the temple were of Babylonian workmanship.

In the ninth century we read of beautiful casings being wrought for the coverings of the sacred books, in the monasteries.

This art of needle-work soon spread to the Anglo-Saxons and became of such excellence that they were renowned all over Europe. Popes and other church dignitaries considered themselves fortunate if they could possess some of the Anglican work, for which fabulous sums were paid. At that time, precious jewels and any gold-thread began to be used.

We hear of one Bishop of Durham granting the lease of a farm of 200 acres, for life, to a certain embroideress, in return for repairing and embroidering the Vestments of the Priests.

This excellence of work developed and grew until it reached its highest pinacle in the thirteenth century. We are told of one price of work, in crewels, in long stitch, of various colors, on a linen cloth, 19 inches wide by 226 yards long, representing the various episodes of the Conquest of England by William of Normandy.

By the twelfth century, the art had spread into Italy, France, Germany and Spain.

The Paris embroiderers formed themselves into a Guild and took the art as a serious branch of painting. At Verona one artist, took 26 years to execute in needlework the life of St. John, as an offering to that church in Florence.

In France they not only (as in England) developed figures and portraits, but they added floral designs, among which sported birds and insects. One Gaston, Duke of Orleans, established hot-houses and botanical gardens filled with rare exotics to supply the workers with new forms and tints.

Not only were the Vestments and churches filled with this beautiful work, but the coronation robes of the Kings and Queens as well. It is only by the inventories kept that we know about them, for at the time of the Reformation, all this beautiful work that could be seized, as well as church furniture, carvings, paintings, stained glass and I suppose the illuminated manuscripts which had reached their highest level in the fourteenth century, shared the same fate—were ruthlessly destroyed. The same fate awaited others later, at the Cromwell Rebellion.

In the future we will take up the symbolism of colors, designs, jewels, as well as the meaning of the Vestments used in the Church and where they originated.

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CORRESPONDENCE

"Save us from overweaning love of our own ideas."

Dear Sir:

It certainly is a shame to read in the Witness the articles by A. Manby Lloyd when England is trying with all in her power to put down this Sinn Feinism or Bolshevism or Romanism who are murdering and burning in their endeavor to rule or ruin. You are really responsible for the public opinion you are making and the havoc you are helping create. What a tremendous weight upon your soul. Had you been a broad reader you would have read articles from Ireland in the Missionary Review and The World's Work and many more, and would have understood this same spirit was the cause of Germany's downfall, when Ireland landed German troops on her shore's during our late war and refused conscription to help the Allies.

The same spirit was in Russia and has kept Mexico under iron rule and destruction for years, and now when this same spirit is trying to get hold of our government and draw us into war with England you, a true American (I hope), and a believer in Christianity are helping to cast hatred on England. This writer is smart enough not to mention any bishop's name * * * only 17 protested. This writer is a wolf in sheep's clothing * * * beware of this Roman propagander that is willing to use any means, even (it has been said) to using our ministry. "By their fruits ye shall know them." Read Review of the World, August, 1920; Religion and Politics in America, and print the same.

A SUBSCRIBER.

Peoria, Ill.

Head of Christ Carved on Bean

The inside of a "Florida bean," about the size of a silver dollar, and probably a needle, were materials used to make the intricately fine head of Christ in 1895 by a prisoner sentenced to death in a Guatemala prison.

Mrs. Oliver Harriman, 142 East Fifty-fifth street, is exhibiting it to friends and trying to get a complete record of the carving. So far as she has learned the prisoner left it for his family just before he was to be executed, "as my last message."

The bean is considered a talisman of luck. The family after fifteen years gave the bean to settle a debt over their home, about to be seized. Then the new owner years later gave it to the son of an old friend, Senor Navia.

Cardinal Gibbons when he saw it kissed it three times and told Mrs. Harriman: "You have a treasure—one you should be proud of possessing. I have never seen anything so exquisite."

The carved bean may be exhibited at the Metropolitan Museum of Art.

Sherwood Eddy Emphasizes the Social Gospel

Mr. Sherwood Eddy is speaking in the universities of the country on the great Christian issues of the day. There is a marked change in his emphasis as compared to his speeches of a few years ago. Less of the note of personal evangelism is sounded. The evangelization of society is the major theme. On the Pacific coast some of his wealthy friends have come to fear that his political economy is no longer orthodox. Mr. Eddy is declaring everywhere that industry cannot be run on a basis of autocracy in a country where the government is democratic. The books he recommends are the most modern in the field of the application of the Christian principle to the economic and industrial questions of the day.

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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PERIOD: 12 days.

EXPESE: Registration fee, $2.00 Board and lodging $15.00 for the whole period.

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How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.) ..... *1.54 gr.*

Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

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EDITORIAL

(Continued from Page 4.)

them to sell whiskey over the bar whether they would find the same excuse for compliance.

The evil in this country is not that the state allows remarriage after divorce. The state is a kingdom of this world which has not yet subjected itself to the Kigdom of God and of His Christ. The curse is that so-called Christian ministers are willing and eager to bless the remarriage in direct opposition to the law of Christ.

I shall have greater respect for certain influential Christian denominations and shall be more eager to fraternize with them when they show the same zeal in reforming those vicious practices in which they are at present "particeps criminis" because of the closed eye, that they show in demanding the enforcement of laws which tend to increase their own prosperity.

Presumably if we can enforce prohibition and Sunday Blue Laws, the Christian parson will be more influential and prosperous as the result, but if we enforce divorce laws as plainly laid down by Christ, we will lose many powerful and influential constituents.

Let the Reform wave begin at the House of God and it will have far more influence in overthrowing the House of Mammon.

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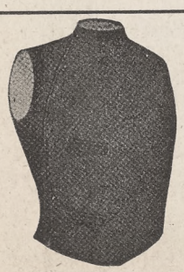

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The Witness

Vol. V. No. 33. CHICAGO, ILLINOIS, APRIL 9, 1921. $1.50 A YEAR

New Summer School to Open at Gambier, Ohio

Plans are Being Perfected for Another Large Conference on Religious Education

A Conference for Church Workers in the southern end of the Fifth Province will be inaugurated at Gambier this year. It is being undertaken as the joint enterprise of the Departments of Religious Education of the Dioceses of Ohio and Southern Ohio. Appropriations have been from the Nation-wide Campaign funds of the two dioceses to underwrite the initial expenses of the conference.

The President and Trustees of Kenyon College have most generously proffered the use of the college and all of its facilities. Harcourt Place School and Bexley Hall will be utilized as dormitories for the women who attend the conference; while the men will be quartered in Hanna Hall and Old Kenyon at the other end of the hill. The Alumni Library and Ascension Hall will provide the class rooms for the conference and the chapel, which is centrally located, will be a splendid rallying place for the religious services.

The Special Commission on the Revision of the Junior Courses of the Christian Nurture Lessons will meet at Gambier during the period of the conference. Arrangements with the Departments of Missions, Religious Education and Social Service of the General Church will make possible for those who care to, to pursue courses that will lead to definite credits. There will be a Demonstration Class in the Christian Nurture lessons, using the regulation equipment and materials and with a class of average boys and girls as the subjects. The program will provide a special group of courses for the clergy.

The Rev. George P. Atwater, D.D., is the Executive Chairman of the Conference, the Rt. Rev. William A. Leonard, Bishop of Ohio, is the President, Bishops Vincent, Reese and DuMoulin, and the President of Kenyon College, the Rev. William F. Pierce, are the Vice-Presidents of the Conference. The Rev. Robert S. Chalmers is the chairman of the program committee.

Exclusive of railroad fare, the charge for the entire Conference, including registration fee, need not exceed $20. Gambier is situated in the beautiful hilly country of the Ohio Valley

Accommodations for a conference of 250 are being provided for this year and reservations will be made in the order in which the applications are received. A great many have already registered. The Secretary for the Conference is the Rev. Bartel H. Reinheimer, 206 First National Bank Building, Columbus, Ohio.

Correct Our Mistakes

We want to serve well. The Church needs a good, inexpensive weekly. The paper, and the service, can be improved doubtless. We make mistakes. As Fred Stone says, most of us do—that is the reason they put rubber on the end of lead pencils. Won't you help us correct our mistakes by writing us of our faults? It will mean an improved Witness.

Services in Southern Ohio Are Well Attended

The Lenten noon-day services in Cincinnati at the Lyric Theater under the auspices of the churches in Cincinnati and vicinity, showed a total attendance of 16,326, an average of 494 for the 33 services held. The smallest attendance was 278 on a rainy day and inclement day. The largest, 1250. The total for the year 1920 was 14,632, a decided improvement over preceding years.

Easter Day in the Cincinnati churches was noted for perfect weather in the morning, with the result that the services were very well attended, and the offerings larger than for some years past.

In the afteroonn a storm descended on the city, with a wind which unroofed 15 houses, but did no serious damage to any church property. This was accompanied by torrential rains, which kept up all evening, materially reducing attendance at evening services.

The Cincinnati City Mission held Easter services at the jail, the Home for the Friendless, the Girls' Opportunity Farm, Clovernook Home for the Blind, the General Hospital, the Cincinnati Tuberculosis Hospital, the Rockhill Sanatorium for Tubercusolis, where many ex-soldiers are taking the cure, the Widows' and Old Men's Home, the Home for Incurables, and the City and County Infirmaries.

Archdeacon Reade held a mission in St. Luke's Church, Marietta, Rev. Maurice Clarke, M.A., rector, during Passion Week. Perhaps it was a coincidence and not a breach of Christian comity that during the same period, three other churches had a week of special services. In spite of all counter attractions the total attendance for 9 services was an even thousand.

Effort is Being Made to Kill Freedom of Speech

Bills are Being Introduced in Legislatures to Make Criticism Impossible

A concerted move has begun to introduce into Congress and state legislatures a bill of insidious character making it a prison offense for any one "to print, paint, carve, hew, mark, stamp or stain anything in derogation of any religious denomination, sect or order, or any race or member thereof, in whole or in part." That is the so-called Rayher bill, introduced as a criminal libel bill in the New York Assembly at Albany. This bill has been denounced as an especially dangerous piece of legislation, an assault upon free speech, the freedom of the press, and an astonishing abridgement of personal liberty. Canon William Sheafe Chase, of Brooklyn, representing the clergy at the hearing, said:

"I wish to speak of this bill from the standpoint of a preacher and a reformer," said Canon Chase. "I can well understand myself or many preachers of my acquaintance in the course of our work arousing the antagonism of other religious denominations and people of other races. If this bill were law, under such circumstances I would be put to the expense of defending myself, which I could not afford. And the same is true of other preachers. And the would stop the mouths of the clergy."

The bill introduced in Congress is almost identical with that presented in the Pennsylvania Senate, defining libel of any religious denomination or sect, and providing that any "malicious defamation expressed by printing, sign, pictures or the like, tending to impeach the honesty, integrity, virtue, reputation, character, or patriotism of the people of any religious denomination or sect, by thus exposing them to public hatred, contempt, ridicule, prejudice, or disfavor," would constitute a misdemeanor and be known as a general libel, punishable by $1000 fine and imprisonment.

Methodist Pastors Endorse Steel Report

While the steel report of the Interchurch World Movement is being condemned in some quarters as too radical, three hundred leaders of Methodism in city pulpits assembled at Buffalo recently passed a resolution commending the report to the ministers and laymen of the church. In the resolution they say: "We assert the fundamental right and duty of the Christian church to preach and to teach those ideals of social and industrial justice which will prevent the strife and misunderstandings now so characteristic of human relationships."

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Exceptional Work Being Done at St. Mary's

Among the smaller churches on Manhattan Island, New York City, is St. Mary's, formerly the parish church of what was known as Manhattanville, a region on the west side through which 125th Street passes. The rector is the Rev. C. B. Ackley, who left the vicarship of St. Bartholomew's to do war work. In his brief experience in this little run-down parish, once the scene of Bishop Hulse's successful labors, there has been remarkable advancement, probably greater in proportion than in any other of New York's more than 100 churches. For example, a year ago the Sunday School received the banner at the annual Cathedral service for the greatest per cent of increase in Lenten offerings, rising from $50 to $450 in one year. This year it is not quite so large, but remains high, in the neighborhood of $400. As 150 of the children are orphans in the nearby Sheltering Arms, the average of nearly a dollar a scholar is admirable.

The seating capacity of the church is only 175, and yet 400 attended the Palm Sunday 11 o'clock service, and on Easter 440. The total attendance on Easter day, by actual count, was 1,175, with the banner offering of the parish history, nearly $1,500. Mr. Ackley has a combination of preaching and managing ability that is not as common as may be needed.

The New Rector at Warren, Ohio

The Rev. Rudolph E. Schulz became rector of Christ Church, Warren, Ohio, March 1. For eleven years he had served successfully as rector of St. James' Church, Pittsburgh, and was an influential factor in city and diocesan life. He received his education, after a business career, in St. Stephen's College and the Cambridge Theological School. He is a great reader of books and a strong preacher, who combines the spiritual and intellectual to an unusual degree. Warren had almost the most remarkable increase in population of any town or city, rising in the recent census from 10,000 to 30,000. This was caused by the overflow of steel business from Pittsburgh and Youngstown. Before that it had had some vigorous clean factories for electric globes and similar products, but as a county seat it was chiefly known for its unusual culture and its comfortable, refined home life. Now it has the problem of reconciling the old Western Reserve aristocracy with the great influx of new industrial people. Thus far the church lagged away behind and had done but little to meet the situation. With his extraordinary energy and knowledge of modern problems, Mr. Schulz ought to be able to bring this old parish up to its new field, and the recent Easter congregations with an offering of $1,500 looks promising in that direction.

Town Co-operates With Church on Good Friday

The Rev. Lionel Difford, Rector of St. Stephen's Church, East Liverpool, Ohio, writes us as follows on the Good Friday and Easter Services:

"Being a member of the East Liverpool Ministerial Association I placed the matter of a general observance of Good Friday before them at one of our meetings, and after a general discussion a motion was passed in favor of it. I was then appointed chairman of a committee to secure the co-operation of the Business Houses and Factories of the city, etc. I was able to secure the endorsement of the movement by the Mayor and City Council, the Chamber of Commerce, the Trades and Labor Council, the U. S. Potters' Association, the City Board of Education and several of the leading merchants of the city. As a result practically the whole city and surrounding neighborhood ceased business activities for three hours, 12 to 3 p. m., and our Churches were largely attended, and exercises appropriate were held in all the public schools. St. Stephen's Church, with a seating capacity of over 600 was nearly filled the greater part of the Three Hours, people coming and leaving as they felt they must, while I gave the addresses on the "Seven Words on the Cross," interspersed with hymns and prayers.

In the evening the choir sang a cantata, "The Story of Calvary," when even standing room was scarcely available. I feel assured a great deal of good has been done by such an observance of Good Friday, and hope we can continue it in years to come.

On Easter Day services in St. Stephen's were larger attended than ever and we report the largest number having made their Easter Communion than any year in the history of the parish. Two hundred and twenty-nine received at the early 7:30 service and a large number at the later service. The offerings for the day, which were asked to pay off the balance of indebtedness recently incurred by the installation of a new heating system in the church, were far in excess of the $2,000.00 required. This parish has increased its contributions for current expenses over 400 per cent during the last two years and its contributions to missions and benevolences over 600 per cent, and in addition during the last three months has paid for the new heating plant installed at a cost of $4,000.00."

Promoting Racial Friendship In Georgia

Appealing to the negroes of Georgia to do their share to stamp out the crime wave sweeping the country the Colored Evangelical Ministers' Union of Savannah has prepared a document addressed to the race urging adherence to law and order and a friendly attitude in their relations with their white neighbors. The ministers speak of the increasing number of friends the race has among influential white people, and urge that the negroes stand with these friends upon the side of law and order. The statement which contains eleven paragraphs of excellent counsel, was drawn up at a meeting of the Evangelical Ministers' Union of Savannah and was unanimously passed. It is addressed to the colored people of Georgia. The last paragraph calls attention to the increasing number of friends in the white race, as bishops, ministers, judges, lawyers, business men, and the press, notably in sermons, addresses and lectures and in courts of law, gives evidence of their friendship. Bishop Reese is chairman of the inter-racial committee of Savannah, and a short while ago, the Rev. J. Henry Brown, archdeacon of the colored work of the Diocese, preached a strong sermon in Savannah, advocating the doctrine of friendship between the races.

Prayer for the Sick on Easter Day

The members of the Healer Prayer Circle, of Saranac Lake, N. Y., adopted a novel plan of asking that on Easter Day every resident of the village would unite in prayer for the sick. All who were able to attend churches were urged to do so, and others to remember the sick in their private devotions. Members of the Prayer Circle throughout the country observed the day with special intercession for the sick in mind and body, for the Healer Prayer Circle, and for Mr. Hickson and his work. They are praying as well for a Church hospital and chaplain for the sick at Saranac Lake.

Good Friday Tends to Become National Holiday

There is a strong tendency to establish Good Friday as a National holiday. It is already so recognized in the states of Alabama, Connecticut, Delaware, Florida, Louisiana, Maryland, Minnesota, New Jersey, Pennsylvania, Tennessee and Porto Rico. The New York stock market has closed on Good Friday for a number of years. For two years past the churches in Detroit have held solemn services on the afternoon of Good Friday. This year the mayor has issued a proclamation favoring the closing of business houses for two hours. In San Francisco, Seattle, Los Angeles and Denver there were street parades on that day. These parades are arranged by Roman Catholics, but are participated in by many Protestants.

Easter Day at St. Luke's, Evanston

Beginning at 6 o'clock in the morning on Easter Day the clergy at St. Luke's, Evanston, administered 563 communions at the early services, and 700 during the entire morning. A thousand people attendded the 11 o'clock service. At 4:30 the Church was crowded again for the procession of choirs (75 vested boys and girls men and women) and the Church School, each class bearing its banner and all joining in the carols as they made their way about the Church, led by Crucifers and torchbearers. The offering to the Church missionary work amounted to $550.00. The other offerings of the day to the current expense fund of the church amounted to Four Thousand Dollars, which was the sum asked for by the Rector.

The Altar Chapter has presented a cassock and a very beautiful hand-embroidered surplise to the lay assistant, Mr. Harry Lee Smith, who is soon to be ordained Deacon.

Hobart Brotherhood Chapter Reorganized

Geneva, N. Y., March 10.—The Hobart College chapter of the Brotherhood of St. Andrew has been reorganized, and held its initiation service in the Hobart chapel in connection with the early Communion service. President Murray Bartlett had charge of the service, assisted by Dr. J. B. Hubbs,

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chaplain of the college. Dean Washburn, of the Episcopal Theological School, Cambridge, Mass., preached at the evening service.

The local chapter of the Brotherhood was established at Hobart in 1898, and was then known as the Bishop Coxe Chapter. It now has a total membership of eleven, and plans are being formulated to extend the activity and scope of the work of the branch.

Death of Prominent Layman

David J. Pearsall, one of the most prominent citizens of Maunch Chunk, Pennsylvania, died a week ago Sunday. Mr. Pearsall was probably the best known Churchman of the Diocese of Bethlehem. He was secretary of the Diocese for many years, was often a delegate to the General Conference, was a member of the Board of Religious Education and a trustee for the Endowment Fund.

More Facts About Service at Wilkinsburg

After going to press we received a letter from the Rev. William Porkess, giving us the following interesting facts about the unity Good Friday service, an account of which happened in the Witness last week. Over one thousand people attended the service, the church being filled to capacity during the entire three hours. Seventeen pastors of other communions attended the service. By order of the Burgess of the city all places of business were closed during the three hours. This is the first time that such a proclamation has ever been issued in Wilkinsburg.

United Services Held in Cleveland

All of the West Side Protestant Churches in Cleveland joined with St. John's Church for services on Good Friday. Addresses were made by the pastors of the various churches, as well as by the rector, the Rev. F. B. Avery. The Disciples, Methodists, Presbyterians, Reformed, and Congregational Churches were represented at the service.

Unique Bible Class at York, S. C.

Rev. T. T. Walsh, rector of the Good Shepherd, York, S. C., has a unique Bible Class. It comprises men of the congregation and several others from outside. The class was duly organized with president, secretary and treasurer and by-laws, but no dues. Meetings are held every Wednesday night at the homes of members, and smoking is allowed.

By way of foundation, Mr. Walsh first gave synopses of two books, viz.: Patterson Smythe's "How God Inspired the Bible," and "The Bible in the Making." These books assume an attitude of reverent and constructive higher criticism and reflect the attitude of the class. The first course is the Life of Christ. The rector assigns from three to five chapters to be read before the next meeting. And now comes another unique feature. The leader does not catechise the class, but instead allows himself to be the target for a bombardment of questions from the men. This proves that they have read their assignments and have found many interesting points. Some of the biggest questions in theology and life, that would require hours for an answer, are fired at him. Most of the men are "from Missouri." There have been some very interesting discussions of The Supernatural, the Deity and Virgin Birth of Jesus, etc. The leader tries to confine all discussions to the several important questions suggested in the assignment, but they are so eager that it is difficult. They are a most interested and enthusiastic group of men. The sessions are for one hour only, but many stay on after the rector has gone, and argue among themselves. Men who have seldom read anything in the Bible confess that they stay up nights to read it. The attendance is generally 100 per cent, and they make a fuss if there is a proposition to omit a meeting for some thing else. The last meeting was during a torrent of rain, but every fellow was there. The class is the talk of the town.

Results—A marked interest among the men of the parish, in all things religious. Other men who have been adrift in religion are enthusiastic with a desire for light and guidance. Men are now attending the Church services who formerly were non-Church goers. The rector has been studying harder than for twenty years past. He has to, for he is forced to be an encyclopaedia of religious knowledge. It would be well if every rector had such a class. It would help him to reach men and incidentally strengthen him and his parish.

Large Class Confirmed at St. Luke's, Evanston

Seventy-three persons were confiremd on Palm Sunday afternoon at St. Luke's, Evanston, of whom 47 were men and women. There were 25 women, 22 men, 13 boys, and 13 girls. In addition one woman was received from the Roman communion. This class made its first communion on Easter Day. Another class is in preparation to be presented before Whitsunday.

Dr. Stewart Preaches in Baltimore

Dr. Geo. Craig Stewart, Rector of St. Luke's, Evanston, spent the week of March 8th, as special preacher at St. Luke's Church, Baltimore, Md. While there he spoke each afternoon in Emanuel Church. During the past week he has addressed the Y. M. C. A. Life Work Conference of Older Boys in Chicago, the Oxford Club of students at Northwestern (students who are looking forward to the ministry), and the Y. M. C. A. club of young men in Evanston, who have met weekly during Lent for an address.

Holy Week at Fort Scott

Holy Week was observed in St. Andrew's Church, Fort Scott, Kansas, by a Quiet Day held on Tuesday afternoon and Wednesday forenoon by the Rector, Rev. R. W. Rhames, and by a Good Friday evening service at which the rector preached on "The Meaning of Death." On the Quiet Day there was four addresses given by the rector on "Jerusalem, the Holy City," "The Barren Fig Tree," "Gethsemane," and "The Cross"; on Tuesday and two celebrations of the Holy Communion on Wednesday, one at 6:30 a. m. and one at 10 a. m. All these services were well attended, showing a marked spiritual interest in the parish. On Easter the congregation was asked to make an offering to pay off a mortgage of $1,500.00, and on Low Sunday a Parochial Mission will be begun by Rev. James P. DeWolf, Rector of St. Peter's Church, Pittsburg, Kansas.

Forward Movements Confer With One Another

Representatives of practically all the forward movements of the various denominations met in conference on Saturday, March 19, in New York, at the invitation of the Federal Council of the Churches of Christ in America, to consider their common problems and to learn from one another's experience.

The program of the conference centered around the following five topics:

1. A report from each movement as to its origin and results and lessons learned from its experience.
2. A discussion of the methods by which the larger giving of the people, stimulated by these movements, may be made permanent.
3. Consideration of the various problems which have arisen and which are now before the movements for solution.
4. The question of the future of these movements and their relationship to the other agencies of their denominations.
5. How these movements can be most helpful to one another through future conference or in other appropriate ways.

A committee on findings was appointed to present an analysis of the present situation in the forward movements as disclosed by the discussions of the day and to consider the whole question as to the desirability of future relationships to one another. This committee on findings is to report at another conference to be held sometime within the next few months.

The following organizations were represented at the conference at the office of the Federal Council:

The Committee on Conservation and Advance of the Council of the Boards of Benevolence of the Methodist Episcopal Church.

The Centenary Movement of the Methodist Episcopal Church, South.

The Congregational World Movement.

The New World Movement of the Northern Baptist Convention.

The New Era Movement of the Presbyterian Church in the U. S. A.

The Nation-Wide Campaign of the Protestant Episcopal Church.

The New World Movement of the United Presbyterian Church.

The Forward Movement of the Reformed Church of the United States.

The Progressive Campaign of the Reformed Church in America.

The Forward Movement of the Friends.

The United Enlisted Movement of the Church of the United Brethren

The Larger Life Movement of the Moravian Church.

Cheaper Silver Means Buildings

Exchange in the Orient has fallen to a point which will probably mean a saving of $200,000 in expenditures on behalf of the Church's mission in China. This also means the resumption of certain building enterprises there, delayed by the high rate of exchange.

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COURTESY TO CHRIST

By BISHOP JOHNSON

When the Lord Christ was invited to dine with Master Simon, the rich Pharisee, He was treated with scant courtesy.

Our Lord noticed the omissions and appreciated the act of the woman, who had been a sinner, in bathing His feet with her tears and wiping them with the hairs of her head.

And yet I am sure that Simon prided himself on his punctilious observance of the rules of good society. He omitted them probably because he thought that the rustic Gallilean would not notice the omission and that the rules of politeness would be wasted on Him. What a mistake!

How foolish to think that we do polite things merely to be appreciated by men instead of doing them to preserve our own self-respect.

Most of the discourtsies that I have ever received have been from those who prided themselves on belonging to polite society.

Such people are apt to suffer from the limitations of their qualities, and that limitation is in thinking that politeness becomes patronage with inferior folk.

They should learn a lesson from the Father of his Country, who took off his hat to a colored slave who had taken off his hat to him.

On being questioned as to the meaning of his act, he replied, "I cannot afford to allow a slave to excel me in politeness."

Would that all snobs could learn this lesson.

* * *

But the queer thing is that people who are polite to their peers in their own houses are so often discourteous in their Father's house.

I am inclined to think that a rented pew is in itself an abomination unto the Lord, but a pew in which strangers are discourteously treated in God's house is a work of the devil.

God's house should be a place where courtesy excels and discourtesy is never thought of, and yet I have seen people more courteous in a street car than in God's house, if someone appropriated the pew of which they held a lease.

Surely the Lord is in His Holy Temple, let all His children be extremely courteous therein, for their own self-respect and for the honor of their Heavenly Father.

The church of God should inspire His children with other acts of courtesy. The stranger within our gates is entitled to at least a smile of welcome and the offer of a book, properly opened, from which he can take part in our common worship.

It is the most inappropriate place in the world for a child of the King to be stiff. Nor does it call for a department store glad-hand. The manner of the greeting should be determined by its fitness as to time and place.

* * *

It is very curious how people who know just how to dress for a dinner or a reception or a ball, lose every instinct of courtesy when they dress for church. Anyone who attends a church wedding in a low-neck gown or a full dress suit, unless decently covered by a wrap, is sadly lacking in an appreciation of the fitness of things and is offensive to the decencies of the situation.

There is a courtesy to God's presence which even the dullest spiritual moron ought to sense.

But the piece de resistance of stupid discourtesy is the action of communicants of the church toward the Lord's Supper.

I presume that the lowest of churchmen will acknowledge that it is a supper to which we are invited and that the Lord is the Host.

This is not a question as to whether He is an absent or a present Host, although His absence does involve Him in some difficulties, having invited us to the banquet. It does not involve us in the same difficulties.

One of the courtesies is to be on time. Of all places to arrive late, the Lord's Supper is the most inappropriate.

We are reminded of the time when the door was shut to late comers.

Neither should we come clothed in our own supercilious arrogance, but in the humility which is the first lesson in an approach to Christ.

We are reminded of the fate of him who came without the wedding garments.

Nor should we, in courtesy, make the excuses for not coming that are so frequent.

We are reminded of those who said, "Pray, have me excused," and whose places were filled with their social inferiors.

Nor when we have come and eaten at His board, should we push back our chairs and hush for the door. We are reminded of the one who lead the procession of leaving the Lord's Supper before the feast was ended—Judas.

* * *

In the early church there was a place in the service equivalent to our prayer for the church militant when the unbaptized and those under the discipline of the church went out because they were not invited to the supper, but that is no excuse for those who are bidden to the feast. It is an act of discourtesy that would be justified only under imperative necessity.

But what do these people do who rush out of the sanctuary before the blessing has been pronounced.

They are the same kind of people who disturb the last act in the theater, who rush out as the curtain drops, who motor home at the rate of forty miles an hour, and then, oblivious of the discourtesy they have committed, sit down and twirl their thumbs.

"Could you not watch with me one hour," said the Master to the weary disciples. It is discourteous to go to sleep when you are expected to be awake, but not half so discourteous as to show the Lord how anxious you are to get away from His house as soon as you have eaten and are filled. This is not a matter of theology, but of ordinary politeness, and we will have to explain some day why we turned our back on our host before the supper was ended and for the trivial reason that we were tired of the service.

There may be some excuse for your sins and the Lord will forgive them under certain conditions, but there is no excuse for deliberate discourtesy and you will have a hard time explaining why you left like a heathen before the service was ended.

Can you not give one hour a week to your Lord? And when you give Him that hour, can you not give it all, without insulting His hospitality to you?

Who are you, anyway, that dare show discourtesy to the King such as you would not dream of showing to some earthly princeling?

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NEWS LETTERS FROM NEW YORK AND LONDON

THE LONDON LETTER

By Rev. A. Mandy Lloyd

Lord Desborough's bill for fixing Easter on the second Sunday in April from 1922 onwards has given rise to some controversy.

At present Easter may occur at any time between two extreme dates—March 22 and April 25—therefore Septuagesima may fall any time between Jan. 11 and Feb. 22.

The first term of the year which depends upon Easter may last three months, 24 days, or may be reduced to two months and 21 days. The following term, as a natural consequence, suffers from a like instability. The effect of these variations is keenly felt by business men, schools, etc.

Even from a liturgical point of view a certain confusion results. Christmas-tide, which normally should contain six Sundays after the Epiphany, may be reduced to two. The penitential spirit of Septuagesima is thereby substituted for the meditation on the mysteries of the childhood of Jesus, which should be the object of our devotion until at least the Feast of the Purification, Feb. 2nd.

Contrary to expectation, the Church papers offer no very serious opposition to the proposal to fix the date in accordance, not with the lunar, but the solar calendar. They point to the historical fact that the Church did not want to keep Easter at the same time as the Jews, that is, on the Sunday after the full moon following March 21. The new manner of reckoning was fixed in the second century. Those who elected to keep Easter on the 14th day of the moon in March were called Quartodocimans.

But, says the Tablet, the Church (that is, the Roman communion) would have no hesitation in abandoning a date in the lunar calendar, for she is not tied to that system, but follows the Julian calendar, which is that of the solar year, by which Christmas and all fixed feasts are determined. But she must be sure that the new system is better and more acceptable than the old one, and the decision cannot rest with one parliament or nation.

A Breezy Bishop

A new type of Bishop has developed in modern England. The Georgian Bishops were Court Chaplains, society favorites, or genial sportsmen, judges of wine and horseflesh. The Victorian Bishops were scholarly and sometimes saintly. Samuel Wilberforce, the most famous of them all, as familiar a figure in the hunting field or Rotten Row as in the House of Lords; Westcott, a scholar of world repute; George H. Wilkinson, an Evangelical High Churchman. Men of different type, but always true to tradition, clad in conventional apron and gaiters.

Bishop Furse, the stalwart Bishop of St. Alban's, is a good representative of the new type which approximates more to the American ideal. Coming from the Colonies, he has already said and done things that would make the nineteenth century Bishops turn in their graves. He is appalled at the snobbery which we take for granted and English society trembled when he attacked the caste system on which it is based. And the mid-Victorian turned pale when he hoped, some day, to hear a good laugh in St. Alban's Abbey.

His latest indiscretion is an address to the Guild of Health. We want, he said, more joy in religion. Christ was continually saying, "Be of good cheer." He (the Bishop) protested against a moral life which was a system of "don'ts." He had been asked to license a little book of prayer for children in which the questions for self-examination were all "Have I done this or that wrong thing?" There was not a single positive thing in the whole of them. If he wanted a term to describe the devil he would call it fear. It made men horribly self-conscious, crafty and suspicious. If we could get rid of the fear of things, not of capitalism, but of the fear of capitalism, socialism, Germany and so on, we would get a social system worth living. Some men took a perfect delight in calling themselves miserable sinners. But they were afraid of the confessional. Dr. Furse asked them to lift the idea of confession above the range of controversy. It was the most sensible and scientific way of dealing with a man's soul.

NEW YORK LETTER

By Rev. James Sheerin

Sometimes nature itself seems to act in harmony with the feelings of devout Christians in the Easter season. But this year in New York, though it rained violently Maunday Thursday night, Good Friday was balmy and sunny and Easter was rather gloomy, with threats of rain in the morning. Notwithstanding this the attendance could hardly be surpassed, and the worshippers seemed to be in the proper mood of the hour for both days.

The great parishes that usually draw crowds greater than their churches hold, took the precaution to issue Easter cards of admission to their regular parishioners. In every case hundreds came who had no cards, and aisles and doorways were filled by some of these, while thousands all over the city, unable to gain admission, were obliged to depart more disconsolate than they came.

Newspapers and other critics have been disposed for years to assume a mocking attitude towards these multitudes who dress themselves as gayly as possible and try to get into prominent seats in the House of God on Easter, or are conspicuous in the sidewalk parades after services. I am inclined to give human nature more credit. Many of these people intend all the year to do better, but the better impulses never come to action until the combination of spring and Easter inspires them. What should be condemned is not the fact that they dress well and come out to church Easter Day, but that they do not do so other days in the year.

There is, if the multitude could only be made to feel it, something extraordinarily exhilerating in the dramatic contrast between Good Friday and Easter in our churches. In the feast of tragic death which Christians honor as Good Friday the colors of the hangings in the sanctuary, the absence of music, or the singing of wail-like songs, the sad-toned preachings of the cross, with their denunciations of sin and their halting explanations of pain, the rebukes and warnings for those whose mind and heart can only express themselves in bitter cries of Crucify Him! Crucify Him! —these are all depressing and agonizing to the sympathetic worshipper, and would be unbearable if there were nothing beyond. But, in a brief forty hours, a wonderful change takes place. Songs of joy burst forth. The glorias, the alleluias, the drums, the harps, the trumpets, the violins and the voices all chime in with the eloquent sermon and the thrilling anthem to give a triumphant note to the whole religious atmosphere. The people seem to be in a new world of hope and joy. No one can blame them for the renewed color in hat and dress, nor for the new sense of happiness in the countenance. Sometimes glorious sunshine adds its radiant hues to the general enthusiasm.

Church people should dwell on this effect more than they do, even at the peril of being a little rhetorical. If we only realized it, there is no drama in all the world, not even that effort to concentrate it in Parsifal, that is in the least equal to the Church year's arrangement of Christian fact in the four brief months from Christmas to Easter. Leaving out the Christmas interlude of expectant merriness, the condensation of this dramatic plan is superb in the extreme between the eve of Good Friday and the night of Easter. No music is too great for it, no sermon too eloquent.

Crowds at Intercession

This year it was my privilege to help in the Chapel of the Intercession. In three days at the services I preached to 3,000 people and assisted in administering the sacrament to 1,500. On Good Friday about 2,500 people attended the services. On Easter the total for five services was nearly 7,000. At 11 a. m., 600 extra seats were added to the regular 1,700, and all were taken half on hour before the service was to begin, so it begin about 10:50. People were standing at every open space and it was said that more than a thousand had been turned away.

The service was Morning Prayer and Holy Communion, with an able sermon by the vicar, who revealed the fact that before he became a theologian he had been a zoologist. This made his discussion of the resurrection peculiarly interesting from a scientific standpoint.

The choir and organist had drums and trumpets to help in their very fine music. The lively processional tune to "Christ Is Risen" was composed by Mr. Harrat, the organist.

There is probably no Episcopal church in America that can equal the Chapel of the Intercession in size of congregations. There is a thrill in this fact alone.

LOANS, GIFTS AND GRANTS

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Why I Gave Up Business

BY WILLIAM E. SWEET
Of the Firm of Sweet, Causey, Foster & Co., Investment Bankers, Denver, Col.

I gave up business because I wanted to give more of my time to the Kingdom of God. The ministry stands almost alone in this conflict between two opposing forces in the church. A certain majority group of leaders will not tolerate the Church's having any relation to mooted industrial questions. This is illustrated by the division of opinion as to the propriety of the report of the Interchurch World Movement on the Steel Strike. There is as yet no lay leadership on this subject. One can scarcely blame a minister for giving up in despair when he finds little or no response from the pew to the social message which he believes constitutes the very heart of the Gospel.

Unless the Church concerns itself with the manner in which men live, men will not long make it their concern how the Church itself shall live.

As part of the great business machine I found that my ideas of what constituted justice did not agree with the views held by most men in the business world. To have remained in business, piling up profits under existing conditions, would have been to lay myself open to the charge of inconsistency. On the other hand, I am well aware that as society is organized a man cannot withdraw himself entirely from business affiliations. I am confident that many men are thinking seriously on this subject but through force of circumstances they are caught up in the whirl of business and are powerless before the mighty tide of public opinion.

The fact is that the Christian man in applying the teachings of Christ with respect to brotherhood and service starts from an entirely different premise than the non-Christian business man. Indeed, in business where the ideal of brotherhood interferes with profits, brotherhood must step aside. While there are some notable examples to the contrary, they constitute a mere fraction of the business world. Christian men in business cannot practice the Christian principle of brotherhood under the competitive system—to do so is to invite disaster.

"An eye for an eye and a tooth for a tooth" characterizes business in most of its relationships. Certain labor groups are criticized for promoting the class-conscious spirit, but if one wants to meet a thoroughly class-conscious group of men, let him visit the ordinary Chamber of Commerce of a large city, especially during a labor disturbance. Any man whose views differ from those of "Big Business" would be ostracized.

I gave up business because I desired to be perfectly free to express my convictions on public questions whether or not they were in accord with the views of my business friends. The unconscious influence working in the minds of most business men is the question, "What will be the effect on my business if I express my convictions publicly?" A business man must conform. If he does not, he is guilty of the worst crime in the catalogue of business. In labor parlance, he is a "scab." In a great crisis he cannot be independent, he cannot even be neutral. What the business world needs today more than anything else is a group of business men who are not afraid to utter their honest convictions on the subject of social and economic justice. Unfortunately the voices of such men would be scarcely audible in the business councils of the nation.

There is no man quite so narrow as the average successful business man. He is narrow because he is unacquainted with affairs which do not touch his business, and he is ignorant because his whole thought is on markets. He feels that his leisure must be given to exercise and amusement, while the needs of the great seething tide of humanity scarcely touch him.

Doctor Gives Earnings for Nurses.

The Nurses' Training School at St. Elizabeth's Hospital, Shanghai, has been substantially enlarged. The entire expense has been provided from money earned by Dr. Ellen C. Fullerton in her practice among well-to-do Chinese outside of the hospital. The department has expressed its gratitude to Dr. Fullerton for her successful and generous work.

DURING THE PAST TWO YEARS

the following program has been made at St. Stephen's College, the official College in the East for Men of the Episcopal Church:

1. The following six men have been added to the faculty as heads of departments: Lucius R, Shero, Ph.D., Greek; Phineas W. Whiting, Ph.D., Biology; Lyford P. Edwards, Ph.D., Sociology; Clarence R. Williams, Ph.D., History; Percy S. Prince, M. A., Physical Training; A. Willoughby Henzell, M. S., Physics.

2. Over 6,000 new books have brought the library to a strength of 47,000 volumes.

3. New and modern biological and chemical laboratories have been installed.

4. A new $70,000 gymnasium and clubhouse has been built.

5. The student enrollment has doubled.

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Chinese President's Sons Educated in Vermont

Five Chinese boys of the family of Yuan Chih Kai, late president of the Chinese Republic, have come to Middlebury, Vermont, for their education. They are from ten to sixteen. The Yuan family is managing the education of the boys through the Presbyterian Board of Missions, though not a Christian family. It is a great compliment to Missions, and a great honor to Middlebury.

Two of the boys live at St. Stephen's rectory and are partly instructed there. The lads have captured everybody by their fine appearance and gentlemanly ways. They have entered into their studies with a fine zest and are rapidly mastering the English language in which they have had some previous instruction.

Unique Offering from Alaska

In Stephen's Village, Alaska, each family last year made an offering of "one muskrat" toward the expenses of the Mission, which, at the high price then prevailing, meant a generous gift. When the missionary, Mr. Thomas, was passing through and was unable to obtain necessary fish food for his dogs, each family contributed from their very scanty store one fish, "to help the minister's dogs get home."

Towns Have First English Services

At Cokato and Dassel, Minn., a new work has been begun upon the recommendation of the Reverend Philip Broburg, our Associate Dean of the Church's Scandinavian work. These missions are under temporary charge of one of our nearby clergy until a regular clergyman can be put in charge. The work is almost entirely among Scandinavians but the services and teaching are entirely in English. This is the first time that services in the English language have ever been held in these towns.

Asserts That Business Ethics Are Bad

Since Mr. Babson began his preaching, a number of laymen have taken the platform to set forth the truth that business welfare is impossible without an ethical basis. Among these is Mr. Dick Miller, president of the City Trust Company of Indianapolis. In an address recently before the Rotary Club of Wabash, Ind., he said: "The ethics of business is bad. We are getting into sharp practices that are not sound. Big financial institutions are stooping to methods that should be frowned on and that must be discontinued before business can get back to the sound basis of several years ago. Too many of us think the world owes us a living.

Power of the Letter Writer

William J. Showalter, assistant editor the Geographic Magazine, has told the preachers something about bringing about reform. Resolutions passed by preachers' orbanization have little weight. But personal letters make every man in public life sit up and take notice. An editor who received letters from as much as one-tenth of his constituency would probably be impelled to change his policy. If the church is to count in reform, its members must be taught to write letters to the men in public office whom they desire to influence.

Bishop to Take Over Methodist Plant

As the Southern Methodists have decided to give up their mission in Guantanamo, Cuba, Bishop Hulse has been authorized to purchase the land and buildings, with funds already in his hands.

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By this sacred smoke ascending
Lord, our love to Thee we show,
Ever upward, upward tending,
Linking Heaven to Earth below.
Where the altar-candles burning
Like thine own stars' hearthfires shine
May thy children's hearts, returning,
Dwell in fellowship with thine.

In the smoke of Moloch's altar
All the nations mourn their slain,
And our voices faint and falter
Mid the outcry of their pain.
By thy blessed dew of healing
Quench the flames of hate and hell,
By thy light, thy love revealing,
All the fumes of war dispel.

To the Father of our spirits
Now our songs as incense rise;
To the Son whose love inherits
All our hopes of Paradise.
To the Holy Spirit, brooding
O'er the night to make it day,
May thy love, all loves including,
Win the world to peace, we pray.—Amen.

Irwin St. John Tucker.

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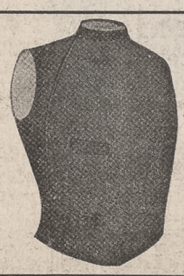

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The Witness

Vol. V. No. 34. CHICAGO, ILLINOIS, APRIL 16, 1921. $1.50 A YEAR

Reports Point to Successful Campaign this Year

Strong Dioceses, Slow in Getting Started, Respond to this Year's Appeal

The Nation-wide Campaign Department desires to let the Church know what it knows concerning the pledges for 1921 in the annual canvass of last November. No announcement has been made heretofore for the reason that it was hoped that a fairly complete report covering all of the dioceses might be available. Up to the present time, however, reports have been received from only thirty-five dioceses and these reports are so fragmentary as to give no sure indication of what the total receipts in any diocese for 1921 may be. Kansas, South Dakota, Vermont, Washington, Erie, North Carolina, Marquette, South Carolina, Kentucky, Lexington, Florida, and Georgia—or a little over one-third of the reports received—have filed practically complete returns. Of these the Diocese of Virginia alone has the honor of having recorded more than 100 per cent of the total quota. Without doubt, Maryland, West Virginia, and East Carolina (from whom no detailed reports have come) will likewise again be found in the 100 per cent column when the year ends. In addition to these notes of encouragement, it should not be forgotten that about ten dioceses, among them the strong dioceses, Massachusetts, Michigan, and Western New York, did not come in on the basis of increased contributions until Easter, 1920, and will, therefore, have the advantage of largely increased offerings during the present year.

By way of comment, and as showing that there has been good gains in many quarters, the congregations in Connecticut which have reported show a 20 per cent advance over their pledges of a year ago; Vermont pledges an increase of nearly 50 per cent as compared with her gifts last year; the Diocese of New York feels confident of a gain of 10 per cent; New Jersey reports that thirty-seven congregations have subscribed 40 per cent of their quotas this year as compared with 25 per cent last year; Florida shows an advance of approximately 50 per cent over last year's pledges; Southern Florida likewise has gone forward a bit; Southern Ohio shows a bulk increase of $5,000; Los Angeles marks perhaps the most notable advance in the Church, the report being that 65 per cent of the 85 congregations have made an increase of 52 per cent over their pledges for last year; Utah has moved forward substantially and expects to reach 75 per cent of her quota.

There are some dioceses in which the pledges for this year do not compare so favorably with the amounts paid last year. These, however, are more than outweighed by the advances noted above. The advances have come in the stronger centers where, for the most part, the campaign did not achieve as much comparatively as it did other parts of the Church. In other words, the line is being moved up and consolidated.

When one considers the business depression which has swept the country and then realizes that the Church has moved forward in some measure at least, in its financial expression, there is much in the situation to give encouragement and confidence for the future.

God Save the People!

When wilt Thou save the people?
O God of mercy, when?
Not kings and lords, but nations!
Not thrones and crowns, but men!
Flowers of Thy heart, O God, are they;
Let them not pass, like weeds, away,
Their heritage a sunless day.
God save the people!

Shall crime bring crime for ever,
Strength aiding still the strong,
Is it Thy will, O Father,
That man shall toil for wrong?
"No," say Thy mountains; "No," Thy skies;
Man's clouded sun shall brightly rise,
And songs be heard instead of sighs;
God save the people!

When wilt Thou save the people?
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men!
God save the people; Thine they are,
Thy children, as Thy angels fair;
From vice, oppression, and despair,
God save the people!

—Ebenezer Elliott.

Club Organized for Men

St. Michael and All Angels' Church, Savannah, Ga., has recently organized a young people's society known as the "Service and Social Club." The Bishop met with the members recently and his talk has given impetus to the club.

Weekday Religious Education is Being Promoted

Philadelphians Make Effort to Reach All With Religious Training Program

Nearly three thousand Philadelphians representing some five hundred churches of all Protestant communions packed the Academy of Music at a "town meeting" to promote week day religious education in the city.

Judge Joseph L. Buffington of the United States Circuit Court presided. The principal address was made by former Senator Albert J. Beveridge of Indianapolis. Nearly two hundred clergymen occupied the platform. The Rev. Dr. Floyd W. Tomkins made the opening prayer. Judge Buffington sounded the slogan of the meeting when he said: "God can get along without this nation; but this nation cannot get along without God."

Mr. John Walton, member of the executive committee of the Philadelphia Sunday School Association, under whose auspices the mass-meeting was conducted, spoke of the great need for religious training.

"We are proud of our public schools and of our school teachers," Mr. Walton said, "but unless we give our young people religious training, woe to these United States." The Sunday schools of Philadelphia, he said, "must enlarge their program and go out into the field of weekday religious education."

Mr. Samuel B. Fares, general secretary of the Philadelphia Sunday School Association, presented resolutions "that we should, as good citizens and loyal Christians, make an united effort to reach all the people of our city with a constructive religious-training program."

It was then resolved, first, that the local Churches be challenged to establish religious education as a major function of the whole Church, and give it adequate financial support; then, that the Sunday School Association be challenged to formulate a concrete and practical program of Sunday school advance throughout the city; and that the local Federation of Churches be asked to co-operate with the Association. It was further resolved that the work of the Sunday schools be continued through vacation schools with greatly enlarged and aggressive plans; and that general establishment of week-day religious education through the Churches be worked out as soon as possible.

Large Class Confirmed

Bishop DuMoulin confirmed seventy-four persons at the Church of Our Saviour, Akron, Ohio, Rev. George P. Atwater, D.D., rector.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

$700,000 Cabled to China for Famine Relief Last Week

A total of $700,000 has been cabled to China within the last week, raising the total of America's aid to the eastern republic's famine sufferers, to date, to nearly $5,000,000, according to a statement issued yesterday by Vernon Munroe, treasurer of the American Committee for China Famine Fund.

"In addition to what the churches have sent direct," says Mr. Munroe, "the largest subscriptions that we have received undoubtedly were influenced by the church work, and a very large proportion of our total collections came from these interests.

"Some of our local committees are showing great strides. Four or five weeks ago, for instance, we received our initial check from our committee in Los Angeles —the check was for a little over $1,000. Since that time, once a week, we have been receiving increased contributions from there, the last one being the largest sum yet received, amounting to a little less than $7,000. These factors all suggest that we may look forward with confidence."

The American committee has sent to China, to date, a total of $2,900,000, Mr. Munroe reports. A large sum has been sent by the churches direct, besides $1,000,000 contributed by the Red Cross.

Bishop Stearly to Head Building Commission

At the March meeting of the American Church Fund Commission the Right Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, was unanimously elected president of the Board of Trustees to succeed the late Bishop Burch in that office.

At this meeting loans amounting to $51,000 and gifts to $3,900 were reported as having been approved since January 20, 1921.

The increase of the Permanent Fund was the chief interest considered by the trustees, and plans were outlined for bringing to the attention of church people the necessity of contributions, whether through legacies or direct gifts, to its general funds if the commission is to keep pace with the large demands that are being made upon it for assistance.

As evidencing the appreciation of those who have been helped with gifts for building, two offerings received since January 1 are noteworthy. A station in Alaska sent an offering of twenty-five dollars, having done the same thing last year. Only ten parishes in the entire Church made a larger offering in 1920 for this purpose. It is as easy to estimate the sacrifice involved in such an offering as the grateful appreciation shown. Another offering came from a seminary chapel in Japan, its Founders' Day offering, and the custom has been fixed as an integral part of their program for that day. Such gifts as these offer encouragement to the commission that when its needs are more widely known regions nearer than Alaska and Japan will respond as generously.

Atlanta Parish Enters New Church

All Saints' Church, Atlanta, has been restored and on Palm Sunday the congregation worshipped in the church for the first time since the edifice was burned over a year ago. A caen marble reredos has been erected by Mr. and Mrs. H. M. Atkinson in memory of their son, Harry, who died overseas in the service of his country. Another gift which adds greatly to the beauty of the restored church is a rood screen of massive English oak supporting a large carved cross presented by Mr. Thomas H. Morgan and Mr. John R. Dillon. The new organ will be installed shortly. Since the church was partially destroyed and during its restoration the congregation has been worshipping in the Parish House, Egleston Hall.

Large Easter Offerings in Savannah

Easter Day in Savannah, Ga., was one of perfect sunshine and spring loveliness. All of the churches had beautiful services and large communions at both the early celebrations and at the midday services. At Christ Church (the Rev. John D. Wing, D.D., rector) in addition to the regular offering a check for $1,500 was placed in the alms basin, the gift of the Parish Aid Society, representing the first fruits in has been in operation in Savannah for money of the Colonial Lunch Room, which six months. The Easter offering at St. John's Church (the Rev. William T. Dakin, rector) amounted to $1,000. Both of these parishes had interesting children's festivals. Christ Church School had a simple pageant, the Easter salutation of the early Christians being used throughout the service. The offering amounted to $313. St. John's Church School's took the form of an Easter play, which was given at night before a crowded congregation.

Student Lectures on Alaska

Mr. Robert Tatum, who is a student of the theological department of the University of the South, visited St. Paul's parish, Augusta, Ga., on Palm Sunday and at the evening service he gave an account of the work in Alaska. Mr. Tatum, who is known as "Georgia's Scholarship Man," spent three years as a lay missionary in Alaska, and was one of the party headed by Archdeacon Stuck when he made the famous ascent of Mt. Denali. After completing his studies at Sewanee, Mr. Tatum will go back to Alaska as an ordained priest of the Church. Mr. Tatum spoke the next afternoon before the two sections of the Woman's Auxiliary at their annual United Thank Offering meeting. One hundred and thirty-four dollars was the combined collection.

A Way Out of the Hymnal Situation

We are glad to print the following letter from Rev. Kenneth S. Guthrie, 292 Henry street, New York City:

"Will your allow me, through the columns of your valued paper, to suggest "a way out" from the tangled Hymnal situation, for the benefit of others, as well as myself?

"No one is more grateful than I for the addition of new hymns to our worship; and in this let me express my deepest gratitude to the "New Hymnal." But what I cannot understand seems to be the passionate fury with which its promoters seem determined to cut out of our worship most of the hymns expressing the devotional sentiment, which I, for one, feel most helpful to my congregations, and desired by them. To my regret, therefore, I have had to wait for some solution that would give me the new additions, without depriving us of the hymns we love and use.

"Dr. Hutchins saw this point, and issued his Revised Hymnal, and saved many valuable hymns, but left out nineteen, among which are those we most use: 677, 80, 9, 569, 351, 482, 589, 237, 218, 177, 84, 272, 594, 409, 628, 595, 592 and 69. For the lack of these I have not wanted to order even his Revised Hymnal.

"Now my suggestion to some publisher is to issue the words of these nineteen hymns in a small pamphlet of the size of the words only hymnals, so that they could easily be pasted in, at a price so small that it would be easy to buy them in quantities.

"If, however, no publisher is willing to undertake this rational solution of our difficulties, I will, for my own use, have them printed, and will be willing to help others who may wish such a solution at two dollars a hundred.

"As to the tunes, there are sufficient tunes of the same metre in either Hymnal to make it possible to use the words without additional music being printed.

"If any brother clergyman would communicate with me it may be possible to accomplish something which would help everybody."

Large Organ for Detroit Cathedral

What is reputed to be the best four manual elctric organ in the United States has just been completed in St. Paul's Cathedral, Detroit, and is to be formally dedicated within the next few months. The organ is a gift to the cathedral from William T. Barbour, who is one of the vestrymen of the cathedral, and who has been interested in it since its inception 10 years ago.

The organ was built by the Austin Organ company of Hartford, Conn., and has been in the course of preparation for fourteen months. Workmen were sent to Detroit for the installation more than two months ago, and they have only just completed their work this week. The cost of the organ is approximately $40,000.

The part which has just been completed is only the chancel section of the instrument. Within the near future it is hoped to install the gallery section of the organ, and in the console of the instrument which has already been built, provision has been for 63 additional gallery stops which will make a total of 116 stops which will be available to the player.

The solo organ is on a fifteen inch pressure and is one of the most complete features of the instrument. There are special French horn and harp stops and a special vox humanis which has been placed in a swell box of its own within the great box which gives an impression, in the playing, of hundreds of voices heard singing far away.

The organ will be played by Francis Mackay, A. G. O., Dean of the Michigan Chapter of the American Guild of Organists. Mr. Mackay is also Master of the Choristers of the Cathedral and in charge of the adult choir of 92 voices which sings at the evening services. The boy choir which sings at the morning services in the Cathedral numbers 58 boys and is the

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largest boys' choir in the middle west. In addition there are 25 men singers who participate in the morning services.

It is hoped in the near future, according to Mr. Mackay, to begin a regular choristers' school at St. Paul's along the same line as that followed in England and at the Cathedral of St. John the Divine in New York. This will include the entrance of boys into a school where their secular education will be taken care of as well as training them as choir singers. All of this will be done at the expense of the Church and the boys thus trained will be available for churches throughout the Diocese.

Welfare Worker to Re-enter Parish

Announcement has just been made that the Rev. S. S. Marquis, D. D., has decided to accept the rectorate of St. Joseph's Church, Detroit.

For the past five years and since relinquishing the position of Dean of St. Paul's Cathedral, Dr. Marquis has been in sole charge of all the industrial welfare work of the Ford Motor Co. He resigned from that position about two months ago and despite several very flattering offers from other industrial concerns to again take up welfare work, he decided to re-enter the Church.

St. Joseph's is very fortunate to secure Dr. Marquis just at this time in view of the fact that they are about to begin a new Church edifice which will cost more than $100,000.

Portable Churches Used in Michigan

The reinforcement committee of the Church Club of the diocese of Michigan has purchased material for four portable churches, which will shortly be moved to sites picked by the club with Bishop Williams' advice to be the centers of new congregations. The first building will house the new St. George's parish on Cortland and Twelfth, Detroit, recently organized, and services will begin within a month. Another building will be placed at Roseville, just outside the city limits on Gratiot avenue, where the Church Club last week purchased land for services now being held by the Rev. William R. Kinder. At three other sites congregations have been established and land purchased. At Marysville services will soon be begun under Archdeacon Ramsay. A building will be used for a new mission at Jackson, and services were begun on Low Sunday at Ferndale.

Unifying Protestant Foreign Mission Work

The foreign missionary work of every Christian body in the world, the Roman Catholic alone excepted, has just been organized into an International Missionary Committee, and headquarters have been provided at Edinburgh House, London. The committee represents millions of Christians in every part of the world, and handles some $35,000,000 a year in its work. A World Conference is to be held in this country in September next. The exact date has not yet been fixed, nor has the place been selected. The plan grows out of the Edinburgh Missionary Conference held ten years ago, its plans disarranged and delayed by the World War.

This committee is a representative and legislative body, and exists to determine great questions, delicate questions as well, as how far may missionaries enter, if at all, into political affairs of countries in which they labor. Just now some missionary leaders want Christian churches of the United States to appeal to the Japanese Government to treat Korea better than some think it now does. Opponents of such united appeal point out the similarity of the problem to England and Ireland, and ask delay. Representatives from English and Scotch churches just now are in this country planning details.

The United States leads the world in gifts to foreign missions, giving some $21,000,000 a year, as compared with $35,000,000 from all other countries. All Great Britain and Canada thrown in give less than half the sum given by the United States. The largest missionary society in the world is the Methodist Episcopal North. The next is the Presbyterian North, and the third the Church of England Society.

A Letter From Mr. Hickson

Mr. James M. Hickson was at Nedou's Hotel, Lahore, India, on January 9th. Writing on that day to a lady in New York who had been a beneficiary of his work in the United States, Mr. Hickson said:

"The main object of my mission was to break the ground and prepare the way for others to continue the ministry. That, I am glad to say, has been done in nearly every city where I held the missions in America, and I am constantly hearing of the good results of their work. My great object is to revive the ministry of healing in the Church. We need no other societies. The Church is the only organization which we need, and we must work so as to bring back all God's gifts into use once more in the Church. Am grateful for your prayers and sympathy. Please give my best wishes to any kind friend.

"The ministration in India is being greatly blessed, and in some of our services the numbers run into sixteen to twenty thousands and I have to minister to the people in the fields surrounding the church, as none of the churches are large enough for such services. The people kneel in double rows on the grass facing each other and I pass between them, touching each one in prayer, and the clergy follow giving the Church's blessings. Not only all the Christians but also Hindus and Mohammedans alike receive God's help and blessings. It is a beautiful work and one is cheered along by the results which are obtained for physical and spiritual help of the people.

"I leave India for China at the end of March, sailing from Calcutta to Hong Kong."

Not only Christians but Hindus and Mohammedans alike! Somebody not long since wisely said: "Wherever there is a sincere Gentile, worshipping as well as he knows how, he is really praying to the true God, who will hear and help him." And the same writer calls attention to what the Revised Version allows as a possible translation of familiar words: "From the rising of the sun even unto the going down of the same my name is great among the Gentiles."

Improvements Made at Indianapolis Parish

Through the generosity of a friend, who wishes his name withheld, Holy Innocents Church, Indianapolis, Rev. C. E. Bishop, has been painted and decorated. A new furnace has been installed, chiefly through the Woman's Guild. Much needed repairs were made in the Parish House by the personal work and expense of the Senior Warden and Treasurer.

Helps Men Behind the Bars

A layman in Detroit by the name of J. F. Wright has inaugurated a work for prisoners which is unique in character. Formerly a Sunday school teacher, his unusual presentation of the lesson chanced to find its way into the Detroit News. This paper fell into the hands of a prisoner in a penitentiary in Montana. This prisoner wrote and asked to become a member of the class by correspondence. He passed his letters and lessons around among his fellow-prisoners. Since then the work has grown until Mr. Wright has become the inspiration of a large number of men who live within the prison walls of different institutions. Just before Christmas Mr. Wright received a check for a hundred dollars with which he was to send his literature to a large list of names. Mr. Wright makes the following observation with regard to prisoners: "In a survey of one of our prison classes of 400 men we found seventy-five per cent had good home training, eighty per cent had been beyond the fifth grade in school and ninety-nine per cent had received religious training. Yet there was something lacking. They had received no ethical training."

Protestantism Weak in the Cities

The figures which have been compiled for the various large cities shows that Protestantism is relatively weak there. In New York there is a population (1916 statistics) of 5,469,506, and 2,101,233 are identified with some religious organization, including Roman Catholics, Jews, Orthodox and Protestants. Of these, only 415,429, or 7.55 per cent, are members of any Protestant church. Those outside all Christian organizations are 3,358,373. The same year the population in Chicago was 2,497,722. The total membership in religious organizations was 1,058,785 and of the total population 11.20 per cent were Protestants. Some religious denominations succeed in cities better than others, among whom may be mentioned Episcopalians, Congregationalists and Presbyterians. The Christian Scientists are almost exclusively a city product.

Macon Parish Reviews Year's Work

A concise and instructive review of the work of the previous year was given by the head of each organization in the parish of Christ Church, Macon, Ga., at the annual election of the vestrymen and wardens. In a brief summary each department presented an account of the work which they have accomplished, together with a general idea of the plans for the following year. The organizations represented were the Altar Guild, the Ladies' Aid Society, the Guild of the Helping Hand, the Church School Service League, the Woman's Auxiliary, the Choir Guild and the Sunday school.

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THE CHURCH AND MAN'S SUBSTITUTE

By BISHOP JOHNSON

Lodges play a very important part in the social and religious life of the nation.

Probably a far greater number of men belong to the various lodges in the nation than belong to the churches.

Probably a large majority of lodge members would affirm that they believe in Jesus Christ and accept Him as their Savior.

And probably a large majority of those who attend lodges and do not attend any church or belong thereto, will tell you that the lodge is their church.

As a rule, no lodge pretends to be a church nor makes any claim that it is a substitute for the Church, but the members of the lodge, ignoring its claims, frequently assert that the lodge is a good enough church for them.

This attitude of many men toward the lodge is justified on the ground that there is more fellowship and less hypocrisy in the lodge than there is in the Church and that its principles and ritual are more agreeable to their convictions than are the principles and services of the Church.

In much the same way, the sects originated as a group or guild in the Church, and afterward separated from the Church. At first they repudiated even the name of Church.

The particular kind of religious expression which the particular sect put forth was better suited to the taste and preference of the individual so that eventually he left the Church and became a member of the sect or cult which at first refused to be called a church and later on demanded that it be so called.

So that now, whereas Christ founded one Church, we have many different churches.

If men were really influenced by careful thought instead of personal prejudice one might ask them to consider, before separating themselves from the historic body which Christ founded, what the Church is and what they have a right to expect therefrom, and moreover what obligation they have thereto. But the difficulty in presenting the subject of loyalty to the historic Church is that you are met with an instantaneous imputation that you are casting reflections upon some good man or are treading upon some personal prejudice, so that your case is thrown out of court as though you were malignant and cantankerous, whereas you may be entirely free from any maliciousness, and truly considerate of the honor of your Master.

To me the Church which Christ founded and which men have perpetuated with varying degrees of sincerity is as dear to me as the nation which our fathers founded and which unscrupulous politicians have done their best to ruin. I simply cannot conceive that the unity and continuity of the Church are matters of indifference to Christ as they are to many Christians, nor can I have any sympathy with the innovator who claims that he has something just as good as that Church which Christ purchased with His blood, and which, notwithstanding its vicissitudes, He has promised to present to the Father,—a glorious Church without spot or wrinkle.

I feel no more guilty of my loyalty to the historic Church that I feel guilty of being loyal to my country, and I am no more guilty of casting reflection upon those who refuse allegiance to its authority than I am guilty in the other case of casting reflections upon the man who retains his allegiance to some foreign power, although living in America.

Nor will I cease to give the reasons for my loyalty because those who have found something that has been substituted for it claim that it is just as good.

Nor do I feel guilty in refusing to compromise myself with those who, having found the substitute defective or their position ineffective, still regard the historic Church with suspicion.

They went out from us because they did not believe in the historic Church and I know of no use in their allying themselves with us if they still repudiate that for which they rejected us.

I have no feeling in this other than the feeling of confidence that He who hath begun a great work in His Church will complete it in due season in spite of the gates of Hell without or the faithless stewards within.

I believe in the Holy Catholic Church as a visible organic institution in which and through which we receive health and salvation, and that conviction is so deep seated that I refuse to compromise the Church by accepting any substitute which I am told is just as good or better.

So when I am confronted with the statement of the member of the lodge or of the sect, I do not quarrel on the one hand, nor do I become apologetic on the other.

Why should I yield my convictions to their demand any more than they should yield their convictions to my belief?

I do not believe in any substitute for that which Christ ordered, even though the vote should be a million to one that it was otherwise.

Let Christ be true and every man deceived, if need be, but I still believe in Christ's promises more than I do in man's assurance.

What is it that I demand in any institution (and they are all institutions) before I can accept it as the instrument of Christ's grace and the object of my allegiance—before I can say it is just as good as the Church?

1st. It must be an institution that has had an uninterrupted existence from the days of Christ.

It must have been founded by Christ Himself and not by some good man.

2nd. It must represent all legitimate phazes of human expression, rather than exaggerate some one phaze, however excellent and however attractive to my personal preference.

3rd. It must claim to be what Christ declared it to be, viz.—the instrument by which I receive the forgiveness of sin, the resurrection of the body and life everlasting, which things I am convinced are not obtained merely by subjective emotions or high-brow philosophy. Whatever these internal rhapsodies may do for my welfare, they are not the instruments by which I hope to attain Christ's promises.

4th. It must have the element of unity (that actuately may not be possible) in possessing an authority that is so unpersonal that no particular man or woman intervenes to impose upon me his or her own particular disproportionate view to the exclusion of the complete faith as presented in the person of Jesus Christ.

Others may have their substitutes and I trust they may arrive safely in the haven where they would be. I bear them no malice. I simply have no confidence in their rafts.

I still believe that "the ark of Christ's covenant will so pass the waves of this troublesome world that finally it will come to the land of everlasting life."

I do not say that the other craft will not. I simply have no confidence in the

(Continued on Page 8)

The Witness Fund

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John K. Burleson	$3.50
Mrs. A. Franklin	2.00
Mary A. Holden	2.00
A Friend	5.00
R. C. H.	.50
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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

The consecration of Dr. Manning is expected to take place May 6th, the day after Ascension Day. This will insure that Bishop Manning presides at his own Diocesan Convention May 10. It is semi-authoritatively announced that he will ask the convention to elect two suffrage bishops. I do not see how he can administer and organize the Diocese on less Episcopal help than that. It is not thought that he will ask for a coadjutor, who would have the right of succession without further election. The Diocese would not be content with a second rate coadjutor, nor one much younger than Dr. Manning himself. It appears to be an office for the assistant of a bishop who is up in years, and it can well await another ten years before being filled.

Who shall be the suffragans few can guess. Canon Ayde Prichard, rector in Mount Kisco in Westchester County, has been mentioned, particularly by up-state people. But though the canon is an able young man and liked wherever known, it can hardly be said that he is widely known, and he is by no means a well man, if appearances are not deceptive. This diocese needs men strong in body as well as soul and mind. There are practical men who would object, but my own impression is that for this so far dubious office of suffragan, which no one ever expects to be elevated to diocesan, the best men to elect would be men of large and long experience, who would be glad to serve the church from five to ten years in the office of bishop, however subordinate to the chief bishop. For example, I should think of men over sixty who deserve promotion and who do not fear hard work, men who could not be suspected of impatient ambition. Among such men could be named Bishop Lloyd, so long and ably at the head of our Church Missions, and legislated out by the new president and council system. Or one might think of the handsome Canon Robert Ellis Jones, successful as rector years ago, president of Hobart for a time, and now the man on whom develops the serious problem of financial administration in our huge cathedral plant. Or there is our former Archdeacon Pott, now a rector in Staten Island, who performed semi-Episcopal duties for years, though he is handicapped by being several years short of sixty. Then there is Dr. John P. Peters, about 67 years old, a dynamo of energy and a treasury of knowledge, supplemented by a big brain and heart, one of the sanest social reform clergymen we ever had in the American Episcopal church. Mr. Harrower of Staten Island would not be an unfavorable candidate, nor would Dr. Chorley, though neither of them is old enough to meet the standard I am proposing. Dr. Chorley, being English born, might stir up Mr. Hearst again, though those opposing the up-the-river candidate would probably try to keep the militant newspaper man from joining the opposition.

Clergy Present Gift to Dr. Manning

The press is not at liberty to report a certain meeting attended by more than 100 enthusiastic clergy not long ago where Dr. Manning was presented not with a mitre nor a Pectoral cross, but a rare treasure in the shape of a shabby little book, costing hundreds of dollars. It was the order of service used in the consecration of the first Bishop of New York, Dr. Samuel Provoost, who had been rector of Trinity Church. It contains his autograph as well as that of one of his immediate successors. The little book was bound as beautifully as the bookbinder's art could make it before given to Dr. Manning.

In the speeches there was not only a remarkable display of loyal affection, but a most fervent note of a Christian feeling infinitely deeper than any partisan claims. Everything just now in New York points to an Episcopal administration in the near future that will emphasize the Christian life more than has been usually done in any recent generation. We have had bishops like Hobart, noted for their dignified, powerful churchmanship. We have had others like the popular idea of the Potters, celebrated for the aristocratic bearing of their clear-head statesmanship. Dr. Greer was a great parochial administrator and probably the most brilliant rhetorican we ever had, but, in his earlier days at least, he was of the intellectual type, whose sympathies are primarily scholarly. Few intelligent people would have thought of describing him as a great Episcopalian or a splendid churchman. Dr. Burch was the earnest friend of the small churches, and he was a devoted churchman eager to see his church grow, but he had not found himself in his brief episcopate as a leader of the bigger parishes, and his occasional broader utterances in the direction of interdenominational charity were apt to be taken as a pseudo-liberalism by those who are experts in such things.

It would be a great thing if, at this pregnant time in the history of the Church in New York, we should find ourselves eagerly behind a leadership that cared passionately for a downright Christianity, with all the emphasis on Jesus as prophet, priest and king. Dr. Manning has more and more expressed himself in this desirable direction, and there is a new and glowing enheartenment for many who have hoped and prayed for the true Israel lo these many years.

THE LONDON LETTER

By Rev. A. Manby Lloyd

The eloquent lady-lecturer, Miss Maud Royden, who has been conducting services in conjunction with Dr. Percy Dearmer at Kensington Town Hall, has announced an engagement to preach the "Three Hours" on Good Friday at St. Botolph's Church, Bishopgate.

In reply to an inquiry from the Rev. Arnold Pinchard, of the E. C. U., the Bishop of London writes to say that if Miss Royden takes the Three Hours (as above) it is not only without his sanction, but against his expressed wish conveyed in writing both to the Rector of St. Botolph's and Miss Royden herself.

Speaking at a Fellowship service last night Miss Royden said that she could not comply with his views, as the reason urged against her was simply that she was a woman. Compliance with the Bishop's request, she declared, would be a great act of betrayal of all women.

The Church Times has a weighty letter from Professor Cuthbert H. Turner on this vexed question—the ministry of women. He denies any intention of secession, but says his previous letter did contemplate the possibility of having, in certain eventualities, to relinquish public and official activities in connection with the Church of England.

He proceeds to analyze the principles of allegiance. We owe (he says) a dual allegiance to the C. of E. and to the Church Catholic. There are some things in which our primary allegiance is due to the whole and not to the part; there are other things which fall naturally within the legitimate province of the local church; but where we pass from one to the other is not so easy to say; there is a terrain of debatable ground. . . . and the public ministry of women in the congregation is just such a question as raises this problem in its acute form. . . . He has no wish to prejudice the issue and has no other answer to give.

On a minor point he is very sure that the early Church never "ordained" deaconesses by imposition of hands, but he does not deny the possibility that the ceremony of setting them apart did include such a rite, as that was the "manner" of every solemn blessing, not only for ordination and confirmation, but, e. q., for absolution and healing of the sick.

Canon Adderley's New Book

This famous Christian Socialist, better known as "Father Tim," has long been known for his caustic wit as well as for his democratic ideals. A romance of the slums, "Stephen Remarx," brought fame to his name and tears to our eyes many years ago, and his pen has since been very prolific.

But his latest venture, an up-to-date version of the Parables of Our Lord, entitled "Old Seed on New Ground," proves him to be a master of satire, and I venture to say it will become a classic. It is published by Putnam's and the price in U. S. A. would be about $2.50. It is equally admirable either as a present to young people or as suggestive of ideas to preachers. The finishing touch is given by a dozen cartoons from the pen of the "Star" artist, Low.

Parish Work for Hospital

The Church Service League of the Church of the Good Shepherd, Augusta, Ga., is working for the University Hospital. Committees go regularly to sew, and flowers, fruit and magazines are often distributed in the wards. Magazines and Victrola records are also sent. An Easter box was sent by Section A of the Woman's Auxiliary to Grace Hospital, Morgantown, N. C. The sewing for the box was done during Lent, and the members were greatly assisted by some of the northern visitors. Section B also held sewing classes during Lent, and its Easter box was sent to St. Raphael's Mission at Monterey, Tennessee.

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The Social Ideals of the Churches

By SAMUEL McCREA CAVERT

ent efforts in certain quarters to
the significance of the statement
as "The Social Ideals of the Church-
—more popularly called "The Social
creed of the Churches"—on the ground
that it does not represent the view of the
churches generally, calls for a review of
the facts.

Some readers have even been led to infer that the statement expresses no more than the personal opinion of a small group of individuals associated with the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. The fact in the case, however, is that "the social ideals" represent in a striking way a remarkable unanimity of spirit and purpose on the part of the churches today in connection with social qestions.

The first draft of this statement was formulated by the General Conference of the Methodist Episcopal Church early in 1908, before the Federal Council had been established. At the first meeting of the Council, in December of the same year, it adopted the statement, with three additional clauses. Following this step most of the leading denominational bodies in the United States by official action made the statement their own, sometimes with further clauses. Included in these bodies were the National Council of the Congregational Churches in 1910, the General Assembly of the Presbyterian Church in the U. S. A. in 1910, the Northern Baptist Convention in 1911, the Seventh Day Baptist General Conference in 1913, the General Conference of the Methodist Episcopal Church, South, in 1914, and later the United Brethren, the Christians, and the Reformed Church in the United States. Other church agencies which have now taken formal action is the Social Service Commission of the Protestant Episcopal Church in reprinting and circulating "the social ideals" in its own literature. The Home Missions Council, representing practically all the home mission boards in the country, approved the statement in 1920.

At the quadrennial meetings of the Federal Council in 1912 and 1916, the "social ideals of the churches" were reaffirmed, with a few new clauses, so that the statement now reads:

"The churches stand for—

1. Equal rights and justice for all men in all stations of life.

II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III. The fullest possible development of every child, especially by the provision of education and recreation.

IV. Abolition of child labor.

V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

VI. Abatement and prevention of poverty.

VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

VIII. Conservation of health.

IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.

X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII. The right of employes and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII. Release from employment one day in seven.

XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI. A new emphasis upon the application and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

In 1919 four supplementary resolutions were adopted, not with the purpose of adding to the "social ideals" but of applying its general principles to problems of reconstruction that were being faced at the close of the war. In the same month the Board of Bishops of the Methodist Episcopal Church promulgated a statement on "The Church and Social Reconstruction" in which were included the main points which had found a place in these resolutions, viz., a living wage as the first charge upon industry and collective bargaining as an instrument for the attainment of a more democratic procedure. The National Council of the Congregational Churches, meeting at Grand Rapids during the same year, and the General Assembly of the Presbyterian Church in the U. S. A., in May, 1920, made similar official utterances. So also did the Social Service Committee of the Northern Baptist Convention in 1919. Recent pronouncements by other bodies have also been made along the same general lines, such as the notable declaration of the Anglican Bishops at the Lambeth Conference last summer on "The Church and Industrial Problems" and the statement of the All Friends Conference in London.

Not only denominational authorities but also great interdenominational agencies have made "the social ideals of the churches" their own. In 1919 the Fortieth International Convention of the Young Men's Christian Association adopted its sixteen articles, and in May, 1920, the Convention of the Young Women's Christian Associations endorsed both the statement and the supplementary resolutions.

These actions, both by the denominational and the interdenominational bodies, have been taken without overtures from the Federal Council or other efforts on its part to secure endorsement of its own utterance. "The social ideals," therefore, may rightly be regarded as the common voice of the churches. In the language of one of the resolutions adopted at a conference of churchmen held under the auspices of the Chicago Church Federation on January 23 and 24 of this year: "We believe that the statement of the Social Ideals of the Church represents a more general consensus of agreement as to the application of Christian principles to industry than any official statement which has yet appeared."

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A Vicious Circle

By Bishop Burleson

Recently it was my privilege to attend a luncheon given by the "League of Free Nations," at which the subject of "Disarmament" was interestingly and ably discussed. It was a little surprising that the military man who spoke was most earnestly in favor of disarming; that none of the speakers really justified our enormous military and naval expenditures, while all admitted that armaments, even at the existing standard, are a well-nigh intolerable burden laid on the shoulders of a staggering world. It was practically agreed that disarmament—or at least limitation of armament—was desirable if ....., and when .....

Here began the vicious circle. Each nation must keep a little ahead of the other; none wants to make the first move, so we buy what we don't want and can't afford, in order to match the move of a present rival and a potential enemy.

How absurd, how disastrous, how wicked! Is there not common sense enough left in the world to compass this thing which all desire without delay and without danger? For look at the following table of appropriations for 1920, not by some militaristic nation of Europe, but by our own peace-loving United States.

I.	Past Wars ...	$3,855,482,586	68%
II.	Future Wars.	1,424,138,677	25%
III.	Civic Depts..	181,087,225	3%
IV.	Public Works.	168,203,557	3%
V.	Education and Science	57,093,661	1%
	Total	$5,686,005,706	100%

Think of it Ninety-three cents out of every dollar for wars past and present, and seven cents for constructive service!

The analysis was made by Dr. Edward B. Rosa, of the United States Bureau of Standards, and is presumably correct, but even if the war appropriation were two, three, five times less, the ratio is appalling. And how much greater must be the burden in stricken Europe!

What will be the end of this mad race of mutual strife and suspicion? Is it not time that we found a better way to get on in the same world? Particularly as the newspaper announces the discovery by the United States of a liquod poison capable of being made in unlimited quantities, drops of which will kill anyone whose skin it touches. It is proposed to spray this pleasant concoction from airplanes, and one is gratified to learn that 400 planes can thus destroy an army of 1,250,000 in twelve hours!

The Chemical Warfare Service, which produced this admirable poison, is also developing protective clothing which shall make the wearer impervious to its action. What a perfect example of a vicious circle! And what comfort to know that only the poor, and the innocent, and the unsuspecting, and the non-military need die from its effects!

Movie Manager Comes Out Second Best

The efforts of ministers and clergymen to improve the pictures in the movie theaters of the country has brought them into sharp conflict with the managers in some cases. Rev. Milton A. Baker of Christ Church, Raleigh, N. C., has been making a brave fight for the passage of a state censorship bill. In the midst of the contest, a local moving picture man threw slide announcements on the screen that attacked the character of the rector's daughter. Churches and civic organizations replied to the attack, and the movie manager was compelled to run a slide in his theater apologizing for his action. The place has become so unpopular that he now seeks to sell out.

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If you could take about **one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.**

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Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

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The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

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EDITORIAL

(Continued from Page 3)

assurances of their crews.

To me the promise of Jesus Christ is attached to an act of obedience to some authority other than that created by man's own self sufficiency. And I firmly believe that Christ intended us to accept an authority ordained by Him and extended to our own self will.

I do not believe that the morals of the clergy in any particular time and place have any more to do with my loyalty to the Church than does the character of congressmen and judges in any particular district have on my loyalty to the nation.

And as to the hypocrisy of Church members or lodge members, I have nothing to do with the case, for I must stand alone on the vows which I have made, even though there be not ten righteous in the city, and even though I myself may come short of my father's approval.

I belong to the Church because I am a sinner and need the forgiveness of sins and I have no quarrel if I find others are sinners also.

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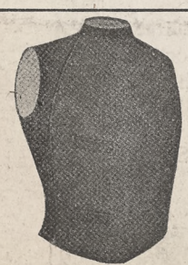

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The Witness

Vol. V. No. 35. CHICAGO, ILLINOIS, APRIL 23, 1921. $1.50 A YEAR

Quakers Ask Churches to Work for Disarmament

Give Figures Showing that Ninety Per Cent of Our Government Money Goes for War

The Philadelphia yearly meeting of the Religious Society of Friends has made a solemn appeal to all Christians of the United States to do their utmost at the present time to bring about disarmament. They urge as an act of loyalty to Christ that Christians individually and through their churches and other corporate bodies, bring all possible influence to bear upon the President of the United States and his cabinet to call without delay an international conference for the limitation of armaments, and also upon Senators and Congressmen to postpone consideration of military and naval appropriations, and to make disarmament and the establishment of world peace the most vital issue of the new Congress.

Since the armistice the government has spent, largely for war costs, almost $1,000 for every family in the United States. More than four billion dollars have been appropriated for this year. Of this amount 68 per cent pays the expenses of past wars, 20 per cent prepares for future wars, and 12 per cent remains for constructive work.

General Pershing said in New York December 29, 1920:

"The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth."

Republican Floor Leader Mondell recently told the Committee on Naval Affairs:

"If an agreement is not reached for the limitation of armaments and warlike expenditures, in the near future the fault will be that of America, as in former days the fault was that of Germany."

Says Herbert Hoover:

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."

The Manifesto, issued by the Quakers, says:

The war is over. During that period of darkness men saw their duty in many different ways. But now the duty of all is clear. From the travail of the war there has come to millions a loathing of the brutality, and the futility of the whole war system; yet we go on perpetuating it. Another war seems inevitable unless men of good will the world over, take steps to prevent it.

Has not the time fully come for Christians everywhere to unite on the platform that peace is not a loose garment for them to put off or on as governmental policies and complications dictate, but that it is a vital, essential teaching of Christ to be lived out by His followers in all their human relations? To acquiesce in an international policy based on competitive armaments is to deny the Master whom we claim to be the way, the truth and the life.

The building up of huge armaments means two things: that we regard other nations as potential enemies, and that we expect to train the youth of this and coming generations to destroy their fellow-men. These ends cannot be reconciled with the Spirit, the life or the teach-

(Continued on Page 8)

Ten Things to Pray For

By President Bernard I. Bell

1. For the increase of bishops, priests and deacons who will answer their mail and attend to the ordinary courtesies of correspondence.
2. For the elimination of questionnaires which are never analyzed or used after they are sent in.
3. For clergymen who will take the trouble to ascertain their facts before they speak evil of their brethren.
4. For church people who do not instinctively feel that all institutions and activities of their own Communion are of necessity inferior.
5. That blunt candor may soon supplant our deadening tactfulness in church matters.
6. That parsons may be treated more like human beings and not as combinations of angel and ass.
7. That all persons called to be bishops may be blessed with a strong sense of humor.
8. That religion may continue to become unfashionable.
9. That all parsons take at least a month to think over new political and economic developments before preaching about them.
10. That Episcopalians may some day support one-half as many colleges as the Quakers.

Churches Appeal for Better Moving Pictures

Federal Council Asks for a More Reverent Treatment of Religion and Marriage

The tendency in many motion picture films to treat religious observances, particularly the marriage ceremony, in a flippant way, making it the occasion for cheap comedy, has been called to the attention of the motion picture producers in a letter from the Federal Council of the Churches of Christ in America. The communication sent from the office of the Federal Council, and addressed to the National Association of Motion Picture Industries, says, in part:

"From time to time motion picture films tend to hold up to ridicule, or at least treat with unbecoming levity, some of the things which are regarded by the great majority of good citizens as sacred and worthy of reverence. As a concrete illustration of what we have in mind we would refer to the all too prevalent practice of caricaturing the marriage ceremony and treating it as a stock subject for the cheapest and most senseless comedy.

"Your association has it within its power to render a great service to all the best interests of our national life and character. Those ideals and traditions which are dearest to us can be greatly strengthened by the influence which you exert. We are sure that the members of your association are in sympathy with these ideals and traditions and that you do not desire to see any weakening of the American sentiment as to the sacredness of marriage, with which is connected the happiness of the home and so much of the highest welfare of our country and of humanity. No one would think of making a joke of patriotism or of loyalty and, surely, religion and such religious observances as marriage are entitled to the same respect.

"Concerning the tendency, now and then observed, to ridicule the Christian minister in films, we have also been asked to speak. We do so not in behalf of the ministers, but as representing the great body of sentiment of the men and women of the churches of the land. These men and women owe too much to the churches and their ministers to be willing to sanction any influences which are contemptuous of them.

"It is concerning the fundamental moral ideas of the nation, however, for which the churches stand, that we desire especially to speak. We appeal to you to co-operate heartily in sustaining that spirit of reverence for the most sacred things in human experience

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Conference of College Men at Berkeley

Dean Ladd, together with a committee of Berkeley students, called a conference of Eastern College men to present to them the call of the ministry. The students met in Middletown, from the 15th to the 18th and listened to addresses by notable religious and educational leaders. Among the speakers were Rev. H. W. Hobson, Rev. I. R. Hart, Rev. E. P. Ziegler, of Alaska, Rev. G. B. Gilbert, President Ogilby of Trinity College, and President Bell of St. Stephen's. One of the unique features was a missionary trip into the country with Mr. Gilbert, who is known throughout the country for his rural work.

Miss Withers Visits in Georgia

Miss Frances H. Withers was in the diocese April 5-10. She spent two days in Augusta visiting three parishes and presented the Church School Service League, and four days in Savannah where she held a most successful inter-parochial institute. There were two general meetings in the evening for officers and teachers. The Bishop was present and introduced Miss Withers, and the clergy and superintendents of the four parishes were all present, besides many teachers. The attendance the first evening was fifty-nine. A mothers' meeting was held on Friday morning, and on Sunday morning Miss Withers met with the colored workers of St. Stephen's parish and St. Augustine's Mission. Plans will be made during the summer to put the Church School Service League in at least four parishes in the fall, and the Diocesan Board of Religious Education will promote the League throughout the Diocese.

Orphan's Home Church Consecrated

The Bishop consecrated the Chapel of the Good Shepherd at the Episcopal Orphans' Home in Savannah on Friday morning, April 1. Eighteen months ago the Board of Managers bought property in the southeastern section of the city and moved the home to a more desirable location. The garage has been remodeled and made into a most attractive little chapel, where daily services are held by Deaconess Catherine Duffy, who is in charge of the Home. A new credence table was blessed by the Bishop, a memorial to the late Mrs. E. P. Alexander, for many years a member of the board, and her son, the late Mr. Adam Leopold Alexander.

Busy Season in Western Michigan

Reports of Lent and Easter, so far as received from different parts of the diocese, inspire church people with thankfulness. Overflowing congregations, large classes and big offerings were general.

At the Church of the Good Shepherd, Allegan, a class of twenty-five, the largest in the history of the parish, was confirmed on Easter morning; the offering exceeded any other in years; at the children's service in the afternoon, ten were baptized; and the church school made the remarkable offering of $120.26. A beautiful brass processional cross, in memory of their mother, Mrs. Virginia E. Garrett, was presented by her daughters, Mrs. L. H. Mattingly and Mrs. Marion Miles, and a handsomely embroidered set of altar veils, silk and linen, was the gift of the Woman's Guild.

At Grace Church, Holland, a class of eleven was confirmed before Easter. On the afternoon of Easter day a special Evening was held for the DeMoloi Commandery of Knights Templar, mostly of Grand Rapids. In order to accommodate a congregation of over seven hundred, it was necessary to borrow the use of the Methodist Church—the choir of Grace Church furnishing the music, and the rector, the Rev. M. L. Tate conducting the service and preaching. The rector also administered Holy Communion during the Easter octave to the church people of Saugatuck, Pentwater and Greenville.

At St. Thomas' Church, Battle Creek (the Rev. Wm. G. Studwell, rector), several beautiful memorials and thank offerings were placed in the church on Easter day. The Man's Club presented as a memorial to the late Mr. Seth Cornell a chalice and paten in solid silver; there was also presented a beautiful silver lavabo bearing the initials "A. E. F." The family of Mr. Seth Cornell placed on the altar in the church six brass candlesticks for the office lights, and another friend of the parish gave six similar candlesticks for the chapel. To "cap the climax" on Easter day the new east window executed by Gorham & Co. of New York, was installed. This is considered one of the finest pieces of work of its class in this part of the country. The church was crowded to capacity at all the services, including that with which the day ended—an inspiring Evensong for the Battle Creek Commandery of Knights Templar. An unusual event in Lent was the setting apart by the Men's Club of a regular meeting night for a special devotional service at which the rector was requested to give a series of religious meditations. The Lenten Study Class, conducted by Mrs. Glass, was valuable. The church school sold three hundred copies of the Spirit of Missions, obtained many new subscriptions, and gave a Mite Box Offering of $312.61.

At St. Mark's Pro-Cathedral, Grand Rapids, forty-four have been baptized since January 1 and fifty-five were confirmed on Palm Sunday.

At Grace Church, Grand Rapids, there have been eighty-three baptized and seventy-four confirmed, besides three received from the Church of Rome. Of those confirmed more than half were adults. With twenty-six received by letter, one hundred and one have been added to the communicant roll since the beginning of the year. The school now numbers four hundred and fifty-one members.

Easter services were everywhere exceptionally well attended and hope reigns with joy.

The Diocesan Church School Rally, inaugurated a year ago, was again held in Grace Church, Grand Rapids, on the second Sunday after Easter. Nearly every school in Western Michigan was represented. The service was, as matter of course, inspiring and uplifting, with the splendid procession, a thronging congregation, and a stirring address by the Bishop, the Rt. Rev. J. N. McCormick, D. D. The total amount of the Childden's Mite Box Offering has not yet been reported, but as the sum given by only six of the schools foots up to $3,177.08, the prospect is that all former records are broken. Schools bringing in the largest amounts are Grace Church with $1,618.48, the Pro-Cathedral with $642.20, St. Luke's, Kalamazoo, with $452.80; St. Thomas', Battle Creek, with $312.61, and the Good Shepherd, Allegan, with $120.26.

Rev. John C. Ward Elected Bishop of Erie

The Rev. John C. Ward was elected Bishop of Erie on the twenty-second ballot. The voting occupied the afternoon and until 11 o'clock at night. Dr. Aigner and the Rev. E. J. Owen from within the dioceses and Dr. Wyatt Brown of Baltimore were the principal candidates. The latter was five times elected by the laity and lacked only three votes in the clerical order at one time. His name was then withdrawn and that of the Rev. John C. Ward, rector of Grace Church, Buffalo, was presented and he was elected on the twenty-second ballot.

Practical Teaching in This Mission

The children at St. Michael's Mission, Ethete, Wyoming, are showing the results of the careful training given them along practical lines. Several of the older boys are finishing a one hundred and fifty hour course in farm blacksmithing. A night school in agriculture has been opened for the benefit of the children of the Arapahoe tribe. The boys of the mission are now doing all the shoe repairing required at the school.

Ordination in Diocese of Albany

On Tuesday, April 5, the Rev. E. J. Walenta, Jr., minister in charge of the Church of the Messiah, Rensselaer and St. Giles' Church, Castleton, was ordained to the sacred priesthood by the Rt. Rev. R. H. Nelson, D.D., Bishop of the Diocese of Albany, in the Cathedral of All Saints. The Very Rev. A. C. Larned, Dean of the Cathedral, preached the sermon. His text was "Take your yoke upon you and learn of me," Matt. ii, 29. Fr. Paul Birdsall of Grace Church, Albany, read the Litany. The Rev. E. J. Hopper of St. John's, Cohoes; the Rev. E. R. Armstrong of Sharon Springs, Rev. C. R. Hathaway of Columbiaville, joined the clergy in the laying on of hands. Mr. Walenta, in addition to his two cures, is secretary to the Bishop, and assists in the services in the Cathedral.

Parish House Becomes Community Centre

The Parish House at Rawlins, Wyo., is being made a community center in every sense of the word. The reading room has been equipped with books and the current magazines. On Monday evenings about fifty boys are receiving instruction in boxing, wrestling and tumbling. On Wednesday evenings, classes in folk-danc-

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ing are given the younger girls. The small people of the parish are entertained on Saturday afternoons by an expert along the line of "story hours." On Friday evenings moving pictures of a very high quality will be displayed, as weekly film service has been contracted for with the Goldwyn, Pathe and International Church Film corporations. It is planned to show a Bible story, through the agency of the movie machine, each Sunday morning at the close of the session of the church school. Plans are being worked out for the utiliation of the Parish House on the remaining days of the week to meet the great demand for clean and wholesome recreation for the young people of a typical Western town.

Dr. Allan Honored by State

The state of Alabama has recently honored Rev. Dr. W. T. Allan of Coleman, Texas, by compiling his biography for the Department of History and Archives of Alabama. This was done entirely of its own initiative, and unsought by and unexpectedly to Dr. Allan. He spent seventeen years of his ministry in Alabama.

New Church Opened at Americus

In the completion of their new church building the members of Calvary Church, Americus, Ga., and their rector, the Rev. James B. Lawrence, saw the culmination of the hopes of many years realized on Easter day. The church, which is a very beautiful one, was designed by Cram & Ferguson of Boston, is constructed of red brick with a slate gray roof, and was built at a cost of $25,000. The interior, which is of Gothic design, is finished in dark oak, and has a large triple stained glass window entirely across the front portion of the building. The chancel was beautifully dressed for the occasion and special music was rendered. The Bishop was present and administered the rite of confirmation. He dedicated the building with special prayers. The rector, who has worked unceasingly for years towards a new building, has been ably supported by all of the members and organizations in the parish, who have contributed largely to the building fund. The Rev. Mr. Lawrence has been rector for fifteen years.

Archdeaconry of Harrisburg Meets at St. John's, Lancaster, Pa.

The spring sessions of the Harrisburg Archdeaconry were held at St. John's Church, Lancaster (Rev. Henry Lowndes Drew, rector). The Holy Eucharist was celebrated by Archdeacon Dorwat, the Rev. Alexander Macmillan acting as deacon, and the Rev. Henry Lowndes Drew as subdeacon. After the morning session, luncheon was served in the Parish House, at which the Rev. and Mrs. H. L. Drew and the Pastor's Aid Society were hosts and hostesses. Speeches were made by Bishop Darlington, Archdeacon Dorwart, the Rev. H. L. Drew, the Rev. Dr. Appleton, the Rev. Dr. Twombly, the Rev. Samuel N. Kent of Warwick, the Rev. Harry G. Hartman, and the Rev. A. A. Hughes, diocesan publicity agent.

The afternoon session was devoted to the business of the archdeaconry. The Rev. Clifford Gray Twombly, rector of St. James', Lancaster, who is a pioneer in the crusade against malicious films and indecent shows, made a plea for church support in this necessary work. He was supported by the Rev. William M. Gamble of Manheim and the Rev. G. F. Gladding Hoyt of Columbia, both of whom sternly condemned the immoral tendencies of present-day moving picture shows. The Rev. Henry Lowndes Drew alluded to his personal efforts in this respect in the city of Pittsburgh, and suggested what could be done by the local clergy. All present felt that the crusade for clean movies should be prosecuted with the utmost vigor. It was also made evident that strong and competent leadership is needed in order to make it effectual. An unanimous resolution was passed, asking the Governor of Pennsylvania to reinstate Dr. Oberholtzer, whose work has been so effectual, to his former position as a voting member of the Pennsylvania State Board of Censors.

The good wishes of the archdeaconry follow the Rev. Dr. Appleton, who is leaving Harrisburg to become rector of Christ Church, Danville, Pa.

In the evening, at a Missionary Rally, addresses were made by Executive Secretary, the Rev. Archibald M. Judd, the Rev. G. F. Gladding Hoyt, and the Rev. C. Earle B. Robinson, priest in charge of the missions at Lykens, Millersburg, and Williamstown, Pa.

The Rev. Floyd Appleton, Ph. D., after a successful rectorate of seven years at St. Paul's Parish, Harrisburg, has become rector of Christ Church, Danville, Pa. Dr. Appleton's academic career has been a brilliant one, and he has, among other honors, preached before Columbia University and the Imperial University of Bonn, Germany. During his stay at Harrisburg he has extinguished ten-year-old debts on St. Paul's Parish and St. Michael's, Middletown. He has been editor of the Harrisburg Churchman since 1914. He will undoubtedly maintain at Danville the enviable record he has made for himslf as pastor, preacher and citizen.

Since the coming of the Rev. C. R. Barnes, M. A., to St. John's, South Williamsport, about a year ago, the parish has taken on a new lease of life. At the late Eucharist on Easter Day a mortgage of $1,500 was burned, thus making the parish free of debt.

Dr. Stire's Son Marries Daughter of Famous Singer

It is not often that a rector's family has a marriage that is ranked with those of the old millionaire families of New York City, but this was the case with the marriage of Mr. Ernest Milmore Stires, son of the rector of St. Thomas', April 12. The sidewalks were as full of outside "guests" as the police would allow, and the great church was full of well known people. The ushers bore such distinguished names as Vanderbilt, and the famous organist and choir of St. Thomas' rendered the music. The bride was Miss Louise Homer, daughter of the famous operatic contralto of the same name. If there is anything in the doctrine of eugenics, a marriage of this sort should be a happy one; where the father of the groom is a preacher of unusual endowment in voice and thinking powers, and the mother of the bride is one of two or three world geniuses in song and acting.

Scholarships for Good Voices

President Bell of St. Stephen's College, Annandale, New York, is granting scholarship assistance to students with good voices. An effort is being made at the college to develop the musical side even further than it has at present grown. Rectors or young men that are interested can get the details from President Bell.

Dr. Manning to Be Consecrated May 11th

The Presiding Bishop has taken orders for the ordination and consecration of the Rev. William Thomas Manning, D. D., Bishop-elect of the Diocese of New York, as follows:

Time, 10:30 A. M., Wednesday, May 11, 1921. Place, Cathedral of St. John the Divine, New York City.

Consecrators: The Presiding Bishop, the Bishop of Southern Ohio.

Preacher: The Bishop of Tennessee.

Presenters: The Bishop of Vermont, the Bishop of Pennsylvania.

Attending Presbyters: Rev. Dr. W. W. Bellinger, Rev. Dr. M. H. Gates.

Registrar: Rev. Dr. G. F. Nelson.

Master of Ceremonies: Rev. Canon Nash.

Daniel S. Tuttle,
Presiding Bishop.

Revival of Broad Churchmanship

Canon Deane of England has been pleading for a revival of "broad churchmanship" in its earlier and nobler sense. In the present hour he claims that the churchmen who are called "broad" are really only one more sect, as narrow as others, and often as intolerant. What is needed is not a new party but a new spirit of religious tolerance. It is the destruction of party spirit that is needed. The parties would not be ended, but each would have a new positive value and each would allow for the others. This broad churchmanship which Canon Deane invites must be set forth in every church which follows the Master who set forward as supreme the law of love.

Roman Catholic Demands Better Pictures

The traditional line of demarkation between Catholics and Protestants was wiped out recently in a big meeting at the Massachusetts state house. Religious people of various communions were petitioning for a regulation of moving picture houses. A priest in making the address said: "Every great art and invention is begotten for a worthy purpose, but sooner or later certain perverted men, who prefer what is profitable to what is proper, debase the art of invention and prey upon the weakness of human nature to its undoing. Then arises the need for the restraining power of the state. The need of such restraint is an acknowledgment of human weakness, but the time has come when we must invoke the power of the state to save our youth."

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THE PARSON'S GAUNTLET

By BISHOP JOHNSON

There is no one more welcome in a community than a fearless priest who combines definite convictions, courteous manners and a charitable temper. Such an one must go through much tribulation before he wins a victory, but when his conquest is made he is gladly accepted and his departure is sincerely lamented.

Some clergy feel that a rigid orthodoxy is fidelity to Christ, but in itself it is nearly worthless. The priest has an equal obligation to reflect Christ's life as he has to proclaim his teaching, and if he fail to do this, he is the cause for much unbelief. No priest can reflect Christ who is envious of the success of others, ill-natured in the face of opposition or discourteous towards irritating persons.

* * *

There is no vocation which has a more difficult task than the minister of Christ, for not only must he be faithful to the teaching of Christ but in the practice of his vocation he must follow the example of Christ.

Christ never resented a personal injury.

Christ never was harsh to publicans or Samaritans.

Christ never was envious of true sincerity, even though those possessing it served not Him.

The Church not only suffers from the malice of bigots without; she suffers even more from the ungraciousness of her own representatives. One is not given the priesthood to lord it over God's heritage, neither to be discourteous to hostile folk, but rather to be a servant of the faithful and to be gracious to all men.

Moreover a priest who apes the manners of worldly men and is arrogant toward the least of these his brethren is faithless to his Master. If Christ can condescend to the fellowship of any of us, we can ill afford to be ungracious to the least of these, His brethren.

When one is promoted to an exalted office, a sense of his own unworthiness should manifest itself in humility and kindliness. He should be all the more approachable. He should seek opportunities to serve, not the great but the humble, lest he perish in his own folly.

* * *

I am sure that most of the laity agree with this word to the clergy, but how can the laity expect the clergy to be masters of the situation unless they help them to attain? It is so easy to miss the mark, especially if one is being pushed this way or that.

I would have the laity reflect that they are the force which helps to mould the character of the clergy.

In the first place let the priest come to you in perfect liberty. The fact that you contribute a certain sum to his salary does not give you any right of proprietorship in his house, his wife or anything that is his.

The calm assumption that a clergyman's wife may be safely criticized or that her acts may be properly censored puts the priest in a sad dilemma. Shall he risk his personal influence by frankly telling people to mind their own business, or shall he imperil his manhood by allowing his parishioners to intimidate his wife?

A priest may well bear much himself, without complaint, but he is entitled to retire to the privacy of his own home.

There are no busybodies more destructive of parochial harmony and ministerial self-respect than those that are endowed with public conscience and feel the right to regulate their pastors' personal affairs.

* * *

If we are to have self-respecting clergy the congregation must respect their office, and one of the most effective ways of showing that respect is to pay them regularly and promptly whatsoever is due them.

I have known ministers who were criticized for getting into debt by the very people who caused this condition by being in debt to their ministers. Either the priest is an object of charity or he is your lawful creditor, just as much as your grocer or your doctor.

Parishes that are negligent in paying their rector's salary are among the chief causes for breaking down the morale of the clergy.

* * *

When the parson has run the gauntlet of the public conscious and the parochial defaulter, he next runs into the conscientious objector.

I was impressed in reading the reminiscences of Colonel Dennison, who for more than forty years was police magistrate of Toronto, when he said that he met with more personal bitterness from the well-to-do people whom he was obliged to fine for not cleaning their sidewalks or for exceeding the speed limit, than he ever received from the flagrant criminal whom he sentenced for ten years. He preferred to deal with the out-and-out criminal than with the respectable offender for the latter was more malicious in their resentment than the former.

How true that is!

How often has the parson been made to feel by some self-righteous parishioner that he had committed an unpardonable sin because of some fancied slight neglect or offense! Better knock down a real man than slap the wrist of some delicate saint. The former may come back and thank you, but the latter is apt to harbor resent for years.

The sensitive parishioner who never misses an opportunity to take offense is another hurdle that the parson has to reckon with in running his gauntlet. Christ was crucified and forgave His persecutors, but these followers of Christ resent the slightest scratch on the smooth surface of their skin.

* * *

And then there is the parishioner who is a theological detective, and woe be to the unwary parson who fails to measure up, high, low or broad, to the theological gauge of this self-imposed inquisitor.

How can a parson grow into the fulness of manhood if he goes about realizing that his family is the personal property of the parish; that his salary is an alms grudgingly bestowed upon him; that the sensitive soul is ready to take offense and the inquisitor ready to pronounce judgment, and nobody to take vengeance but the Lord—and that in the Day of Judgment?

Confirmation Instructions
By BISHOP JOHNSON

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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

Probably the greatest honor that can be paid the modern preacher is to be selected to give the Lyman Beecher lectures or preaching at Yale University. Founded a little before the centennial year of American history, the first to give a series was Henry Ward Beecher, famous son of the man in whose honor the foundation was created. Soon after that Phillips Brooks was appointed. Later on Bishop David Greer was chosen, and now the third Episcopalian to be so honored is Bishop Chas. D. Williams of Detroit. As nobody of less than world-wide reputation has heretofore been asked to give the lectures, the admirers of Bishop Williams have considerable evidence that their admiration is not misplaced. He is apparently among the immortals as a preacher.

Taking advantage of his presence in the East, the Church League for Industrial Democracy, whose president he is, induced the Bishop to address a gathering of the New York branch in the Church Mission House April 9th. The next morning he preached to a very large congregation in the Cathedral of St. John the Divine. This time it was not only a very large congregation, it was a very excited one. As one man put it, the Cathedral congregation for once was not asleep in the sermon. It seemed on its toes, ready to run out, or eager to hear the next word. The atmosphere was charged with electricity, mostly antagonistic to the preacher. That did not seem to disturb him. On the contrary, one had the feeling that he revelled and rejoiced in his ability to stir up the people in front of him. It was a sign of the stiff fight which he militantly boasted that he welcomed. Many hearers gave complete evidence of revolt against the opinions coming like thunderbolts from the pulpit, but, to their credit be it said, not more than a dozen walked out to show their disapprobation.

Personally I am free to say that, although an old-time admirer of this militant bishop, I was opposed to nearly everything he said, and particularly opposed to what seemed to me the almost if not altogether un-Christian assumption that the vast majority of Americans have lost their ideals and are sordid and grovelling in their selfishness. He out-Jeremied Jeremiah in his unrestrained lamentation and condemnation of the times and the people now in power in America.

There was not much doubt but that his hearers were antagonistic to his rhapsodizing claims as to the late President of the United States. He not only called him "the greatest seer and prophet of all time," but he proclaimed in a tone that seemed to claim he was understating the fact ,that the speeches of President Wilson surpassed George Washington's farewell address as well as Lincoln's Gettysburg address and second inaugural. He asserted pugnaciously that they would be spoken in schools and colleges with admiration for generations to come. Which could be true without pugnacity.

A few years ago the Unitarians celebrated the 100th anniversary of the birth of Emerson. A number of his admirers declared that this great New England transcendentalist was the equal of Jesus in moral teaching, much greater in intellect, and they clinched the argument by the blasphemous assertion that "Emerson was sinless as Jesus was." All this was in total forgetfulness of one of the chief teaching of the Sage of Concord, that the greatest strength in any argument is usually the strength of understatement. If Bishop Williams believed all he said of President Wilson he certainly did not understate it, as a scholar might in view of conflicting opinions.

He also declared that the United States today had been conquered by the military spirit of Prussia, that for four years to come it was to be ruled by business men,—and he went on to show that, in his judgment, "business men" was a term something like fools and selfish profiteers, who could not be overcome unless the Church would join with their enemies in a revolution of protest.

It seems a pity to make such wholesale class charges as this in a Christian pulpit. Edmond Burke told the British government that it was a dangerous thing to indict a whole people. Here is a bishop of the Church of God daring to do so. I do not myself care one iota which party may be in power, but I do find myself resenting the assumption that seventy per cent of the American people are such dunces and non-moralists as the disappointed preachers of social democracy seem inclined to describe them. It is infinitely better for the world to have preachers of the kingdom lead the forces of righteousness rather than stand in the pulpit smiting the people hip and thigh for refusing to vote for the men and programs to which the preachers have unfortunately pinned their faith as the one test of social progress.

There are too many political-religious program makers just now. They go daft over a mere plan. They are high tariffers, free traders, single taxers, leaguers, etc., rather than thinkers and co-operative workers in the Kingdom of God. If their plan is defeated, the world is going to the dogs. All others who work and hope in other directions or by other methods are anathema. They forget that others may have the same objects that they have without feeling it necessary to hate and hit everybody on the way. The final program worth while will be free of class hatred. It will also come without violence.

* * *

The Dance of the Della Robbia

I have a suspicion that my friend, Dr. Guthrie, does not look upon me as a competent judge of his new Dance of the Della Robbia Annunciation, and he may be right. Nevertheless, he asked me to see it in a new and wonderful setting in his church, St. Mark's-in-the-Bowerie. At its former presentation it had the misfortune of being given in the parish hall without a stage and in connection with a fair and entertainment going on in neighboring rooms. This time the setting was more fitting for a truly religious dance, being set forth on a platform in front of the veiled sanctuary, and made but a brief part of more than an hour's ritual that included much of beauty in worship and music As such it was not only inoffensive, but it was impressively tender and reverent. Nine girls gracefully trained by a Barnard College teacher, with faces and a bearing worthy of the theme, were arrayed in shining white satin, which had a peculiarly angelic purity as it glistened in the blue calcium light intermittently thrown from the side galleries. Their movements, intended to signify the approach of the angel and the sweet humility of the Virgin, were accompanied by the music of organ, harp and violin. To speak of their flitting rythmically about as a "dance" is not so fairly descriptive as it might be if we had not so completely associated dances in the present day with jerky movements and hilarious thoughts. To Dr. Guthrie and his assistants it is or can be made a form of mystic ritual, sacred and solemn, full of grace and truth.

Where the conservative churchman, high low, would have been on the edge of uncertainty if not revolt, is to be found in the various hymns and prayers of the service, which were frankly full of the spirit of mariolatry. Perhaps they were not actually similar to the Roman Catholic worship, but they were certainly of its spirit, mingled somewhat with a spirit that is more worldwide and ancient than it is Catholic.

I may add that to me the most perfect thing in the whole service was the hymn written by the rector, "White Bride of God Sweet Mary Maid." The spirit of innocent girlhood and religious rhapsody seem to unite in this lovely "Hymn of the Annunciation.

Dr. Lloyd's London Letter had not arrived on going to press. It will be published next week.

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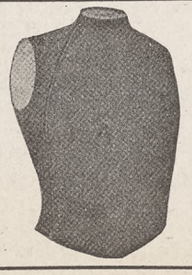

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Have We the Mind of Christ?

ELIZABETH GILMAN.

Saint Paul says, "We have the mind of Christ." That would truly be a wonderful possession, but let us not boast of it unadvisedly. In our study of the Gospels we should try to find what was the mind of Christ about His Kingdom on Earth, and then see how far the Church has His mind, how far we individually have it. The New Testament is so permeated with the good news of the Kingdom of God on earth, that it would be easy to quote long passages, but to bring a very great matter into a very small compass, let us study our Lord's point of view from one of His sermons to a conservative congregation, from His prayer, from His sermon on the hillside to the multitude, and from His miracles and parables.

When Jesus went back to His home town and preached His first sermon, He must have been doubly desirous of making it clear to those with whom he had lived and worked for thirty years, just what was his purpose in His public work. He read to them Isaiah's description of God's anointed who was to preach good things to the poor, release to the captives, give recovery of sight to the blind and liberty of those that are bruised, and then He said, "Today hath this scripture been fulfilled in your ears." Going on He made it clear that he stood for these things in his own community and His hearers became very angry and cast Him out of the city, as if he had been guilty of sacrilege. Dr. Rauschenbusch in the introduction to his Prayers for the Social Awakening, says that "the petitions of the Lord's Prayer express the great desire which was fundamental in the heart and mind of Jesus. They look forward to the ultimate perfection of the common life on this earth, and pray for the divine revolution which is to bring this about. We shall have to be socially right if we want to be religiously right. Jesus will not suffer us to be pious toward God and merciless toward men." Could anything be more practical, more far-reaching than to have all who profess and call themselves Christians, become God's messengers on earth, as His angels are in Heaven, to bring to everybody, not only the daily bread for physical existence, but also the support of justice, co-operation and brotherliness, needed by every man.

From the two accounts of our Lord's sermon on the mount, we receive these trenchment criticism of worldlilness. "Lay not up for yourselves treasures upon earth. Where your treasure is, there will your heart be also!" "Ye cannot serve God and mammon." "Woe unto you who are rich, for ye have received your consolation. Woe unto you when all men shall speak well of you. Why call ye me Lord, Lord, and do not the things that I say." These are Christ's words and yet from the pulpits, we seldom hear such teachings, we hear hardly anything except the counsels for personal sanctification, the emphasis being on Church going, the Sacraments; and the love for our brothers is relegated to the Poor Fund account.

The parables seem, even more than anything else, the embodiment of the Spirit of brotherliness; the Good Samaritan, the Wedding Feast, the Great Supper, and above all the great story in the 25th chapter of St. Matthew with its cutting denunciation of those who did not think, who did not care; "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

We of the privileged class are tempted to think that it is only in Church that we hear Christ's message, but there are many prophets of God outside those walls. Take for instance Keir Hardie, that great Englishman, that follower of Christ, who worked so unswervingly for the good of his fellow man. Study his words, for they as well as his actions show his spirit: "Christianity represents sacrifice having its origin in love." "Christ had to be crucified because His life was a standing reproach to the official clericalism of His day." "I know of no great movement which has not been inspired by a moral purpose." Anyone reading him should realize that he was but speaking out his Christianity and yet he has been called "bitter," I suppose because he told us unvarnished truths, such as "the Rich and Comfortable classes have annexed Jesus and preserved His Gospel," and "Don't condemn Christ because the Church has forsaken His teachings and gone back on everything he represented." May we not ask if Christ was not quite as bitter, when denouncing the organized religion of His day?

A modern Jewish scholar tells us how he had been brought up to consider that Jesus had been the instigator of inhuman outrages and persecutions, but that when he came to study the matter for himself, he found that "His mission seemed to be to uplift the lowly and to expose wickedness in high places." The true Jesus has been so obscured that we can believe that He often would not recognize Himself, as portrayed by many preachers. Far more insidious than Jesus' treachery has been the perversion of Christ's teaching in the house of His friends. It seems a strange paradox that in one of our great cities, during Holy week services were held under the auspices of the Federation of Churches in the hall of the Merchants & Manufacturers' Association, an association that stands for rule by a plutocracy. It may well be that angels have a sense of humor and see the ridiculous side of this juxtaposition of the worship of God and Mammon, but services such as these must be gall to the man in the street, the thoughtful laboring man, who feels that the Church has no message for him, and can we wonder?

When John the Baptist sent his disciples to find out if Christ were truly the expected Messiah, the deliverer, our Lord told them to tell of His deeds of mercy and then ended with: "The poor have the Gospel preached unto them and blessed is he who shall not be offended in me." Let us take heed that we are not offended at the mind of Christ, in His true democracy and virile opposition to all oppression, to all worldliness.

Bishop Thomas Ends Speaking Tour

Bishop Thomas of Wyoming has completed a two months' tour of duty in the East, under the Nation-wide Campaign. His preaching appointments included Rochester, Pittsburgh, Baltimore, and a four-day engagement as university preacher at Princeton.

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A New Spirit Needed in the Church

By Bishop Lines

"I am told that the new generation is not interested in the Church because the Church does not express the hopes and aspirations of the new generation. The Church must do that, for those hopes and aspirations and desires are worthy of respect. The Church must be able to give voice and direction to all these longings of men and women of the new time, to express what is in their minds and hearts, the deep longings of their nature, their desires for a larger chance in life, more of the good gifts for themselves and their children, a larger sense of brotherhood and the removal of the distinctions which make life hard and selfish and unbrotherly. . . . It will not do to go on just as we have been doing in the old ways. We must find voice for this new world with all its fine aspirations, longings and hopes.

"There must be a larger appreciation of what the new age is calling for in moral and spiritual leadership, a better understanding of the movements which are in the world today. These new longings and striving after greater freedom, larger privileges, free development, are the gifts of the Church through the teaching of the infinite value of the human soul and the teaching that we are all the children of God no matter what the distinctions among us may be. This new spirit which has manifestations which give great anxiety and threatens the existence of the old order and of much that is settled has come from the preaching of the gospel of Jesus Christ. You may call it unreasonable, ill-directed, alarming, but it is Christian in its origin. The Church is like a mother who has brought up children whom she can neither direct nor control, who have passed beyond the old forms of restraint and discipline.

"We look out on the great multitude of those who have had the unprivileged and the subordinate places in the world and we complain and devise plans for restraint and keeping things as they were, and we have scant understanding of our time and the meaning of these movements. The most thoughtful among us have hardly passed beyond the point which the blind man had reached in seeing men as trees walking. We cannot interpret the hopes and the desires and longings of the great multitude of our fellow men. We are like those who disputed whether it was a voice out of heaven or whether it thundered. Most people think it is thundering, and that may be a mistake. I think myself that confusing and distracting as are the cries and the demands and the efforts of men, it is a voice out of heaven and woe is to those who cannot hear God speaking to them. Our attitude toward the multitude of our brethren is often one of distrust and antagonism, and the attitude of our blessed Lord was one of infinite compassion and love and patience and helpfulness, and His attitude is the true one. A good many of us who are strong and rigid in our thoughts about the office of the Church, and our interpretation of our Lord's life and words are like those disciples who stood in our Lord's way, hindering the mothers from bringing their children to be blessed by Him, and telling the blind beggar of Jericho not to trouble the Master, whose exclusive companionship belonged to them.

"Suppression and deportation and denunciation are not the final words, not the remedy, but a Christian sympathy, and a better understanding, appreciation of the causes of the movements which disturbs us, more brotherly kindness in business, more co-operation, more profit-sharing, more fellowship, more justice, less patronizing, more good, practical religion. . . . Get a new spirit into the churches, a spirit of brotherly kindness. . . . Think more of justice than of charity."

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It ought to be a satisfaction to the Church to know that its own College, far from fulfilling the popular impression that the smaller colleges accept and retain men who could not continue at large universities, as a matter of fact requires a scholarship higher and more meticulous than most undergraduate institutions.

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Greece and Ireland

A long ways apart surely, yet connected in a certain respect. Last week the Living Church in its Boston Letter, written by Mr. Harper, said several very uncomplimentary things about the Rev. James Grattan Mythen, who was the principle speaker at an Irish meeting in that city recently. Mr. Mythen was introduced apparently as the Rt. Rev. . . . of the Episcopal Church. Mr. Harper therefore embodies in his news letter for the Living Church a letter which appeared in the Boston Post written by a clergyman of the Church, which denounced Mr. Mythen as an impostor since he posed as a Bishop when he was not even a priest, but merely a deacon with a very unenviable record. All of which is said of course to discount whatever he might have said in regard to Ireland. I am not concerned in this short article with the Irish question, neither am I in a position to say anything about the record of Mr. Mythen in the Episcopal Church. But I do want to say that whether Mythen is a priest of the Episcopal Church or not, the fact remains that he is a Bishop in the Greek Orthodox Church. Furthermore the Living Church that denounces him as an impostor in the Episcopal Church advertises him as a Bishop in the Greek Church in every issue, for he is none other than the RT. REV. PATRICK, Vicar General of the Greek Cathedral in New York. Strange to say, the Living Church, together with many others in our Church, are rather anxious to make this man, whom they say has never been a priest, a Bishop of our Church by bringing about unity with the East. All of which may be perfectly all right. They know more about this unity business than I do since I am not particularly interested. At the same time one would think that a great deal of investigating might be done right here in this country before going so far as to send commissions to Greece.

W. B. S.

Appeal for Disarmament

(Continued from page 1)

ing of Jesus. If we were blind to the international situations and tendencies that brought on the great war, our eyes should be wide open now for the present and the future. If we Christians do not walk by the light given us, the responsibility for the failure of Christian ideals rests upon us. On one hand lies the road to international suspicion, antagonism, warfare, and ruin; on the other to mutual interest, good-will and co-operation. The emergency is upon us. It must not be evaded. No more real and pressing enterprise challenges the loyalty of the Church of Christ.

In the love of Christ that "is full of trust, full of hope, full of patient endurance," and that never fails those who really practice it, the Society of Friends would unite with their fellow Christians everywhere in accepting the challenge of the present world need, and in establishing without delay a national policy that recognizes God as our Father, and all men as our brothers.

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The Witness

Vol. V. No. 36. CHICAGO, ILLINOIS, APRIL 30, 1921. $1.50 A YEAR

Bishop F. F. Reese of Georgia Denounces Lawlessness

Ku Klux Klan is Unlawful and Contrary to the Spirit of Christianity

Bishop Reese of Georgia in his address before the Diocesan Convention of his diocese, spoke most forcefully on the question of law and order, especially in connection with the Negro problem. He said, "I am concerned more about the danger and injury done by mob and other form of violence. These work grave injustice frequently to innocent people and always do grave injury to the dignity and security of our state. I speak of this more immediately in connection with such acts against our colored people. All decent people are horrified at the charges of unspeakable crime against some of these people which are now the subject of legal investigation. As a Southerner and a white man I know the difficulties of our situation and the irritations that the situation is calculated to excite in us. But no irritations or criminal outrages can justify mob violence or other similar injustices. Many of these people are industrious, respectable and law-abiding. They are entitled to justice. All of them are our brethren in Christ. They are entitled to every opportunity possible to live in peace and security and to work out without unnecessary restriction their individual and racial destiny as they are capable of doing so.

"The race question is too complicated and too serious to be disposed of by any off-hand judgment of ignorance and prejudice. It is not only the future of the negro which is at stake, but the future of our own peace and security. For the violence and the domination by force of one race over another race cannot produce anything but loss and disaster to both races. It is not a question of white control. Of the loss of that I have no fears. It is a question of how we shall maintain it—whether we do it by force or by just administration of law and by the inevitable working out of natural law. Every exhibition of threat breeds violence after its kind and the end is destruction and a scarcely concealed anarchy.

"I hereby protest most solemnly and earnestly against such methods. I protest against the misguided, if not criminal folly, of those who have disturbed the situation and created distrust and apprehension among the better negroes by organizing a secret society under a name which can only recall the lawless violence of those who perverted the purpose of the original society so named a generation ago. No patriotic or sensible man could for one moment consider it anything but folly to organize a Ku Klux Klan at this day. The name condemns it. It is not necessary. It can only be at the least a serious error. It cannot fail to be perverted, even if in its origin it is not unlawful and dangerous.

"I think Christian people and good citizens should utter their minds and express their convictions about matters of grave significance to social well-being. I think the Church should bear witness in such matters. It should condemn evil and evil customs. It should stand for law and order against secret or open violence. It should take its stand to protect the weak. And I believe that at this time of serious issues, it should proclaim its moral judgment against wrong and injustice. I therefore ask this convention to adopt and to publish its condemnation of all mob violence, of all acts of injustice against the negro and to declare its opinion that the organization of this secret society is more than a mistake. It is an unwarranted and dangerous folly."

This was later done by a resolution offered by a special committee approving all that was said by the Bishop as expressive of its sentiment on the subject, and recommending that the clergy read that part of the address to their congregations.

New Witness Editor

The Editor of the Witness takes pleasure in announcing that the Rev. Julius A. Schaad, rector of Trinity Church, Bay City, Michigan, whose articles on religious education have caused such wide discussion, has been added to the Editorial Board of the paper.

Dr. Patton Visits South Carolina

The Rev. Dr. Robert W. Patton, campaign director, completed a series of conferences in the Diocese of South Carolina during the second week in April. The first part of the week was spent in Charleston, where he preached in four different parishes on Sunday, and in the two succeeding days held four conferences on the Church's Mission at which partically all of the parishes in the city were represented and all of the clergy, including some from nearby towns.

Berkeley Presents Call of Ministry to Students

President Bell Says that Civilization Depends On Spiritual Leadership

The second annual Conference on the Call of the Ministry was held at Berkeley Divinity School, Middletown, Conn., on Friday and Saturday, April 15 and 16, under the direction of the students of the school. Delegates were present from Harvard, Yale, Trinity, Wesleyan, Williams, Amherst, University of Pennsylvania, and other institutions. Addresses on the work of the ministry and its claim upon the life of college men were given on Friday evening by the Rev. Henry Hobson, of St. John's Church, Waterbury, and Rector-elect of All Saints' Church, Worcester, and the Rev. John W. Harte, student-pastor of the University of Pennsylvania.

On Saturday morning there was a meeting in the interests of the missionary aspects of the church's ministry, and addresses were made by the Rev. Samuel B. Booth, who told of his unique community for farm work, prayer and study in Bucks County, Penn., the Rev. George B. Gilbert, missionary of Middlesex County, Conn., who gave a vivid description of the methods that he is using in the restoration to usefulnes of old and deserted country churches, thus making them of vital service to the isolated communities in remote rural districts, and the Rev. E. P. Ziegler, of Cordova, Alaska, who presented the need of recruits in the frontier missions of the church.

The Rev. R. B. Ogilby, President of Trinity, presided at a Question Box meeting, and answered the many inquiries in regard to the preparation for and the advantages of the ministry as a life work.

In the afternoon a most stirring address was made by the Rev. Bernard Iddings Bell, President of St. Stephen's College, Annandale-on-Hudson, on the Spiritual Leadership of the Emerging Generation. "The survival of civilization depends on spiritual leadership," he said, "and the world will go into decay in two generations if we cannot have it. The war was a symptom, not a result of this process of disintegration, and we cannot recover from the effects of it any more than we could recover from a disease that had only run half its course. We are living not as men, but as educated beasts. We have lost our sense of dignity and are behaving as a race of superapes. This is seen in our international relationships, in which the nation's are governed by the ethics of the wolf-pack. This is the spirit of all governments without exception. When we

(Continued on Page 8)

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Dr. S. S. Drury Is New Rector of Trinity Church

The Rev. Samuel Smith Drury, rector of St. Paul's School, Concord, N. H., has been elected rector of Trinity church, to succeed Bishop Elect William T. Manning. It had been the custom that whenever Trinity has made a choice from its own clergy the vicar longest in the parish service succeeded to the rectorship.

The Rev. Milo Hudson Gates, vicar of the Chapel of the Intercession, one of the candidates, held that priority. The other defeated candidate was the Rev. W. W. Bellinger, vicar of St. Agnes' chapel.

Dr. Bellinger succeed Bishop Elect Manning at St. Agnes.

Trinity's new rector, Dr. Drury, is an old friend of Col. William Barclay Parsons, chairman of the committee on nominations. He occupied the pulpit of Trinity one week during Lent this spring.

Don't Eat That Others May

The Rev. Frank Wilson, rector at Eau Claire, Wis., recently sent the following notice to his people:

"Not long ago the Westminster Presbyterian Church in Minneapolis asked its people to reduce their Sunday dinner on a certain Sunday to the simplest possible fare and to give the money so saved to the China Famine Relief Fund.

The Church people of Eau Claire are being asked to make a similar self-denial on Sunday, April 17. You are asked to make your Sunday dinner as plain as possible and to give to starving China the financial benefit.

The offering in Christ Church at 11:00 o'clock on April 17 will be for this fund. We hope you will bring your money to church and make it not only a gift, but an offering based on your self-denial.

Please read the article on the famine in China in the April Herald. What you will save from your Sunday dinner will probably keep a whole family in China for a month or two from starvation. This is not much to ask.

This is not an ordinary appeal; it is literally a matter of life and death.

"In as much as ye have done unto the one of the least of these my brethren, ye have done it unto Me."

The offering on Sunday morning amounted to $155.00.

Supplementary Statement 1920 Quota Payments

In submitting the supplementary statement of receipts to March 31st, 1921, to apply on the 1920 quota, we would call attention to the fact that since the close of the books, as of December 31, 1920, the sum of $50,484.38 has been received to apply on that year, making the total contributions to March 31, 1921, from the dioceses and districts, to apply on the 1920 quota, $3,071,401. This does not include contributions which were specifically requested not to credit to any diocese. The amount of such contributiones was $13,601, making the grand total for the year $3,085,002.

The principal changes in this statement since the early report are as follows:

Southwestern Virginia makes a decided advance and shows 115 per cent of its quota paid, which, with the exception of the little Missionary District of Porto Rico, is the banner percentage. Southern Virginia also shows a fine increase from 88 per cent to 108 per cent.

North Carolina joins the ranks of those dioceses which have completed 100 per cent of their quota.

South Carolina, shown in the last report as having paid only 53 per cent of its quota, now has 79 per cent of its quota paid.

Delaware makes a strong advance from 60 per cent to 73 per cent paid.

Georgia, while showing only 76 per cent of its quota, joins the Missionary District of San Joaquin in the leadership for percentage of increase over what was given to the General Church in 1919, each now showing 40 per cent increase.

Maryland retains its lead for the actual increase in dollars over the amount of last year, namely, $107,018.48.

The dioceses which have paid 100 per cent of the 1920 quota are now as follows:

Porto Rico, Virginia, Southwestern Virginia, East Carolina, Southern Virginia, North Carolina, West Virginia, Maryland.

How many will there be in the 100 per cent class in 1921?

New Lecturn for Evanston Church

At the morning service at St. Lukes, Evanston, last Sunday was blessed the beautiful Lecturn erected in St. Luke's Church, Evanston, by Mr. Joseph A. Rushton in memory of his father the late Rev. Joseph Rushton, L.H.D. (B. 1848-D. 1917). It was designed by Mr. Thomas Tallmadge, the architect of the Church, and is rich in symbolic carvings. The plan is to enrich it still further by filling the niches with appropriate figures of men like Ezra, St. Jerome, and Erasmus, representing, respectively, the Jewish, Latin, and Greek forms of the Scriptures. There will probably also be included Moses for the law, David for the Psalter, Isaiah for the prophets and St. John for the evangel. No memorial can be more appropriate for Dr. Rushton, since he was, himself, one of the best Bible teachers in the church.

Rev. Dr. Muller Added to St. Stephen's Faculty

St. Stephen's College announces that the Rev. James A. Muller, Ph.D. (Princeton), has been elected to the Chair of History to succeed Clarence R. Williams, Ph.D. (Yale), who has decided to withdraw from the faculty to devote himself to educational work in connection with his own Communion. Dr. Muller did both his undergraduate and graduate work at Princeton. He took his Doctor's degree in the Department of History, magna cum laude in 1916. He then became Professor of History at Boone University at Wuchang, China. After three years he returned to this country and became Professor of Ecclesiastical History pro tempore at the Episcopal Theological School, Cambridge, taking the place of Dean Washburn of that institution who was at the head of the Episcopal Church war work. Since the war, Dr. Muller has been devoting his time to research and publishes this fall a treatice on "Bishop Gardiner" which is a study in the reactionary forces which took possession of England toward the close of the reign of King Henry the VIII.

Dr. Muller is said by Professors Van Dyke and Meyers of Princeton to be one of the most brilliant of the younger Historians in this country.

Dr. Wheat to Head Army Commission

At the regular meeting of the Army and Navy Commission of the Church held in Washington on April 13th, Chaplain Clayton E. Wheat of the U. S. Military Academy, was elected Secretary of the Commission. All communications should be directed to him at the Cathedral Offices, Mt. St. Alban, Washington, D. C.

Executive Council Organized in Georgia

Unanimous adoption of a new canon providing for an Executive Council to take effect the first of June, the passing of a resolution to hold a Diocesan Conference on religious education and Christian Social service, the day before the next Diocesan Convention which will meet in Christ Church, Savannah, May 10, 1922, a fine address from the Bishop, and eloquent addresses from the Rev. W. H. Milton, D.D., executive secretary of the Department of the Nation-Wide Campaign, and the Rev. Charles N. Lathrop, D.D., executive secretary of the Department of Christian Social Service, were notable events of the ninety-ninth annual convention of the Diocese of Georgia ,which was held in St. Thomas' Church, Thomasville, April 13 and 14.

Final Meeting of the Interchurch World Movement

The General Committee of the Interchurch World Movement held what may be regarded as its final meeting in New York on April 8th. About fifty persons were in attendance representing cooperating denominations. The representation was very wide.

The reports of two committees were carefully considered. A special committee of business men reported through James M. Speers and Raymond B. Fosdick on the winding up of the business affairs of the Interchurch World Movement. The Committee on Reorganization reported through Bishop Thomas Nicholson of Chicago its chairman, on the best methods of conserving the values of the Interchurch World Movement and preserving the cooperative spirit between the churches and agencies that had been represented in the Movement.

The two outstanding questions passed upon were, first, the decision to commit all further responsibilities with reference to the conclusion of the affairs of the Interchurch World Movement to the Executive Committee making it unnecessary to call together again the General Committee; secondly, the approval of the plan for

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the appointment of a Consultative Committee to serve as a point of contact between the cooperative agencies of the Protestant denominations already in existance.

The report of the group of business men gave assurance that the remaining obligations of the Interchurch World Movement could be fully met out of existing assets and providing outstanding pledges and underwritings are fully paid.

One Stamp a Day for a Month

The first step in enlisting the one million church members in Illinois in behalf of the state campaign for the China Famine Fund was taken in Chicago last week when five hundred clergy and laity representing every denomination, met in the directors room of the Continental and Commercial Trust and Savings Bank at the call of John Jay Abbott, vice-president of the institution and campaign chairman. An effort is to be made to induce every Illinois churchman to buy at least one China Life Saving Stamp a day at 3 cents each for a month.

Pittsburg, Kansas, Parish Has Large Class

During a recent visit of Bishop Wise, a class of 27 candidates was presented by the Rector, Rev. James Pernette DeWolfe for confirmation, one being previously a member of the Roman Church. Rev. DeWolfe had quite recently baptized eight of the eleven adults of this class. A large congregation attended the service, every available seat being occupied and it is estimated that over 200 people were turned away.

The progress made by the boys choir under the training of the Rector showed itself unmistakably in the musical part of the Church Service. The entire event was an inspiration.

The Parish is happy in reporting the possession of a chapel in the northwest portion of the building of St. Peters. An alter has been erected and among the gifts received are the Altar Linens and embroidered frontal from the Junior Altar Guild, an Altar Cross from Archdeacon Smith and a vestment case from Mr. J. J. Stephenson of Pittsburgh, Kan., while St. Peters Ladies Guild gave the sum of one hundred and thirty dollars towards the completion of the chapel. It is the desire of the Rector and Parish to have the chapel finished at an early date.

A keen interest is taken in the monthly meetings of the Rector and his Council. The aim of this conference is to get every organization of the Church to work in the five fields of service as outlined by the Church Service League. A chart is being prepared to be hung in the church porch to clearly demonstrate the relative position of each field and its workers.

Dr. Leighton Parks Fears Power of Rome

St. Bartholomew's Parish, New York, has a chapel on 127th Street, near Lexington Ave., devoted to work among Swedes, and in charge of the Rev. Eric G. Ericson. It seems a pretty lively place with more than 500 communicants whose regular attendance on services is larger in proportion than is usual in English speaking congregations. Monday night, April 18th, Mr. Ericson arranged a celebration in honor of the 400th Anniversary of Martin Luther's appearance before the Diet of Worms. There was very fine music by Swedish singers, and the Rev. Dr. Leighton Parks eulogized in English the sterling qualities of Luther and the Reformation. He maintained that unless Protestants would awake and stand firmly for freedom of conscience, as Luther did in 1521, it would not be long until the Roman Catholic Church would dominate all American life in her old arrogant manner.

There were visiting clergymen from all parts of the city at this celebration.

Dr. Manning Denounces Sermon By Bishop Williams

The Cathedral celebrated the tenth anniversary of its present status April 17. The speakers were Dr. Butler, the president of Columbia University, Dr. Stires, president of the Standing Committee, and Dr. Manning, the new Bishop, whose date of consecration is now changed from May 6th to May 11th.

Dr. Manning used some significant words in his address which were quoted in all the papers Monday morning as having reference to a sermon of Bishop Williams the preceding Sunday: "Something was said from this pulpit last Sunday about the presence and power of an invisible government among us. We all know that no such thing as an invisible government exists in this land, and therefore that no such thing ought to have been suggested from any Christian pulpit. In this land we make the laws ourselves, and can change them if a majority of us so desire. Any talk of revolution is the mark of a mind that, to say the least, is not well balanced."

Iowa President in Accord With Religious Work

"Nothing is of greater concern to administrative officers and faculty of the University of Iowa than providing a wholesome religious and moral atmosphere which may influence the young men and young women of Iowa," says President Walter A. Jessup.

"The University of Iowa is a non-sectarian educational institution; nevertheless, it aims to stimulate an intelligent and earnest consideration of the great religious principles. Many of its courses tend directly toward that end. It encourages the work for students in the Iowa City churches and in the student religious organizations, such as the Young Men's Christian Association, the Young Women's Christian Association, the Newman Club, the Menorah Society, and similar groups.

Through the work of numerous student pastors and student assistants associated with Iowa City churches for the purpose of forwarding Christian principles among the student body, students in the university are constantly in touch with the Church.

"Occasionally one finds the opinion expressed that college or university students are careless and indifferent toward religion and religious questions. The population of the University of Iowa is about 5,000 and the population of Iowa City about 12,000, yet I venture to guess that in many Iowa City churches approximately 50 per cent of those in attendance at Sunday morning services are students and faculty members. It is a healthy condition.

"At Iowa we have a great opportunity to influence the state, the middle west, the whole nation. We are producing those who will be the leader among men after twenty or twenty-five years. We are attempting to make the most of our opportunity."

Church Union in South India

The Congregationalists and Presbyterians of South India have already formed a union, and recently this union group met with Episcopalian leaders to discuss a wider union. As in all discussions of union with the Episcopalians the question of orders is to the fore. Some resolutions were adopted looking toward union and laying down some principles. When the niceties of language are stripped away, the agreement is fundamentally that any minister must receive a commission from the bishop before he can serve churches which in the past have been known as Episcopal churches. It is possible, however, for ministers to continue their work as in the past without any commission, provided they restrict their ministry to the churches which have been accustomed to receive a ministry that was not in the apostolic succession. Of course all new ministers are ordained by the bishop. The plan is more generous than that which is offered by the Lambeth Conference. It says nothing of reordination in order to secure fellowship with the Episcopal churches. Just what attitude will be taken by British Episcopalians toward this new plan is not at present clear.

The Conneaut Christian Nurture School

The Conneaut Christian Nurture School will meet at Conneaut Lake, Pa., June 27, to July 2. It is a distinctly Christian Nurture School and not a General Conference. The aim is to be of practical help to the teacher. In one division of the morning sessions the Five Fold Plan will be the special study; Information and Memory by Mrs. William R. Roberts; Church Loyalty by the Rev. R. E. Schulz; Devotional Life by the Rev. E. G. Budlong; and Christion Service by John Loman. At the same time Miss Eleanor Sibley of the University of Pittsburgh will have a class on "The Pupil" and the Rev. L. L. Riley will have a class on "How to Teach the Life of Christ."

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THE CHRIST IN THE COMMUNITY.

By Bishop Johnson

In visiting towns and villages one gets an insight into human life which one does not get from seeing society en masse in the larger cities.

It is not so easy to conceal one's real self under the scorching searchlight of familiar acquaintance.

And after all the cities are largely composed of people that come up from the country. City people and country people are not really so different as they may seem. In fact I am impressed with the fact that country people are the more real.

Christ chose nearly all of His apostles from the rural district of Galilee rather than from the metropolitan Jerusalem. Only a few of our Presidents were born in cities of more than 5000 people. Most of them were brought up in only small places.

The veneer that one puts on in the city is often a disguise of the real man, who looks imposing in evening clothes, but really thinks the same thoughts and has the same attitude toward life that his rural brother is less successful in disguising.

So that a bishop who is constantly visiting places both large and small gets a cross section of human life that ought to be illuminating.

Looking at the Christian religion of today in this cross section one is more depressed at the pettiness of spiritual life than he is by its wickedness.

Christ's vision was so big and our vision so diminutive.

God is judged by those vehicles of His grace who often make the most noise because they carry the least weight. Christ warned us of this danger. He spoke scathingly of those who made ostentatious profession of their religious practices. Who offered loud prayers in the synagogue; who made their gifts under pressure of public observation; who practiced their asceticism in public and used their consciences to detect the faults of the flesh rather than to detect their own sins of the spirit.

I am impressed with the fact that the current religious life of the average community is unworthy of the Christ because of the wrong emphasis that has been put upon religion by petty minds. We need less philosophy and more grace; less censoriousness and more charity; less assurance and more service. There is a smug feeling on the part of people whose lives are thoroughly respectable but whose sipiritual force is negligible that they are plenty good enough to please God and themselves. There is a lack of humility which is profoundly conscious of its own personal unworthiness and a surplus of satisfaction in the fact that we have eliminated petty vices even though we have not acquired solid virtues.

In our Lord's time those who flouted Him did so because He demanded a kind of service which required spiritual effort, whereas they had come to regard perfection as the absence of certain vices.

Christ could forgive sins but He was unable to sweeten bitterness that was regarded as a virtue in itself.

To despise the Samaritan; to censure the easy living Publican; to confound the latitudinarian Sadducee were virtues and not vices in the mind of the Pharisee. He rested on his observance of little virtues such as keeping the Sabbath and refraining from things which the Church had pronounced unclean, but omitted to grow the substantial virtues of mercy, charity and kindliness.

Is it any different now?

Is not the bitterness of prejudice more esteemed as a sign of orthodox sectarianism (both within the Church and without) than are suffering long and being kind; than thinking no evil and rejoicing not in iniquity.

We need more grace and less philosophy. Grace is God's help. It implies that the seeker appreciates his need of such help; that he esteems the means which Christ established for conveying such help to the seeker; that he regards Christ and not his neighbor as the standard by which he shall estimate his own righteousness.

It is "by this man that God will judge the world" and not by comparisons with one's neighbor.

It is all right to have a philosophy but the more perfect that philosophy is the more necessity for seeking God's grace to attain our philosophical ideal.

There is just one natural reaction for the honest man who is confronted once with the righteousness of Jesus Christ, and that is the humble petition of St. Peter. "Depart from me for I am a sinful man, O Lord!"

This is the instaneous reaction of sin when it is first confronted with holiness, and except for the fact that "we are saved by His grace and that not of ourselves, it is the gift of God," we could not endure the continued presence of Christ in the face of our continued failures to attain thereto.

We need more charity and less censoriousness.

The face that hardens, when its own righteousness is brought into contact with that which it regards as unrighteousness, is not the reflection of the Master's face.

If He can endure us with patience and kindliness in the face of our shortcomings we ought surely to endure one another.

Bitterness had no place in Christ's attitude toward sin and severity only when the sin was that of self righteousness. We are not greater than the Master. The Christian, who shows hardness because some man plays cards or smokes or dances, is implying that he has no subtle vices which must offend the Christ.

How can he pray to God that he himself be forgiven in the same way as he forgives others.

Let him cast the beam (or splinter) out of his own eye that his vision may be clearer—so that like a skillful surgeon he may see clearer to remove the mote (or speck) out of his brother's eye.

The absence of a charitable attitude toward those offences which are particularly offensive to us individually produces bitterness, and not healing; claims for oneself judicial forms that belong to God; and blunders frightfully in winning men to Christ.

We need less assurance but more service.

If it is true that when we have done all, we are unprofitable servants, then what shall be said when we do little or nothing faithful for Jesus' sake.

To me the Day of Judgment is a very real thing, but the matter which is my chief concern when I stand before the Judgment Seat of Christ, is not so much the sins which I have committed; of which I have repented; and which have been healed by His stripes; but rather the things that my Master expected me to do but which through apathy and indolence I have neglected to do faithfully.

If it be true that "nothing in my hand I bring," what about the sheaves that I was to bring to the Harvest; what about the talents that I was bidden to use; what about the door that my negligence and presumption has closed in my face.

The Witness Fund

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

Bishop Mikell	$25.00
Mrs. Emily Nourse	.50
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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

Calling a rector to Trinity Parish in New York City is as important an event as electing a Bishop to some of the well-known dioceses. The local newspapers felt this the last three months, and made use of all the news they could get as to the proceedings. There was no doubt that Dr. Milo H. Gates was the favorite candidate in every popular sense. Ask anybody, almost anywhere outside clerical circles, and you would get an immediate and enthusiastic answer, "Oh, I wish they would call Dr. Gates." A good many had the feeling that he represented a more natural American Churchmanship than has sometimes been the case with old Trinity. Perhaps it would be better to put it that Dr. Gates is distinctly human, and that the stiffness which often repels people in our undiluted Angelicanism is peculiarly absent from him, whether decked out in eucharistic vestments, preaching on sacraments in the pulpit, or hearing confessions according to approved Catholic theories.

But vestries are somewhat like the Republican party, when in convention: They are just as apt to be swayed by reasons and facts of which the man in the street never thought. Therefore the popular candidate is frequently set aside to the surprise of all the hopeful ones. It may be that, in the long run, the vestries and conventions are right. At any rate, in the case of electing the rector of Trinity Church one need not slight the others mentioned if he declares that the choice is unqualifiedly good. Some who had been highly spoken of from distant parts of the country were too manifestedly out and out "ritualists," or Catholics, as they preferred to be called. Trinity seems to want a High Churchman, but it is best that he should not be too high. The successful candidate, who does not seem to have known that he was a candidate, is the Rev. Samuel Smith Drury, rector of St. Paul's School, Concord, N. H. It can hardly be said that he has had great experience in parochial work. He never had charge of a large parish, unless St. Stephen's, Boston, may be called so. He was vicar of that well-known work among the poor for two years. He was called vicar because it is one of the chapels of the Episcopal City Mission. Its standards of work had been set by such saintly and practical men as Bishop Brent, and it may be assumed that Dr. Drury has imbibed the reverent breadth associated with the name of that great missionary. It has included, to an amazing extent, a scholarly acquaintance with literature and science together with a devout eagerness to help solve religious and social problems. The years spent by Dr. Drury as head of the famous Church School can hardly have weakened this admirable combination.

The Beauty of St. Thomas'

The church I helped in a year ago was St. Thomas', magnificent in architecture, unsurpassed for central location as "the most fashionable church in America," which, by the way, is a rather false and unkind description. Fortunately it is untrue as concerns the zeal of the clergy, the devotion of the people, and the beauty of the worship. I have seen a good deal of poor and rich churches in my day, and I am inclined to give the palm to certain richness when it comes to modesty and freedom from thoughts of how other people are dressed. Perhaps there is ample reason for that. At present I only state it as a fact. But there is something gloriously worth striving to see and be a part of in a service carried on as it is in superb St. Thomas' with its great leadership in music and sermon. I do not wonder that from year to year it is unable to contain the crowds who flock to its doors.

To call a church a chapel is to give it a subordinate position in the mind of those who have not seen it. It sounds like a plain dissenting meeting house in an English village, or a place of worship for college boys or in a hospital, or a struggling mission not yet elevated to the honors of a parish church. But all these suggestions of humble character fade away when one takes a bus and alights at the Chapel of the Intercession, 155th Street and Broadway. Standing as it does at the intersection of the two parts of Trinity's fine city cemetery, its perfect walls and tower and its beautiful gothic windows make it probably the most charming group in America, especially when seen as it is grouped with vicarage, choir rooms, and parish house. Nor is this feeling of admiration lessened when one enters the nave, with its aisles graced by fine pillars and the choir and altar beyond as near perfection as anything can be when made by human hands. They say that Dr. Gates built the finest rural church in America, that at Cohasset, Massachusetts. Now there are many who assert that as vicar of the Chapel of the Intercession he has built the finest city church.

LONDON LETTER

By Rev. A. Manby Lloyd

Lord Braye approached the Government in holy week and asked whether "inasmuch as many millions among us are now coming to the unspeakable mystery of the Divine Atonement, His Majesty's Government would think fit to change their policy in Ireland from cruelty to mercy and from hardness to conciliation—call a truce, repudiate reprisals, publish the Strickland report (on Cork burnings) and recall the "Black and Tans"?

Lord Newton replied that he had never seen a question worded in a more offensive manner! "I venture to say," writes a Northern Protestant, "that sensible men will agree with Lord Newton. We have had quite enough of this. First there was the Sermon on the Mount. That was to save Germany from the knock-out-blow. Then came the Golden Rule. That was a reason for watering down the peace. And now, when things are going quite nicely in Ireland, out comes the Atonement. What has the Atonement to do with it? I have always held that in its full purity the Atonement was really a Protestant doctrine. Be that as it may, it was assuredly not designed for the benefit of Romanists and Irish rebels at that!"

This is the text of a letter to a London weekly. I quote it verbatim, that your readers may have an insight into the mentality of our governing classes.

A. G. Gardiner and President Wilson

Up to a week or two ago the former was a writer of trenchant articles in the Daily News, which is owned by Cadbury, the Cocoa-king. In another journal Mr. Gardiner gives an outline of an interview with ex-President Wilson at Paris in January, 1919, relating to the grave and inexcusable misreading in the English Press of his message to the belligerents in 1916. "I had spent the morning with General Smuts and he had spoken of the hostility to the President and his policy which had begun to be apparent in America, and especially of the demand that U. S. A. should revert to "isolation." Knowing that I was to meet the President that night, he suggested that I might usefully impress upon him that if America detached itself from the League of Nations there could be no League worth the name." Then he met Wilson.

"Yes," said the President. "I see the danger... I am bound to confess that there are as many provincial minds to the square mile in my country as anywhere. And it is not wonderful that it should be so. Its history is the history of detachment. Its geography is the geography of detachment. It is a great country, with great problems of its own, profoundly self-occupied, with little intercourse with the outside political world. The war has come to it as a tremendous breach with its past and it is not surprising if there is an unreadiness to see that the breach is final and that isolation is no longer a tenable policy."

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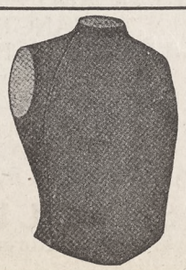

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History of the Church Service League

BY HELEN STERLING
Secretary of the National Committee

It is scarcely a year and a half since delegates from the Woman's Auxiliary, the Girl's Friendly Society, and the Guild of St. Barnabas for Nurses adopted at Detroit the resolution which began, We invited all other women's Church Societies to join with us in creating a Church League of Service. "This resolution, later approved of and accepted by the other societies, was followed by the definite suggestion that to conduct the business of the League and to prepare for its development there should be formed a National Council, with three representatives from each of the seven existing national organizations, and nine members at large. These representatives, who were subsequently chosen from their respective organizations, viz.: the Woman's Auxiliary, Girls' Friendly Society, Daughters of the King, Church Periodical Club, Church Mission of Help, Guild of St. Barnabas for Nurses, and The Church Women's League for Patriotic Service, met at Church Missions House the following December and elected nine delegates at large, thus forming the National Committee to which has since been added a delegate from each provincial council of the Church Service League as formed, and also one from each of those Departments of the Executive Council of the Church upon which women are serving.

In the eighteen months since the resolution was adopted diocesan councils have been organized at the rate of more than two each month, five provincial councils have been formed, and in at least two dioceses there are fifty or more parish units. It is evident that the "invitation" was accepted.

But the history of the first year and a half of the Church Service League may not be written so much in figures and sums total as in the spirit in which the idea has been received. Doubt there have been, of course; inquiries, no end of them; but only those whose privilege it had been to see many of these same doubting and inquiring letters could understand how constantly increasing was the evidence that inquiry was very perceptibly deepening into interest, and doubt into an honest determination to have some share in developing the new project.

A careful analysis of the letters shows that the prevailing difficulties in the way to universal acceptance of the Church Service League arise not so much from a lack of understanding of its purpose as from fear of a supposed rigid technique of organization. That very simple little rule of success, "Do what you can, with what you have, where you are," seemed to help amazingly here. In other words, the whole question of intelligent organization, whether in diocese or parish becomes merely a matter of making the plan yield to existing local conditions.

Paucity of organiaztions which may be drawn together into a Service League ought never to be a stumbling if one remembers that the reason for any federation is not that taken together three organizations are three times as powerful as one organization, but rather, as the recently recognized "group" idea declares, that when three or seven or any other number of groups get together for enlightenment, for consultation and co-operation, "an entirely new power in the universe is thus created." So it must be that whenever guilds and societies, however few in number, come together for "mutual understanding and co-ordination of effort," it must inevitably happen that there is then and there released, in parish and in diocese, an entirely new dynamic force capable of possibilities in the way of service hitherto undreamed of. There has arisen, moreover, in the development of the Church Service League a most interesting contingent; for it is becoming increasingly evident that the more natural Service League is that which includes men's as well as women's organizations, and it would seem from the number of Service League so formed springing up all over the country that this ideal, which has been held in mind from the start, is capable of speedy fulfilment.

The National Committee has tried to avoid anything like didactic instruction or rigid formulas. Realizing that the real life of the Church Service League must be entrusted to the parish units, it has emphasized as essential two points only, namely, that the parish unit should consist of a federation of all societies or departments in which women work in the parish, with the understanding that during the year the activities of the unit shall include some definite service in the five fields, i. e., the Parish, the Community, the Diocese, the Nation, and the World. The Committee accepted as the "immediate programme" before the women of the Church, United Prayer, United Study, and United Giving, assuming at this time the publication of the Church Prayer Leaflet, and recommending as an opportunity for corporate prayer and contemplation the observance of a Day of Intercession and Meditation early in Advent. The leaflet of Suggestions published by the Committee on Devotional Life for use on this day was ordered by 64 dioceses and missionary districts to the number of 58,458 copies. Bible Reading for use during Advent, published by the same committee were ordered by 68 dioceses and two missionary districts, to the number of 52,304 copies. A recent Bulletin published by the Committee on Co-operation, contains suggestions for ways in which the various organiaztions which make up the Service League may, by interchange of intelligent and devoted service, be mutually helpful. The Statement published by the National Committee sets forth the purpose and ideals of the Service League, with suggestions for organizing the several divisions.

When all is said and done, the heart of the whole thing seems to lie in the one word "co-operation." It is, of course, inevitable that individuals working in and for the Church should have, as elsewhere, their own especial points of enthusiastic service; it is likewise certain that there can never be for any individual, who is not cognizant, at least, of all the work which the whole Church is doing, the joy of completely intelligent service. "We shall find when we have time to study them," the Prayer Leaflet reminds us, "that every mission and department of the Church has its own romance, its own pathos, its own peculiar joy." And some of us are finding, moreover, as we come together out of our separate corners, and learn of the work other women are doing in the name of the Church, that in working exclusively, as we have done hitherto, sometimes for the Woman's Auxiliary, sometimes for the Girls' Friendly Society, or, it may be, for the Church Periodical Club, we have been not altogether unlike craftsmen engaged for a long time upon a bit of detail, with no knowledge of the whole plan; but now the entire pattern is revealed and we are permitted to see for the first time the design which we have, all these years, been helping to make.

Needless to say that one likes it; needless also to say that one seeks more eagerly than ever before opportunity to help in completing the design.

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The Editorial

(Continued from Page 4)

Christ was severe with the sin of self-righteousness, but He quickly condemned the sin of unfruitfulness when and where He expected to find ripe fruit.

A Christian religion which is content to take pride in its own prejudices; to be officiously conscious of its neighbors' faults; and to be supremely indifferent to its niggardly services is about as hopeless a religion as the Devil could invent for the duping of our silly human nature, so prone to deceive its own self.

To me the problem of Church unity today is far more a hopeless difference of moral standards than any vital difference of faith and order.

People are far more concerned in preserving their prejudices than they are concerned in thinking through the problem of faith and order.

Berkeley Conference

(Continued from Page 1)

say 'America first' we must mean not first in domination over others, but first as the servant of the world and the exemplar of Christian brotherhood.

"Nothing can stop future wars but getting out of the ranks of the beasts and behaving like the sons of God. Our industrial society is built on the principle of acquisitiveness, in which the rule of 'dog eat dog' is the guiding one. Our industrial problems are not economic ones but moral. They can be solved only by the application of the principle of Christian brotherhood.

"There are illustrations of this also in our social life. That most plastic and beautiful of the arts, the art of the dance, is corrupted by the same evil. Go to any of our college dances and see if you do not think that the men are acting like educated beasts.

"The trouble is we have been bamboozled by a lot of scientific dogmatists. They tell us that we are descended from brute beasts, and that is quite true, but when they say also that we are nothing but brute beasts they have not an atom of evidence, and we must deny it descisively. We have forgotten that we are the sons of God. We have emasculated religion in our colleges and eliminated it from our elementary schools.

"There will be no progress in this century unless religious leaders, chosen from the young men of our colleges who will preach the fundamental dogma of Christianity, which is that man is the Son of God. We can only save society by giving to individuals this new motive. The purpose of the ministry is to carry the Person of Christ to the persons of men, to reconvince the world of men of their own dignity, to teach them first that they are the Sons of God, and to show them how to act in consistency with this sonship.

"This is a calling that demands the best men of the age, and is the most difficult and exacting of tasks, but the most glorious and satisfying of jobs for the real red-blooded man."

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The Witness

Vol. V. No. 37. CHICAGO, ILLINOIS, MAY 7, 1921 $1.50 A YEAR

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 Kuklux 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 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.

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.

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 Missionary Centennial Plans are Complete

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

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.

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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 informal 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 cofirmed 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

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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 throughtout 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 Judiasm.

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287

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

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 communty.

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)

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

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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 diffculty, 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 indirective 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 senations 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 Feiner 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 begins 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

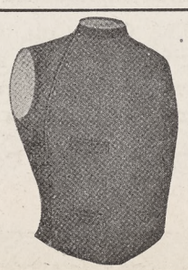
By Rev. A. Manby Lloyd

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 praactical 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 cooperation 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-

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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 people in 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 habitues 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.

They are not willing to run the gauntlet of poverty that intervenes.

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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The Witness

Vol. V. No. 38. CHICAGO, ILLINOIS, MAY 14, 1921 $1.50 A YEAR

International Friendship Urged By Churches

Many Notable Speakers to Address Churchmen on Disarmament at Conference

The congress on reduction of armaments and the sixth annual meeting of the World Alliance for International Friendship Through the Churches will be held in Chicago on May 17, 18, and 19, with the day sessions in the New England Congregational Church at 19 West Delaware place, and the evening meetings in Medinah Temple at 14 East Ohio street. Among the many prominent speakers are William Jennings Bryan, Jane Addams, John Spargo, Edward A. Filene, and the Rev. Drs. Charles F. Aked, Nehemiah Boynton, and Charles S. Macfarland.

The Chicago Church Federation is cooperating in the arrangements for the congress, and will act as host of the occasion. Among the well known Chicagoans who have been asked to take part on the program of the congress are Joseph R. Noel, president of the Association of Commerce; Dr. Howard Agnew Johnston of the Church Federation; Rabbi Emil Hirsch, Archbishop George W. Mundelein, the Right Rev. Charles Palmerston Anderson, D.D.; Bishop Thomas Nicholson, Bishop Samuel Fellows, Drs. Shailer Mathews, John Timothy Stone, William E. Barton, Herbert L. Willett, and Frederick F. Shannon.

Some of the leading men of today are quoted in the program of the congress. "The world does not seem to learn from experience," says Gen. John J. Pershing. "It woud appear that the lessons of the past six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. But no one nation can reduce armaments unless all do. Isn't it time then for an awakening among enlightened peoples to the end that the leading powers may reach some rational agreement which would not only relieve the world of this terrible financial load but which in itself would be a long step toward the prevention of war?"

Maj. Gen. Tasker H. Bliss is quoted as saying: "Disarmament is the only practical method of limiting war. It is the only means of preserving the world from bankruptcy and civilization from ruin."

William H. Taft writes: "Of course I favor, in the interest of world peace and national economy, reduction and limitation of armament by the leading maritime powers."

Among other prominent men quoted in favor of disarmament are Herbert Hoover, Senator William E. Borah, Sir Frederick Maurice, and General Sarrail, commander of the French army that operated from Saloniki.

The delegates from the Episcopal Church appointed by the Council at the meeting April 27th are as follows: The Bishops of Chicago, Western New York, and Southern Ohio, the Rev. Drs. Wilmer of Atlanta, Freeman of Washington, Phillips of St. Louis and Washburn of Kansas City, and Messrs. George Foster Peabody, Robert Gardiner and B. C. Howard.

Is the Church the Friend of Labor?

There is no subject more widely discussed than the relation of the Church to Labor. It is therefore with very real pleasure that the Editor of the Witness announce a series of articles on the subject by the Rev. Julius A. Schaad, the Rector of Trinity Church, Bay City, Mich.

We will appreciated comments on the articles.

Manistee, Mich., Parish Receives a Legacy

Holy Trinity Church, Manistee, Mich., by the will of the late E. Golden Filer, millionaire lumberman, is the recipient of a legacy of $5,000. All the other religious and philanthropical societies of the city were likewise remembered. The Methodist and Congregational churches received $10,000 each, the Baptists, $5,000, and twelve other bodies, Danish, Swedish, German and Norwegian, $2,500.

Six Hundred Knights Attend Service

More than six hundred Knight Templars attended a special Ascension Day service held Thursday evening, May 5, at 8:00 p. m. in St. Paul's Episcopal Cathedral, Detroit.

Detroit Commandery No. 1, Damascus Commandery No. 2, Highland Park Commandery No. 3, and Michigan Sovereign Consistory were in full dress and paraded for the service.

A special musical program by the adult choristers of the Cathedral was rendered under the direction of Mr. Francis Mackay, organist and master of the Cathedral choristers.

Lay Preaching Organization Meets in Detroit

Prominent Laymen of Michigan to Train for All the Activities of Mission Work

A lay preaching organization with an initial membership of almost fifty men was formed and a meeting held this week at St. Paul's Episcopal Cathedral under the auspices of the Episcopal Church Club of the Diocese of Michigan. There were more than twenty men from Detroit present at the meeting and the other members of the organization who come from all parts of the eastern portion of Michigan will be kept in touch with the organization through branches which will be formed in two or three central places. Lawrence Midworth, who was appointed by the Church Club to organize the League, presided at the meeting and explained the purposes of the organization. He said that throughout the diocese there are a large number of small missions and parishes which are from time to time without regular clergymen to conduct services. In these cases a lay reader will be sent regularly, who will hold the service and carry on all the activities of the mission except those which are expressly forbidden him, such as solemnizing marriages, administering the Holy Communion, etc. He also explained that the men will be used as supply preachers and lay readers at parishes in and around Detroit where the clergy are absent on summer holidays.

A regular course of study will be followed by the men, who will meet weekly at St. Paul's Cathedral and at the other branch centers of the League, and there will be a faculty including Archdeacon H. K. Bartow of Detroit, the Very Rev. Warren L. Rogers, Dean of St. Paul's Cathedral; Archdeacon Charles L. Ramsay of the Southern Archdeaconry, Mr. Francis Mackay, master of the choristers of St. Paul's Cathedral, and the Ven. E. B. Jermin, Archdeacon from the northern part of the diocese, each of whom will have charge of different courses.

It is expected that later in the year after the members of the League have been engaged in active work for a considerable period, a large public service will be held at which they will be set apart by Bishop Charles D. Williams for the special work they will perform.

Practically all of the men who have undertaken the work in the League are men prominent in business and professional life in their own community.

They have entered into it with very real enthusiasm, and all are determined to stick to the training, for they feel that it is a splendid opportunity for genuine service.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

A New Convalescent Home Opens

The Superintendent of the New York Protestant Episcopal City Mission Society, the Rev. L. Ernest Sunderland, has announced that the Sarah Schermerhorn House at Milford, Conn., which was built sixteen years ago in memory of Miss Schermerhorn, is to be equipped for use as a Convalescent Home the remaining nine months of the year. This generous gift is from Mrs. John Innes Kane, in memory of her sister, Mrs. Samuel W. Bridgman. Miss Schermerhorn was their sister. The House is to have a heating plant installed, be wired for electric lighting, certain partitions put into the dormitories, the porches enclosed for sun rooms, and a very complete furnishing so that it will probably be as fine a Convalescent Home as there is in this part of the country. The estimated cost is $14,000. It will require at least $15,000 a year to maintain this house the nine months for the care of fifty mothers and small children. The Ways and Means Committee of the Society is making an appeal to those interested in the general health situation of New York City to assist in carrying on this Home at full capacity, and thus saving many mothers from lives of ill health and helping them to bring up their children as stronger and more able members of society. It is the consensus of opinion of prominent health authorities that the greatest need of the community at present is for convalescent care, and especially for the care of mothers and small children.

A Faithful Priest Passes to His Rest

The Rev. George F. Gladning Hoyt, B. D., rector of St. Paul's Chorch, Columbia, Pa., passed away in his sleep on the morning of April 18th. Mr. Hoyt was 54 years of age, and had not been well for some time. He conducted four services the preceding Sunday, but complained of not being well. The following morning he was found dead in bed. In his early days he took an engineering course at Cornell University, and later on, when he determined to enter the priesthood, he studied philosophy and theology at the Seabury Divinity School, being graduated with the degree of B. D. During his fourteen years' rectorate at Columbia, he brought a languishing parish to the very front rank in the diocese. He fought a winning fight for the liberties of the Church, and he saw keenly that running a parish by business methods and running a parish to suit business, were two quite different things, and might be even contradictory things. The strength of his moral influence is indicated in the class of nineteen adults and adolescents he presented for Confirmation six days before his death. He was as active in diocesan affairs as he was in parochial affairs, and was for many years an examining chaplain.

He was a genuine liberal, whose freedom was not rooted in sentimentalism, nor in dislike of control or authority, but upon the conception of Justice. He believed in Justice and Mercy, and in only the kind of rest that is won through conflict for righteousness. May God grant him eternal rest!

He welcomed light whensoever it came. May light perpetual shine upon him!

Mr. Hoyt is survived by his wife, a son, and a daughter.

The body lay in state in the chancel of the church from Wednesday evening to Friday morning, and was viewed by from two to three thousand friends. The burial service was read on Thursday morning, Bishop Darlington preaching the sermon, and the Rev. Messrs. Atkins, Judd, Baker, Gamble, and Kunkel taking part in the service. Interment was made the following day at Hempstead, Long Island.

All of the Columbia ministers attended the funeral in a body.

Dean White Speaks at St. Alban's

One of the traditions of St. Alban's School at Sycamore, Ill., the diocesan school for boys under the patronage of the Bishop of Chicago, is the blessing of the farm each year on one of the Rogation days. The service this year will be celebrated on Saturday, May 14. Clergymen and acolytes from Chicago have been invited to attend and take part in the procession. The holy eucharist will be celebrated in the orchard by the headmaster, the Rev. L. B. Hastings, and the sermon will be preached by the Very Rev. Francis S. White, Dean of Trinity Cathedral, Cleveland, on "The Ministry."

Brunswick Entertains Church People

Thirty-seven delegates representing fifteen parishes and missions attended the twenty-ninth annual meeting of the Georgia Branch of the Woman's Auxiliary, which was held in St. Mark's Church, Brunswick, Ga., April 20 and 21. At the opening service of the Holy Communion the Bishop was the celebrant, assisted by the Rev. William Johnson, rector of the parish. The Bishop addressed the delegates at the business session which followed, urging greater zeal and enthusiasm, reminding them that it is through prayer that their work must be accomplished. The reports of the four district vice presidents showed a total amount of $2,190 in contributions from twenty-seven parochial branches. This is an increase over the year 1919 of $400. A resolution preparing the way for a diocesan council of the Church Service League was passed authorizing the president in consultation with the Bishop to take the initial steps. Pledges to the amount of $201 were made to the Emery Fund. Resolutions of greetings were exchanged with the Colored Woman's Auxiliary meeting at the same time. The meeting closed with a Quiet Hour conducted by the Rev. Mr. Johnson, the second afternoon. Mrs. A. B. Hull of Savannah was re-elected diocesan president. An annual offering of $190 was made by the Colored Woman's Auxiliary of the Council of Colored Churchmen of the Diocese. The sixteenth annual council of the Colored Churchmen of the Diocese was held in Brunswick, at St. Athanasius' Church, at the same time. The Bishop presided and gave his annual address. The Right Rev. H. B. Delaney, D.D., suffragan bishop of North Carolina, was present at all sessions, delivered an address, and assisted in the services. Before the Nation-wide Campaign the Colored Council gave for missions $250. After the campaign, $1,885.61. This represents paid pledges of 882 negro communicants. The Colored Council is now building a new church at Waycross, and a new school building at Albany.

Industrial League Shows Active Growth

The Church League for Industrial Democracy, while an unofficial organization, now contains 16 bishops and 435 other members of the Church. The growth of the league is steady and in its membership are some of the outstanding clergymen and laymen and laywomen of the Church. Recently the executive secretary delivered a series of addresses at eight womens' colleges on the general topic of "Religion and the New Social Order." While his itinerary was under the auspices of the Student department of the Young Womens' Christian Association, arrangements were made in advance through the courtesy of the rectors to speak to church audiences in each city visited. The eager interest of the student bodies was highly encouraging.

The Philadelphia branch of the C. L. I. D. has had two recent meetings of more than usual interest. At one the guest of honor was President Bernard Iddings Bell of St. Stephen's College. The guests at the second were Rev. Edward S. Drown of Cambridge Theological School, and Dr. and Mrs. Wilfred T. Grenfell. Dr. Drown, who is a member of the C. L. I. D., is delivering the Bohlen Lectures in Holy Trinity Parish House, Philadelphia.

Probably the most significant recent news in connection with the C. L. I. D. is the fact that its president, Bishop Charles D. Williams of Michigan, recently delivered the Beecher Lectures at Yale University and while in the East came to New York under the auspices of the New York branch, where he preached in the Cathedral of St. John the Divine. It was a remarkable sermon, has caused wide comment and was published in large part in the Churchman. Bishop Williams also was the guest of honor at a luncheon given by Rev. Dr. J. Howard Melish and addressed a meeting of the New York members of the C. L. I. D. at the Church Missions House. The executive secretary recently gave the message of the C. L. I. D. in Washington City at a gathering where the progressive members of Congress and leaders of liberal thought launched an important movement. This movement will be known as the Peoples' Legislative Service and will furnish to liberal members of Congress and others accurate information concerning matters of legislation which relate to public welfare. The executive secretary of the C. L. I. D. is on the National Advisory Council of this new body.

In a recent issue of The Witness there appeared an article entitled "Why I Gave

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Up Business," by Mr. William E. Sweet, prominent banker of Denver. Mr. Sweet has just returned from the East, where he has spoken in colleges under the auspices of the Student Department of the Y. M. C. A. He is giving his entire time as a lay preacher of social justice and industrial democracy and has for some time shown an active interest in the C. L. I. D. It was therefore a privilege for the executive secretary of the C. L. I. D. to arrange for a recent conference with Mr. Sweet and a group of men and women, including several members of the C. L. I. D., in New York City.

The latest bulletin of the C. L. I. D., entitled "Religion in Industry," is a really constructive treatment of the problem with which the Church is especially concerned at this time. This bulletin and any other information concerning the league may be had by writing the executive secretary, Rev. Richard W. Hogue, 6335 Ross street, Philadelphia, Pa.

New Rector in Toledo, Ohio

The Rev. Otey R. Berkeley, assistant rector of St. Mark's Church, Toledo, Ohio, has been called and has accepted the call to the rectorship of St. Columbia's Episcopal Church on Jefferson and Manistique.

Mr. Berkeley will enter upon his new charge on May 15 immediately following the Diocesan Convention in Ann Arbor.

Mr. Berkeley is a graduate of Trinity College and received his theological education at Bexley Hall, the Divinity School at Kenyon College.

St. Columbia's Church has been without a rector since the resignation of the Rev. C. L. Ramsay, who gave up parish work on January 1 of this year upon his election as archdeacon of the southern part of the Diocese of Michigan.

Bishop Addresses Protestants on Unity

At St. John's Church, Ionia, Michigan, Bishop McCormick was greeted by the congregations of the following churches, which suspended their evening service to honor him and to listen to his presentation of the subject of Christian Unity—Baptist, Evangelical, Church of Christ, Methodist and Presbyterian. . The church was filled beyond its ordinary capacity, many extra chairs being brought in. Expressions of appreciation of the sympathetic Christian spirit, exemplified in the Bishop's address have been many and cordial.

Dean Davis Called to Be Domestic Secretary

The Department of Missions reports that it has nominated the Very Rev. Carroll M. Davis of Christ Church Cathedral, St. Louis, as Domestic Secretary. This office has been vacant since the resignation of the Rev. F. S. White, who became Dean of Trinity Cathedral, Cleveland. Dean Davis is now a member of the Department of Missions. For several years he was a member of the Board of Missions. He is an assistant secretary of the General Convention and on several occasions has represented the Diocee of Missouri as a member of the House of Clerical and Lay Deputies. He is president of the standing committee of his diocese and a member of the Board of Missions of the University of the South. Dean Davis is a Western man by birth and his entire ministry has been spent in the West. The council with unanimous consent confirmed the nomination of the department.

Death of Three Good Church Women in One Day

St. Paul's Church, Grand Rapids, Mich., suffered the sad loss of three of the oldest active women workers of the parish on the same day Sunday, April 24. These were Mrs. Emma A. Konkle, aged 74, a member of St. Paul's for forty years; Mrs. Eunice M. Rockwell, aged 53, for several years choir mothers, and energetic in guilds and all church affairs, and Mrs. Anna Kurkjian, born sixty-seven years ago in Palu, Armenia, mother of the first Armenian family to settle in Grand Rapids. Unable to speak English fluently she yet enjoyed the services of the church at which she was a regular and devout attendant.

Mrs. Konkle was the mother-in-law of the Rev. Edward M. Duff, rector of St. James' Church, Grosse Isle, Mich., at whose home she lived, and who officiated at her funeral in Grand Rapids at 2 o'clock, the rector of St. Paul's, the Rev. Wilfred A. Munday, conducting the funerals of her two friends at 3 and 4 the same afternoon, Wednesday, April 27.

Memorial Service for Rev. V. C. Griffith

On Sunday, April 17, a service commemorating the life and ministry of the Rev. V. C. Griffitfih was held in St. John's Church, Norman, Okla.

Vincent Colyer Griffith was born fifty-four years ago in the city of Brooklyn, N. Y., the son of Richard and Annie Colyer Griffith. He was graduated from the Polytechnic Institute, class of '86, and from Columbia University School of Architecture, class of '89. He practiced his profession until about twelve years ago, when he came to Oklahoma.

He was ordained deacon in 1911 and priest in 1913 by Bishop Brooke, and remained in charge of St. John's Church, Norman, until September, 1920, when he resigned because of failing health.

To those who knew him, Mr. Griffith was a rare soul, deeply spiritual, keenly intelligent and earnestly desiring to do the Master's work. He labored uncomplainingly, with meager equipment, and small show of results. But he never worried. His great outward monument in Oklahoma is the fine new building for King Hall, at Norman.

His last days were spent in St. Luke's Hospital, New York, where he died, Friday, March 11, 1921.

Bishop Brent Preaches at Hobart

On Sunday, April 24, the Right Rev. Charles H. Brent, Bishop of Western New York and Chancellor of Hobart College, made a visitation to Geneva. After preaching at Trinity Church in the morning, he made an official visitation to Hobart College, preaching at Vespers in the afternoon at St. John's Chapel. Though attendance was voluntary, practically the whole student body was present at the service.

After Vespers Bishop Brent administered Confirmation to four college students presented by the chaplain. These four men, previously unidentified with any religious denomination, have come to feel the influence of the Church and its services since entering Hobart. Their Confirmation is a tribute to the religious atmosphere which has always pervaded the college, although without any attempt at proselytism.

In his sermon Bishop Brent said in substance that the American people have the right to look to the colleges and universities for leadership. The greatest need of the times is for true leaders, and the colleges must produce them.

There are two classes of leaders, the Bishop pointed out. In the first class are those who stand out distinctly from the crowd, and speak bravely for new principles, which, as a rule, are rejected in their own day, but eventually are accepted for the greatest good. In the second class come those who keep their ear close to the ground and, having determined what the crowd, or at least a majority of the crowd, wants, stand forth and lead the crowd in the direction it wishes to go.

The Far-Flung Bottle Line

The border between Canada and the United States has unfortunately obtained the name of "The Far-Flung Bottle Line" because of the deplorable results of the illicit liquor traffic. The law of the two countries is openly flouted, and according to one paper, reputable students of conditions along the frontier believe that no less than five million dollars worth of liquor is smuggled into the United States every month from Canada. The traffic has de- and it is time that the matter be taken up by the authorities on both sides of the line. The case with which anyone can take part in the traffic is porbably the most disgraceful and deplorable element, while the profits are, of course, numerous. The difficulties of the situation are doubtless great, but they ought not to be beyond the power of the Governments of Canada and the United States. It is a satisfaction to see that the efforts to put an end to this illicit traffic are being made through the press, and influence brought to bear upon those who ought to take immediate and drastic action to deal with a perfectly disgraceful situation.

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Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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IS THERE ANY PLAN?

By Bishop Johnson

In order to produce a building that is of any value one must have an adequate and sufficient plan, and the builder must follow this plan scrupulously.

One cannot very well put up a building as one goes along.

St. Paul regarded his work as that of erecting a building eternal in the Heavens, not made with hands but built upon definite plans.

Other foundation could not be laid than that which was laid. Nor could one ignore the foundation in erecting the walls. The building was God's plan and man's effort, but man's effort must not ignore God's plan.

To St. Paul religion was not a spasmodic effort but a continuous process.

From Abraham to Moses; from Moses to David; from David to Malachi; from John the Baptist to St. Paul—it was all one process, "to perform the mercy promised to our forefathers and to remember His holy covenant. He remembering His mercy hath holpen His servant Israel as He promised to our forefathers, Abraham and his seed forever."

The idea of spontaneous generation is foreign to the conception of the Kingdom.

Extemporaneous building is an invitation to ultimate disaster.

Every builder must follow the plan and sink his own will into the general plan.

* * *

As one studies the religious forces in America which operate in the name of Christ, one is impressed with the mischief that has been wrought by an orgy of self-will.

Christ came to do the Father's will, even when it ran counter to his own.

"If it be possible, let this cup pass from me, nevertheless not my will but thine be done."

It was not merely that He was a beautiful character; it was that He fitted Himself into His Father's plan.

We are not apt to estimate religious values as though individual character was the only element in the problem.

Some of the finest individual players in the game of life are the most impossible, because they are incapable of team work. It was characteristic of most of the reformers, that they were fine strong characters, who were unable to get along with other fine strong characters.

They were incapable of team work unless they were the team.

They were hard to live with.

They remind me of the prayer of the little Colorado girl who finished her evening prayer by saying, "and Good Lord! Make the bad people good, and the good people nicer to live with." The Christian religion isn't merely 'being good'; it is keeping the unity of the spirit as well.

* * *

It is this element of team work that makes the problem of church unity so difficult. We are forced to acknowledge that many pious people are individually good and collectively hopeless.

It is not merely that they are good, but it is that everybody else must be good exactly as they are.

There is no diversity in their religion and so there can be no unity therein—merely a dull monotonous uniformity.

* * *

It is this which is the great weakness of the spiritual edifice in America.

No matter how good the stones are, how can one build if they cannot be related to one another.

How can they be chiseled into shape if they crack only along the line of their personal prejudices.

How can they build with others if they continue to insist that the whole building must be without diversity.

* * *

This Church has the widest diversity of types of any church or cult in the history of Christendom.

It has a sufficient element of continuity without the paralyzing effect of a superimposed uniformity, such as the Roman Church seeks to enforce.

It has a sufficient power of unity without demanding that the whole body shall conform to some petty standard of ethics or doctrine.

And yet the very liberty to which she invites is the cause of her being despised by formulists and sectaries alike.

It is not merely that she cannot hope to command allegiance to her polity; it is rather that she cannot win the stiff and unyielding elements of individual certainty to her program of inclusiveness. To be inclusive is to lack zeal. To be narrow is to gain force. Charity and Liberty must be sacrificed to the certainty of sectarian prejudices.

People do not want liberty of religious expression; they do not want unity of the spirit. They demand rather an unyielding compliance with their own narrow views.

But unfortunately each sect is cock sure not only of its absolute truth, but also of your absolute untruth. Neither can they combine with one another.

They are like unrelated notes on an organ, each one capable of a rich sound, but each one determined to permit no other sound to blend therewith.

The differences between many of the sects are infinitessimally petty but they are incurably hostile.

It is not a question whether this Church shall be the chord to harmonize them. It is a question whether they wish any chord.

They are hypnotized by the single sound which they utter, and like the cawing of the rook are unaware that there is no melody in a single note.

* * *

The whole situation is like the camouflage of the community church which our Methodist brethren are advocating in Colorado, but which they enter only when a Methodist can be the parson.

It is the failure to see this aspect of the problem that seems to make the academic theories so hopeless.

It is characteristic of grace that it does not force itself upon the unwilling but is ready to descend upon desire.

The problem is not one of the piety of the individual; it is rather one of seeking true unity.

A unity which seeks merely to enlarge its own note is no unity at all; it is no symphony at all; it is merely a big noise.

The Christian forces of America will need to be humble before they will concede any other virtue than the small fraction of virtue which it practices.

* * *

If the Church be a building; if its foundations are already laid; if its walls are already up; we may include many features in the building, but we cannot change the plan.

It is this which is our embarassment,

(Continued on page 8)

The Witness Fund

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Sarah Lindley	$1.00
Mrs. Rose Blondin	1.50
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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

The rector of Christ Church, Poughkeepsie, when speaking as editor of the Chronicle, has a considerable reputation as the public custodian of what some people look upon as the ragged remnants of reformation Protestantism in our midst. In the March issue he mentions a report that the various chapels of Trinity Parish are raising a fund of $5,000 to provide the Bishop-elect with "the proper regalia." He then proceeds to conjure up a vision of mitres, golden capes, pastoral staffs, etc., as the peripatetic accompaniments of future Episcopalians in this diocese, where no such Fond du Lac papal paraphernalia had ever been permitted.

Now there comes to my desk a semi-official denial of any such intention. The Bishop is to get the usual official robes and an Episcopal ring, which it is hoped will be sufficiently modest in size of seal, etc. It is admitted that some members of the parish had desired to give cape, mitre and staff, but better counsels were obeyed. Whatever else may be said of Dr. Manning, he is not a fool, nor is he apparently inclined to let anybody else make him one. No one knows better than the rector of Trinity the approved position of this diocese in unimportant matters ecclesiastical, and I imagine that no one more profoundly respects its traditional inclination to be known more for its charitable works than for its ornate ceremonial life. What President Harding called "normalcy" in politics, when wisely applied, no doubt appeals to the Bishop-elect in church matters. He knows more than most people realize that New York nas been in danger of late of falling out of her position of leadership in great church movements, and he will, with the help of God, do much to set it again at the head.

Dr. Cummins may therefore rest in peace (in Poughkeepsie). There will be no overthrowal of the staid dignity of the old diocese of the Hobarts and the Potters. Other dioceses may continue to make their bishops wear enormous frontal or pectoral crosses; they may ring them up with Episcopal rings outringing the Great White Way in garishness, and they may even deck them up to equal any Eastern potentate or prelate in gorgeousness of attire when marching back and forth. But New York will probably be permitted to go on in its old-fashioned ways, the benevolent friend and supporter of struggling churches and missions under such bishops. Here endeth a statement of a feeling that many have but do not care to express too freely for fear of offending somebody.

A striking personality among the clergy of New York passed away recently, the Rev. William Nichols Dunnell, D.D., in his 97th year. Of late the handicap of age had been felt and he was not seen nor heard from much in his retirement at Red Bank, N. J. But all men of any lengthy experience in this neighborhood remember the distinction of his bearing at public gatherings, and his keen wit and brotherly friendliness in the clericus and elsewhere among the clergy. He was born in "little old New York" not far from All Saints' Church, Henry street, whose rector he was for 40 years. It makes the century look short to recall that the same year in which he was born Daniel Webster, a young orator, was called upon to dedicate the Bunker Hill Monument, and John Adams and Thomas Jefferson were yet to live a year. In the church world Bishop Hobart was still Bishop of New York, Bishop White, revolutionary saint, had five more years to serve as Bishop of Pennsylvania and Bishops Doane and Henry Potter were not born.

THE LONDON LETTER

By Rev. A. Manby Lloyd

A remarkable manifesto, recently issued over representative signatures, has received little notice and evoked no perceptible response. But it is a statement that future historians may value as giving a picture of the times in which we live and a clue to present-day tendencies that may have grave developments. "No lover of mankind or of progress," write Bishop Temple and two other bishops, Canon Barnes, three free church college principals, Dr. Clifford, Edward Carpenter, Gilbert Murray, three titled ladies and other important people, "no student of religion, of morals, or of economics can regard the present trend of affairs without feelings of grave anxiety. Civilization itself seems to be on the wane and everything that makes life really worth the living is in process of extinction. The nations are filled with mistrust and antipathy for each other, the classes have rarely been so antagonistic, while the relation of individual to individual has seldom been so frankly selfish. The vast destruction of life by war and the acute suffering the war created seem to have largely destroyed human sympathy. Hence the unprecedented misery into which the war has plunged so many nations often fails to excite those feelings of humanity which, prior to the war, thrilled the people of every country when the world was visited by misfortunes quite insignificant in comparison with the present disaster. Never was greater need of all those qualities which make the race human, and never did they appear to be less manifest." In short, "the world has taken a wrong turn, which if persisted in may lead to the destruction of civilization." In these distressing circumstances, the signatories appeal to the right-thinking of all nations and classes, and invite their co-operation in applying the true remedies. "It is only by maintaining the highest possible standard of right between nations, classes, and individuals that the present situation can be adjusted and the dangers overcome." Nations and individuals must not consider their own interests, but the common welfare of all classes and communities. "A renewed sense of right is needed, as well as a renewed determination both to do and maintain what is right, internationally as well as nationally and individually. Only when statesmen and citizens, employers and employed, do this, even when apparently it is against their interests, "can the spiritual and moral health of the nations be renewed and the general economic well-being be once more established."

"Ecclesiastical Bolshevists"

Two years ago the rector, Rev. G. W. Hudson Shaw, invited Miss Maude Royden, a friend of many years, to conduct the Three Hour Service on Good Friday in St. Botolph's, one of the ancient city churches, now a center of modern movements. Owing to episcopal disapproval and uncertainty as to the legal position, the service was held in the schoolroom. This year Mr. Shaw renewed the invitation, and, waxing bolder, decided to hold the service in the church itself. Appealed to by the secretary of the English Church Union, the Bishop of London stated that if Miss Royden took the service it was not only without his sanction but against his expressed wish conveyed in writing both to Mr. Shaw and Miss Royden. Dr. Winnington-Ingram stopped short of formal inhibition; otherwise a more critical situation would have been precipitated. Miss Royden's public comment on the Bishop's letter is that personally he has been most kind to her, but as his only objection to her taking the service was that she is a woman, to comply with his request would be a betrayal of her sex. She duly conducted the service, the church being crowded to overflowing, and gave seven brief addresses on the Seven Words from the Cross. Through the "Church Times" a Nottinghamshire clergyman has implored the Bishop of London "to bring these ecclesiastical Bolshevists to boot"—let us hope he meant book!

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Is the Church the Friend of Labor?

By REV. J. A. SCHAAD

Yes. In this it follows the example of its divine Founder.

Jesus was Himself a working man—a carpenter. He was therefore the natural friend of the working man.

Seeing the fret of life in the faces of His friends, He said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me."

That applies to affairs of the body as well as of the soul. But rest is not idleness, it is chiefly a change in action, and comes from learning to readjust oneself to life.

To further the cause of the workers, Jesus founded an organization in which men would find a kind of activity and an outlook upon life which would rest them. It was a labor organization in which all who work, rich and poor alike, could meet to advance their mutual interests, both physical and spiritual.

That Labor Union is the Christian Church.

The only class of people whose friend Christ's Church is not, is the parasitic idlers (we are speaking now of able-bodied adults)—the wilfully idle rich and the wilfully idle poor. Therefore, one rule of this organization is, "Six days shalt thou labor." Another rule says, "If a man will not work, neither shall he eat." Christ intended the Church to be for useful people, workers in some vital human cause. And the great amount of good work which it has done during 1900 years shows that it has stuck to its job.

If, or insofar as it is true, as organized labor sometimes says, the Church is **not** the friend of the working man, it is largely its own fault, because—

Because he has allowed the control of the Church, his own organization, to get away from him **by absence from it.**

Whenever, and insofar as Labor has been "on the job" in the Church, Labor could have no ground for complaint; because, numerically, it controlled the situation.

It will be a part of this series to show how the Church has unmistakably been the friend of the working man, even without full co-operation from organized labor.

In this first paper we shall consider only the meaning of a few words and phrases in order to get a right point of view of the subject for future articles.

By the "Church" we must mean organized Christianity, by whatever name known—Catholic and Protestant alike; for there are devout working people in them all.

The term "working man" must be held to include the brain workers as well as those who work with their hands (i. e., some employers as well as some employees), because both are equally necessary to our industries.

Also, unorganized labor is involved, as well as organized labor, because both are workers. And when we use the word "Friend" we do so in its full, broad sense, keeping in mind a few simple facts:

A friend is always sympathetic, loyal and ready to help, even when he cannot approve of our action.

A true friend sometimes has to tell us the plain, and at the time distasteful, truth about ourselves, for our own good. A true friend will not condone or champion our wrong-doing, because that only makes matters worse for us.

A true friend is ever ready to forgive and to lend a hand to help recover us from a fall. That is why the Church has so many sinners in it. Christ was the friend of sinners, that He might save them.

These things the Church tries to be and do for all who need her ministrations.

I hold no brief for any class or party in the Church. I believe in the equal rights of all and special privileges for none; that each should work for the good of all, and all for the good of each. Because, only thus can any of us be "workers together with God." And **that** is the essential thing in human life.

The Young People's Service League in Texas

There are many live things in Texas—but one of the livest we have seen is the Young Peoples' Service League in action, under the immediate direction of the Rev. Gordon M. Reese.

We are hoping the plan may be a distinctive contribution to the young peoples' work throughout the Church, because of its two outstanding features first, that it keeps in line with the Church's general program, and second, that it has a definite plan for training in Christian leadership, which is developed in summer camps and conferences.

As we survey the stream of ordinary parish life, we find a great gap between the years of fourteen and twenty, and as the Young Peoples' Service League has slipped into this gap, connecting the activities of the children in the Church School Service League with the work of the adults in the Church Service League, we have at last a continuous stream.

The Young Peoples' Service League is answering the desire and longing for service in the Kingdom, which is undoubtedly hid in the heart of every normal boy and girl in the Church. The diocesan organization is of course representative of each parochial group, but as it is in the parish unit that we must solve our problems, we shall give a brief outline of the organization in a parish:

There is first of all our adult council, consisting of the rector, two men and two women. Any baptized boy or girl who promises to observe the five rules of the League is eligible for membership. These rules are as follows:

1. Rule of Prayer: To pray morning and evening for our Church and Church School, and for God's blessing on the Young Peoples' Service League.

2. Rule of Service: To do some definite task each day for the building up of Christ's Kingdom here on earth, and to try each week to lead some other boy or girl to do the same.

3. Rule of Worship: To attend the regular service of the Church and Church School, and to make an earnest effort each week to lead some other boy and girl to do the same.

4. Rule of Fellowship: To be friendly and courteous to others at all times, and to share with others the privilege I have received.

5. Rule of Gifts: To give to God, regularly each week, some gift which has cost me an effort.

Carrying out the idea of the Church School Service League, every unit of the League works in the five fields of service, thus following the place of the Church's general program.

Meetings are usually held just preceding the Sunday evening service, and in some instances, this is supplemented by a week night social meeting. Our boys and girls are developed through the League mentally, physically, socially and spiritually (Luke 2-52: "Jesus increased in wisdom and in stature, and in favor with

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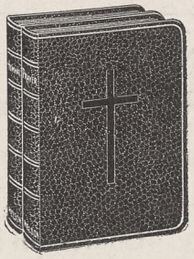

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THE WITNESS

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God and Man"). Each week there is sent out from the diocesan office by Mr. Reese programs and suggestions for weekly meetings. Two of these are submitted here:

PROGRAM—FIRST WEEK

Hymn
Short lessons from Bible
Prayers
Business—
1. Roll call.
2. Minutes of previous meeting.
3. Report of committees (20 minutes.
4. Report of personal work.
5. Assignment of new work.
6. Appoint leader for next meeting.

Paper—"How Can Boys and Girls Help the Church?"

Paper—"How Can the Church Help Young People?"

Discussion—Led by appointed person, followed by general discussion.

Hymn
Benediction.

PROGRAM—SECOND WEEK

Paper—"The How of Prayer."

Discussion—"Does Prayer Change Things?" (Matt. 18:19; Mark 11:22; John 14:13 and 16, 16:23 and 26.)

Are the young people responding? From the number of letters containing interesting reports of work done in all points of the diocese, which come to Mr. Reese's desk, we are sure they have grasped the idea, and gone ahead full speed about their work.

One of the biggest assets of the Young Peoples' Service League is the training in Christian leadership, which is a natural outcome. On May 15th, Miss Edith Parker of Louisville, Ky., comes to assist Mr. Reese, and look after girls' side of the work. Early in June there is to be a three-day Conference in Religious Education, when 100 picked young people will gather. A beautiful home on the bay shore near Houston has been turned over to Bishop Quin for use during the conferences. There are to be three campsites set up in different parts of the diocese, immediately following this training school. At each of these sites there will be conducted, first, a ten-day camp for boys, and immediately following, a similar camp for girls. The camps will, of course, be carefully supervised, and a real program of play, work and prayer will be carried out.

We see already great results from the activity of the Y. P. S. L. in Texas. In January, simultaneously with the Diocesan Council, there was held the first Annual Diocesan Meeting of the League. This meeting, in addition to our already organized Student Council, under the able leadership of the Rev. Harris Masterson, brings our young people in great numbers, and the older members of the diocesan family are necessarily affected by the contagion of their energy and enthusiasm. We are thankful indeed to find the Church throughout the country answering the need of our boys and girls.

Rev. Gordon M. Reese, 1117 Texas avenue, Houston, Texas, will be glad to exchange ideas with other people interested in this great phase of the church's work.

Christian Education

By Roger Babson

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and poses of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only thru the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian eduactors. I do, however, insist that the safety of our sons and daughters, as they go on the streets this very night, is due to the influence of the preachers rather than to the influence of the policeman and law makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles, and our businesses thru mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure—namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. I repeat, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education. This is not the time to reduce investments in schools and colleges at home, or in Y. M. C. A. and similar work in China, Japan, Russia or South America. This is the time of all times to increase such subscriptions.

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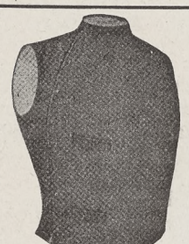

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The Editorial

(Continued from page 4)

especially when in our dealing with those who do not believe that there is any plan at all.

Those who believe in a plan cannot collaborate with those who do not believe that there is any plan. I am one who firmly believes that the one absolute essential to any corporate unity is that there is a plan and that other foundation can no man lay than that which is laid.

It is such a curious idea of God that He is not particular about His plan and purpose, when all of nature and of Revelation indicate that He is most particular.

There must be a desire to discern the existence of the plan and its essential elements before there can be any real corporate unity in our religion.

If there is no plan then there can be no unity of action.

If there is a plan then there can be no unity of action until agreement is reached as to the constitutional nature of such a plan.

"Except the Lord keep the city the watchman waketh but in vain."

But if there be no city to keep, the watchman is a superfluity.

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The Witness

Vol. V. No. 39. CHICAGO, ILLINOIS, MAY 21, 1921 $1.50 A YEAR

Bishop Williams Stirs Clergy at Annual Convention

The Church Must Stand for Justice Regardless of Consequences to Herself

Bishop Williams of Michigan delivered a stirring address before the 88th convention which met in Ann Arbor May 11th and 12th. He warned against the danger of materialism as a result of the Nation-Wide Campaign, and then launched into a summary of current events which bear directly on the Churches:

He said in part:

"The Church must have a message to deliver as well as a service to render. And you and I, my brethren, must deliver that message and prepare ourselves diligently and prayerfully for that delivery. We must consecrate to the office of preaching our best gifts kept at their best. We must be men of devotion and hard work in the prayer closet and the study if we are to be men of power in the pulpit. And that suggests my second counsel.

We must not only have a message, but a message for the day, the day in which we live and in which the Lord has laid His burden upon us. And never was there a day in which it required more wisdom to discover the message or more courage to deliver it.

It is a day of disillusionment, when men, bitter with disappointment in the failure of high visions hitherto cherished, turn in wrath upon all new seers and phophets and sometimes stone and crucify them. It is a day of hysteria and panic fear. Nerves are on edge everywhere. Men normally cool, sane and balanced in judgment are seeing red and are afraid of their very shadows.

The foundations of the world order are out of course and the structures of civilization are tottering and reeling. Many with common consent look to the Church of Jesus Christ as the only stable institution in the midst of this shifting chaos, and to the religion and gospel of Jesus Chrit as offering the only effective and final solvent of our crucial problems. And yet they are often afraid of what the gospel and religion may have to say and resent the message when uttered.

The Church is groping for her message. Prophetic voices, hitherto solitary, have been gathered into chorsues of official and semi-official utterances. A literature of such utterances is accumulating. Barely to name those uterances would make quite a lengthy list—for example:

The platform of the Canadian Wesleyan and the Canadian Presbyterian Assembly, the declaration of the Methodist Episcopal Bishops, of the Catholic Welfare Commission, and the War Commission of the Roman Catholic Hierarchy, of various Congregational Associations, the Social Creed of the Churches, promulgated by the Federal Council and since adopted by the National Y. M. C. A. in its convention in Detroit, the report of the Commission on Christianity and Industrial Relations appointed by the Archbishops of Canterbury and York, the Reports of the committees of the Lambeth Conference on Christianity and Industrial Relations and Christianity and International Relations and the resolutions of the conferences thereon, etc., etc. Out of such declarations the lines of the Church's message for the times are emerging. There is the message for the prevailing social discontent and industrial unrest.

In none of these utterances does the Church take sides with any particular "isms," "capitalism," "socialism," or least of all of course with syndicalism or Bolhevism which find only universal abhorrence for its outrages. In none of them are specific social, economic or industrial nostrums advocated. They contain only for the most part sane, well-balanced, carefully thought out statements of plain simple Christian principles in their bearing on the present situation.

They assert, as for instance does the resolution of the Lambeth Conference, the fundamental and essential right and duty of the Church and her ministry to speak boldly and plainly on all moral issues, all issues of righteousness and justice involved in any question economic, industrial and social.

They declare in most instances that so long as the state of warfare necessarily involved in our present industrial system continues both sides in the conflict

(Continued on page 5)

New York Elects Suffragans

Bishop Arthur S. Lloyd, rector of St. Barthalomew's Church at White Plains, has been elected as one of the suffragan bishops of the Protestant Episcopal Diocese of New York, asked for by Bishop William Thomas Manning, when he was consecrated head of the diocese Wednesday. The Rev. Dr. Herbert Shipman, rector of the Church of the Heavenly Rest, New York, was elected as second suffragan.

Dr. W. T. Manning Consecrated Bishop of New York

Beautiful and Dignified Service Attended by Dignitaries of the Church

The Consecration of Dr. Manning as Bishop of New York was attended by an extraordinary amount of dignity and beauty. It is the first time in many a year since a man was actually consecrated Bishop, for hither to, since a time beyond the memory of most men, there was always an assistant to succeed. Although it is said that six of New York's ten bishops had been rector of Trinity, Dr. Manning is the first since the Civil War. So everything tended to make his consecration a great civic as well as religious function. The program in itself indicates its distinguished character.

Consecrators—The Right Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., presiding Bishop; the Right Rev. Boyd Vincent, D.D., L.L.D., Bishop of Southern Ohio; the Right Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts.

Presenting Bishops—The Right Rev. Arthur Crawshay Alliston Hall, D.D., LL.D., Bishop of Vermont; the Right Rev. Philip Mercer Rhinelander, D.D., LL.D., D.C.L., Bishop of Pennsylvania.

Preacher — The Right Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee and President of the Council.

Attending Presbyters—The Rev. William Whaley, Bellinger, D.D., L.H.D., D.C.L., Vicar of St. Agnes' Chapel, Trinity Parish, New York; the Rev. Milo Hudson Gates, D.D., Vicar of the Chapel of the Intercession Trinity Parish, New York.

Registrar—The Rev. George Francis Nelson, D.D., Secretary of the House of Bishops and Honorary Canon of the Cathedral.

Master of Ceremonies—The Rev. E. Briggs Nash, B.D., Canon Sacrist of the Cathedral.

Litany—The Right Rev. Arthur Selden Lloyd, D.D., Rector of St. Bartholomew's Church, White Plains, New York.

Readers of Testimonials

I. The Certificate of Election—The Rev. Charles Lewis Slattery, D.D., Rector of Grace Church, New York.

II. The Canonical Testimonial—Mr. George Zabriskie, Chancellor of the Diocese of New York.

III. The Certificate of Ordinations—The Right Rev. Alfred Harding, D.D, LL.D., Bishop of Washington.

IV. The Consents of the Standing Committees—The Rev. Ernest Milmore Stires, D.D., L.H.D., President of the Standing Committee of the Diocese of New York.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Dr. Drury Declines Rectorship of Trinity Church

The Rev. Samuel S. Drury declined the rectorship of Trinity Church, New York, and will remain as Rector of St. Paul's School, Concord, N. H. It is understood that Dr. Manning will retain Trinity's rectorship, until the fall, although many hope for the early election of Dr. Milo H. Gates, the most popular of Trinity's vicars. The declination of Dr. Drury has had a curious public effect. People were as astonished at it as if a man had declined to be Archbishop of Canterbury or President of the United States. With that goes a sense of uplift that in a great instance it is proved that the clergy do not run after high positions or large salaries, and that they do have a sense of loyalty to what are ordinarily called lesser places. Teachers who have their profession are also rejoicing that one of their chief members is able to resist a glittering temptation to leave their ranks in these days when so many have done so for reasons of money and place.

Laymen of Altoona Archdeaconry Hold Banquet

The laymen of the parishes in the Altoona, Pennsylvania, Archdeaconry, held a banquet in the Wilson Memorial Parish House, Tyrone, Pa. It was an affair run exclusively by laymen. The toastmaster was Mayor Richard Beaston, of Tyrone. He introduced the speaker of the evening, Thomas H. Hammond, Esq., of Williamsport, Pa., who in an eloquent and able address spoke of the relation of the layman to the Church. He urged that our daily life be co-ordinated with our religious profession. He also pointed out very convincingly the need of the Church for consecrated laymen, as well as the laymen's need of the Church.

The meeting decided to organize a permanent laymen's organization for the whole Archdeaconry, and a committee has been appointed for the purpose.

Publicity Conferences to Be Held

Announcement is made by the Publicity Department of the Presiding Bishop and Council that three publicity conferences are to be called. One will be held in New York on June 21st and 22nd; one in St. Louis on June 28th and 29th; and one in San Francisco in the early fall, at a date to be announced later.

Each diocese and missionary district will be asked to send its publicity director or some other official representative to one of these conferences. The attendance will not be confined to these official representatives. All who are definitely interested in Church publicity will be made welcome. It is hoped that every diocese and missionary district will be represented at some one of these conferences, and that these conferences will be the means of establishing a closer relationship between every part of the field and headquarters.

The main purpose of holding the conferences is to afford an opportunity for the discussion of the practical problems of publicity which the publicity men in the field are facing. In most of the dioceses there has developed some organized effort to secure Church publicity, but for lack of any general understanding conditions are more or less chaotic. It is believed that a favorable time has arrived for making a common effort to solve the problems involved and to reach some agreement as to principles and methods. It is felt also that only by conferences of this sort can the dioceses and general headquarters discover how to be mutually helpful.

The conferences will be informal. There will be no fixed program of addresses and papers, but a round table discussion of such subjects as Church advertising, local and general; local and general news bureaus; diocesan publicity, through diocesan papers and otherwise; parochial publicity, through parish papers and otherwise; how to reach the indifferent within the Church and the unconverted without the Church; distribution and circulation; and relations between the diocese and general headquarters.

It is possible that out of these conferences may come the formation of national commissions to study and report upon some of the more important general problems.

Church at Work to Omit Issues

The Department of Publicity has announced a change of plans in regard to The Church at Work. It has been decided to omit the May number; the June number will appear as previously announced. In the fall only two numbers will be issued, instead of three as originally planned.

Dr. Pott Honored by Chinese Government

By a presidential mandate dated February 3, 1921, the Government of China conferred upon the Rev. F. L. Hawks Pott, D.D., President of the St. John's University, the Third Class Chai-ho Decoration for valuable service rendered to the Chinese Nation. The alumni of St. John's are jubilant at this honor bestowed upon the president of the institution of which they are all so proud. The Honorable H. C. Suez, the Chinese Consul in New York, himself a graduate of St. John's and a Churchman, has interpreted the meaning of the decoration as follows:

"I would say the Chai-ho Decoration is the civil decoration conferred by the Chinese Government to those who have given excellent service to the nation. It means the Excellent Grain, the Chinese Republican national symbol of prosperity."

Beautiful Memorials for Detroit Cathedral

On Sunday morning, May 8, at the morning service at St. Paul's Cathedral, Detroit, the Very Rev. W. L. Rogers, Dean of the Cathedral, dedicated what are probably two of the finest specimens of wrought-iron gates which can be found anywhere in the middle west.

The gates were designed by Ralph Adams Cram and were executed by the Grecian iron-workers of Cambridge. They were particularly constructed for the Chancel Aisles. The body of each gate is made up of repetitions of the quatrefoil of the four evangelists and the crown consists of conventionalized foliage of the lilies. The simplicity both of design and treatment produces an effect of remarkable beauty. The north aisle gate is given by Mr. and Mrs. P. A. MacDonald in memory of their daughter and grandson Mrs. Elsie MacDonald Hammond and Harry Wm. Hammond, Jr. The south gate is given by Mrs. J. G. Hamblin and her two sons in memory of Joseph G. Hamblin and Louis W. Hamblin.

Boys Attend Diocesan Convention

The choir boys and troop 8 of the Boy Scouts left Pittsburgh, Kansas, at 5 o'clock Thursday evening, May 5th, for Topeka, to attend the opening of the Diocesan convention at Grace Cathedral. After a short address and prayer the boys left in the care of Rev. J. P. DeWolf and Scout Master Cornelius. The men of the Parish furnished six cars to convey the boys to Topeka. Accommodations was provided at the Elks Hall, Chanute, where the party spent Thursday night and the journey to Topeka was resumed on Friday. The boys will return to Pittsburgh after Sunday services.

A Strong Alabama Parish

One of the strongest parishes in the Diocese of Alabama is St. John's at Montgomery. Its church building which is one of the most beautiful, is also one of most historic in the South, for when the capital of the Southern Confederacy was located at Montgomery President Jefferson Davis and many high Confederate officials worshipped there.

For the past two and a half years the Rev. Richard Wilkinson, D.D., has been rector of St. John's. Dr. Wilkinson is not only an eloquent divine and faithful minister, but he is a man of great energy and as an organizer he has few equals. He is distinctly a leader, and during the rectorate St. John's has taken on new life.

Three hundred and thirty-six names have been added to the church roll during his term, ninety-nine being by confirmation, and the church now has over 800 communicants. The old Sunday School building has been completely remodeled and added to at a cost of several thousand dollars and is now a handsome and commodious Parish House of which the Church is very proud. The church building has been greatly improved by the installation of a new heating plant and by the re-decoration of the interior. Several handsome and useful memorials have also been presented to the church.

The growth of the Church School has been most gratifying, the attendance having increased over three hundred per cent. The school is still growing and the young people of St. John's are faithful and devoted in the performance of their church duties.

Under Dr. Wilkinson's leadership the entire membership of the Parish has been formed into a Group Organization. There are twelve groups, each with its own officers and territory, and each responsible for the work assigned them. In this way

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every member of the Parish has some duty to perform and is thus brought into active touch with the church and related to its work in performing duties he or she is best fitted for. A Good Fellowship Club has also been organized among the men of the parish. The club meets twice a month in the Parish House and is largely attended by the men of the parish and their friends. Another club has been organized for the young people of the parish and an interesting social session is held semi-monthly.

The church has been placed on a solid financial basis and is fast approaching a realization of the slogan adopted: "Every member a contributor." Although a large number of old debts have been wiped out, many thousands of dollars of valuable improvements made, and all the obligations and assessments of the church promptly and fully met, the church is practically out of debt, and except for one small note which will soon be paid, it would be free of all debt.

A new spirit pervades St. John's. Her services are attended by capacity congregations. Her people have seen the vision and under the faithful and able leadership of their rector, Dr. Wilkinson, are going forward with giant strides in the work and service of the Church.

Notes from Diocese of Colorado

A remarkable class was presented for confirmation at Ascension Church, Denver, the Rev. H. S. Foster, Rector. The class numbered fifty-eight and they were divided into five groups of approximately twelve each. First, boys of high school age, then girls of the same age, then women, then six married couples, then twelve men.

The Rev. J. A. Stansfield has resigned his work at Alamosa, Colo.

The Rev. Donald J. Ottman, of Honolulu, has been called to St. Matthew's, Grand Junction, from which the Rev. Joseph N. Barnett goes to Red Wing, Minn.

The Rev. Thomas Worrall has taken an extensive leave of absence and is at present in Linden, New Jersey.

The Rev. A. P. Mack is ministering to St. Mark's, Durango, until September.

Two New Rectors Begin Work in Michigan

The Rev. Walter B. Reed of Holy Cross-Emanuel Church, Chicago, has become Rector of St. John's, Sturgis, Michigan, and the Rev. Mark G. Paulson of Christ Church, Albert Lea, Minnesota, will enter upon the rectorship of the important Parish of St. Andrew's, Big Rapids, where is located the famous Ferris Institute.

Greeks Confer Gift Upon Bishop Manning

On the evening before the consecration of Dr. Manning a delegation representing Archbishop Alexander, all officials of St. Nicholas Russian Church, New York, came to the Cathedral of St. John the Divine, and there presented him with the omophorion, the Greek equivalent of the Latin pallium. This is regarded as not only a thing unprecedented, but a symbol of a more intimate brotherly approach of the Eastern Orthodox Church to the Angelican. Since the Reformation, the pallium has not been in use in the English Church because it had previously been conferred as a badge of office by the Pope. Those who brought the omophorion to Bishop Manning were the Rt. Rev. Archimandrate Patrick, the Abbot Ina, and Canon Stephan. The simple ceremony of presentation was in the presence of Bishop Tuttle, Dean Robbins, Canons Jones and Nash and other Diocesan clergy.

Churches Commence Building

Emmanuel Church, Hastings, Michigan, is greatly enlarging and improving its parish house at a cost of about $4,000.00, and is planning to build a rectory to cost about $6,000.00 more. Other repairs have been made to the church.

Trinity Church, Niles, is also at the point of building a splendid parish house for which plans were adopted about a year ago.

At Dowagiac a fine large parish house has recently been completed for St. Paul's Church at a cost of some $8,500.00. Its dimensions are 80 by 35 feet with a wing or cloister connecting with the church. The basement is nine feet high and has a concrete floor. Tables, dishes, linen, and silverware have been provided to serve 200 people. One hundred New Hymnals have been placed in pews. A Litany desk has been presented by Mrs. John Howard, a private communion set by Mrs. Edna McMaster, a pair of cruets by Mrs. Fred Blackmond, and a fair linen cloth by Mrs. Arnold Foxon. The Rector, the Rev. James H. Bishop, recently presented a class of forty-five following a class of thirty-three last fall. The communicant roll has grown to nearly two hundred. This seems to be the really phenomenal work of the Diocese this year.

Consecration of Coadjutor for Colorado

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Fred Ingley, Bishop Coadjutor-elect of the Diocese of Colorado, as follows:

Time, St. Barnabas Day, Saturday, June 11, 1921.

Place, St. John's Cathedral, Denver, Colorado.

Consecrators: The Presiding Bishop, the Bishop of Pittsburgh, the Bishop of Colorado.

Preacher: The Bishop of New Jersey.

Presenters: The Bishop of Wyoming, the Bishop of Western Nebraska.

Attending Presbytery: Rev. Henry S. Foster, Rev. C. H. Shutt.

Master of Ceremonies: Rev. F. W. Oakes.

Daniel S. Tuttle,
Presiding Bishop.

Bishop Wise Visits "The Heart of Kansas"

"The Heart of Kansas" is the name given to that part of the Diocese by the Rev. R. Y. Barber to which he administers. It covers all of three counties—Allen, Neosho and Woodson, and a part of Wilson, in area it is somewhat larger than the state of Delaware, with a population of about 75,000, among which are scattered some 500 baptized persons. Ninety per cent of them live in the three centers where we have churches—Chanute, Iola and Yates Center, while the rest are scattered in the smaller towns and out in the rural district. The real work is to minister to these scattered people and to find and reclaim the others that we know are there from a law of percentage—because almost daily we are getting some clue to a long lost Churchman.

To visit this work, recently the Bishop spent a part of four days. The first place was Grace Parish, Chanute (where the rector lives). Sunday morning he preached, confirmed a class of 8 men (one of whom was a shut in) and celebrated. In the afternoon he laid the cornerstone of the new plant that is about complete. To appreciate what the people have done you ought to have known the plant before it was remodeled and it stands as an evidence of what can be done in the way of remodeling. The present building is of Carthage stone, ashler pattern, and mat face brick with a green roof. It is a beautiful building, but much more useful than beautiful, the seating capacity is now about 225 as against 125, the chancel has been quadrupled and by a color effect the whole interior has been changed. The necessity of the building was to provide facilities for child work, which has been done most satisfactorily—seven nice class rooms with blackboards have been provided on the floor level of the church while the whole basement, outside of the coal and boiler rooms, has been built with the child in view. Down stairs there is a large auditorium and stage, a kitchen, a good size dining room, a rest room and lavatories. It is one of the most complete little plants in the west and when complete will cost about $20,000, and when the work begins in the fall Grace Church will be in the position to offer an active and an attractive program to the youth of the city.

St. Timothy's Church, Iola. The Bishop was driven here from Chanute and he held Evening Prayer and confirmed a class of two—both of whom came from the rural part of the county. The next morning he celebrated, after which he visited the high school and gave his "striking talk" to 500 young people. While here he was the guest of a home which claims to have entertained every Bishop of Kansas and the home also has a room which has never been occupied by any save a Bishop or a minister. The hostess, Mrs. Jamison, is a foster daughter of the late Mrs. Sarah Simpson, who was confirmed by Bishop Chase in 1848 at Jacksonville, Ill. The family has the confirmation certificate with his autograph—and it is in perfect condition. Mrs. Simpson, who was 93 when she recently passed away, left to St. Timothy's Parish a very desirable piece of property next door to the church. From here the trip was made in the rector's Ford to Calvary Church, Yates Center, where a Healing Mission was held at 3:30 p. m., to a most interested congregation. Confirmation at 4:30, when six were confirmed. At night a dinner was given in honor of the Bishop to over 100 persons, who were later joined by others to hear the Bishop's address on the visit to the Lambeth Conference.

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Rectors, Vestries and Their Product

By Bishop Johnson

It is the essential characteristic of the Church that it should stand for spiritual ideals and of ministers that they should be idealists.

It is the esential characteristic of business that it should be practical and of business men that they should be pragmatists.

The Church is composed of ministers and business men.

It is natural that the idealist should be impatient with an over emphasis upon the business side of the Church because he is apt to be over anxious about the spiritual purposes for which the Church exists. It is natural that the business man should be exasperated at the impractical and visionary plans of the Clergy. Yet, if the business end of the Church falls down, the minister moves on to get a more secure support for himself and family; and if the ideals of Christ are lowered the Church ceases to have any real reason for its existence. The minister must eat or he cannot work and the congregation must see visions or it will perish.

I think it is fair to say that the Church is one place where the business instinct must be subordinate to the spiritual purpose for which the Church was founded and that the spiritual leadership must be patiently considerate of business methods.

Yet how often it happens that the Clergy have no spiritual leadership and the vestry no business capacity. I know parishes that would be spiritually dead if it were not for a few devout laymen and I know parishes which would be bankrupt if they had to depend upon the business enterprise of the vestry to keep them going.

I know Rectors who, like the Pope, claim a supremacy of temporal power and i know Vestries which exercise a papal censorship over doctrine and ritual. And I know a few parishes in which the balance of power is so nicely adjusted that the atmosphere is most exhilarating and delightful.

What are the elements in that nice adjustment which should characterize an institution which should be adequately financed to produce spiritual results? What is the relation of the Rector to the vestry in such a parish and what the relation of the vestry to the Rector?

The Rector is a man with a message. He is simple, direct, forceful and always courteous in the delivery of that message.. He puts no personal animus into his message. He does not get angry because his vanity may be hurt and is not timeserving when his most prominent layman becomes dictatorial outside his proper sphere. He is not fussy about his prerogatives, not holding the reins so tightly that his team cannot pull the load nor so loosely that they can entangle the harness. He welcomes lay initiative, being more fearful of creeping paralysis than he is of St. Vitus dance. He is not afraid to trust the laity with responsibility even though they may make some mistakes. Mistakes were a part of his own education.

In temporal affairs he is President of the Vestry. If he has an aptitude for business he keeps a firm hand on business affairs, but never takes refuge in his clerical character to enforce purely business matters.

If he knows his limitations in a business way and realizes that an academic education is not a particularly thorough training in business methods, he appoints a Chairman of the Board who guides the vestry through its temporal trials.

But,—he must put inspiration into the Board.

What a happy name the word "board" is for most of our ecclesiastical corporations! How very wooden it is apt to be and how devoid of vision and force. It was J. Fenimore Cooper who once wrote that whenever three Americans got together they elected a President, Secretary and Treasurer and passed resolutions. How many vestries abide permanently in the Valley of Resolutions, out of which they never ascend.

My experience is that the worst possible Board or Vestry for the Church is one of unconverted, successful business men. On the street they have a thousand dollar vision. In the vestry it shrinks to thirty cents.

I have known several good institutions in the West that have perished from the face of the earth because their fortunes were in the hands of men appointed merely because they were wealthy. Such men do not give themselves, nor do they inspire anyone else with the desire to give.

There are wealthy men who are consecrated men and they are men who both give and work, but a man whose wealth insulates him from spiritual ideals is a brake and not a dynamo on any Church enterprise.

The Church has had a bitter experience with its tendency to defer to mere wealth in spiritual enterprises.. One strong, influential wealthy man can throw more cold water on a spiritual opportunity than a dozen enthusiasts can ever heat.

I have no feeling of envy or antipathy to wealth as such. I believe that it is necessary to promote culture, art and refinement, and when it is really consecrated it is a most potent force; but as an obstruction to high idealism it is fatal.

"Put not your trust in Princes," said the King himself. He knew them better than anyone else. And "How hardly shall they that have riches enter into the Kingdom of Heaven," said the King of Kings, and He knew them even better.

The Episcopal Church because it is the Church of culture (and bad taste always indicates bad theology) has attracted a large constituency of wealth. It has never as a whole been a generous constituency in promoting spiritual ideals. It will build splendid material fabrics that appeal to the eye. We have the finest Church buildings in America. It will not contribute generously to purely spiritual enterprises such as Missions.

In the early days of our Missionary enterprise, the President of the Board of Missions expressed the hope that the wealthy men of that day would give generous sums to the support of Missions. The hope was never realized and the Midwest is weak in communicants because the Church of the original colonies had no vision.

From that day to this the Church has developed some splendid men of wealth who have given themselves and their fortunes to spiritual ideals. One would be dense indeed if he did not appreciate the splendid contribution of such laymen as William Welsh, George C.

(Continued on page 8)

The Witness Fund

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

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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

The sermon delivered at the consecrating of Bishop Manning in the manly, powerful way customary with Bishop Gailor, was in part as follows:

"We are assembled here today to consecrate one of our brethren, who was elected by the free vote of the clergy and laity of this diocese, to be a Bishop and Chief Shepherd in the Church of God. The solemn rite and ceremony which we use in this service has come down to us through more than fifteen centuries; and it is worth our while to reflect for a few moments upon what the Church stands for and what this rite and ceremony means."

He then proceeded to give in masterly outline the great Christian facts that Christianity claims to be not a new religion but "a re-relation of the source and significance and satisfaction of all religions," that the Church stands for the Gospel of the grace of God, that man is not sufficient of himself, that it is more than mere social service, that man needs help, redemption, rescue, healing, and that these are given to us in the incarnate Christ as nowhere else. Therefore "the Church insists upon the creation of moral recititude and spiritual character as the end and purpose of religion, aye, as the basic problem underlying all questions relating to human life—social, industrial, civic, and political. The Church still preaches the gospel of the grace of God, the obligation and blessing of worship, and the meaning and virtue of the Christian sacraments."

"And thus shall we be enabled to understand more clearly the office and work of a Bishop in the Church. He is not a mere administrator. He is not the mere executive head of a business corporation. His primary and solemn responsibility is that of spiritual leadership—to feed—to shepherd—the Church of God. To him there must be no parties and no classes, only souls of men and women, precious in God's sight and redeemed in Christ,—the lowliest and the highest, the humblest and the noblest, equal before the Church's altar and worthy of his thought and care. Wisdom and faithfulness, loyalty and devoutness—the profound sense of responsibility for the welfare of the whole Church; and of every individual in it exercising his authority not to injure but to save—these are the qualifications of a Bishop for which we pray in this consecration service. And who is sufficient for these things? It is the Holy Spirit who consecrates. It is the Holy Spirit in Whom we trust. It is the Holy Spirit who will sustain, and strengthen, and guide and bless.

Let us surrender ourselves, then, to the Divine Presence, Whom we invoke this morning, opening wide the windows of our souls that God may come in and dwell with us; praying for our brother, as we recall that little group of earnest men at Miletus nearly nineteen hundred years ago. 'Take heed unto yourselves and to the flock in which the Holy Ghost hath made you overseers, to shepherd the Church of God, which He bath purchased with His own blood.'

And now, my brother, it is impossible that I should close this sermon without permitting myself to utter a few words of personal counsel and appeal.

Your life and mine have been bound together by many precious and sacred memories, by the experiences of very blessed and happy relationships. We have shared the friendship of some true saints of God, whose influence on our lives can never die. Therefore, my heart is very full this morning, as I stand here to welcome you into the ranks of the Bishops of the Church, and invoke God's blessing upon you.

And, as I look into the future, and try to realize the tremendous responsibility which will be yours, as Bishop of this great diocese, there is just one thought that comes to me out of my own long experience as a Bishop, and that is that the Holy Spirit's best gift to a man, who has been called to exercise that office is what St. Peter called "a living hope," which is only another name for "the confidence of a certain faith." It was St. Peter who received the charge from our Lord to strengthen and establish his brethren, and it was St. Peter who made the foundation of his leadership consist in the possession of a living hope. For only the hopeful, confident man can be a leader of men—only the man of positive conviction and clear vision. It is his to encourage the wavering and to open the way for the faint-hearted. It is his to brave criticism and to encourage his people, "hidden in the secret of the Presence from the provoking of all men," because he has been begotten again unto a living hope by the Resurrection of Jesus Christ. Yes, it is his to let that hope trample upon and overcome the defeat of present plans and personal schemes, because it is anchored with resolute optimism in the faith of the eternal purpose of God.

And, my brother, I pray for you today, that the Holy Spirit may grant you this living hope and that He may renew in you the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness, and fill you with the spirit of His holy fear, now and forever, Amen."

Bishop Williams Warns Church

(Continued from page 1)

have equal right to organize for the protection of their several interests and there must be some kind of collective bargaining between them.

But they view with abhorrence the intolerable evils necessarily resulting from that conflict, evils that characterize equally both sides, the frequent dishonesty, graft, and trickery of the labor unions, the tyranny of the closed shop, the violence and force used to secure demands, the limitation of production, the slackening of duty, the repudiations of responsibility and of obligations. And also the equal frequent dishonesty, graft, chicanery and trickery on the other side, the equal use of violence and force, the despicable system of espionage, the control of legislatures, the frequent tyranny of the so-called open shop which is sometimes open only at the back door through which labor may slink in only one by one to make what bargain it can as helpless individuals dealing with overwhelming masses of organized power.

They would eliminate it by substituting cooperation in common service for the present competition of private good. They declare, in the language of the Lambeth Conference that in order to that end, "There must be a change in both the spirit and the working of our present system," as in certain vocations like teaching and the ministry, service is ideally established as the paramount motive and the returns for service are only the means for carrying on that service, so it must be throughout industry, if we are to have peace, production and above all a stable Christian civilization. So long as men on the one side can say without shame, "I am in business simply to make money and nothing else. I am going to get all I can get. I am going to exact all the traffic will bear regardless of consequence to anybody else, my limit is the sky, my business is my busines and nobody's else, and so long as men on the other side can say "I work for wages and nothing else, and I am going to get all I can by use of the

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power of combination or the law of supply and demand with as little and inefficient service rendered as possible with only so much production as I am compelled to produce," so long as men work with such motives, we are bound to have warfare, violence, dishonesty, tyranny and oppression and the public will suffer most of all.

It is only as every man can say "my business, whatever it may be, whether ruling a nation or digging ditches, is the 'Father's business,' part of His plan for an ordered world, for the service and welfare of His children, and the 'Father's' will and order. In human service and welfare shall be my supreme motive and material returns, necessary as they are, shall be the means to that end, like coal under the boiler to keep the wheels going"; it is only as man can say that from the heart that the Kingdom can come or even civilization stand.

That, as I gather it from many utterances, is the generally accepted message of the Church today to the industrial world.

On international relations the Church has spoken in official utterance with practical unanimity. She stands for peace, a peace to be obtained by the breaking down of inter-racial and international fellowship, to be realized in such practical measures as universal disarmament and the substitution of the abitrament of reason for the abitrament of force in an association or league of nations.

I am simply reporting to you what the Church is saying, her message for the day, the standard she is setting up, as I have gathered it from many sources, official and semi-official. But this simple, sane Christian message meets sinister suspicion and violent opposition in this day of hysteria and panic fear.

Europe is aflame with hatred and imperialistic policies and ambitions and in our own America, although now 93 cents out of every dollar of taxes goes for wars past and future, we are exhorted to build up the biggest navy in the world that we may keep America first, America "uber alles."

"When we speak for peace, they make them ready for war." This situation is bound to test the courage of the Church's conviction. And as to our message for the industrial situation, it is meeting everywhere denunciation and suppression by withdrawal of support.

For example, the Young Woman's Christian Association was constrained, in the course of its ministry to working girls, to find out something about the industrial conditions surrounding these girls. It published an industrial note book, the result of patient, careful, fairminded investigation and setting forth simply the bare and unquestioned facts. Immediately the Employers' Association of Pittsburgh sent a letter to all correspondent associations urging them to withdraw support from the National Y. W. C. A. In another letter dated March 2nd, addressed to the same constituency, the Pittsburgh Employers' Association boasts that by its previous letter it had cut down the Y. W. C. A. campaign for funds from the $200,000 needed to $90,000 and warns the "worthy" ladies that no further support will be forth coming until they abandon entirely this industrial investigation. The letter proceeds to urge that the same policy of starvation be applied to the Federal Council of Churches until it is forced to withdraw its published Social Creed of the Churches, since adopted by the Y. M. C. A. This crass criticism is made of one of the secretaries of the Council: "In other words, he intimated that the teachings of Jesus Christ should be brought into the industrial fields and that the cardinal principles set forth in the Sermon on the Mount should be injected by the Churches into industrial relations."

What else is the function of the Church in this field?

The National Civic Federation published a syndicated article, declaring on the ground of these utterances of the Churches that "Bolshevism having failed to capture American labor is capturing the colleges and Churches and therefore these must be watched and controlled."

Brethren, the challenge is plain. Either the Church must abandon the well concidered, sane and fair message which she has formulated, suppress her proclamation of it, a thing unthinkable for any who have a conscience and convictions.

Or she must enlarge and democratize the basis of her support so as not to be dependent upon or subservient to any class, high or low.

Or she must be content with more meagre support and restricted operations.

Her master was poor and persecuted but free and it may be that He is now calling His Church to follow in His footsteps.

This brings me to my warning. I can but repeat what I have said in two pre-

A MAN'S BODY

is important, and physical training, together with that of the mind and the spirit, makes up true education.

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vious addresses. Either through the Nation-Wide Campaign we must enlarge and democratize our support as the Canadian Wesleyans have most successfully done and the Federal Council of Churches are now trying to do or we must be content with a possible withdrawal of subscriptions and diminuation of support and consequent restriction of work or we cannot deliver the message for the day which the Church at large is putting upon our lips. I do not want in the least to impose my own decision upon anyone else. Each is of course free to follow his own conscience, conviction and judgment. But my own choice is fixed and unalterable.

The charge of St. Paul to Timothy has a singular pertinence and applicability to the ministry of today. It might well be repeated at every ordination, "Stir up the gift that is in thee through the putting on of my hands. For God hath not given us the spirit of fear but of power and of love and of a sound mind."

Of power—let us speak with all the boldness of our convictions, with the sense of a burden of the Lord laid upon us—a word of the Lord which burns in our bones like fire and will not stay—and behind that word His promise that it shall not fall to the ground fruitless. But let us speak our truth in love, not with the carping censoriousness of the detached critic nor the fulminating thunders of the accredited herald of the divine wrath of appointed executioner of the divine doom, but with that love like Christ's "which suffereth long and is kind, endureth all things, beareth all things, believeth all things, hopeth all things," the love that bears the sin and evil of the world as its burden, sometimes its heartbreaking and soul-crushing burden, in vicarious suffering, rather than makes them the mere object of its wrath and denunciation, the love that sees the suffering and injustive of the world as more often inherent in the wrong system of things than in the wills of individual sinners, the love that pities the havoc of soul in oppressor and oppresses alike.

Let us speak out truth in that love. As I see it, many that think they are persecuted for righteousness sake are simply persecuted for their own sakes, because they are what they are, bigotted, intolerant, self-centered and egotistical. It is not the truth that brings non-opposition and antagonism but the utter lack of love in its utterances.

And lastly, let us cultivate and develop the "sound mind" with its sane, well poised and fair judgment, its accurate knowledge, its wide horizons, its clear vision. We are living in perilous times. Everywhere avalanches impend. Careless, reckless shouting may bring them down on our heads.

Two courses are most dangerous, the futile and fatal attempt at the repression and suppression of ideas, the blind denial of freedom of thought and liberty of conscience on the one side and the rash utterances of fools on the other.

In this day of disillusionment, with its consequent hysteria and panic, may God give to us His ambassadors and spokesmen, not the spirit of fear, but the spirit of power and of love and of a sound mind.

CORRESPONDENCE

"Save us from overweaning love of our own ideas."

The Witness, Chicago, Ill.:
Sirs:—

Enclosed please find $1.00 currency (also transient and fleeting) for which send to me for eight months the "Witness." I may dig up another 50c by that time and complete the year. I am in a trying and promising field on the eastern border of Oklahoma, have a wife, five mission stations, a constituency who do not bow down to wood and stone," but lean mightily toward oil and cotton. The former non-lubricant, so far as the wheels of the Gospel Chariot is concerned, while the latter has a knack of getting into the ears when an appeal for liberality is made. I was ordered Deacon on last Whitsuntide, an Ulsterman (true blue) and Irish Wesleyan by birth and training; "got religion" (old style) early in life, drilled in class-meeting, love-feasts, and family altar (the latter twice daily), married to an Irish churchwoman (thoroughbred) in the old parish church, Doughadee, Co. Down; (had to go there or miss). Our youngest son is Rector at Boyan, Texas, and Chaplain at A. & M. College there; also Secretary of Diocese, Texas. We are doing fine up here, and fighting hard; the devil has a tail-hold, and down-hill-pull on the masses. We are trying to make him turn loose; he doesn't want to, and the war is on. It is lay on MacDuff. The field is promising and we like it. We are poor as a snake, and happy as a lark. We need ammunition, hence this subscription to the "Witness."

If you can send me a bundle of sample copies, I shall go to work "sub-chasing." I opine the "Witness" will be a fine assistant pastor. The natives need stirring up, and shaking loose. This Deacon is doing some preaching on that line, and there is "a going in the tops of the mulberry trees," but the roots need dynamiting, so send on the TNT.

I received the "booklet" sent out from the New York office today. The title is "Stewardship," the author being the honored Bishop of Colorado. Ah! He is a Bishop after the order of Melchizedek surely. I waive all "Commissions," rebates or percentages, and shall pay the postage on the parcel gladly.

Yours "for the war,"
JOSEPH CLARKE JAMISON.

Big Peace Meeting Will Be Held in Chicago

The World Alliance for International Friendship Through the Churches will hold the annual session in Chicago May 17-19, this year, and the Chicago Church Federation will be host to the meeting. Dr. Henry A. Atkinson is the secretary of the organization. The following men of national reputation will be among the speakers at the afternoon and evening sessions: Hon. Wm. Jennings Bryan, Mr. Edward A. Filene, Mr. John Spargo, Dr. Charles Aked, Dr. Arthur J. Brown, Dr. Samuel A. Eliot, Dr. Charles S. Macfarland, Dr. Nehemiah Boynton, and Bishop McConnell.

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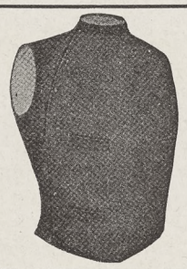

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The Editorial

(Continued from page 4)

Thomas, George Gordon King, and many others, to the life and work of the Church.

But vestrymen should be men who love Christ and the ideals for which Christ died independently of any other consideration. They ought to be as considerate of their Rector as the directors of a bank are usually considerate of their President. It heartens a man to know that you respect him and are willing to defer to his judgment, unless you know it to be unsound.

Wherever I see the Rector of a parish who impresses me as a "big" man, I know that he has had a "big" vestry, who saw to it that he was not humiliated by their ill concealed disrespect for his authority. The Rector has as much right to influence in his sphere as the President of any corporation has in his and if he does not receive it, he loses the power that comes from powerful backing.

As a spiritual force no Rector can become a real leader unless he possesses poise in every situation. When a Rector loses his temper; scolds his congregation; criticizes one of his flock, no matter how aggravating, to another one; acts petulant because he cannot have his own way; truckles to one person, however strong, and lords it over another, however weak;—in so far as he does these things he loses the power of spiritual leadership.

It is the job of the Vestry to hearten its Rector and to make him strong. Many an ordinary young priest has been made a strong man because he had a strong vestry. But a vestry which doesn't put honest work into the service which it renders in Christ's name, is impeding and not helping its Rector's work.

A young clergyman brings certain talents and certain limitations to the parish to which he has been called by the vestry. His career lies before him as a soldier of Christ. Half of that career will be decided by his own qualities and the other half will be determined by the response that he gets from his vestry and congregation.

If they make him feel that he is the leader whom they want to follow; if they will be generous enough to forgive him the average of mistakes which a young man may be expected to have; if they will give him honest support and honest work—they will make the other half of his subsequent career.

One of the leading and most useful clergymen of this Church was on the point of giving up his ministry after his first charge, not because he lacked ability, but because he had failed to get the other half of the mixture that would make him go.

Ministers are half what their vestries make them, just because they are usually just like folks.

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The Witness

Vol. V. No. 40. CHICAGO, ILLINOIS, MAY 28, 1921 $1.50 A YEAR

Bishop Williams Offers to Resign His Diocese

Convention Refuses to Accept His Resignation on the Grounds of the Right of Free Speech

Refusing to deny its bishop or its clergy the right of free speech, the eighty-eighth annual conference of the Diocese of Michigan, by resolution adopted at its closing session, declined to act on the proffered resignation of Bishop Charles D. Williams and extended him a vote of confidence.

In an executive session suggested by Bishop Williams, following his annual address which took a very pronounced stand on the policy of the Church in its relation to industrial and social affairs, even though that policy should take from the Church the financial support of certain interests, he brought up squarely the issue of his own personal stand on these matters and its relationship to affairs of the Church. Three secret executive sessions of the convention and one session of the executive committee were held before the delegates settled the issue in the bishop's favor.

While discussion in executive session, at times, waxed warm, it seemed unanimously agreed Bishop William's resignation was not wanted.

In the executive session following, the bishop expanded his personal convictions and offered to step out if his own advanced stand was embarrassing the church.

"I have declared, I hope with reasonable clearness, in this address and in other public utterances, my stand in the present crisis. It has not been done, let me assure you, without a careful, prayerful consideration nor yet without much distress of mind and heart.

"I have measured the full cost of taking this stand and I accept that cost.

"Though my critics may not credit the statement, I loathe the limelight and I hate sensationalism. The limelight burns to the bone, and the constant misunderstandings, criticisms, even slander and abuse that are inevitable to such a position never make one callous but rather raw of nerves and sore of heart. I know also that I must incur the opposition and perhaps bitter resentment of some whose personal nobility of spirit and character I desire and revere, men whom I have been glad to count my friends, men whom I love; among them generous supporters and faithful workers in our common enterprises. All this is my personal burden which I must carry.

"But I know also that my position necessarily involves more or less the diocese and its work. I have been warned that my chosen course and my public utterances imperil the ultimate success of the nation-wide campaign, that if I do not refrain from such utterances, certain subscriptions may be withdrawn.

"I do not resent that warning. It has been given in a most friendly spirit. I do not construe it as a threat. It is simply the statement of an inevitable fact which you and I must face. It does seem rather absurd and childish that any should refuse to support hospitals in China or schools among the Negroes or the missions of the diocese or the wonderful city mission work of Detroit because of my position on certain questions. But it is human nature and we must deal with human nature as it is.

"It is time, I think, to clear the atmosphere and the situation.

"My own choice is made. I cannot unsay what I have said and I would not if I could. I have often made mistakes and 'spoken unadvisedly with my lipe.' But I am convinced that the main burden of my message is true, that it is laid upon me by the Lord and that it is the message for the times. I cannot promise to refrain in the future from speaking as I have spoken in the past.

"But I am not willing to embarrass the diocese or hinder the work. Therefore, if at any time, in the judgment of this convention, the diocese would be relieved and prospered, by a change of leadership, my resignation as bishop of Michigan will be put into your hands subject only to the canonically required judgment of the house of bishops thereon."

The executive council met in secret session and discussed Bishop William's desire to bring "righteousness into industry," and his methods of achieving that end, and whether these desires were detrimental to the work of the Church,

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Justice For the Negro Says Bishop of Atlanta

Bishop Mikell Calls Upon People in His Diocese to Stamp Out Lawlessness and Crime

Bishop Mikell, following the lead of Bishop Reese, has spoken out in no uncertain words concerning the treatment of the Negroes within his diocese. At the 14th Diocesan Council of Atlanta, held last week at Griffin, Georgia, he said:

"This is the only church doing any considerable work among our colored people which is not divided according to color into two organizations. This ought to give us a unique opportunity to make our influence felt towards a right relationship between the two races. We recognize that we are brothers in Christ, we must therefore act on fundamental principles of Christ, which are peace and not strife, forgiveness and not revenge, self-repression and not passion uncontrolled, justice towards the weak and not a hideous oppression.

This state stands accused before the country of appalling acts of injustice towards its Negro people. Our only excuse is that we ourselves did not know and realize that these things were happening among us.

Now we do know. The disquieting disclosures of the past few weeks have thrown light upon these dark places of our State and have left us without excuse before God and man if we do not protect with all our power against these acts of oppression and cruelty and if we do not use all our influence to make these things cease. God has never yet given any race permanent power unless it has shown itself morally equal to the trust. If the White race in the South is to maintain its control it must show that it is the superior race, not by force, not by secret organization, not by deeds of midnight cruelty, but by an even-handed dispensing of justice, by forbearance and tolerance and kindness. If the White race in the South is to maintain its power it must show to God and man that it can so exercise that power that the two races can live side by side, socially separate, but each enjoying equal protection under the law, each with a fair chance to maintain its racial integrity, and live under conditions which will allow it to keep its own self-respect."

Several weeks ago Bishop Reese also spoke out strangely on the subject of atrocities committed against the Negroes. His address was followed by an investigation and a statement from the governor of the State substantiating all he said. Both accounts were printed in The Witness.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

National Committee of the Church Service League

The spring meeting of the National Committee was held at the Church Mission House, New York City. The day began with a Celebration of the Holy Communion in the chapel. Twenty-seven members were present, representing all the seven organizations federated in the Service League, three of the Provinces and one of the Departments of the Presiding Bishop and Council. The resignation of Mrs. Simkhowitch was accepted with much regret and a message was also sent to Mrs. Haley Fiske regreting her inability to represent the League for Patriotic Service on the National Committee this year.

The Committee on Co-operation in a most interesting report, setting forth the many ways in which the different societies had been finding points of contact, and learning to understand and help each other's work. A conference between the Brotherhood of St. Andrew and the Church Mission of Help was also reported. The Committee on the Devotional Life presented plans for another Quiet Day to be held during the first week in Advent, and told of the increase in the list of subscribers to the Prayer Quarterly.

The Committee on Relationship with other bodies made several recommendations concerning the future of the Church Service League which were freely discussed and will be considered carefully by the various organizations.

Plans were made to have the Church Service League presented at all the Summer conferences by persons duly authorized to do so.

The Church Service League is now organized in about forty dioceses, and is being appreciated and welcomed wherever it is really understood.

Religious Education Conference Planned for Texas

A Religious Education Conference will be held at Sylvan Beach, June 30 to July 9, which will attract many of the clergy and laity, since the program offers exceptional opportunities of hearing most eminent speakers. Bishop Quin will treat "Men's Work," and Mrs. Quin,, "Women's Work." Miss Edith Parker will lecture on Girls' Work and Rev. Gordon Reese, Boys' Work. Religious Education will be in charge of Gardner Tucker and Bishop Capers will teach the Bible. Church History will be taught by the Rev. W. Post Witsell, Rector of St. Paul's, Waco, Texas. Ample provision has been made to entertian each attendant for the small sum of ten dollars.

Interesting Convocation at Oklahoma City

The Sunday afternoon session of the Oklahoma Convocation was given over entirely to the discussion and report of the work accomplished in the Church School. The District Supervisor of Religious Education, Mrs. C. G. Templeton, reported exceptional progress in the Church School work. One of the outstanding features of this report was the announcement that more than seventy per cent of the schools were using the Christian Nurture Series Lessons. In this the District of Oklahoma is twenty per cent in advance of the Church at large.

The evening mass meeting held in the Cathedral was exceptionally well attended as well as being very instructive. Mrs. C. E. Bigler of Delaware, Ohio, described the purpose and workings of the Emery Fund; Professor C. W. Shannon of the State University told us about the courses in Religious Education the university was offering to the students, and the Rev. Benjamin T. Kemerer, representing the Presiding Bishop and Council, humanized the Nation Wide Campaign by narrating many of the wonderful things the campaign has accomplished for the work of the Church.

On Monday morning, after an early celebration of Holy Communion, the business part of Convocation was opened, the Lay and Clerical delegates meeting in the upper room of the Cathedral Parish House and the women in the Cathedral. Among the many very important matters that were discussed on Monday was the possibility of the district becoming a diocese. The matter was enthusiastically discussed and finally, upon motion from the floor, the chair was empowered to appoint a committee of three Presbyters and four Laymen to consider the advisability of the district becoming a diocese, to suggest steps to be taken in pursuance thereof and to report at the next annual Convocation.

The remainder of the week until Friday noon was filled with instructive classes on "Methods for the Church School," "the Nation Wide Campaign" and "the Church Service League," led by the Rev. G. P. T. Sargent, Grace Church, Grand Rapids, Mich., Rev. B. T. Kamerer, and Mrs. C. E. Bigler respectively.

Because of the unusually large number of delegates present and because of the remarkable progress of the Church in Oklahoma during the past year and also because of the splendid co-operation between the clergy and the laity this year's Convocation was filled with hope and inspiration for the future.

Plan Aggressive Work in Iowa

The sixty-ninth convention of the diocese and the second one held in St. John's, Keokuk, met May 8 to 10, and was well attended and characterized by optimism and good will. Bishop Howden preached an able sermon on the text, "No man cometh unto the Father except by me." Bishop Morrison with clear thinking theology defined the person and place of Jesus Christ in modern life. Bishop Longley in his address outlined the progress of the work in Iowa. Bishop Howden made several talks before the organizations on the romance of the Lord's work among the New Mexico Indians. Bishop Denby delighted and enthused the convention with his account of the rise of the Negro and his appreciation of the ministrations of the Church. Rev. Dr. Ryan of Duluth spoke strong and kind words on behalf of dumb animals and defective humans. The question of women on vestries and in convention delegations was referred to a special commission. The matter of reorganization of the diocese under the plan of "President and Council" was referred back to the constitutional committee. The third central rule of the G. F. S. was endorsed by the convention. The N. W. C. Committee was continued. The standing committee was re-elected and the report of the Committee on State of the Church was referred to the rural deans for action. This report appealed to the laity for a vigorous policy of Church extension in Iowa where we have no work in over seventy counties and where we have closed a church building a year for the last thirty-five years. The reports of the committees on Social Service and Religious Education reflected a similar aggressive spirit. The G. F. S., the D. of K. and the B. S. A. and W. A. each had good meetings with able addresses encouraging reports and good attendance. The next meeting of convention will be held in January probably in Council Bluffs. The convention expressed the sentiment that steps be taken to provide that future conventions alternate between Davenport and Des Moines. The parish of St. John's, Keokuk, won the hearty appreciation of the delegates for the cordial and generous hospitality extended the council. Mrs. Biller ably represented the Church Service League and the entire convention was dominated by a splendid spirit of consecrated purpose to do great things in Iowa.

Conference for the Clergy in Texas

A well attended conference for the Clergy was held for three days, May 9 to 12, at Sylvan Beach, Texas, where a most elegant and spacious home has been turned over to the Diocese for temporary use.

The Bishop Coadjutor, Rt. Rev. Clinton S. Quin, D.D., called the conference to order Tuesday evening and asked the Bishop, Rt. Rev. George H. Kinsolving. D.D., to set forth the purpose and aim of the meeting. In his usual happy manner the Bishop spoke at length in the strain that such gatherings tended to bring the Clergy out of insularity and loneliness, especially in a land of vast distances, and served as a kind of neutralization in the face of the many difficulties and hardships characteristic, oftentimes, of the ministerial life and work.

Bishop Quin was celebrant at the early Eucharist, Wednesday, the conference on Church Publicity proved to be most helpful and the Rev. Wm. Wesley Deup, of Marlin, and Editor of The Texas Churchman, was elected a delegate to attend the meeting of Church Publicity to be held in St. Louis, June 28 and 29. The Rev. W. N. Claybrook, of Tyler, was elected a delegate to attend the summer conference for training mission preachers at Sewanee the latter part of August. Ministerial recruiting, The Church Service League, summer Camps and Conferences, furnished subjects for fruitful discussions. The Clergy were the guests of the Houston Rotary Club, Thursday, of which Bishop Quin is President, and enjoyed the address of Sir Auckland Geddes at Rice Institute in the afternoon. Along with the serious business the Conference there was abundant amusement and enjoyable recreation. An-

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other Conference of a similar nature will be convened in the fall.

Hold Joint Conference on Religious Drama

A small and informal conference which may none the less prove to be epoch-making was held in New York on May 6, called by the Episcopal Commission on Church Pageantry and Drama, attended by representatives from similar commissions of other bodies, among them the Missionary Education Movement, New York and National Community Service, Methodist Sunday Schools and Committee on Conservation and Advance, Unitarian Educational Department, National Board, Y. W. C. A., Departments of Religious Education of Teachers' College and Boston University, Church Missions Publishing Company.

The purpose of the meeting was to attempt some co-ordination and co-operation of effort on the part of the many organizations interested in the creation and presentation of religious plays and pageants. The movement to restore religious drama to its original and rightful place as a teaching agency in the Church and in the community is increasingly strong throughout the country, and those who are interested feel the need of a central clearing-house both for material and for methods, a working center for information, promotion and distribution.

The group thus called together by the Episcopal Commission is now a continuation committee, Rev. Phillips Osgood, Philadelphia, chairman, to which other members are to be added, and by which further plans are to be made and submitted to the organization represented.

Consecration of Grace Church, Everett, Mass.

Sunday, May 1st, was the third memorable day in the present church year of Grace Church, **Everett, Mass.** This occasion was an epitome, moreover, of the three great days, because it was the result of the first two and the culmination of a notable work for the Kingdom of God through his church. The burning of the mortgage New Year's and the liquidation of all debt on Easter Day made the two earlier occasions more than ordinarily conspicuous. Then came the Consecration on May 1st to recall these achievements and to crown with glory the efforts of nearly four years to lift a burdensome indebtedness.

It was not only a service of consecration which was held, for Bishop Lawrence also administered the rite of confirmation and preached the sermon, after which Holy Communion was celebrated. The services began at 10:30 A. M. with the church filled to overflowing. A number of parishioners loaned automobiles so that shut-ins could be present, and a large number of them were enabled thereby to participate in the happy occasion.

Clergymen's Retiring Fund Society Meets

The semi-annual meeting of the Trustees of the Clergymen's Retiring Fund Society was held in the Church Missions House, May 13th.

An interesting fact was presented in the Financial Secretary's Report, that of the fifteen deaths which had occurred during the last six months, all but three were of annuitants, thus indicating that the great proportion of the members live to secure the annuity for which they have contributed, while some of them, like those on this list of twelve, lived till over eighty years of age, thus for twenty years reaping the fruit of their wise prudence and foresight in becoming members of this Society.

It is further pointed out that these twelve had paid in as dues during their membership sums totalling $3,793, and had drawn out in annuities $12,250, making an average return on their investments of nearly three and a quarter times the amount they had paid in. Not one of them had died before receiving more than he had contributed, while one who had paid only $132 received in annuities $858, which is a return of 650 per cent. The average of return over payments for the above twelve was a little over 320 per cent. Two received over $800, two over $900, one $1,000 and the highest was $4,607.

Shoveling in the Money

That the Chinese people are doing considerable in helping provide for the famine-stricken sufferers of the northern portion of their country is evident from a letter which found its way to Bishop Charles D. Williams' office this week from Mrs. Gillman, wife of the president of Boone University, the college of the Episcopal Church in Wuchang, China. The letter reveals something of the interest and the assistance which the missionaries and the native citizens in the Yang Tse Valley are giving to the famine problem.

Wuchang, across the Yang Tse River from Hankow, is not far removed from the famine district, the Hankow-Peking Railway running through the devastated portions of China.

President Gillman has been the treasurer of the Wuchang famine fund and has personally directed the campaign for distributions. Great wooden boxes have been placed at street corners of the city into which the people have thrown their money ranging from copper cash valued at about one-tenth of a Chinese copper cent to bank notes of large denominations.

When the boxes were brought to Mr. Gillman's home and emptied on the parlor floors, the committee handled the coins with shovels in order to sift out the ten-cent pieces and bills. Fifty Chinese college boys spent a day counting the coppers and cash.

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THE GIFTS OF GOD

By Bishop Johnson

There is an episode recorded in the Acts of the Apostles which is applicable to this present age. It reads as follows:

"When Simon saw that through laying on of the Apostles' hands, the Holy Ghost was given, he offered them money, saying, 'Give me also this power that on whomsoever I lay hands he may receive the Holy Ghost.' But Peter said unto him, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.'"

Isn't that what Europe thought six years ago? And now the money has perished in Europe with those who put their trust therein.

Isn't that what America has been thinking for the past fifty years, and isn't the evil of it apparent in those families who thought to purchase the gifts of God with money?

Never were bank balances more satisfactory than they now are, and never were the gifts of God more rare.

Never did a nation spend more on education and the result of purchasing intelligence may be seen in the pabulum which satisfies the intellectual curiosity of the age.

The Saturday Evening Post exhausts the mental capacity of the millions who leave our high schools.

Charlie Chaplin has the measure of our histronic taste.

Jazzy music has replaced the masters and dancing has degenerated into questionable gymnastics.

The barbarities of modern dress emulate that of the Zulus before they were civilized.

The home is disappearing in an orgy of barnyard morals.

The press is full of the poor obtaining wealth by force and the wealthy obtaining notoriety by the poverty of their morals.

As a nation, we are rich and increased with goods and have need of nothing; and are aware that in God's sight we are wretched and miserable and poor and blind and naked.

God counsels us to buy gold, tried in the fire that we may be rich; and white raiment that we may be clothed and that the shame of our nakedness may appear; and salve that we may annoint our eyes and see.

The press of the day is the index of our moral decency and politics the measure of our national virtue.

What are the gifts of God that money will not buy and that mean men cannot acquire? They are, I take it—the enthusiasm of youth; a taste for the beautiful; a love of home; a search for friendship; a desire for the peace of God. These things can be purchased but not with money; they can be bought only with the gold of sincerity tried in the fire of self sacrifice, and men do not want the goods badly enough to pay the price.

Instead of enthusiasm we have youth that is blasé before it is matured. Instead of good taste, we violate good taste so that one does not know from the architecture of the building whether he is approaching a railroad station or a temple erected to the gods. Instead of a love for home, we have invented an atmosphere that we call mental cruelty which usually results in absent treatment. Instead of friendship we have acquaintances, who leave small cards as momentos of their existence. Instead of the peace of God, we have the movies. And the curious thing is that we are gravely informed that the replacements of liberal theology have rescued the world from its superstition.

We have a world that for thirty years has been leavened with the product of German Philosophy whose chief stock in trade has been to replace spiritual ideals with the cant of crass materialism.

The gifts of God are very real but they cannot be purchased with money nor conjured into existence by a new scheme of metaphysics. Neither can they be secured by men whose chief claim to distinction is the gift of acquisitiveness.

Underneath the philosopher and the business man is a human soul, and if that be undernourished no gifts of God will grow there.

The age is upset by its fallacious standards. We need poor men who are not envious and rich men who are not selfish and prophets who confine themselves to the Gospel of Peace.

Christ is still the greatest gift God had given to men, and we need prophets with vision and courage to go into this Samaria and preach Christ unto them.

The Church cannot function in the chilly atmosphere of social conventions. A group of smug people associated together in a parish for the purpose of preserving their own social exclusiveness and incidentally patronizing God is not and never has been a spiritual force. It sacrifices its children to Molach and insults the Man of Nazareth, who would find it difficult to be received into their confidential circle.

The gifts of God cannot be purchased with money, neither can they be obtained by withholding money. Money is not a medium of exchange in God's Kingdom. It is rather an index of our having obtained those gifts. Part of the trouble with the Church today is that it has been meanly financed, especially by those whom God has most generously blessed.

I cannot conceive how one who has a talent for song could belong to Christ's Kingdom and not use that talent for His glory. I cannot conceive how one, who has the gift of prophecy, can refrain from putting it at Christ's service. Neither can I see how one who has been given money can withhold it from One Whom he calls Master. Yet such has been the case.

The Church has suffered from the meanness of its own constituents, and this largely because those who have the money lack the gifts of God. For we cannot purchase the gifts of God with money but if we have those gifts we will use money as stewards to help disperse those gifts to our fellow men.

It is the pettiness of those who belong to the Church which prevents the Church from a bountiful distribution of the gifts which God has bestowed upon it.

The Witness Fund

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NEWS LETTERS FROM NEW YORK AND LONDON

THE LONDON LETTER

By Rev. A. Manby Lloyd

Mr. Johnson, better known as Pussyfoot, arrived from America this week and made a bold announcement. "I am not going to die" he said, "till Engalnd is dry." All I can say is he must be going to live to a jolly good old age; if I know anything of my countrymen he must be prepared to beat the record of Methusaleh.

Mr. J. O. P. Bland, in the National Review, tells as how he sat in the lounge of La Salle Hotel, Chicago, watching the human comedy. He was puzzled by the enormous influence of American wives and the subservience of their husbands. He finds another phenomenon in the Sunday papers. In one paper alone he found such topics as there: "My Secrets of Love," "Can a Baby Be Marked by Its Mother's Fright?" How Aamanda C. Thomas, chorus girl, twice married and twice divorced, won the affections of the old millionaire, President Shonts.

Suddenly he remembered that the primary schools are largely in the hands of women teachers and that in the high schools they constitute an overwhelming majority. If the hand that rocks the cradle rules the world, is it not equally certain (he asks) that the hand that spanks the child (be it spank of the body or the soul) will appeal to the man's imagination to the end of his days. His character will be shaped by her sentimentality and sensitive avoidance of realities.

Baptists on Reunion and Spiritualism

For the first time in history an English Archbishop (York) took part in the deliberations of the Baptist Union. He pointed out that the Lambeth appeal must not be regarded as a scheme of union, to be accepted or rejected. It was simply put forward as a basis of discussion.

A friendly reply was given, but it was gently hinted that Unity, along the way of ordination was impossible and some other avenue must be found before the goal can be attained.

Referring to Spiritualism, the President, Dr. Carlisle, gave Dr. Conan Coyle a good trouncing: "He is prepared to supply a supernatured explanation of a faked photograph, to bring evil spirits in to explain the action of natural gas, and seriously to offer table turning, a conjurer's trick, as conclusive evidence that a medium can communicate with the spirits of the departed." If the Church, he added, had presented anything like a philosophy of the future life, there would have been less force in the claims of spiritualism.

Very true, but what a confession! Has the Baptist Society never heard of the Book of Job, of the static Plato and the dynamic Aristotle? Had Abraham and Paul no philosophy of the Future Life? Churchmen may very well ask themselves what they have to gain from connection with a society that seems never to have heard of Dante or Thomas Aquinas. And there is good old John Bunyan.

The Wakeford Trial

The Ven. John Wakeford, Archdeacon of Lincoln, has lost his appeal. The judgment of the Lincoln Consistory Court, finding him guilty of misconduct was confirmed by the Judicial Committee of the Privy Council.

Mr. Wakeford is now deprived of all ecclesiastical promotion, but he remains a priest, and has not been unfrocked. He still protests his innocence and the country is probably equally divided between those who think him guilty and those who think him the victim of a frame-up.

Mr. Wakeford received the verdict calmly, but said that it did not make any change in his religious convictions, though of course it did in his career. "I shall pursue my calling as I am permitted," he said and proposes to go on a lecturing tour.

Thus ends a drama which has occupied the stage for many yeeks, eclipsing for the time being the comedy of the Comic Revolution and the tragedy of Ireland. To all intents and purposes John Wakeford is a broken man, but he has two consolations at least. One is the sympathy an confidence of thousands who have fallen under the spell of his passionate eloquence; the other is that a Greater Court than any earthly one may reverse the verdict. It is not a matter for controvery; it is a matter for charity, for our prayers.

NEW YORK LETTER

By Rev. James Sheerin

The New York Diocesan Convention met in Synod Hall in Cathedral Heights, May 11, 12 and 13. Much of the first day was occupied by the consecration service, which delighted many by its dignity and freedom from mere ceremony for the sake of display. The procession was imposing in itself, numbering 533 persons, and reaching three or four blocks before entering the Cathedral. Many of the clergy wore their hoods of various colors, and a dozen or so Greek priests and bishops lent a picturesque oriental effect to the line of marchers. There was a notable absence of intoning in the services, and some of us felt a keen sense of gratitude, after all the recent tendency to Anglicize everything at this great American Cathedral, to be permitted once more to behold and hear the consecration service as it was known in its best American days. To be able to take audible part in creed and prayers was a great privilege, and a considerable contrast to the ordinary method in the Cathedral of St. John the Divine, when not one person in twenty finds himself able to sound the strained notes of the approved intoning. The most impressive thing of all was the great, booming voice of Bishop Tuttle, somewhat quivering by reason of age, but still the mighty voice of a great prophet and apostle. Christianity and morality rang in it, and everywhere after services people remarked in tones of awe how thrilled they were. Next to Bishop Tuttle's reading of the question and saying the prayers, was the singing of "Come Holy Spirit," by Bishop Lawrence. I have heard him do this before, and never have heard it equalled unless by Bishop Whitehead years ago when I was ordained priest. About twelve bishops, including a Greek bishop, gathered about the candidate at the long chancel near the people, and, in a most appealing voice, Bishop Lawrence began the prayer-hymn. I imagine that that one bit of ritual did more to create a deeper faith in gifts of the Holy Ghost than a thousand sermons would. I happened to be near the faculty of Union Theological Seminary, and there was manifest a pathetic and earnest sympathy in the reverent look of such distinguished Presbyterians as Dr. McGiffert.

As was forecast in the Witness and apparently believed nowhere else, Bishop Manning asked for two suffragan bishops. These were granted by the convention with sufficient appropriations to meet the salary of $9,000 each in addition to the expenses. The readiness with which this was done was in considerable contrast to the antagonistic feeling of nearly two years ago, when a good many powerful leaders of the Diocese declared that they would never again vote for suffragans. Thirteen men were nominated the second day of the convention, three or four of them understood to be suggested by the new Bishop, and others put up no doubt as a matter of compliment by their eminent friends. One of these was not even given a nominating speech, but just mentioned by Dr. Guthrie as if to say here is the kind of man we want, but are not likely to get. This was the Rev. Herbert Shipman rector of the Church of the Heavenly Rest, on Fifth Avenue. His father before him was a great New York rector and preacher, and he himself at any time would have been regarded as well-fitted to be chief bishop. No one would have expected him to accept the office of suffragan. Yet it was this man who, after the election of Bishop Lloyd, won on the fifth ballot and modestly accepted through a sense of loyalty to the command of the Church. His soldier spirit, hitherto shown as chaplain at West Point and in France, was seen in his genuine readiness to accept service under this new commander-in-chief.

What pleased a majority in the election of both Bishop Lloyd and Mr. Shipman was the wholesome way in which it overthrew once for all the cynical claim that suffragan bishops necessarily meant "cheap bishops," a declaration made by a leading bishop when the law permittng the election of suffragans was first enacted. Massachusetts did something to disprve the malicious assertion when it elected Bishop Babcock, and it has been discounted elsewhere. New York may have given it its finishing blow. It has at least told the world that it believes a bishop is a bishop whether suffragan or diocesan, and that he must be chosen from amongst the chief men of the Church in either case.

Bishop Lloyd deserves the office more than any one. His support came from three sources, viz., those who regretted his shelving by the new executive methods, those who felt that he should be honored for having served the diocese so faithfully in its day of need, and, above all, who had a profound desire to set high in the service of the Church a modest and devout man, whose sense of true religion and undefiled was more than ordinarily Christ-like.

The election of these two men has been

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described in the press as proof that the Diocese of New York has not gone over to the High Church Camp, since both of them are taken to be evangelical. But neither of them is in the least a partisan, even on the Gospel side of things, and the way their election came about, in the midst of so many popular and younger nominees, is to me one of the finest demonstrations of the presense of the Holy Spirit in Episcopal elections. One could hardly have hoped that both suffragans would be of the equal of the best diocesan choices, in addition to being first-class fighting men from the front ranks of the Church.

Some regretted the fact that his acceptance of the Denver deanship had precluded the Rev. Duncan Browne's almost certain election as one of the two suffragans. He is a little young for the office, for most people reverently prefer their bishops to be of mature years and wide experience. But New York, in these anxious days, needs all its best talent, and a man whose soldiers and students love and admire, as they do Mr. Browne to an extraordinary degree, is the kind of man we should have done everything within our power to hold at work in the needy metropolis. But, as the old saying goes, our loss is Denver's gain, and Duncan Browne at least remains within the Kingdom of God, even in Denver!

Dr. Manning proved himself a capable and courteous presiding officer. He has a saving sense of humor, is not easily rattled, and never forgets motions or amendments. Moreover, he showed himself the Bishop of the whole diocese, without an iota of suggestion that he favored one party more than another. The recognition of this is universal, and he at once passes into the ranks of successful bishops from whom we can expect great and permanent work. It is noticeable, too, that all the applause of that momentous week of the consecration and convention did not make him take air of Episcopal superiority, which lesser men sometimes assume. His salutation was as friendly and his handclasp as hearty at the reception and banquet in the Waldorf-Astoria a week later as it was in the days before his election. He combines personal dignity and brotherly hospitality unusually well, and the Lord Bishop attitude will be less in evidence with him than it was even in Bishop Potter, who told on his return from England where he had been "my lorded" for a whole summer, how happy he felt to hear somebody on the American pier shout out, "Hello Bish!"

As to the one-time feared "highness" in churchmanship on the part of this new metropolitan bishop, a fear possibly justified by Trinty Church's unqualified high churchmanship, it will do no harm to tell something that emphasizes a better side. The war brought us many evils, but it also brought us virtues. One of them was the way it stripped men of either effeminency or aloofness of manner. Though Dr. Manning is graceful and handsome in his small, well-dressed figure, no one ever thought of him as effeminate, and he was hardly aloof in his manner. But he himself bore witness frankly before a group of ministers in the closing months of the war to what he claimed as a fact that his whole attitude to life had been rapidly changed by his experience as a volunteer chaplain in Camp Upton. Hitherto, he intimated, he had tended to make merely ecclesiastical judgments of men and things, and his knowledge of men's hearts and needs was exceedingly limited. Now, he went on in substance, he was much more inclined to make human rather than churchly valuations of life, and he felt a wonderful enlargement of respect for men of all kinds. It is this change or conversion that lies back of the way the diocese has received him again into its heart in the past two years, with a rapidly increasing affection. It is this also that is the inspiration of his open and repeated official adoption of The Witness' pre-election claim that he would emphasize religious influence rather than canonical "discipline" in his conduct of diocesan affairs. In his able convention address, and in his response to the welcoming speeches of the Church Club in the Waldorf-Astoria banquet, he proclaimed as the central tenet of his platform a deep desire to have church discipline transplanted by fellowship in Christ. May it be so, is the hope of every Christian.

Is the Church the Friend of Labor?

Second paper of the series

By Rev. J. A. Schaad

Yes.

The Workers' Union, the Church, founded by Jesus the Carpenter of Nazareth, has ever sought to be true to its Founder who was the Friend of the working man.

Jesus Christ not only founded the Church to be the working man's friend, but He appointed the first officials who, as leaders, were to extend the work and influence of the organization among all men.

These official leaders were all working men.

Christ did not allow His Church to shift for itself, without any Constitution or Charter to govern the action of its leaders.

He gave them a Charter, with full instructions as to how they were to proceed in their great work.

Since this Charter was given in the interest of working people, and since the leaders whom Christ appointed were all working men themselves, is it not reasonable to suppose that they would both interpret and seek to execute their functions so as to be friendly with working people?

No other course seems reasonable. And a fair reading of history shows that the Church has been true to its original charter in this respect.

What was that Charter?

It included provisions to cover every important phase of human welfare,—physical, mental and spiritual; also social, civic and economic.

If the Church has ever failed to impress these diversified truths upon any given age or among any class of people, it is due entirely to the human limitations of her members, among whom there has always been a majority of the working class.

The Charter of the Working Man's Union, the Church, is contained in full in the New Testament Scriptures, particularly in the four Gospels.

Read it.

Its purpose is to secure for mankind certain vital things which we could not have without the Church.

The working man, and his family needs these just as much as do those who are not usually classified as working people.

This paper will deal with only three of these important things.

Consider first the significance of the simple fact that Christ made specific plans to have the benefits of His Gospel extended to future generations. He built the Church for that purpose.

Without such provision the working man of today would neither know nor have any of the blessings of our modern civilization.

That fact alone shows that the Church is the friend of the laborer.

After organizing the workers of His day, His disciples, Christ charged them to "Go into all the world and preach the Gospel to every creature."

And they began at once to do this stupendous work.

Although there were then no railroads, steamships, telegraph or telephone facilities, the Church carried the Gospel to all of the then known world (a portion of the eastern hemisphere) within two centuries.

As scientific knowledge of geography increased the Church sent its agencies wherever humanity was discovered, regardless of race, color or condition.

A second most significant thing is the fact that wherever the Church carried the

(Continued on page 8.)

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THE FOLLOWING IS PART OF A REPORT TO THE DIOCESE OF PITTSBURGH MADE BY THE REV. SISTO J. NOCE, WHO WAS SENT BY THE FOREIGN-BORN AMERICANS DIVISION, AT THE REQUEST OF THE DIOCESE, FOR A MONTH TO MAKE A SURVEY OF THE CONDITIONS AND POSSIBILITIES FOR CHURCH WORK AMONG THE ITALIANS.

In Sagamore there are ten Italian families scattered among the Slavish population, which is predominant. Besides the Roman Church there is one Greek Church and one Presbyterian Church. The Lutherans meet in the moving picture theatre. The few who go to Church are much dissatisfied, as they are made to feel that they are strangers. I met the Roman priest and he told me that he did not care whether the Italians went to his Church or not, as they are practically unbelievers and very bad contributors. The place is about sixteen miles from Indiana, but through lack of railroad facilities it takes two days to go back and forth.

While I was visiting a family, there came an Italian, who informed us that his old mother and little girl were dying and the priest refused to go unless he was paid and furnished with an automobile. I told him who I was and volunteered to go.

After a tramp of about eight miles the place was reached—a poor, miserable shack. I baptized the little Maria and gave the last comforts to the old Maria. After twenty minutes both of them went to a better life, out of reach of further trouble, and I buried them. The poor old Maria kissed me before expiring and told me to kiss my wife and children for her.

"God must surely be with you," she said, "if you can be so good to a poor old woman like me."

The man stood motionless all this time, and while I was leaving, he called me back and, as if making an effort, told me that if I thought religion would make him a better man, I should baptize him, as he had never been baptized, and until then had not believed in anything. I baptized him, and also baptized a little girl of a Scotch family, who were Episcopalians. Both families were ready to move in search of work, and their scanty furniture was piled up on a cart.

God bless you, my dear and neglected countrymen, wherever you will go, and may the seed that fell in your heart grow to be a strong tree, for the conversion of other derelicts of the world. And as to you, little and old Marias, if there would not be a Heaven, there ought to be one made to order for you, good souls!

Is there need of a missionary among these poor, neglected people? How many Marias are there in need of a kind word and conversion? God only knows.

CENTENNIAL OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY AND SEMI-CENTENNIAL OF THE WOMAN'S AUXILIARY

Plans for the celebration of these two events are taking definite shape. One desire of the Committtee on Arrangement is that these events should call forth the production of a new Hymn, preferably with new music, which would make a permanent addition to our Hymnal. With this in mind, the committee is asking that such of our people as are qualified submit Hymns for this occasion, the content of which should be expressive not only of the past accomplishment, but of the hopes and aspirations of the world extension of the Church.. The Committee reserves the right to consider only such Hymns as are in the spirit of this centennial celebration, are of the highest quality and of a standard worthy of being associated with the great Hymns of the Church and, therefore, of being perpetuated. This is in no sense a competition, but if from the efforts of the Committee one or more good Hymns are produced, it will be the endeavor of the Committee to place them before the Church with the hope that they may have wide use in the Church.

The Committee will take steps to refer all compositions to the Church's best authorities on Hymns, so that in rendering its decision it can give assurance that a consensus of competent opinion has been reached.

The Committee would call attention to the fact that the words are only half a Hymn, and that if a new setting in music could sing itself into the Church life, the missionary services of the Church would receive a new uplift. While the Committee will receive words for Hymns without music, they would urge that writers themselves secure the co-operation of composers, so that they may submit complete Hymns. When this is impracticable, the Committee is willing, if specially desired, but without taking any responsibility in the matter, to try to secure the composition of appropriate music.

All suggestions should be sent to the Centennial Sunday Committee, 281 Fourth Avenue, New York.

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THE CHURCH AND LABOR

(Continued from page 7.)

Gospel of Christ, the living and working conditions of man were improved.

Consider this point first in relation to government, which sustains a vital relation to the welfare of working men.

When the Church began her work the governments of the world were autocracies. Now, the nations are rapidly becoming sister Republics.

Under this form of government, civil and religious liberty gave man new opportunity to work out his own destiny along all lines of his personal interest, including industry.

This is due to the leavening influence of the Gospel which the Church proclaims. And the benefit of this is far greater than the question of wages, hours and economic conditions.

Again, when the Church began her work, women were "chattels," and to a certain extent were "nationalized"; that is, poligamy, concubinage and the sale of womanhood for even the honorable place of wife, were common and legalized practices.

Rulers and the rich could, and often did, take the working man's daughter without her consent, and against the protests of her parents.

Now, through the positive teaching and persistent influence of the Church, woman is free wherever the Church prevails.

Your daughter is legally safe. Also she is at liberty to work out a vocational career, suitable to her natural endowment, untrammeled by any official ukase.

Finally, when the Church was organized, the relations between Capital and Labor were often those of owner and slave.

These relations have now, through the gradual influence of the Church, passed through several advancing stages, namely, first, that of master and servant; then employer and employee; and now there are strong foretokens of the next great step which may be that of economic partnership.

Some day, please God, the Church's idea will take full possession of men representing both Capital and Labor, and will lead them on to Christian Brotherhood.

That is the goal towards which the Church has preached, prayed and worked through 1900 years. Until that stage is reached there can never be a satisfactory solution of our economic problems, regardless of the other "programs" which may be offered as substitutes for the plan of the Great Organizer and Friend of the working man.

Do you think that the Church has been slow in getting her message "across." Does the time of fulfillment seem long? If so, where lies the trouble?

The reason why conditions are as good as they are is because the Church has doggedly stuck to her job, despite discouragement and opposition.

The reason why conditions are no better is because men's wills have been stubborn. They have not accepted the charter which Christ laid down for His organization for working men.

Sixty per cent of the working men of America are not even nominal members of His great Brotherhood or Union, the Church.

Why?

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The Witness

Vol. V. No. 41. CHICAGO, ILLINOIS, JUNE 4, 1921 $1.50 A YEAR

Complete Plans for Church Centennial Celebration

Churches Throughout the Country Are to Hold Services in the Fall to Celebrate the Event

The plans for the celebration of the 100th Anniversary of the founding of the Domestic and Foreign Missionary Society, which were prepared by a committee appointed by Bishop Gailor, have had the approval of the Council. These plans contemplate an observance of the Centennial in every parish and mission of the Church, culminating in a service of Thanksgiving on Sunday, November 6th, with a Centennial sermon and a Centennial offering.

An historical pageant is being prepared by Mr. William C. Langdon and will be ready about July 1st. It will be suitable for presentation in a hall or in the Church and it is suggested that it be presented on the Sunday or some day of the week preceeding the final service.

A program for the Church Sunday Schools will be offered, which will include platform exercises involving the use of a map of the world on which to trace the advance of missionary work during the century. Special lessons in three grades will be prepared for use in connection with the program.

A history of the 100 years of missionary work has been written by Miss Julia C. Emery, which will be printed in book form. A shorter history is being written by Bishop Johnson of Colorado. This will probably be printed in booklet form and may also appear as a supplement to "The Church at Work" in September.

A special medallion or seal has been designed by Mr. Hobart Upjohn, which will be stamped on all letter heads and other printed matter.

A Centennial poster in colors will be issued, and for two or three issues four pages of Exchange of Methods will be utilized as preliminary posters.

Another method of spreading information and arousing interest which has been planned is to call again into service the Information Men who were of such notable usefulness in the first year of the Nation-Wide Campaign.

Other methods of publicity include the use of the columns of "The Church at Work," historical matter which will be sent to the Church weeklies and other Church publications and such leaflets or pamphlets as may be needed to supplement the periodical publications.

It is hoped that the parochial clergy, if they have not already done so, will establish cordial relations with the editors of the local papers, either directly or through some person placed in charge of publicity. It is believed that all of these editors will be very glad to receive and print suitable news and historical matter if interesting and properly prepared. It is planned as part of the news bureau service to furnish to the parochial clergy material of this sort and they will be requested to secure for it such publicity in the secular press as they can and to use as much as possible in their parish papers.

The purpose of all these various activities in preparation for the observance of the Centennial is not merely that there may be a successful observance. It is felt that the fact of the Centennial affords an opportunity which should not be neglected of attracting the attention of all the people of the Church to the record of the Church in carrying out her mission. The history of the hundred years of missionary work is most interesting and most inspiring. The clergy and other interested members of the Church have a great chance this year to increase among the people of the Church a knowledge of the Church and her work and to arouse new and deeper interest in that work.

DISARMAMENT SUNDAY

The Presiding Bishop and the President of the Council desire to call attention to the fact that twenty-nine Christian Denominations in this country have agreed upon Sunday, June 5th, as a day when the Clergy should speak to their people on the subject of the disarmament of the nations and for special prayers for peace to the world. Such action on the part of American Christians has been urged by General Bliss, late Chief of Staff, and other leaders in miltary affairs, and commends itself to all Americans, who believe that the Government of the United States is the proper power to initiate such a movement.

Therefore, we feel justified in asking the Bishops and Clergy of the Episcopal Church to have special sermons and prayers on the day designated, Sunday, June 5th.

DANIEL S. TUTTLE,
Presiding Bishop.
THOMAS F. GAILOR,
President of the Council.

Clergy Must Speak Freely On Present Day Problems

Bishop Lines Feels it to be their Duty to Speak Uutil Christian Principles are Regarded

The Newark Diocesan Convention was held in Trinity Cathedral, May 17-18, with the largest attendance remembered by anyone. In his address Bishop Lines dissenting entirely from the teaching that the clergy should keep silent upon political, social and industrial questons, said that the clergy must speak upon them and not be silent until Christian principles are regarded. He spoke of the growing hardness in business and that prohibition was the law of the land and must be obeyed; that the American saloon deserved its fate and should stay dead . He said the authorities of the State, County and City deserved condemnation for allowing the proposed prize fight at Jersey City, and the Convention voted to send the strongest protest upon this subject. He said that the public men who were talking so much about maintaining national rights, and overlooking national duties towards the world, were violating true principles of national and personal conduct. He said that the endowment of colleges, the establishment of public libraries, could not make up for the building up of great fortunes by an iniquitous tariff and by the killing off of competitors in business. He called the Blue Law agitation an effort to commercialize Sunday. He said that the true wealth of the community and strength of the Church were in spiritual and moral rather than material resources, and he urged everyone to go back to his parish and add to the true wealth of the community in the coming year.

There was an animated discussion upon the status of women in the Church, and the desire expressed by some conservative members that the mind of the Diocese should be learned before action was taken. It was finally voted to take the first step in removing the word male from the constitution as a restriction to the election of delegates to the Diocesan Convention, and then look forward to action upon the whole subject next year.

A new feature of the Convention was the report of the State of the Church in the Diocese, and presented many subjects which were of interest and importance, and made profitable discussion. A resolution in favor of disarmament was passed. A large amount of business was transacted by the Convention and the best feeling prevailed.

Bishop Stearly's address dealt with large Diocesan questions. He took a very decided stand in favor of giving the women in the Church the place accorded them by the Lambeth Conference.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Hobart Answers Edison's Questions

The famus Edison Test of one hundred and fifty questions is practically valueless as a test of general intelligence, according to Professor F. P. Boswell, Head of the Department of Psychology at Hobart College, who has just completed an interesting series of tests of his students by the Edison methods.

Professor Boswell had all of the students in his advanced Psychology class, both the men of Hobart and the women of William Smith Colleges, attempt to answer the Edison questions. He then checked the results by the standings of the same methods in their regular class work and in the United tates Army Intelligence Test, which is given yearly to all students at Hobart and William Smith Colleges.

None of the students was able to answer all of the one hundred and fifty Edison questions chosen. The average that they could answer was forty-five. The highest number was ninety-six questions answered correctly although the student who answered ninety-six correctly gave answers for one hundred and twenty questions.

The results show that in many cases students of high general intelligence and native ability did not make a good showing by the Edison test. Following the test Professor Boswell said,

"If the above results are a fair sample of what one is to expect, there would seem to indicate that the Edison questions test but poorly those qualities measured by the Army Alpha test for native intelligence, and less satisfactorily those shown by the scholastic standing of a student in college. Mr. Edison says his questions aid him in the selection of useful employees. In so far his experience is in favor of the use of mental tests for employment purposes. Possibly, if Mr. Edison would use the same care in regard to the knowledge of psychology possessed by his psychological examiner, as he would certainly use in regard to the knowledge of their subjects possessed by his physical or chemical experts, he might be able to publish mental tests whose results would be more satisfactory and which would serve his own purposes quite as well as those he has devised.

Kansas Emphasizes Children's Work

The Sixty Second Annual Convention and Training School in Christian Leadership of the Diocese of Kansas, held in Topeka, from Friday, May 6th to Wednesday, May 11 was the largest in the history of the Diocese. The Child was the most emphasized subject of the Convention. Preliminary to the opening of the adult Convention on Sunday was the Boys' Convention Camp, which was an unqualified success.

Celebrate Golden Jubilee at Bethlehem

An audience of two thousand church people, including the clergy of the Diocese, the deputies to the Annual Convention, and Women delegates to the Woman's Auxiliary Convention, which meets simultaneously, filled the High School Auditorium at Bethlehem for the first of the series of meetings, celebrating the Golden Jubilee of the Episcopal Diocese of Bethlehem.

Bethlehem's famous Male Steel Chorus, directed by John T. Watkins of Scranton, led the great audience in famous hymns, and their own program of masterpieces of song. Bishop Thomas F. Gailor, President of the National Council of the Church; Bishop Cook, of Delaware; the Hon. Henry A. Fuller, of Wilkes-Barre; Mr. Charles M. Schwab, and Mayor Archibald Johnson, of Bethlehem, were the speakers in addition to Bishop Talbot, who presided.

Commencement Day at Berkeley

Commencement Day at Berkeley Divinity School is on Tuesday, June seventh, at which time a class of four will be graduated. The exercise will be held in the Chapel of St. Luke at half past two o'clock on that afternoon, and the address to the graduates will be delivered by Mr. Robert Fulton Cutting, of New York, President of Cooper Union and Director of the Bureau of Municipal Research. There will be an informal reception on the lawn at the close of the exercises, after which there will be a service in the Chapel for the Alumni, at which the preacher will be the Rev. Theodore Sedgwick, D. D., Rector of Calvary Church, New York, of the class of 1890.

Of this year's class there are from the diocese of Pennsylvania, the Rev. Henry Lewis, now assistant at the Church of the Holy Trinity, New York City; the Rev. Loyal Young Graham, who will begin his duties as Assistant at Grace Chapel, New York, this summer; and the Rev. John Kuhns, who will sail for England on June ninth, to spend a year in study at the University of Cambridge. There is one graduate from the Diocese of Connecticut, the Rev. William Grime, who has been assistant at Christ Chuch Cathedral since the first of the year.

On Wednesday there will be an early celebration of the Holy Communion in the Chapel, and a meeting of the Alumni in the Library, and at eleven o'clock an Ordination Service in Holy Trinity Church, when candidates for the Priesthood and Diaconate will be ordained. The Rt. Rev. C. B. Brewster, D. D., will be the officiant, and the preacher will be the Rt. Rev. David Lincoln Ferris, D.D., Suffragan Bishop of Western New York. At the close of the service Dean and Mrs. Ladd will entertain the Students, Alumni and guests at luncheon in the Deanery.

Urges More Interest Among Men

The outstanding features of the Bishop's address at the convention of the Diocese of Marquette were a recommendation for the continuance of the nation-wide campaign with special attention to the carrying out the program in all the smaller places. The Bishop also urged that Episcopal Fund of the Diocese be increased to $100,000 at the earliest date possible. He also recommended the commemoration of the twenty-fifth anniversary of the consecration of Bishop G. Mott Williams by some appropriate action and the erection of an altar in the Cathedral as a thank offering; that there should be a gathering of all the Diocesan departments and representatives from each parish and mission at a great Diocesan rally and service to be held early in the month of October; that there should be a federation of the men's clubs of the Diocese and an annual joint meeting of the same; that the Lay Readers' League in the Diocese proceed with its work of securing as large a number of lay readers as possible and having them available for emergency calls in the parishes and missions.

The Bishop also recommended to the favorable notice of the convention the Summer Schools at Kenyon College and Racine College and urged the claims of Kenyon College as the only church college of the Middle West.

The convention adjourned at five o'clock and the clergy of the Diocese then went to The Doe Lake Club House for the annual

The Churchmen's Alliance Election

In the recent election of a president in The Churchmen's Alliance, Mr. Chauncey Brewster Tinker was elected by a large majority. Mr. Tinker is Professor of English Literature in Yale University and as communicant of Christ Church, New Haven.

Chicago Presents Thank Offering

Seven hundred delegates of parochial branches of the Women's Auxiliary in the Diocese of Chicago met at St. Luke's, Evanston, Thursday, May 26th, for the Annual United Thank-Offering Meeting of the Auxiliary. The Bishop of Chicago was the celebrant, assisted by the Suffragan Bishop and the Rector of the Parish, Dr. Geo. Craig Stewart. In place of a sermon a great pageant of the "Church Thank Offering" was presented by eighty women of the Evanston branches, including representatives from St. Matthew,s, St. Mark's, and St. Luke's parishes, and from St. Andrew's Mission (colored). The various episodes were presented in the spacious choir of the Church, and the solemn procession included the crucifiers, acolytes, clergy, and the many groups in costumes who vividly portrayed the missionary enterprises of the Church. The Women's Thank Offering was presented at the close of the procession. More than eight hundred persons were afterwards entertained at luncheon in the Parish House. The Pageant will be repeated at St. Luke's on Sunday, May 29th, at 4:30.

Senator Finds Bible Good Reading

Former Senator Beveridge of Indiana is speaking on Y. M. C. A. platforms in different parts of the country on "The Bible as Good Reading." He tells a personal experience that never fails to interest his audience. "When a boy of fourteen I went 'logging.' There was literally nothing to read, except a Bible which I found in my packet. This did not attract me; rather it repelled me. We had what was at that time called 'Bible readings' in our

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house, and these readings were done with such solemnity, such unctuous severity, and there was about those exercises such an atmosphere of gloom that I could not imagine anything more depressing than to read what I had so often heard under such uninspiring circumstances. However, it was either the Bible or nothing; so finally one night I opened the book and began to read. I was astounded; for here was no dullness, no preachments, no scourging, no rod of punishment. Instead, here were the most entrancing and thoroughly human pages that I had ever read. American history had been my chief delight up to that time—the real history of our country, and not the denatured, colorless and misleading stuff that is now passed up to us. But I found the Bible stories more captivating even than the absorbing narrative of the heroic deeds of the men who founded our republic."

Dr. Stewart Conducts Preaching Mission

Dr. Geo. Craig Stewart, who has just returned from Christ Church, Springfield, where he spent ten days conducting the first parochial mission ever held in that parish, addressed the Men's Club of Trinity Church, Oskosh, Wis., on the evening of May 19th.

Chinese School Needs Help

"We are being flooded with a rush of students," writes the Rev. Walworth Tyng of Changsha, China. "Sixty used to be a good enrollment in the upper primary boys' boarding school (St. James). Last term we thought we were swamped with 120 boys. This year we already have over 140. I have advised the headmaster to make some limits to the numbers, as we simply do not have the room, the buildings, or the staff. But he says: 'What can we do? Just as we think we have enough the military governor sends along two of his cousins (one of his brothers was formerly in the school), and we have to take them.' So many boys turn up who present strong reasons for giving them a Christian education. They come recommended by Christian missionaries, church members, or good friends of our school. The government schools are almost out of business. The pressure is very strong. Boys come in 100 or 150 miles from the country with no friends in the city. Can pay fees. But nowhere else to go.

"So we are improvising as best we may. The carpenters (for the new house) are shoved out of the shed they were working in; the old shack is patched up to tide over this term. A new teacher or two is picked up, and on we go, so crowded in the classrooms that there are two to a single desk."

In this emergency Mr. Tyng resourcefully formulated the following plan: He needs $5,000 for a new school. He has $1,500 in special gifts he will contribute. The Chinese who value educations for their sons will raise $1,500. Mr. Tyng hopes that friends in the United States will give $1,500. That makes $4,500. The last $500 Mr. Tyng believes will come somehow.

Those who wish further information about interesting developments at Changsha can obtain it from Mr. John W. Wood, secretary, Department of Missions, 281 Fourth avenue, New York City.

The Pilgrim— a New Quaterly

(A Review of Christian Polities and Religion), edited by the Rt. Rev. William Temple, Bishop of Manchester, published quarterly by Longmans, Green & Company, price 85 cents an issue.

This magazine deals with fundamentals in the realm of polities and religion and each article in the April number is carefully selected. It is the third issue of the magazine.

The Editor pleads that Englishmen come to conclusions on the Irish Question "apart from self-concern."

Sir John Simon issues a challenge to governments for abandoning the high moral plane on which they secured volunteers for the war and accuses the Church of a lack of courage in the present condition of "slack water."

Mr. H. G. Wood writes a scathing criticism on Mr. W. M. Fullerton's "Problems of Power."

Mr. David Somervell writes an illuminating article on "Historical Impartiality."

Mr. W. L. Knox shows how the "Apotheosis of the Institution" has given us "plenty of Church life but no Christianity."

There are articles also by Mr. A. E. J. Rawlinson on "New Testament Criticism"; by Mr. Anthony C. Deane on "The Need of a Broad Church Movement"; by Mr. H. T. Hodgkin, "A Quaker Contribution on Christian Unity"; and by the Editor on "Prayer and Conduct."

The articles are all ably written and "The Pilgrim" is one of the best stimuli to clear thinking that we have recently seen.

I. P. J.

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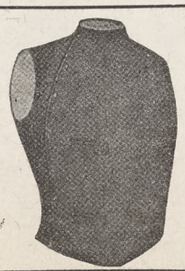

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THE HOLE IN THE FENCE

By Bishop Johnson

"All we like sheep have gone astray." Well, how do sheep go astray? By losing their individuality and merging it into the actions of the flock. Some bell-wether goes through the fence out of green pastures and perfect safety into dry lands and deadly dangers.

Presumably the bell-wether is proud of his influence and the sheep are regardless of consequences. He likes to lead and they like to be led for it saves them from thinking, and who wants to endure the agony of thinking things through when there is some infallible oracle who is perfectly satisfied that he can do it for us?

* * *

We are, as a nation, given to joining organizations which we call a corporation or an institution. An institution is a contrivance by which certain politicians, ecclesiastics and business men succeed in tying up a certain number of human sheep to accept their leadership and control. By accepting such control we are assured of certain results beneficial to us and not injurious to our leaders. These corporations are not to be confused with those ancient institutions which have existed for centuries and therefore are tested as to their influence on human character.

* * *

In a sense the family is an institution, but it is one in which the necessity is as old as the race.

The State is another institution that is universal in its scope and of primitive origin.

The Church as a catholic institution is universal and free from individual control during the centuries of its existence.

To these institutions I give my vows but do not surrender my liberty to think and my right to act.

* * *

Whenever the family, State or Church becomes so paternal in its authority that it places submission to its hierarchy as the permanent and chief reason for its existence, then we have sacrificed the glorious liberty of the sons of God to the captious will of these self-imposed bell-wethers.

When as a father, I do not encourage my children to grow up to be men of self-determination, who feel an affection for my person but who are unwilling to allow that affection to be a substitute for their own initiative then I have failed in the real purpose of my office.

When as a ruler, some Kaiser demands the right not merely to receive the affectionate loyalty of his people but also to receive their unqualified assent to his dominating direction then the whole populace loses its liberty and becomes a flock of witless sheep.

When as pope, priest or prophet, an ecclesiast not only encourages men to be disciples but also demands that they be a reflection of his own dominating will, then men "cease to enjoy the glorious liberty of the Sons of God, whose service is perfect freedom" and become automatons of prejudice and unreasonable passion.

In short we must have organization to be effective in our sphere of action, but when deference to the organization deprives the individual of personal liberty to think, to act, to initiate, then the organization defeats its own purpose and becomes the end instead of the means to an entirely different end.

Every organization must have an irreducible minimum of requirement upon its members or it will cease to exist, but such requirement must cease to operate beyond the necessities of loyalty and service.

Neither the family, the State nor the Church were ever intended to think for us or to interfere with the development of that initiative and independence of thought and action without which we could never be in any real sense sons of God.

The organization may demand so much authority as may be necessary to accomplish the purpose for which that organization exists, but may not substitute a servile acquiescence to the organization itself as the purpose for which said organization exists.

* * *

It is the failure to observe the limitations of authority which makes for revolt, division and the recrudescence of the same evils that have disrupted us. The Reformers were as arbitrary as the Pope and the liberal dogmatists who have revolted from the Reformers are as arbitrary in their "taboos" and demands as any hierarchy ever was. At the basis of it lie the same principles as hold together political parties—self-interest, self-concern and self-satisfaction. The party must be maintained, the political henchmen must be fed, the party measure is superior to the National interest. One could not read of the passage of arms between Mr. Wilson and the senate without feeling that somehow the duty of the nation and the rights of humanity were subordinate to the decision as to whether the next administration was to be Republican or Democratic.

One cannot go into a small country town with its sect-ridden population without realizing that it is more important to maintain the dominating force of partisan opinion than to stimulate the charity of Christ.

Nor is this charity to be confused with conviction. The two may exist side by side—definite conviction and courteous charity. To have no convictions it not to have charity, but indifference. Nature abhors a vacuum, so, I believe, does the Lord. Conviction deals with worshipping God with all one's mind, and charity deals with loving one's neighbor as oneself—and each must be right and neither submerged.

But back of all this domination of personal liberty by hierarchies, Roman and Protestant lies the self-concern of the institution, the self-interest of its leaders and the self-satisfaction of the sheep that they have followed their leaders through the hole in the fence. It is this hole in the fence that is so enticing.

To get away from the restrictions of law one must invade the arid lands of license—only to find that a lawless Arab chieftain can be as arbitrary as the High Priest—only with this difference that the Arab chieftain is leading a band who find their satisfaction in the fact that his arbitrary leadership is leading them to their paradise of self-satisfaction and is saving them the necessity and labor of thinking.

And when his band divides, then another faction with its own petty ideas finds a hole in their new found fence and off they go to repeat their sheep-like conception that liberty consists in following the particular bell-wether whose prejudices are the same as theirs.

The Witness Fund

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NEWS LETTERS FROM NEW YORK AND LONDON

THE LONDON LETTER

By Rev. A. Manby Lloyd

The Coal Strike

Ireland is for the moment a secondary topic. Outrages on both sides mount up, but there are signs of sanity among the leaders. Lord Derby, in goggles, has made a flying tour, and there have been conversations between the Ulster leader and de Valera.

But civil war in Ireland touches us less than civil war in England. The miners, rightly or wrongly, are holding up the nation, and have laid an embargo on ten or twenty thousand tons of coal shipped to Glasgow. "There's a shortage of coal," was my remark to a railway man. "There's a shortage of common-sense," was his reply. Paying a pastoral visit to a sick man, he sat up and glared at me and said, "Some people in this country have gone mad." I agreed with him, but possibly in another or a wider sense.

A few of the wilder preachers of Communism have been jailed, but the masses are patient enough, and the 'pubs' are packed with men and women, drinking bad beer and vile spirits at outrageous prices. Where does the money come from? Well, many are drawing unemployment pay, many are living on their savings, and many, of course, are earning good money. Whatever happens, the working classes must have their beer. We have not yet learned the virtues of cold water and soft drinks.

Apparently the Allies have now reduced their claim upon Germany to about six billion pounds and 25 per cent of the value of her exports. The City Editor of the NEW WITNESS says, "If we are deluded into making her pay an enormous indemnity then the only people who suffer will be the English work-people. There is no such thing as money in the world. Pounds sterling, francs, marks or dollars are merely tokens of value invested in order to facilitate the exchange of goods. They are counters. They represent labor turned into goods. Now if we want six or seven billion pounds we can only get that by taking goods for the amount, or by allowing Germany to make goods to that amount ,which she will sell to other nations for credit, which credit she will hand to us in settlement of our claim. If Germany did not make these goods then we should make them. The forcing of a gigantic indemnity from Germany makes her either work night and day to satisfy her creditors or fight them. In either case the result to ourselves would be bad."

The politicians only laugh at such criticisms. They would be quite happy with Pontius Pilate as Lord Chief Justice and Judas Iscariot as Chancellor of the Exchequer. But the more honest of them are beginning to kick. Sir Godfrey Collins is the last M. P. to abandon his party.

Five million people in this country are unemployed, wholly or in part. Like a conjuror the politician produces wonderful things (fairy gold) from a hat, or juggles with knives and flaming torches. The hungry people look up and wonder, but they are not fed. But the folly is not all on one side. Thousands of working men have lost the capacity for honest work. Doles have demoralized them. Their brains may be full of information, but are empty of ideas. What we need today is a prophet of the RUSKIN type, to bring us back to first principles. The doctrinaires have a new panacea called the Control of Credit. Major Douglas has made a clever analysis of the economic situation, no doubt. But I seem to hear the voice of Ruskin ringing in my ears "Food can only be got out of the ground. . . the land for those who can till it and tools to those who can use them."

NEW YORK LETTER

By Rev. James Sheerin

It is said that an envious, energetic New York minister of a generation ago exclaimed to a lazy parishioner who objected to so much parochial work: "This is not the Church you want! Go around to Heavenly Rest on Fifth Avenue!" That remark would be a slander nowadays, for the Rev. Herbert Shipman and his efficient assistant, the Rev. Ernest G. Matthews, keep the Church of the Heavenly Rest peculiarly alive to many of the pressing needs of a modern city. The interior of this Church remains the same, one of the few nowadays in great cities that give one a homelike and restful feeling. Over the altar there is a fine painting of Jesus when He says, "Come unto me all ye that labor and I will give you rest."

At a service in this Church a recent Sunday night an army officer who had represented our government several years in Russia gave a vivid word picture of conditions in that much distressed country. He emphasized our need to be on guard in this country against the determination of the Bolshevik leaders to dominate all civilized countries. There was a remarkable con-

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

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Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

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gregation, nearly filling the Church, and made up of many leaders of public officers in New York.

The Board of Education in New York forbade the Rev. John Haynes Holmes, the noted Unitarian Socialist minister, from speaking in public school buildings, and his friends have been very pronounced in their condemnation of such a prohibition. The most outspoken in his defence is our own eloquent and earnest Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn. He declares that the Board owes Mr. Holmes an immediate apology, and that it had usurped the function of the Supreme Court of the United States. "In debarring my friend," he protested, "they have done an un-American thing." He asks scornfully, when the Board members were authorized to direct the educational forces of the city were they also directed to regulate the thoughts of this community? The claim of the Board is that "buildings dedicated to the instruction of children in American citizenship should be denied to any forum which permits its speakers to hold religion up to scorn and legitimate government to ridicule."

It is hard to draw the line of liberty at any time, but it is especially hard in these post-war days when the authorities seem rather nervously frightened and the radicals rather recklessly indifferent to the consequences of their words at such a critical time. As a bit of a social radical myself, I would be opposed to suppression of any kind of political or religious oratory in ordinary times. But we know that these are not ordinary times, and I am convinced that the radical who is really radical will perceive that blunt and drastic criticism of government has perils of a unique character just now. Self-restraint and moderation of speech are the duties of the hour. The main work is not to go at the roots too violently, but to get a nervously upset world back on its feet and into the regular channels of peaceful progress. If conservatives attempt to make the channels so deep as to shut out the vision of better heights beyond, why, of course, the radical will have just reason to complain. But, on the whole, I can see no harm to real progress in asking the radical to be still for a time and know that God is in His heaven, and all will be well with the world. If we can only get things steadied down a bit, there will be ample later opportunity in a more favorable time for the radical to have his fling, even to have it get better attention than it can in these days of mutual distrust. The hardest thing to apply to mind and soul is the scientific fact that more mountains have been shaped and more valleys dug by the minute draining of unobserved rivulets than ever came by fire, or flood, or earthquake.

While we can hardly call these days in which we live the piping times, they are, after all, good times in which to live if we have a fair share of red blood in our veins. Many a man rejoices with Bishop Williams over the fact that things looking unusually bad is sufficient to make us glad to be alive with a prospect of a good hard fight! "Go hang yourself," said brave King Henry of Navarre to his officer who had missed the battle. "We fought today and you were absent!" We hope nobody will miss the real social struggle.

Materialism is the Sin

The Churchman is conducting a very interesting symposium, under the heading "Feminizing the Church." It is the contention of several of the contributors that the Church is "wishy-washy" and "pepless" because of the prominence of women; that young men do not want to enter the ministry since it means being the pet of the ladies—tea drinking and taking afternoon rides in scented electrics.

To my mind the women contribute a large part of what little strength the Church has today.

They don't keep men from entering the ministry. Neither do small salaries. I have not been out of college and seminary so long but what I can remember the sessions the fellows used to have; sitting up until one and two o'clock in the morning about once a week thrashing out the problems that we knew were ahead of us. Never do I remember ever hearing "women" or "salary" brought forward as problems. It was always a more fundamental problem than either of these.

College students can be divided into two groups. The majority are those who look upon their education as an investment that is to bring a dollars and cents return. The American idea. Make money . . . the more of it you make, and the quicker you make it the more successful you are. But there is always a minority of men in every class who feel that their education has made them debtors to society. Their one desire is to repay, and they measure their success by what they can give to society, rather than what they can get from it. A few of these men choose the ministry, due generally to an "ideal Church" that has been placed in their minds in boyhood by some manly rector. Faults they see, but in a way that is fortunately characteristic of youth, they feel that the defects can be remedied if a few of them go in and work from the inside. Naturally these fellows are interested in this world. Bringing the Kingdom of God to this earth is the dream they have. Death is too far off for them to be much concerned with the problems of the hereafter. Now these men are not going through colleges these days without being made to realize that the big problems are economic and industrial, no matter how much their professors may pussyfoot on the subject. And a man who has enough idealism in his makeup to want to serve society generally has enough common sense to realize the truth of what our Bishops at Lambeth have just said: namely, that nothing less is needed than a fundamental change in the spirit and working of our economic life. They enter their parishes with this idea in mind. One of two things generally happen: either they are tolerated as dreamers, if they happen to be "good fellows," or they are kicked out as trouble makers if their personalities are less attractive. And it is the men that cause the trouble, not the women. The man that goes to Church is satisfied with the world as it is and he doesn't want to have any young upstart coming into his church preaching "crazy stuff."

I can name a half dozen splendid men who have recently left the parish to take up secular work for this very reason. I have been doing it myself for a year, serving as a labor manager in a big clothing firm; conducting my services and Forum on Sunday. It is more satisfying. The work is vital. It is down on this earth, really helping a few people every day in that which is bound to concern them most until we get a better order of society.

A month ago I had a conference in New York with seven or eight priests of our Church, all young men. What did we talk about? How we could get men to enter the ministry? Not on your life. Whether we would stay in ourselves or not. It isn't small salaries or petty women that is the matter, but selfish men who crush idealism wherever they see it, and prevent clergymen from working for that better society which our Bishops at Lambeth pictured for us.

W. B. S.

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600,000 FAMILIES OF THE CHURCH

and keep them informed of and interested in what is being done and planned to carry on the Mission of the Church. It is believed that it is absolutely essential to do this *in some way* if the ground gained is to be held and if the Church is ever *as a whole* to prosecute her Mission adequately. What is your opinion?

If you believe this must be done, is *The Church at Work* in your opinion the best way to do it?

VARIETY OF OPINION

We are told, on the one hand, that *The Church at Work* is not distributed, that where distributed it is not read and that even where it is read it is not of such a character as to meet the need.

We are told, on the other hand, that the paper is interesting and informing and is generally read and has proved effective in arousing increased interest where it has been distributed.

What is your opinion of the paper? What improvements can you suggest?

AS TO DISTRIBUTION

At first 600,000 copies were issued. They were sent in bulk to diocesan centres, there re-shipped in bulk to the parishes and missions, and the parishes and missions were asked to provide distribution to all the families by adult visitors.

When it was learned that in many places there was not a thorough distribution it was announced that papers would be shipped to only those parishes and missions which would promise a thorough distribution. Such assurances have been made for a total of 425,000 copies, which is the number of the June issue sent out.

Did the parishes and missions which discontinued the paper refuse it because of the character of the paper or because of the difficulty of distribution?

If the publication of the paper is continued for the two-thrds of the Church which seems to desire it, how shall we reach the one-third of the Church which has declined to distribute it?

AN EXPERIMENT

The Church at Work is an experiment made in the effort to solve a problem of vital consequence. It has been only partially successful.

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We desire to know the mind of the Church. Please fill out the following blank and mail it to *The Church at Work,* 281 Fourth Avenue, New York City.

We beg you to take the trouble for the sake of the work.

Presiding Bishop and Council of the Protestant Episcopal Church.

Publicity Department, 281 Fourth Avenue, New York City.

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These questions are addressed to the readers of this paper, those who appreciate the value and necessity of reading a Church paper.

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Can you suggest a better method of distribution?.....

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Church Schools Meet in Lancaster

Sunday Schools of the Episcopal Church in York and Lancaster Counties of the Diocese of Harrisburg met Sunday, May 8th, in St. John's Church, Lancaster, where the third annual joint presentation of the Lenten Offering was held. More than 800 members of fourteen Sunday Schools participated in the ceremony. York's delegation, composed of members of St. John's and St. Andrew's churches, numbered about 200.

The gathering in the Lancaster Church was an enthusiastic one and $1,624.21 was given by the Sunday Schools in the two Counties. This will be turned over for missionary work.

St. John's, York, led in the total offering with almost half the entire amount, $704.50, a per capita rate of $2.33. St. James', Lancaster, was second with $355.50, a per capita of $1.78. Third in total contributions, but first in per capita rating, was St. John's, Lancaster, with $309.82 and a per capita of $2.60. As the highest per capita Sunday School with membership of over 100 was adjudged the winner of the banner, St. John's, York, surrendered the banner, which has been in its possession the past two years, to St. John's in the Red Rose City.

In the class of schools with less than 100 membership, All Saints', of Paradise, was awarded the title with a total offering of $23.92. Other churches and their offerings follow: St. Paul's, Manheim, total $27.45; St. Andrew's, York, $45.55, per capita $45 cents; St. Paul's, Columbia, total $101.10, per capita 78 cents; St. John's, Marietta, $56.61, per capita 63 cents.

Rev. Paul E. Atkins, Rector of St. John's, York, was the speaker of the day. He prefaced his ermarks with a tribute to the late Rev. G. F. G. Hoyt, who was Rector of St. Paul's, Columbia, until his death recently. Mr. Hoyt, with the Rector of St. John's, York, was instrumental in working out the details of the plan for the joint presentation of the Lenten Offering three years ago.

Panama Canal Zone to Push Campaign

At the primary Convocation of the Missionary District of the Panama Canal Zone, held in the latter part of February, Bishop Morris in his Convocation address, after outlining the origin of the Nation-Wide Campaign and its remarkable results in the first year said:

"This Missionary District was not created until the latter part of 1918, when the preliminary work of the campaign was finished and the actual canvass very nearly so. Naturally no notice came nor any literature. It was properly deemed unwise to make a start without information or the means of preparation. This year, however, the case is different. We shall want, of course, to fall in line, and I know we shall do our share, whatever the share assigned to us may be. I beg the Convocation to take such action as shall secure a strong committee to bring the Nation-wide Campaign before all the congregations and direct the movement to a successful issue."

As a result, the Convocation adopted a resolution committing the Missionary District to the full plan of the campaign and

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The Witness

Vol. V. No. 42. CHICAGO, ILLINOIS, JUNE 11, 1921 $1.50 A YEAR

Religious Survey Shows Poor Church Attendance

Detroit Minister Gives Startling Facts for a Typical American City

With a population in greater Detroit of more than a million people there are less than five hundred thousand Church attendants, Protestant and Catholic combined, according to a statement made by Dr. John E. Martin, Superintendent of Detroit Methodist Union, who spoke at a recent dinner of the Episcopal Diocesan Church Club.

Of the five hundred thousand Church attendants, Dr. Martin has conservatively estimated that only slightly more than half are active Church members.

Dr. Martin has recently finished an eighteen months' nationality survey in the city of Detroit and has uncovered some truly remarkable facts with reference to the city's growth, distribution, nationality makeup, etc . Out of a population of only a few more than a million his survey has disclosed that there are 180,000 Polish, 150,000 Germans, 100,000 Jews, 45,000 Italians, 35,000 Hungarians, 28,000 Roumanians, 20,000 Russians, 19,000 Czecho-Slovaks, 15,000 Greeks, 12,000 Swedes, 12,000 Bohemians, 12,000 Cyrians, 10,000 Belgians, 10,000 Servians, 6,000 Armenians, 8,000 Maltese, 6,000 Lithuanians, 4,500 Danish, 4,000 Finnish, 3,000 Croatians, 2,000 Turks, 2,000 Hollanders, 2,000 French, 1,500 Ruthenians, 1,000 Bulgarians, 1,000 Montenagrians, 1,000 Chinese and Japanese, and 1,000 miscellaneous. This totals 690,000 people, and if there is added the 60,000 negroes who are in Detroit, it is seen that 750,000 of the slightly more than a million population are either negro, foreign-born, or the children of foreign parentage.

In the public schools of Detroit Dr. Martin said that more than 50 per cent are either foreign-born or of foreign parentage. A survey of the schools has disclosed that there are fifty-five different nationalities represented. He said that in Highland Park in seven public schools there were more nationalities represented than in any other section in Detroit, proving his statement by saying that in the Angell school, just south of the Ford factory, there were thirty-nine different nationalities numbered among the pupils. He said that 50 per cent of the pupils attending the schools of Highland Park represent fortythree nationalities and are either foreign-born or of foreign parentage.

He said further that a large majority of the second generation of foreigners who have come to Detroit and the United States from the countries of the old world, lose their religion and are not actively in touch with any church or any other religious organization. He said that the responsibility of completing the Americanization training of the foreigners of the country rested with the churches and that the way of actually accomplishing this was through the establishment of practical social service centers in the various foreign districts of the city, whereby first of all the interest of these people could be gained through service rendered to them and later their interest and support for the work of the organized church secured.

Dr. Martin's survey has been prepared with the co-operation of practically all of the social agencies of the city as well as with the help of the civic and educational leaders and is one of the most complete records of the nationality of a city which has ever been prepared in this country.

The Board of Commerce is working with Dr. Martin at this time with a view to making the survey available to all of the different denominations of Detroit and it is hoped that some action will be taken by the different churches in co-operation looking toward a solution of the problem.

Earn a Scholarship

Would you like to attend a summer school—at Racine, Wellesley, Princeton, Geneva? The money which has been given to our Maintenance Fund will be used to pay large commissions to those who secure subscriptions for the Witness. You can easily earn your way if you care to attend. Write us for details.

Connecticut for Disarmament

A resolution calling on the United States government to enter into negotiations with foreign powers, with a view to securing the reduction of naval armaments, was adopted by an overwhelming vote at the annual convention of the Episcopal Diocees of Connecticut at Christ Church Cathedral. The secretary of the convention was instructed to send immediately a copy of this resolution to the secretary of state at Washington.

Ball and Bat More Effective Often than Sermons

Seminary Dean Urges Clergy to Combat Intemperance and Social Immorality

Active co-operation in the enforcement of the prohibition amendment by the clergy and members of the Episcopal church was urged before the annual convention of the Connecticut Protestant Episcopal diosese on its second day's session at Christ Church, Hartford, in a report by Dean W. P. Ladd of the Berkeley Divinity School for the committee on social service. His appeal for more than "mere passive obedience" and for active assistance was greeted with applause by the delegates.

"One of the reproaches of our American democracy has been the lightness with which we regard the laws of the land which we oureslves have made. Here is a law with the highest sanction that our nation knows, the sanction of the federal constitution, and it is a matter of common knowledge not only that it broken with impunity, but, what is of deeper significance, that its defiance is winked at and openly concurred in by those who profess and call themselves Christians, who were taught in childhood to honor and obey the civil authority, and who pray in public worship each Sunday for their nation, pledging allegiance to its government as having the divine sanction.

"The evasion of law, or its defiance, is not only an evidence of disloyalty to constituted authority, but it has a marked influence on character. It is disintegrating to social morality, and saps the foundations fo the individual's self-respect.

"This commission feels it would be untrue to its responsibility if it did not urge that clergy and people should take a stand against any compromise with law-breaking.

"One of the strongest influences against intemperance would be the encouragement of happy outdoor social gatherings on Sunday afternoons. Healthy recreation promotes temperance and becomes a blessing especially in rural districts where much time is undoubtedly spent by boys and young men in card playing and gambling. To combat intemperance and meet the evils attached to a secularized and commercialized Sunday a sermon or a temperance address may be much less effective than a ball and bat."

Representatives wanted in every parish for The Witness. Profitable spare time work. Write for terms and sample copies.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Children Attend Cathedral Service

On Saturday, June 4, at 3:30 p. m., a meeting of all the Sunday School children of the Episcopal Church in Detroit between the ages of nine to eleven, was held at St. Paul's Cathedral. This meeting took the form of a pilgrimage about the Cathedral which was conducted by Bishop Chas. D. Williams.

The following day at 3 o'clock the annual festival service of all the Episcopal Sunday School children in the city was held in the Cathedral. Bishop Williams had charge of the service and the annual birthday offering of the children was made. The money given in the birthday offering this year will be used to purchase a new engine for the boat used by Bishop Rowe who is in charge of all the missionary work of the Episcopal Church in Alaska.

At this meeting a report was also made by the Church School Service League as to work which has been done by the different Sunday Schools in the five divisions which have been laid out by the Church which are: Home and Parish, Community, Diocese, Nation, and the world.

An Unusually Interesting Confirmation Class

Recently Bishop Darlington administered Confirmation to a class of fourteen candidates presented by the Rev. Merrill Howard Ake, rector of Christ Church, Berwick, Pa. Nine of the candidates confirmed belong to one family. The confirmation of Henry Edward Shotwell, his wife, six stalwart sons, and a daughter, was an event unparalleled in the history of the town. Mr. Shotwell is the leading contractor of Berwick, and the family are very prominent citizens. It is reported to have made a deep impression upon the entire community.

New Detroit Parish Outgrows Building

Grace Episcopal Church, corner of Twelfth and Virginia Park, Detroit, one of the latest churches to be organized by the Anglican Commission, has already outgrown its parish building which was constructed about a year ago, and during the past week more than $18,000 has been pledged to put an addition on the existing building. The addition will provide for increased auditorium space for the holding of Church services as well as janitor's quarters, a study for the rector, etc. Construction is to be begun in the immediate future. The Rev. B. W. Pullinger, formerly a chaplain in the Canadian army, is the rector of the church.

Mr. Nocci Visits Italians in Detroit

The Rev. Pietro Nocci, who is attached to the staff of the Presiding Bishop and Council of the Episcopal Church in New York City, working with the Americanization Department, has just come to Detroit for the purpose of making a survey of the Italian situation with a view to the undertaking of work among the Italian population of Detroit by the Episcopal Church.

Mr. Nocci, who is an Italian by birth and an ordained priest, has been engaged in making Italian surveys in several parts of the country and in a short talk which he gave before a group of Episcopal laymen this week, he said that, beyond a doubt, of the 45,000 Italians who are known to reside in the city, that probably more than thirty or thirty-five thousand of them have no active connection with any organized church at this time.

Mr. Nocci will work in co-operation with some of the already established churches in districts where the Italian centers of population are found and it is expected that his report will be available within the next six weeks.

Japanese Support St. Andrew's Mission

More than thirty years ago, Bishop Bickersteth, the leader of the Church of England Mission in South Tokyo, established what might be described as a University Mission in the city of Tokyo under the name of St. Andrew's. Its members were drawn from the English universities and have lived a simple community life. They have exercised a wide ministry, helping every good cause, welcoming all comers from every quarter with frank and genial hospitality, standing as champions of a firm yet liberal Churchmanship, and above all, cherishing a sincere and ardent piety.

Conditions resulting from the war coupled with the death of Archdeacon King, the head of the Mission, have made its continuance precarious and doubtful. The Society for the Propagation of the Gospel, which helps to support the work in the Diocese of Southern Tokyo, has been compelled to reduce its appropriation. The outlook for the future of St. Andrew's has therefore been far from bright. Recently an eminent Japanese lawyer in Tokyo, a man with a world wide reputation, called at St. Andrew's and assured the members of the Mission that, if it were impossible to secure support to place the Mission on its own footing, he and a group of Japanese financiers were ready to do it on a large and generous scale, because St. Andrew's was an institution of international importance, its members showed a type of Christian living peculiar, inestimably precious, and one which could not be spared. The incident is of interest, because the Japanese gentlemen who offered this aid are not yet Christians.

Dr. Houghton Celebrates 50 Years in Priesthood

The Rev. George Clark Houghton, D. D., rector of the Church of the Transfiguration, on 29th St., near Fifth Ave., famous as "The Little Church Around the Corner," has just been honored by the whole City of New York in the celebration of his twenty-fourth year as rector and his 50th year in the priesthood. Officials of the city and organization of actors joined in the ceremonies and presentation of gifts. The great metropolitan dailies had editorials singing his praises. Dr. Houghton succeeded his uncle of the same name. It was in his uncle's rectorship that some neighboring pastor refused to hold a burial service over the remains of an actor and, in refusing, said to Joseph Jefferson, "There is a little church around the corner that does such things." Whereupon Mr. Jefferson is said to have exclaimed, "God bless the little church around the corner," and in the course of time a song dedicated to this theme was sung in theatres all over America. The church is not only noted for its picturesqueness, but for its Christian hospitality to everyone in need.

Two Large Commencements

Two commencements of importance to the Church took place in New York in the past fortnight. One was that of Columbia University, when nearly 3000 people received degrees. The popular opinion is that Columbia is filled with Jews, but recent statistics show something like 20 per cent Jews among its 30,000 students, a smaller proportion than is found in Harvard University, with all its New England inheritances. Columbia is now not only the largest but probably the most influential university in the world, and Episcopalians may rejoice in two factors of its progress, namely, that its president has to be an Episcopalian and its chapel services must conform to the ritual of the Book of Common Prayer.

The other commencement of interest was that of our largest Church seminary, known as the General Theological Seminary. Some time before the war this seminary had from 125 to 150 candidates for the ministry, but the stress of military activity reduced it to 50. Now it is back to more than 80 and the outlook for further increase is hopeful. Dean Fosbroke is getting deserved praise for not only having improved the curriculum, but for having broadened and deepened the religious spirit of the institution, which now bids fair to overthrow the rather unjust suspicion that it is the headquarters for one kind of churchmanship. Its aim is to porvide education for all kinds.

To Study Church Methods During Summer

A Round Table on Church Methods, under the direction of the American Board of Applied Christianity, is announced for July 1 to September 15. The place of its holding, on week days, will be the Educational Building, Fifth Ave. and Thirteenth St., New York, and every Friday evening at eight o'clock at 16 West Forty-eighth St., New York. The basis of the methods presented will be Christ's Economy.

In the summer of 1920 fully fifty ministers and laymen, without invitation of any kind, called upon Mr. Eugene M. Camp, then president of the Seabury Society of New York, to counsel with him upon methods for Christian work, and solutions of difficult Church problems. These ministers and laymen came from almost every state and were in New York to study Church methods or were passing through it to or from vacation resorts. Successful methods were secured in some cases from those who called, and were passed on to others.

The Society named has given place to an Applied Christianity Board, with Major General Leonard Wood as honorary

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president, and Mr. Eugene M. Camp, as president. Others are associated with these men, several religious bodies, and all conversant with successful methods. This year announcement is made of this Round Table on Church methods. Appointments may be made by correspondence, or on arrival in New York ministers and others may telephone Watkins 6589. No charges of any kind are made. Conditions in New York will be explained to such as desire, and counsel given as far as possible.

Before the World War the American people were giving $415,000,000 a year to maintain Churches and their work at home and abroad, but with increases in salaries, building costs, etc., the amount has risen to $600,000,000. Many questions of downtown Churches in growing cities, of foreign-born, of Church attendance, of nation-wide campaigns, of training for volunteer workers, of conduct of Bible classes and men's clubs, come to the front and clamor for solution. The aim of the Applied Christianity Board is to create a Church Engineering School, which shall collect scientific management methods from everywhere and distribute them without charge to those in need of them. Especially is it regarded as desirable that laymen who are set officially to manage Churches and their material affairs become familiar with scientific management laws and methods that bring success. It is also desirable to get them into harness to work and to give, and not as now a very few bear all the burdens.

Bishops Johnson and Wise at Indianapolis Conference

Bishop Irving P. Johnson, editor of the Witness, and Bishop Wise, one of th contributing editors, are to be the chief speakers at the Conference for Church Workers to be held at St. Paul's Church, Richmond, Ind. The conference, which is for the entire Diocese of Indianapolis, opens on June 14th and lasts for three days. Bishop Johnson's subjects are as follows: "The Church: Its Mission"; "The Historical and Doctrinal Position of the Church"; and "The Work of the Christian." Bishop Wise is to speak on: "Organization of a Parish"; "Personal Religion," and "The Training of the Christian."

Big Crowds Stirred by Gypsy Smith

Augusta has been greatly stirred by the mission of Gypsy Smith, Jr., who spent the month of April in this city, speaking nightly in a tent that held over 5,000 people, many going four hours before the time set for the meeting in order to get good seats. Results are being shown in a cleaner and better city, the organization of a men's club to do personal and evangelistic work in the city and country, and several Union Bible classes. The rector of St. Paul's Church, the Rev. G. S. Whitney, co-operated with the Protestant ministers in holding union prayer meetings in preparation for the Mission, and one result that has accrued for this parish is an extra confirmation class presented to the Bishop on May 26. The Bishop confirmed a class on April 17, and the rector asked for a second visitation for the purpose of administering the rite again to a number who had been led into the Church by the teaching of Gypsy Smith. In writing of him in his parish paper, Mr. Whitney said, "He is an earnest, consecrated man, young and virile, natural and unaffected, a man's man in every way. He preached a Gospel of love, but a Gospel of the Cross. He helped us to see Jesus as we had never seen Him before and to see ourselves in the light of His life and teaching. He did not make the Christian life seem easy, but made one feel its attractiveness. There was no abuse of anyone, no denunciation except of sin. There was no slang or rough language and no special appear to the emotions except what can be found in the simple story of the Cross."

Gift to Old Parish of the South

On Trinity Sunday in Christ Church, Savannah, the rector, the Rev. John D. Wing, D. D., blessed, and there was used for the first time at the early celebration a pair of brass Eucharistic candlesticks, presented by Mrs. T. M. Cunningham, Jr., in memory of Miss Maud Thomas.

Toledo Rector Dies Suddenly

The Rev. George Gunnell, rector of Trinity Church, Toledo, Ohio, died suddenly on June 1 in the office of his family physician. In apparent perfect health until within a hour of his death, he had been busy at his usual duties during the day, but feeling rather badly in the afternoon, he had gone to his doctor's for advice. Before the doctor could help him he died.

Dr. Gunnell was a thirty-third degree Mason and a member of the Standing Committee of the Diocese. Funeral services were held on Friday with Bishops Leonard and DuMoulin and Dr. Chalmers of St. Mark's Church officiating.

A Large Confirmation Class

A Confirmation Class of seventy-five was presented by the Rev. Franklyn Cole Sherman, rector of St. Paul's Church, Akron, Ohio, to the Rt. Rev. Frank DuMoulin, D.D., LL.D., on a recent Sunday. Forty-eight were adults and twenty-seven, girls and boys. The majority were males.

Bishop-elect La Mothe Accepts Election

Bishop-elect La Mothe informs the Presiding Bishop that he finds himself able to accept his election to be Bishop of Honolulu, and he is asking that the day of his consecration may be designated.

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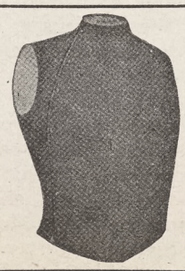

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SPIRITUAL PETTINESS

By Bishop Johnson

It has ever been the tragedy of human life that men have been too small for their opportunities. It is exactly true that without a vision the people perish, but it is also true that petty people cannot carry out a great vision. Men have risen at various times in the world's history with a great vision and have made a beginning toward an objective, only to have the vision ruined by the pettiness of those who followed them.

Christ was not crucified by those who were known as sinners. They rather admired Him. He was crucified by men who had a religious vision given them by such great leaders as Moses, Samuel and Isaiah, but who were too little to grasp the vision.

These Pharisees and Sadducees were orthodox in their views but petty in their conception of its execution. Their souls weren't big enough to catch the spirit of the law. The law was good but their interpretation of its was mean, because they had little souls.

Occasionally a Nicodemus or a Joseph of Arimathea caught the bigness of what Christ was attempting to do, but the rank and file of Hebrew teachers could not get the big vision into their petty souls. And because they were small they could not receive the Christ. They hated Him as one Whom they could not refute but were too mean to follow.

Christ was crucified by a multitude of spiritual pigmies.

If the contemporaries of Christ were not big enough to understand the glories of the law, it is not surprising that the human souls who inherited the gospel are unable to measure up to the measure of the stature of the fullness of Christ.

It is therefore true today that the purpose of the Gospel is defeated more by the limitations of those within than by the wickedness of those without. The truth is that we are not big enough to receive the light and reflect that light to others.

If the light that is in us be darkness how great is the darkness about, for we do not send out any rays to penetrate it.

It is for this reason that sectarianism has broken up the personality of the big Christ into wretched parodies of His mission.

It is for this reason that various religious assemblies are more concerned with anathemas against bootlegging, sex perversion and Sabbath-breaking than they are concerned with building up Christians to be stewards of His mercy and examples of His great magnanimity. It is easier to be a reformer of the morals of spiritual outcasts than it is to reflect the graciousness of Christ. Men seem to forget that Christ won the outcast by tenderness and used paternal discipline on those who claimed to follow righteousness.

It is more the function of the Church to make saints of its own members than it is to become a moral police force to patrol society. If the Church could fill its own members with the spirit of Christ, they could leaven society more by example than ever they can by anathemas.

But it is here that American religion breaks down. It seems to feel that if it can transform worldly selfish people into spiritually selfish people, it has accomplished its mission.

In Christ's day a religiously mean man was far meaner than a worldly mean man. He was responsible for the tragedy of Calvary. His meanness was more vindictive, his hate was more vitriolic than that of a pagan moneylender, just because he had transferred his badness from crass materialism to diabolical spiritism.

The Church needs to fear alliance with spiritual forces that have gone selfishly wrong more than it ever needed to fear alliance with a materialistic state.

If the Church has nothing to give mankind but shrieking anathemas at the follies of society, it will degenerate into maudlin self-righteousness. To me the peculiar sadness of these times is rather in the number of people who want to save their souls without acquiring charity than in the number of people who want to lose their souls in an orgy of self-indulgence. The latter we have had always with us, and there is always hope that they may repent, but the former are not conscious that they need repentance, even though they may be full of hatred, malice and all uncharitableness.

Of course one cannot be hauled into the police court for these offenses, but in the courts of Heaven they are deemed worthy of a life sentence.

Let me particularize. Go into the average town or village where the population is small enough so that everybody knows everybody else. What is the hopeless feeling that one has about it? It is not the material wickedness so much as the spiritual poverty.

Charity is the great thing needful, but sectarian prejudice and petty feuds incidental to petty gossip are not suggestive of the peace of God. If you run to these prejudices you are met with a malicious ostracism which does not remind one at all of the Christ who ate and drank with publicans and sinners.

The ministers are frequently mere partisan leaders who cannot brook contradiction and who are substituting a petty legalistic program for the Gospel of Christ.

Go into the rural communities and it is impossible to unite on a spiritual program because each one is seeking to put forward some narrow prejudice without which one cannot be saved.

Go into the cities and you will find churches fairly filled but workers mighty slack.

It is enough that one favors Christ with his patronage—he cannot be expected to wait on the customers.

It is not the enemy that we need to fear. It is the conscientious objector and the perpetual slacker and the incompetent officers who have destroyed the morale of the forces by which Christ planned to overcome the enemy.

What is the antidote to all this?

It would seem to be for the Church to teach its catechemens most carefully in the Spirit of Christ's character as well as to emphasize the doctrines that are most surely believed among us; to emphasize the grace of God in human lives as well as the order of God in human affairs. A Christian has not only to know the formulas of the faith, but he has to know the spirit of Christ. He must be made to realize that judgment, mercy and faith are really the weightier matters of the law and that heresy of life is even a worse betrayal of Christ than heresy of doctrine.

It is this heresy that must hold us back from embarrassing entanglements in the matter of Church unity. It is not merely that we are separated from this sect or that cult on grounds of faith and order; it is far more than we are separated from them in that spirit of magnanimity that is so apt to be foreign to sectarian zeal.

It is so often that I hear from one who has honestly tried to play the game of Church unity under the guise of community churches that they do not play the game fairly. And it is my own experience that this is most often true.

Does Anyone Wish to Help Out

Dear Sirs: I can not get the money for my paper now. I have tried terribly hard, but I was washing to meet my church dues and papers; now I have none, so I can not keep up any longer. I have a few papers overdue, and I will try to send it soon. But please stop the paper. A Subscriber.

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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

The Seminaries of the Church

Following the "slump" of after-war years, it is encouraging to learn of the renewed expectations of growth in four of our Eastern seminaries besides the General, in New York. Cambridge is remarkably well equipped in faculty and buildings, and its situation on beautiful Brattle Street next to Longfellow's handsome home, and only a block or so from the chief Harvard University buildings, gives it a considerable advantage in popular appeal. Not only had the war cut down its attendance, but the premature death of Dean Hodges had thrown a damper over its enthusiasm. Now, under the wise and cultural guidance of Dean Washburn, aided by a promising set of young professors, there seems to be new life and ambition in everything. Berkeley, at Middletown, Connecticut, was given considerable space recently in these columns, and it is worthy of it. Founded originally in the home of that master of sane theologians, Bishop John Williams, it has withstood the prejudice of those who want imposing buildings, and has kept on sending forth to preach the Gospel men so well trained that bishops and Church leaders are plentiful in its list of graduates. Of late there has been much quiet talk of uniting it with one of its best competitors in solid churchly scholarship, the Philadelphia Seminary. If this goes through, the General will have to look to its laurels, for Philadelphia has a plan of new buildings to hold 150 men that will be unsurpassed anywhere in the world for beauty and utility. Work is to begin the coming autumn on the first section of the new buildings. Dean Bartlett is said to have been spoken of by the late Dean Hodges as the ablest and most promising seminary dean in America. The faculty has been further enriched by the addition of Dr. George Barton, noted biblical scholar of Bryn Mawr, whose published works are so much admired.

The Virginia Seminary near Alexandria neeeds no new praise. For a century it has been the mother of devoted missionaries in foreign lands and successful bishops and rectors at home. It is the only seminary since the war that has retained its full quota of students. Situated as it is on the land once belonging to such estates as those of George Washington, the Fairfaxes, and the Lees, it has always seemed to have the flavor of aristocratic colonial Virginia added to the intelligent Episcopalianism of the fifties and the seventies. Its future seems as assured as its past . It is reported two or three of the newer members of the faculty were Rhodes scholars at Oxford and at least one of them served as chaplain in France.

* * *

The Rev. John R. Atkinson seems to be having considerable success in building up Christ Church 71st St. and Broadway, New York, since he came to it about two years ago. Financially he is making it meet its current obligations, and the enormous debt of $170,000 has been reduced by $85,000. It will not conduce to its beauty, but it will bring it a satisfactory income, that arrangements are now completed to build an eight-story building in the vacant piece of lawn alongside the front of the church. Two items of progressive work are evidenced in the cafeteria, much patronized by sales girls and others of the neighborhood, and in the evening service, with its after reception and forum in the basement rooms. A great crowd assembled there May 29th to meet Bishop Manning after his sermon at the service, in which the Rev. Lawson C. Rich, of Corpus Christi Church, took part with his congregation.

THE LONDON LETTER

By Rev. A. Manby Lloyd

The obvious thing about the modern politician is that he despises politics. Plato and Aristotle, the ideal city and the perfect ethic are anathema to him. Politics means high finance and the art of lining your own pocket at the public expense.

Consequently the modern politician is quite unable to appreciate any mentality but the Prussian or any standard but the dollar. Miners facing starvation for a principle, Irishmen fighting for freedom and Poles with their hatred of usury are all unfathomable mysteries to him.

This (May 20) is the 50th day of the coal strike, and the end is not yet. You cannot get men of the mentality of our little oligarchy to grasp the simplest elementary facts of economics and common sense. What we want from the Land is food and not rent. What we want from the Mines is coal and not royalties. What we want from the Railways is transit and not dividends. What we want in Ireland is justice and not arson, loot and murder masquerading as law and order.

No wonder that Major Wake, a Prot-

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estant officer on duty in Ireland, informed General Crozier that "for the first time in his life (re Trim lootings) he was ashamed of his uniform," or that Brigadier-General Crozier tells the Irish Chief Secretary to his face, "I have had experience of the Russian regime in Russia. I little thought to see it operating in Ireland."

* * *

The Editor of the Hibbert Journal

Dr. L. P. Jacks delivered the Essex Hall lecture yesterday and took for his subject "The Lost Radiance of the Christian Religion." There had been many corruptions of Christianity, he said, but the most serious of all was not to be found in any loss of the doctrines that had gone wrong, but in a loss of brightness and radiant energy and in the tendency to revert to much colder conceptions of God, of man, and of the world than those which were congenial to the mind of Christ.

The radiant Dr. Jacks then went on to attack the gloomy Dean. "The Dean of St. Paul's (Dr. Inge) has recently stated that the problem of human government remains unsolved. It remains unsolved, for in and by itself it remains insoluble. It becomes soluble only when placed in strict subordination to other questions that are far more vital than itself. Treat man after the mind of Christ as a being whose first need is for light and whose second need is for government, and you will find that as his need for light is satisfied his need for government will diminish."

All very true, no doubt, but some of us have heard of "Merrie England," and we have a much less subtle explanation of the loss of Christian radiance. The "merry" was divorced from England and the radiance went out of religion when Christendom disintegrated and fads took the place of Faith.

There is a strange commentary on this in today's paper. There have been alarming reports of the health of Canon J. W. Horsley, veteran Church leader, prison chaplain, social reformer and publicist, now in his 76th year, whose retirement has just been announced. In response to an inquiry the following characteristic telegram has been received from the Canon himself:

"Internal cancer. Days numbered. Well and thankful in many ways. Am taking 100 friends to Meiringen for the last time, June 3. Vixi sed magis vivian. My life is done—say rather my life begins."

Have you ever read anything more pathetic? But then we never expected anything else from Canon Horsley. He is a Catholic Churchman. The radiance has not gone out of his religion, for it is Christian. The radiance has gone out of respectability; it has gone out of North German to Swiss substitutes; it has gone out of the thin veneer that covered materialism and mammon-worship.

* * *

Back to St. Francis

It would be more to the point had Dr. Jacks told us when we lost the radiance! The apostles had it; it is the message of Pentecost. The Middle Ages had it. It is the message of St. Francis. And it was based on what? On Holy Poverty.

The Lady Poverty was banished at the Reformation, the decree being made absolute (so far as could be) by the ethics of the new industrialism. And in place of Lady Poverty we were wedded to the sorry hag Destitution. Souls have now become "hands." Beautiful abbeys and monasteries were despoiled to endow the King's body guard. Ugly workhouses have taken their place. The masses have been robbed —openly and in secret—of land and tools. Unemployment has been made a virtue in one class and a crime in another. When Protestantism came in, Property—small property—went out. The Black and Tans are looting Ireland for 4 months—that is a small matter. They have been looting England for 4 centuries.

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Is the Church the Friend of Labor?

(Third paper of the series)

By Rev. J. A. Schaad

Yes.

In the three respects which we considered in the second paper, namely, Government, Womanhood and Industry, the Church has fought for the rights of the working man, long before Labor was organized.

Whatever the larger benefits which Labor now enjoys, in matters more important than the immediate question of wages, they are due to the friendship of the Church. This becomes clear to all who can see truth in perspective.

The Church taught the ideals upon which progress is built; she gave inspiration to the effort to attain the higher industrial and economic levels; and she furnished much of the fighting force, both in men and money, which were necessary to put Christian ideals into effect in the field of industry and business. And it is only fair to note that men of large affairs in industry have often taken the initiative in this work of friendship for the workingman.

There is much emphasis given today to the idea that, if the Church wishes to show real friendship for the workingman, she must adopt Labor's program for wholly material benefits.

The Church could make no more serious mistake, in the effort to be the friend of Labor, than to do that thing.

Neither material efficiency or prosperity alone will secure for the workingman his highest good; and this latter is what the Church should be interested in, if she really wishes to be a true friend to Labor.

Germany has clearly proven that a wholly material basis for civilization is not only **not** in the final interest of the workingman, but is actually disastrous to it.

Russia is showing today the results of a Christless, Churchless effort to establish a kingdom for the workingman.

Both these countries have yielded to the materialistically selfish gospel of Karl Marx.

In America we are still striving to put into effect the opposite Gospel of Jesus Christ, the workingman's true Friend, who, however, said, "Man shall not live by bread alone, but every word that proceedeth out of the mouth of God."

Labor may well think carefully before it yields to inflammatory doctrines in preference to the Gospel of Christ, and says, "Not this Man but Marx."

Christ's Gospel is one of universal rule. Marx' program is one of violence and class rule.

The Church is definitely committed to the former; and her friendship for the laboring man as well as the employer is based upon that. She must be the friend of both, else she cannot truly be the friend of either because their interests are neutral.

Therefore, the Church's efforts must be conciliatory, as between the employing and the labor classes. She may not join in any partisan strife between the two, in the minor matter of materialistic advantage, and, except in so far as the eternal principles of equity, justice and brotherhood are concerned, her voice and efforts will best be directed towards keeping alive and effective those higher ideals which alone are able to sustain us in adversity.

The Church would be showing a very poor kind of friendship for Labor if she should adopt a policy which would still farther alienate Capital, or create a cleavage between employer and employe; because, Labor is impotent without Capital, and vice versa. The highest interests of both employer and employe are inseparably involved in closer co-operation, better understanding, and mutual desire to render service. And in all these respects, the Church may truly be said to be working over time. The detailed evidence of this will appear in a later paper.

It has taken time, and money and sacrifice for the Church to spread the Golden Rule Gospel throughout the world. Often it has made her unpoplar with varying classes, whose selfish interests would be adversely affected by the application of Christ's standard for conduct in business, —Labor as well as Capital.

Nevertheless the Church has remained true to her divine commission, which provided, among other things, that the rich should have the Gospel preached to them as well as the poor,—a most difficult task sometimes, not so much because they resist it as that they seem often unmindful of their need of it. It is largely due to the leavening influence of the Gospel upon the rich that the poor have also had an opportunity to have the Gospel preached to them.

Sometimes this latter has been possible only at the expense of the rich. It takes money to build churches, maintain them, and do the many practical things in education, social service, and the care of the sick, aged and infirm in hospitals and oth-

THE PURPOSE OF A COLLEGE TRAINING

is to help make **efficient men.**

It is rarely possible to make an efficient man merely by teaching him **to be efficient.** It is also necessary to teach him **to be a man.**

An educated man, as distinct from an uneducated one, is a man who has learned **a bit of the world**—how it has evolved, how it has thought and lived, dreamed and sung, achieved and failed; **something not merely about** God but of God; and **a little of himself,** his own character, his limitations, his aptitudes.

It is a mistake to send men from 18 to 22 years of age to professional and technical schools. If they are worth higher education at all, they are worth a few years of training in the art of being men.

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erwise, which the Church has done freely during 1900 years.

You pay to go to a "show"; and there is an initiation fee in all lodges, clubs and unions; but there is no admission fee to be paid at the door of the churches. They are supported by voluntary contributions of its members, each, supposedly, according to ability.

I am aware of the argument which organized Labor sometimes puts forth, that if Capital gave Labor its fair share in the profits of industry then Labor would not need the religious, educational and social service agencies which Capital now so largely provides; or would be able to provide them for itself. This propisition is too full of "ifs" to permit of discussion in so limited a paper as this. But the evidence we now have to this effect is hardly impressive.

In any case, the fact remains that, as things are now, Capital seems to be tryin to recognize its stewardship by increasing its gifts of money for all forms of philanthropic and religious agencies; and that, by these contributions, the Churches are enabled to render a larger service to their respective communities.

And yet, although the rich have made much of this good work possible, the Churches have not sold out to Capital. Quite to the contrary, the Church has been most outspoken in condemnation of Capital in so far or whenever it exploits Labor. For evidence of this one is not confined to a reading of the Church's text book, the Bible, but may find the most unsparing denunciation of those who "oppress the laborer in his hire," in the official pronouncements of all the larger Communions of Christendom today.

Most of our National Church organizations have Commissions appointed for the study and co-operation in solving the tremendous problems which are involved in industrial readjustments. As I interpret the work of these Commissions, they unmistakably champion the larger cause of Labor; and in so doing, are most emphatically showing friendship of the right sort for Labor.

The Church must, of necessity, work for broad principles rather than for specific or local economic advantages for the workingman. But, given civic liberty, the sanctity of womanhood and the home, and both the ballot and the courts by which to secure economic justice, and the workingman is placed in a position of sufficient power to make his own terms with Capital as to wages, hours and working conditions.

As a matter of fact, if the Church were to enter this field, Labor might (doubtless would) resent it, call the Church a "butt-in-ski," and tell her to "run along now and mind your own business."

Is it not so?

Self-respect, and a due regard for the rights of others, require that the Church should go no further in the matter of wages, hours, etc., than to declare the sound principle of "An honest day's pay for an honest day's work." And this the Church has been doing throughout the centuries from the days of the prophets, and apostles, down to the twentieth century. (In a later paper I purpose to give some of the specific official utterances and efforts of the Church in this respect, in our own times.)

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The Witness

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Bishop Tuttle Inaugurates Centennial in West

Travels Over Same Route He Took When He Assumed Duties Fifty-four Years Ago

(By telegram to The Witness)

North Platte, Neb., June 9th.

Inaugurating in the West the Centennary of the Domestic and Foreign Missionary Society, Bishop Tuttle received characteristic greetings here today when he arrived 54 years to the hour after his first visit on June 9, 1867. Bishop Tuttle is on his way to consecrate the new Bishop Coadjuto of Colorado, and in journeying from St. Louis to Denver he is traveling over the same route that he traveled fifty-four years ago when he went West to assume the office of Missionary Bishop of Utah, Montana and Idaho. He received a similar greeting in Omaha yesterday, where he was the guest at the Happy Hollow Club for luncheon. There over 150 guests listened to speeches by Bishop Shayler, Bishop Beecher and Bishop Tuttle. In the afternoon the venerable Bishop attended horse races with Bishop Beecher, while in the evening a big meeting was held in Trinity Cathedral. Music was furnished by the combined choirs of the city. Bishop Tuttle in his address spoke very strongly in favor of disarmament. He also made several very interesting references to his old western experiences, pointing out what the missionary movement had meant to that part of the country. He closed his address by urging the church to celebrate the Centennial adequately. It was a most impressive meeting.

Bishop Tuttle journeyed to North Platte accompanied by Bishops Shayler and Beecher and Mr. William Hoster, a member of the Publicity Department of the Council. He was met at the station by a representative committee headed by the Rev. Dr. Moore, rector of the Church of our Savior.

At a luncheon given in the Bishop's honor, Bishop Shayler pointed out the lessons of the Centennial, especially to the western communities, which had been so much benefited by the missionary efforts of the Church. Other speakers to greet Bishop Tuttle were Mr. J. Q. Wilcox, who extended to him the greetings of the church people of the city, and Mr. I. L. Bare, Secretary of the Chamber of Commerce, who spoke in behalf of the community as a whole. Bishop Tuttle spoke reminiscently, pointing out that fifty-four years ago to the hour he had read in the city the first church service. He told many interesting stories of the old frontier life, closing his remarks by pointing out some of the lessons of the 100 years of service and progress of the society.

This afternoon the party is to motor to the ranch of Buffalo Bill Cody, while this evening a mass meeting is to be held in the Church of Our Savior, where all of the Bishops are to speak.

Tomorrow the party will arrive in Denver, which Bishop Tuttle reached on June 11, 1867, in a stage coach with a rifle across his knees. This time he will arrive in a Pullman and is to be greeted by the Mayor of Denver, a brass band, a troupe of Boy Scouts and a committee of prominent citizens. He will then be escorted by stage coach to the home of Mrs. Lefvres, an old friend, there to be joined by the Rev. Mr. Coolidge, a full-blooded Indian priest, who has worked many years with Bishop Tuttle.

The journey of Bishop Tuttle over this old missionary route is stirring up widespread interest in the Centennial of the Missionary Society.

Attend a Summer School

The Church is conducting schools and conferences all over the country. Hundreds of people will gather at them for instruction. You can attend one of these schools with very little cost to yourself if you will take subscriptions there for The Witness. We will pay a liberal commission and it will be a real service too, for the Church needs the publicity which can be supplied only by the Church press. Write for details at once.

Detroit Archdeaconry Meets at Wayne

An address by the Rev. John Howard Lever was the special feature of the spring meeting of the Detroit Archdeaconry which was held Wednesday, June 8, at St. John's Episcopal Church, Wayne. The meeting was composed of delegates, both clerical and lay, from all the Episcopal Churches in Wayne County and after being opened at 10 a. m. by a service of the Holy Communion the main address was given by the Rt. Rev. Chas. D. Williams, Bishop of Michigan.

Clergy Endorse Position of Bishop Williams

Spokane Deanery Believes that His Attack on Invisible Government is Justified

At a meeting of the Spokane Deanery held last week, the following resolution was submitted and passed:

"Believing that the Church is one and that any attack on one of its Bishops or Priests is of interest to all its clergy, we the clergy of the Deanery of Spokane interested in the attack on certain utterances of the Right Reverend Charles D. Williams, D.D., without endorsing, because of lack of knowledge, all the economic theories of the Bishop of Michigan.

Herewith by unanimous resolution wishes to extend to the Right Reverend Charles D. Williams, D.D., Bishop of Michigan, its hearty support and approval in the stand taken in his recent New York address for the freedom of the pulpit from dictation by business interests, as to what shall or shall not be preached as religion and righteousness.

The clergy of the Deanery also desire to express their conviction of the existence of invisible government seeking to control legislation in its own selfish interests, and by effective propaganda to becloud moral issues in the field of business.

While we admit and deplore the fact that there were numerous instances of gross exploitations of the public and business by various labor groups during the last few years, we feel that there is nothing to be gained by any exploitation of the public and labor by business interests, and that the only solution of the present industrial difficulties is in a program of a square deal to all, which the spiritual and social health of the nation shall stand supreme above any other interest.

We further insist that whether he be right or wrong, no clergyman shall be deprived of his right to express his honest and sincere opinion in what he considers to be an issue of righteousness.

Signed:

William C. Hicks, Dean of All Saints' Cathedral, Spokane.
Leonard K. Smith, Vicar of St. James,
James A. Palmer, rector of Holy Trinity,
W. A. Archibald Shipway.
Lindley H. Miller, vicar of St. Peter's,
Matthew James Stevens, vicar of St. John's, Spokane.
Frederick Luke, curate of All Saints' Cathedral, Spokane, and Secretary of the Spokane Deanery.
John G. Larsen, Secretary of the Diocese, and vicar of St. David's, Spokane."

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishop Rowe Starts On Summer Trip

Bishop Rowe left Seattle on May 27th for a long journey in the interior of Alaska. He will endeavor to visit all the stations on the Yukon, Tenan and Koyokuk rivers.

For the greater part of the summer, and possibly for the entire summer, he will be deprived of the use of the Pelican, our missionary motor boat. The engine of the Pelican is worn out and the hull is badly in need of repairs.

The Bishop says, "I am anticipating a small boat and hard work on a part of this trip."

That means drifting with the current in an open skiff. This was the Bishop's method of travel when he made his first journey down the Yukon in 1896. It involves exposure, hardship and danger. Serious as this is, it is only an incident in the summer's journeyings.

The thing that is causing Bishop Rowe the most anxiety is the needs he will find among the missionaries and the Indians and his own inability to relieve them because, as he has frequently stated during the past year, he is receiving very few specials these days.

On the eve of saling, he wrote to the Church Missions House: "I cannot get along without some specials on this long trip. Among Indians, needy on every hand, I will have many demands. I almost dread the visit. I fear I shall come out of it exhausted physically, mentally, financially. Please send whatever balance there may be in my specials account to my bank in Seattle at once."

Unfortunately, Bishop Rowe's specials account has been entirely exhausted by drafts already made upon it, and there is notification of further drafts to come. If any of Bishop Rowe's friends can help him in this emergency, I know they will be glad to do it. Gifts sent to the treasurer of the council, Mr. Lewis B. Franklin, will be promptly credited to Bishop Rowe's account. He will be notified of them and can make drafts on them as needed during the summer.

President Bell to Study European Conditions

The president of St. Stephens' College, Annandale-on-Hudson, the Rev. Bernard Iddings Bell, will spend the summer in Europe conducting an investigation for the World Student Federation into the physical condition and morale of the scholars and students of Central Europe. The World Student Federation, which was founded by Mr. Herbert Hoover and Mr. John R. Mott and others, has as its purpose the drawing together of the scholars and students of the world in bonds of sympathetic understanding and mutual help. The Federation believes that there is nothing more necessary for restoring the peace of the world than the bringing together of the intellectual leaders of every nation. During last winter this Federation raised over $500,000, which it sent for the feeding and clothing of thousands of university professors and students in Central Europe, who had been reduced to absolute penury.

President Bell expects to bring back such information as will enable this work to be carried on next year more efficiently and with greater intelligence than it has been possible this year. He sails on the 25th of June and will return in September. Meanwhile he will visit the universities in Austria, Hungary, Czecho-Slovakia, Poland and Germany.

Teaching Chinese on the Phonograph

How to pronounce Chinese is a difficult enough problem for Americans. But the Chinese themselves are having trouble in finding enough qualified Chinese teachers who can enunciate the symbols of the new phonetic script, now being taught by order of the Ministry of Education. So an enterprising book company has begun the manufacture of a set of phonograph records containing six double-sided discs for twelve lessons.

"We are greatly interested in the spread of the phonetic script in China," said Dr. W. I. Haven, general secretary of the American Bible Society, "because it means an unprecedented demand for Bibles in that great country. Already the calls are more than we can respond to. The phonetic script will provide several millions of new readers for Bibles and other literature during the next five years."

Bishop Brent Endorses Church Colleges

The Right Rev. Charles H. Brent, Bishop of Western New York, in his address to the annual meeting of the Diocesan Council of the Diocese of Western New York, strongly endorsed Hobart College and its co-ordinate institution for women, William Smith College, as a college that always has co-operated with the Church and that will continue to do so.

Bishop Brent recommended to the clergy and laity of the diocese designated gifts for Hobart College, which at this time is raising one million dollars for its hundredth anniversay. Bishop Brent also included Trinity College in his endorsement.

$667,000 to the Church for Building Purposes

The Loan's Committee, in its report to the Trustees of the American Church Building Fund Commission at their May meeting, announced a total of loans approved between March 1st and May 1st, of $110,000. This record is unprecedented in the history of the Commission, far exceeding that of any like period of time, and being twice the total of loans approved in the entire year of 1916. The obligations so reported exhaust the balance of the capital fund of the Commission which is available for loans, and necessitates a limitation of the committee's future action in approving applications to a turnover of capital as loans are returned. The trustees regret this limitation in service at the same time that they rejoice that the resources entrusted to them are now entirely in the hands of the Church. Until the capital fund has been increased only small loans will be considered in order that such funds as become available may be distributed as widely as possible throughout the Church.

An interesting booklet and circular has been prepared and is in process of distribution with the view of urging the laity to express their interest in the work of this agent for the Church's physical well being by gifts and by remembrance in wills. Copies of this booklet may be had of the Corresponding Secretary, at the Church Mission House, 281 Fourth Avenue, New York City.

Fourteenth Century Italian Altar Piece for Trinity Church

A beautiful and exceedingly interesting Italian Triptych has been presented to Trinity Church, New York, by Mr. John Callendar Livingston, a member of the Vestry. It was dedicated recently by the Right Rev. William T. Manning, Bishop of New York, acting also in his office as rector of Trinity Parish. The service of dedication took place immediately after the sermon, the Crucifier, Acolytes and Clergy going in procession to the north aisle, where the Triptych is placed, where the prayers were offered by the Bishop.

The following description of the Triptych has been written by Mr. Albert E. Gallatin:

"Trinity Church has recently been presented with a beautiful 14th Century Italian Altarpiece. This painting is in the form of a triptych and belongs to the Tuscan School; no attempt has been made to identify it as the work of any particular artist.

"On the center panel of the triptych are representations of the Blessed Trinity: the Eternal Father (whose countenance is unusually youthful in appearance) holds the crucified figure of the Divine Son, and the Holy Ghost, symbolized by a dove, rests upon the cross. The left-hand panel contains the figures of St. Peter and the Blessed Virgin Mary, while on the right are shown St. John the Evangelist and St. Bartholomew. The flowing robes of the Divine Father are painted a dark blue, while the garments of the other figures are variously light gray, pink or also dark blue. The backgrounds of the panels are of gold, diapered with halos and other devices.

"The predella of the triptych contains the portraits of six of the saints and a representation of the Blessed Virgin and Child. It has only been possible to identify three of the portraits of the saints, those on the left hand side. On the extreme left of the predella is seen the likeness of St. Anthony the Abbot, then that of St. Stephen, followed by John the Baptist. The coat of arms of the donor has also been painted upon the predella, appearing in two of the small panels, and we are thus enabled to learn that it was the Tecchini family of Florence which presented the triptych to the church over whose altar it originally hung. Although the two coats of arms are not identical, one containing two roses and one three, it is clear that this difference has been occasioned by some restorer. It is also apparent that the fact that the bend and the roses are painted red, instead of gold, is owing to the gold leaf having peeled off, elaving the red sizing visible.

"This triptych, which measures 67 1-2

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inches in length by 62 1-2 inches in height, was purchased by Mr. Livingston about twenty-five years ago in Rome; it is believed that it formerly adorned a church at Gubio, no longer standing.

"The painting has been placed near the Baptismal Font, at the head of the north aisle of Trinity Church, and attached to the painting is a tablet bearing the following inscription:

"To the Glory of God and in grateful recognition of the Rectorship of William T. Manning, D.D., Rector of Trinity, 1908-1921, this ancient Triptych is given by John Callendar Livingston."

Present Large Classes for Confirmation

At St. Peter's Church, Pittsburg, Kans., Rev. J. P. De Wolf admitted to the Girls' Friendly Society 14 new members and 2 social members. The class was presented by Miss Marsh, Field Secretary.

On June 2nd, the visit of Bishop Wise was marked by the confirmation services for a class of 16, eight of whom had been prepared by baptism by Rev. J. P. De Wolf. This makes a total of 43 confirmations since Easter of this year.

Remarkable Exhibit by Church School

On Saturday and Sunday, June 4th and 5th, an exhibit of the work of the Church School and the Church School Service League of St. Paul's Parish, Syracuse, was shown in the Parish House. Thirteen grades of work in the Christian Nurture series, with books, maps, charts, essays, models, drawings, miniature church furniture were arranged in booths according to grades.

Also there was an exhibit showing both service and money that were offered by the school in connection with the work in the Nation, World, Diocese, Parish and Community. The School has grown 200 per cent in three years and anticipates an increase of eight more classes next Fall. Eighty-eight children received medals for perfect attendance, nine of whom had not missed a Sunday for five years.

The most remarkable thing about the exhibit was that on Sunday after the whole school had followed the Choir in the Church for morning service and an address especially adapted to them the whole congregation of probably seven hundred people followed the children back into the parish house, and for more than an hour studied the exhibit under the direction of Dr. Hadley, the rector; Miss Maude Hinsdell, the educational secretary, and twenty-six teachers.

Graduation at Church Hospital in Spokane

On Friday, May 27th, graduation exercises were held at All Saints' Cathedral, Spokane, when twelve young women of the St. Luke's Hospital Training Class of 1921 received their diplomas. Three only were residents of Spokane, the others coming from towns in the Inland Empire, British Columbia, Oregon and Idaho. It was the 18th graduating class from the hospital and their numbers swelled the total graduates to 156 for the 18 years. The Cathedral was filled with relatives graduates, surrounded by nurses from the hospital. The altar was banked with flowers, as well as the choir chancel. Special music was rendered by the Cathedral Choir under the direction of Morton Jarvis, organist and choirmaster. The city clergy were well represented in the procession. Bishop Herman Page gave the address based upon the text, "Enter thou into the joy of the Lord," and the central theme of his message was that only through work lay the knowledge of what life actually holds. He bade his hearers never falter on your path, and never forget that while your apparent reward is small, the life of service is the greatest reward, that can come to any one. Dr. E. L. Kimball delivered the charge to the nurses urging home the thought, that those who give their lives in service measure their lives only by true living. It is the heart to heart standard from which no one may escape. A. W. Lindsay, President of the Hospital Board of Trustees, presented the diplomas in a few well chosen kindly words. After the service, a reception was held in the Cathedral Parish House.

Parish Halls for Washington Parishes

Our churches at Northport Wash., and St. David's, Spokane, are rejoicing in the fact that this year their highest aims and dearest desires are to be fulfilled in the erection of suitable Parish Halls in which their social activities may find a fitting outlet. St. Matthew's Church Spokane, are to have a new Church building and the present structure is to be remodeled into a parish hall. All Saints' Cathedral is to be considerably improved, and altogether the outlook for all our churches and missions is better than for some years past. Bishop Page and his clergy are working together most faithfully for the strengthening and upbuilding of the Church in the District of Spokane, and we must not forget the excellent work which is being done by our faithful and devoted Bishop's wife, Mrs. Herman Page, and the wives of the clergy. They play a larger part in the development of the work than the majority of lay people really realize. The Sunday School growth has also been most encouraging and the work of the various Guilds and other organizations have all contributed to the healthy growth everywhere in evidence.

Dr. Wing Endorses Stand of Georgia Governor

Drawing a pointed lesson for the present conditions of the state, the Rev. John Durham Wing, D.D., rector of Christ Church, Savannah, on a recent Sunday, preached from the text, I Kings 18:17, "Art thou he that troubleth Israel " From the wicked reign of Ahab and the prophesies of Elijah, Dr. Wing pronounced a solemn warning, and called upon his congregation not to remain neutral but to protest as Christians and help us bring about the reform from the present evil conditions in the state. Without using definite language to express his meaning, Dr. Wing's allusions were very marked, and in speaking of Elijah's warnings to the people of Israel, he said, "Was he unduly adver tising the state?" Both the Bishop and Dr. Wing have given full endorsement to Governor Dorsey's action in printing the pamphlet entitled, "The Negro in Georgia."

Strong Faculty for Summer School

The Department of Religious Education of the Episcopal Diocese has announced that the Rt. Rev. Chas. D. Williams, Rev. John H. Lever, the Rev. J. A. Schaad, Bay City, the Ven. H. K. Bartow, the Rev. W. L. Torrance, the Rev. C. E. Webb, Ann Arbor, and Miss Florence Newbolt of New York will compose the faculty of the fifth annual Diocesan Summer School to be held at Port Huron, Friday, June 24, to Friday, July 1.

It is expected that more than a hundred delegates from all the different Episcopal Churches of the Diocese will be in attendance at the Summer School and the courses in Sunday School Work, Social Service Work, Personal Religion, Leadership of Loung People, etc., will be given.

The arrangements for the school are being made by the Rev. W. L. Torrance, rector of St. Andrew's Momerial Church, Detroit.

Large Memorial Cross Erected

At St. Mark's Pro-Cathedral, Grand Rapids, Michigan, on Sunday, May 29, a beautiful Celtic Cross, nine feet high, was erected in the Church yard through the efforts of the Campbell Fair Guild to the memory of the four young men and one young woman of the parish who gave their lives in the great war. The names inscribed on the stone are William Sears, Reginald Stott Franchot, Virgil B. Perry, Randolph Rogers, Lucius Comstock Beltwood, and Florence Grace Hankinson. The service of dedication was begun in the Church and completed around the Cross. The dedicatory sermon was preached by the Very Rev. Leslie F. Potter, Dean; Bishop McCormick read the prayers and conducted the ceremonies.

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CATHOLIC INDIVIDUALISM

By Bishop Johnson

Some one commented the other day upon the number of "low church congregations who are worshipping in high church buildings" meaning thereby that many large and influential congregations who were able to build beautiful buildings selected the Norman, Gothic, or Romanesque type of architecture as the most suitable expression of religious thought in stone.

One might have gone further and called attention to the number of Congregational, Presbyterian and other Church edifices which followed the lines of medieval architecture, thus unconsciously testifying that the beauty of holiness is identified in their minds with such ecclesiastical structures as were created in the time when religion was sacramental, and worship was highly ceremonial. And the strange part of it is that these churches are well adapted for preaching, heating, lighting or social intercourse.

It may be further noted that these buildings are usually erected by those who form the heart of the parish. It is the clergy, vestry and prominent Church workers who usually determine the character of the edifice that is erected.

Now these same people are usually those of most pronounced religious views and because they are usually people who are well informed they are usually those who are most definite in their religious convictions.

Yet these same people who art apt to be broad or low in churchmanship are the ones who put up a building much better fitted for the ceremonial of High Mass than conducive to impassioned preaching.

The preacher who goes into the parabola of the sounding board in these churches must first of all remember to keep his head in the center of the parabola avoid all inflections modulations and oratorical voice play, and monotone his sermons in the particular key that is suitable for the building, and even then he realizes that usually there is a dead spot in which no one can be heard distinctly. It is most disheartening to the preacher and disconcerting to the unfortunate listener who has been seated about two-fifths of the distance from the rear wall to the pulpit. Here the echo so mingles with the intonations of a resonant voice that the sermon is a muddle of sounds.

How does one account for this? And why does the prosperous congregation accept the building and reject the religious spirit which created this form of architecture?

Perhaps it may be accounted for by the same principle that Tertullian enunciated when he noted the tremendous spread of Christianity in the Roman Empire. "The human soul," he said, "is naturally Christian," that is, predisposed to accept Christ, however negligent one may be to take up their cross and follow Him.

So I am inclined to think that the man whom the Church has trained is unconsciously Catholic in his heart's desire, however loathe he may be to accept all the consequences of his disposition.

To follow the analogy further, one might say that while human nature is disposed to accept Christ, the average man is prone to reject the Christian life because we Christians live it so badly. The only sermon that the average man ever accepts is the sermon written in the hearts and lives of those who follow Christ and as a rule it is somewhat poorer than the poor sermons one hears in the pulpit.

As we have remarked before in these editorials, the great obstacle to the spread of Christ's religion is the petty Christian who reflects some little Christian virtues set in a very selfish and worldly life.

So I believe the greatest obstacle to the Catholic faith is the practice of those who profess and call themselves Catholic. It repels rather than attracts the seeker after truth.

I was talking with a priest who frequently assisted at Mass in a highly ritualistic parish in one of our large cities. As he described it, the Divine Liturgy was frequently interrupted by the stage whisper of the master of ceremonies. These asides were, "take off your biretta," "genuflect," etc., etc. In the first place, the necessity for these remarks indicated slovenly habits of rehearsal, and in the next place, how much real devotion could exist in such a setting?

I am afraid that the Catholic faith has been much injured by little minds leading little people to little things!

Religion is trifling when the biretta and the knees are exalted into high places as of first importance.

Moreover, how often have we seen a Catholic priest lose his temper over some act of faulty ritual, much as my lady is upset by the faux pas of some bungling servant? She ought to train her servants in private or else keep her temper before the public assembly.

It was Dr. Pussy, I believe, who said that the ritualists of his time were prone to lead the Church Militant into a cul de sac and then desert the bewildered host.

Now I know how badly these words will set in certain quarters but that is just the rub.

The Church exists for the uneducated and the untrained and they are the ones who suffer, for their judgment of values is unfortunately true to form and they want no spiritual leader who fusses over trivialities.

Personally I love an ornate service. I shall never forget the beautiful service of St. Barnabas', Oxford, in which I was privileged to worship at the age in which I was most impressionable. Everything was done in the way of ceremonial that the Anglican Church has accepted, and it was done as though those who were doing it were "to the manor born."

It was a jar to get back to the United States and find theatricals substituted for the liturgical spirit, and to find that the biretta had become the center of spiritual thought, or else to find the service so badly rehearsed that the prompter must be so intent on prompting the parts that we could possibly have no time for lifting up our hearts to the real purpose of the Divine Liturgy.

Moreover, one finds that a captious individualism has replaced the ancient customs. A little of Rome, a little of personal invention, a constant shifting to some new things, an undue emphasis on little things and a real absence of anything to emphasize the real presence,—these things cannot be concealed, especially if the love of the spectacular is such that the discipline of training is overlooked.

It is all right to put on a big service if one is willing to take pains to prepare for it, but extemporaneous ritual is worse than extemporaneous prayers, and slovenly performance will ruin the most stirring drama.

I have no sympathy with the prejudice against incense, confession and lofty ceremonial, but I have every sympathy with those who object to trivial ceremonial that has not behind it even the slightest discipline of one's own self.

Of course one can no more make a sweeping denunciation against all ritualists than one can make it against all Christians, but I believe that America is hungering for the Spirit of Christ embodied in a ritual worty of this object. But to do this we must have more priests and fewer actors.

And moreover, we must have some better authority than what each priest is infallibly sure is the ritual of the ages. There is nothing more individualistic than the peculiar ritual which each priest is apt to carry under his own biretta: I acknowledge my own lack of ritual propriety, but I can find no norm to which I can conform. I merely make a plea for normalcy, as that seems to be the need of the hour.

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The Christian Substitute For Force

Spiritual forces form the foundation upon which our institutions rest. Great social structures, like the family, church, and state, are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the church. Today in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so wide-spread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the state be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even prehuman life as selfishness. Kropotkin has shown in his "Mutual Aid" that the popular misconstruction of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives. Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the suffciency of the higher forces, —justice, sympathy, kindness, love and faith,—to provide for all that we value in our present social order. When the American Union was formed, the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of justice, have found these far more effective in making life, person and property secure than the armed peace of the medieval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society are, from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomness and need is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations not by the use or threat of force, but by the agencies of helpfulness and good-will. We ought to have a Secretary of Peace in the cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other people as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their

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rights, territory, or sovereignty on our part, as the presence of soldiers excites.

While waiting for such provision in our government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good-will among us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost His life; that love and truth were not sufficient to protect Him. But he saved his cause by losing his life. On the other hand we must not forget that a large part of those who attempt to defend property, life, or country, by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the Early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a century of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for millenniums.

We draw out from others largely what we give them. War produces hate, and hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an acient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory She must henceforth squander the earnings of her peasants on an army to guard against German revenge The only way to end this entail of hate and fear is by active goodwill; by the healing grace of mercy and the ministry of reconciliation A part of the people of the United States have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria and Poland The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of German feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved the flags, shouting "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

Is the Church the Friend of Labor?

(Fourth paper of the series.)

By Rev. J. A. Schaad

In these days, while we pass from Decoration Day to the Fourth of July, our minds turn naturally to thoughts of peace and war—industrial as well as national.

Quite apart from the causes of war, it is disastrous to life and property.

War means waste. Peace means prosperity. Only human ghouls—wageteers as well as profiteeres—laugh when the bugle calls men to battle.

Who, in the long run, suffers most from war or class strife? The capitalist or the working man?

Every thinking man knows that the home and purse of the working man are hardest hit by war. The reason is simple, natural. Numerically there are more homes of working men than of capitalists to be affected by war.

Proportionately to the whole number, the working man has more sons than the capitalist; also his margin of income over necessary expenses is less than that of the capitalist.

Therefore, when war is on, and in the aftermath, the working man suffers sorrow and hardships sooner and to a greater measure.

We are not now thinking of the relative patriotism and valor, even to the point of sacrifice, between men of the two classes. American men and women of both offered themselves, suffered, served and died for their country with equal devotion and glory.

We are speaking now, not of quality, but of quantity in the human units involved. And in this respect the working man has most to lose by war and most to gain from peace.

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Who is it that has tried to do most to prevent war and to promote peace?

It is the Christian church. In this, again, the church has been true to her divine Founder, who was the great friend of the working man.

When Christ came He was heralded as "the Prince of Peace"; He publicly taught, "Blessed are the peace-makers"; and on finishing His earthly career He said, "My peace I give unto you; not as the world giveth, give I unto you."

How does the world usually give peace? It is almost as ghastly as war, because based upon the theory that, "To the victor belongs the spoils."

Even in the late war, where the vanquished ought to pay a large price for peace because he was the aggressor in national wrongdoing, and ought to be penalized for his sins, the world is neither giving nor obtaining real peace, because the cause of war remains, namely, the selfish outlook upon and greedy motives in national relationships.

But how does Christ offer and give peace? He gives it by forgiving the sin, and by changing the sinner's outlook upon and motives in human life. That is, He removes the causes of war, and thus creates peace—permanent and soul-satisfying.

Exactly that is the purpose and effort of the church. It seeks to secure peace by removing the cause of all strife and war, which is sin—sin in the heart of the working man as well as of the capitalist.

To both she tries to unfold and to exemplify Christ's program of righteousness. And insofar as both receive her message, and no farther, will wars in our industrial and national life cease, and the reign of peace prevail.

Both Capital and Labor need this message of righteousness upon which alone peace can come between them and real prosperity crown their mutual efforts.

Since Labor has the most to lose by war and the most to gain from peace, it ought to avail itself earnestly of the friendly offices and message of the church in these respects.

The church is proving her true friendship for Labor by her unswerving fidelity to the giving of her message of righteousness to both parties in our industrial conflicts, which, at least in the latest instance, caused our international war.

Experts now quite generally agree that economic greed, in which both foreign Capital and Labor hoped to derive national supremacy and benefits, caused the European holocaust.

Therefore, even if the church must oppose Labor's materialistic program quite as earnestly as she decries the unqualified stupidity of inordinate capitalistic greed, she is nevertheless the friend of Labor, quite as much as of Capital.

By seeking to stop the quarrel between these two partners in all material production — a quarrel based upon unrestrained selfishness for profits or wages, the church may in time succeed in preventing wars, both industrial and national.

Her message to both Capital and Labor is that the end and aim of business, industry and government is not profits or supremacy, but service—service to the people by and for whom the government was created, and service to those who become the consumers and hence the actual source of profits for all commercial enterprise.

Until both parties to the present economic struggles accept that working basis for their activities, the church's friendship for them cannot pass from the plane of correction to that of benediction.

Roger Babson says in one of his recent books, "Religion is both the anchor and rudder of prosperity."

Prosperity is what both Capital and Labor want. And they can easily have it by removing the cause of panics, unemployment, stagnant markets, namely, their war-producing greed, and thinking in terms of peace-producing religion, which leads to mutually helpful service.

All other programs for solving our industrial and national problems have failed.

Why not try Christ's way, the way of His Church? The church is Christ's own chosen instrument for the highest advancement of the human race. As such it is the true friend of all parties to honorable industry—Labor as well as Capital.

The church, like God's heaven, is for both the working man and his employer. And the prophet's message is that in this kingdom of God, "the lion and the lamb (not the lion **or** the lamb) shall lie down together."

Inclusion not exclusion is the program of the church. And only the will of either of the two contending parties in the industrial world can keep it out of the friendly embrace of the church.

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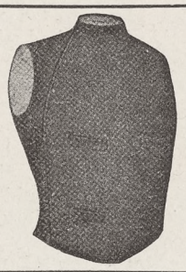

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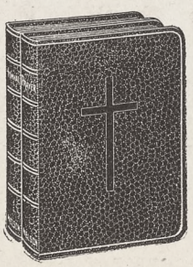

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Giving the Constitution the Ha Ha

That prohibition is an accomplished fact simply because it is a part of the Constitution of the United States is assumed by many Christian people.

It is to their credit. All Christians are not for prohibition. But they are law-abiding and refuse to traffic in liquor when it is against the law of the country to do so. Being law-abiding themselves they assume that others are also. They are harmless as doves. But they are not wise as serpents. If they were they would take some action against the wide-open violation of the prohibition amendment to the Constitution, an amendment which so far has done nothing but make it possible for people to get outrageous prices for poor whiskey and to profiteer in moonshine. Saloons in Chicago—and I am told the same condition exists in other cities—are wide open. Any man wishing it may walk into any bar and get a drink of very poor whiskey for seventy-five cents. Or if he prefers to drink at home he need not go into a bar at all, but can go into most any grocery store and buy a pint of "Wine of Pepsin," which in reality is California sherry, pure and unadulterated. That is, providing he has the price. For while before prohibition the sherry might be had for a dollar a quart, now that the law has been passed, he must pay four and five. Which means a fair profit for the bootlegger, since he no longer has a tax to pay, but simply a bit of graft.

Last Friday evening a banquet was held in New Orleans by a group of business men. It was held in one of the dining rooms of one of the largest and most respectable hotels in the city. At each place, beside the water glass, was a pint of good wine and a half pint of bad whiskey. They were out for "a time"; "booze" was considered necessary, since many business men find it essential in order that they may forget their cares, so "booze" they had. It wouldn't have been there if there was the remotest possibility that the law of the land would be enforced. Their positions in society as business men requires respectability, so that they would have taken no chances with the law. But they drank without fear, knowing perfectly well that the amendment to the Constitution is a joke. Thus do men who doubtless have a great deal to say on the subject of law and order, openly ridicule an amendment to the Constitution. It is a dangerous game, and one in which the Church should take a part. Prohibition may be a bad thing. If so, we should work to do away with the present amendment, meanwhile seeing to it that the law is enforced. As it is now we are allowing the world to think that this country is made up of teetotalers, while actually we are a gang of hypocrites and lawbreakers.

Meanwhile we allow Eugene Debs to serve a twenty-year sentence as a lawbreaker for insisting upon his constitutional right of free speech. And yet there are people who call us fanatics when we say that the world is topsy-turvy.

W. B. S.

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The Witness

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Dr. Ingley Consecrated Bishop Coadjutor of Colorado

Six Bishops Participate in Service. Presiding Bishop the Honor Guest of the Occasion

The Rev. Fred Ingley was consecrated bishop coadjutor of the diocese of Colorado in St. John's Cathedral, Denver, on the morning of St. Barnabas' Day, June 11. The Right Reverend Daniel Sylvester Tuttle, presiding bishop, conducted the consecration service, and acting with him as consecrators were the Right Reverend Cortland Whitehead, bishop of Pittsburgh, and the Right Reverend Irving P. Johnson, bishop of Colorado.

The ceremony was one of the most impressive the West has seen in many a day. Seven bishops participated, the music was sung by a choir made up of singers from all Denver churches to the number of ninety-one, and the great nave fo St. John's was completely filled with clergy and laity of Denver and from outlying points in the diocese who had gathered to witness the event.

The presence of Bishop Tuttle lent a dignity and solemnity to the occasion, the effect of which was apparent as the service proceeded. Although eighty-four years of age, the bishop said the service in a voice that could be heard by his entire congregation, and the fact that this was his eighty-second consecration of a bishop made the occasion a memorable one.

The service was begun by Bishop Tuttle. The epistle was read by the Right Reverend Irving P. Johnson, bishop of Colorado, and the gospel by the Right Reverend Cortland Whitehead, bishop of Pittsburgh.

The Right Reverend James Wise, bishop of Kansas, delivered the sermon, taking as his text "The kingdoms of this world are become the kingdoms of our Lord and of his Christ and He shall reign forever and ever."—Rev. 11:15. Bishop Wise declared that 2,000 years of history have vindicated this prophecy of St. John, but he said there is still much for mankind to learn before the prophecy willl be completely fulfilled. He declared that time will not come until man builds into his civilization, represented by the home, the state, and the church, the principles of Christ's kingdom. Addressing the bishop-coadjutor-elect, he said that God was about to place him as a light upon a hill to help mankind forward toward the goal St. John prophesied.

Bishop-coadjutor-elect Ingley was attended by the Reverend C. Herbert Shutt, rector of St. Luke's, Fort Collins, and the Reverend Henry S. Foster, rector of Ascension, Denver. He was presented by the Right Reverend Nathaniel S. Thomas, bishop of Wyoming, and the Right Reverend George Allen Beecher, bishop of Western Nebraska.

Bishop Tuttle received the candidate seated in a chair just outside the altar rail. Upon his right was seated the Right Reverend Cortlandt Whitehead, bishop of Pittsburgh, and upon his left the Right Reverend Irving P. Johnson, bishop of Colorado. Bishop Tuttle, in compliance with the canon, demanded the usual testimonials and they were read, the consent of the House of Bishops showing that eighty-four bishops had consented.

The candidate then pronounced the promise to conform to the doctrine, discipline, and worship of the church and the Litany was read by the Right Reverend E. V. Shayler, bishop of Nebraska.

Bishop Tuttle proceeded with the consecration service and when the usual questions had been asked and their answers given, while a hymn was sung the candidate was invested with his bishop's ring, his pectoral cross, his chimere, and his doctor's hood.

Six bishops participated in the ceremony of the laying on of hands, they being the presiding bishop, the bishop of Colorado, the bishop of Pittsburgh, the bishop of Wyoming, the bishop of Western Nebraska, and the bishop of Nebraska. Following this ceremony, the presiding bishop lead the newly consecrated bishop to a seat in the chancel and the Holy Communion was celebrated.

Famous English Preachers

During the summer months The Witness is to feature a series of articles on famous English preachers, written by the Rev. A. Manby Lloyd of London. The first of the series, Recollections of Father Stanton, appears in this issue. There will be articles about the Bishop of Lichfield, Scott Holland, Conrad Noel, Father "Dick" Sheppard, and others.

Large Numbers Confirmed

St. Paul's Church Augusta, the Rev. G. Sherwood, Whitney, rector, has had forty-three candidates for confirmation this year in two classes. Of this number three were admitted from the Roman Catholic Church.

Pittsburg Ministers Defend Freedom of Pulpit

Resent the Attempt of Commercial Organizations to Prescribe Limits for Their Preaching

The Pittsburgh Ministerial Union on June 6 declared that it cannot allow the Pittsburgh Employers' Association to dictate to church organizations what their attitude should be on social questions. The Ministerial Union expresses the conviction that the communications from the Employers' Association, urging business men to withhold financial support from the Young Women's Christian Association and the Federal Council of the Churches of Christ in America because of their industrial programs, do not fairly represent the employing group. The ministers also declare that they resent "this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move."

The resolutions are in part as follows:

"Whereas, the secretary of the Pittsburgh Employers' Association has issued communications with the purpose of dissuading men from furnishing financial support to certain Christian organizations because ministers have not limited their message to a so-called 'neutral zone'; and,

"Whereas, this involves the dictation to religious bodies as to what fields of thought and human service they may enter;

"Whereas, the Church, whenever true to its mission, has zealously guarded its absolute freedom to proclaim the full Gospel of Jesus Christ without dictation from any external authority; and,

"Whereas, the Pittsburgh Employers' Association represents itself as speaking for the employing group—an assumption which we are convinced is contrary to fact;

"Resolved, That we, the Pittsburgh Ministerial Union, resent this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move; that we reaffirm the historic right and the duty of the Church to proclaim the whole truth in Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; that we deny to any political, commercial, industrial, or any other group or agency the right to set any restrictions on the freedom of the Christian Church or its agencies to apply the spirit and standards of the Kingdom of God to the whole of life; that we declare it our solemn duty and purpose to defend this liberty of the Gospel."

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Commencement at Howe School

The thirty-seventh commencement of Howe School was held on June 4th, 5th and 6th. The number of alumni present and the throng of guests and visitors was the largest in the history of the school.

Saturday was filled with battalion review and an interesting track meet. The baseball game between the school team and alumni was most interesting, followed by dress parade and Vespers. In the evening Mr. R. A. Ramsey won the declamatory contest, receiving the James B. Howe gold medal.

On Sunday the Baccalaureate sermon was delivered by the Very Rev. S. D. White of Cleveland, Ohio.

On Monday the competitive drill was won by B. Company, Cadet Jones of Wynot, Neb., receiving the medal for the best drilled cadet.

More than forty alumni sat down to luncheon together at the club house. There was much enthusiasm at the meeting looking forward to the erection of the administration building as a memorial to Dr. McKenzie.

The Rev. Dr. R. B. Ogilby, president of Trinity College, delivered the annual address. Bishop White was unable to be present. The diplomas were awarded by the Rector.

The closing Vespers was most impressive, where each member of the graduating class received from the Rector a copy of the Bible. The day ended with a reception and dance given in honor of the seniors, in the gymnasium, which had been attractively decorated by the juniors.

Members of the junior and senior classes are now busily engaged preparing for college entrance examinations. For a boy to receive a diploma of the school he must pass his examinations successfully. Last year Howe boys ranked first in College Board in both junior and senior English.

George Washington Writes to the Church

Among many facts of general historical interest brought to light by the preparations for celebrating the Centennial next fall is the following note from George Washington.

When the General Convention of the newly-established American Church met in 1789, it went on record as follows in regard to President Washington: "We most thankfully rejoice in the election of a civil ruler deservedly beloved and eminently distinguished among the friends of genuine religion, who has happily united a tender regard for other churches with an inviolable attachment to his own."

Washington, a communicant of old Christ Church, Philadelphia, replied, August 19, 1789:

"It would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of genuine religion. It affords edifying prospects, indeed, to see Christians of different denominations dwell together in more charity and conduct themselves, in respect to each other, with a more Christian-like spirit than ever they have done in any former age, or in any other nation."

Permanent Results of Centennial Celebration

In order that the celebration may have definite objectives and not be a mere commemoration of the past, the Department of Missions has made the following concrete suggestions:

"It is recommended that the Centennial mark the endeavor to attain at least the following objectives:

"a. At least one hundred new missionaries at home and abroad by Easter of 1922.

"b. To complete the enrollment of the first one hundred thousand proportionate givers by Easter of 1922.

"c. To complete the enrollment of at least one hundred thousand intercessors by Easter of 1922.

"d. To select a number of important building enterprises and endeavor to secure the funds to complete them; in each case the building, when completed, to contain a tablet relating the fact that it was erected as a part of the celebration of the first Centennial of the Domestic and Foreign Missionary Society.

"Special committees have each of the above in hand."

New Member for Americanization Staff

On Thursday, June 9th, in the chapel of the diocesan house in Baltimore, the Rev. John W. Thorok, D. D., former Roman Catholic monsignor, was received as a priest into the ministry of our church by the Right Rev. John G. Murray, D. D., Bishop of Maryland. The Rev. Dr. W. M. Dame, president of the standing committee, presented Dr. Thorok. All the members of the standing committee were present; and also the two recommending priests, the Rev. Thomas Burgess, secretary Foreign-born American Division, Department of Missions, and the Rev. George E. St. Claire.

The service, which was made wonderfully impressive, consisted of the reading of the Canon and an address by the Bishop to the applying priest, who then made a formal declaration and was pronounced received into our ministry by the Bishop, after which the Holy Eucharist was celebrated.

Dr. Thorok, who was a Greek Catholic (or Uniat) and a professor in the Uniat College in Rome, where he was in touch with the people of many races, is well known in Europe as a Hungarian patriot and scholar. He came to this country in 1920 by permission of the Roman Propaganda Fidei Congregacio for the purpose of lecturing to the Hungarians on anti-Bolshevic propaganda. He has taken out his first papers as an American citizen. Dr. Thorok takes his place as a special assistant to the Rev. Thomas Buress in the Foreign-born Americans Division of the Department of Missions, where he will prove of great value in helping to lead the Americanization and religious work among the unchurched immigrants from Middle Europe in the United States, and where he will be of great assistance in many ways in addition to his particular work among the unchurched Magyars in America. Enormous numbers of these have left the Church of their native land and are out of touch with all religion and isolated from American life.

China Famine Broken; Send No More Money

Bishop Graves of Shanghai cabled the Department of Missions on June 6th as follows:

"There is no further need for famine relief; stop sending funds."

At first it had not seemed possible that the news could be true, since all agencies had been bending every effort to meet the supposed emergency in the Province of Chili. Mr. Lamont, chairman of the American Committee, however, has ascertained that due to abundant rains in the famine-stricken acreas and early harvests, the backbone of the famine has been broken. It is, therefore, possible to notify the church people who have so generously given that there is no further need for direct famine relief.

It is a time to express some merited feelings of satisfaction that Christian people have so generously responded, making a total contribution exceeding $6,874,000. The Church papers have unstintedly given space and in every way forwarded this great cause. Our representatives in China have repeatedly voiced their appreciation. Bishop Graves writes:

"Our Church people at home have done wonderfully well and we are grateful for all the help they have afforded."

This has brought to a close one of the most tragic chapters in the history of China, if not in the whole world. Years to come will reveal the fact of the invaluable aid rendered to our Chinese brothers by the people of this country.

Convention of Western Michigan for Disarmament

The Forty-sixth Annual Convention of the Diocese of Western Michigan was made especially refreshing and valuable by the presence of th Very Rev. Warren L. Rogers, Dean of St. Paul's Cathedral, Detroit, and the Rev. B. F. Kemerer, Field Secretary of the Nation-wide Cam leader of the enlivening songs. The Bishop clergy, lay delegates and other laymen assembled after roll call and the appointment of the committee on credentials, was given by the people of St. Thomas' Church at Post Tavern, on Tuesday evening, June 7, and was a very elegant and enjoyable affair. The Rector of the parish, the Rev. Wm. C. Studwell, introduced Bishop McCormick as toastmaster and served most efficiently as leader of the enlivening songs. The Bishop, in his introductory remarks, stirred up enthusiasm for the celebration of the fiftieth anniversary of the diocese in 1923 and opened up an interesting glimpse of the notable progress of the past half century. He stressed especially the encouraging condition of our missionary work and the bright prospects of Akeley Hall, our diocesan school for girls, under

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the Misses Yerkes at Grand Haven, noting that this year the school has graduated its largest class and is preparing to double its capacity. The Bishop also roused interest in the immediate prospect of lifting the diocese out of the grade of dependents and raising it to the rank and self-respect of the self-supporting by relinquishing all further aid from the general Church.

The Rev. Mr. Kemerer gave an illuminating address on the subject of organization, which he defined as signifying only the division of labor and the co-ordination and unifying of the Church's various functions.

Dean Rogers, the chief speaker of the occasion, spoke inspiringly of the larger vision and the value of getting into oneness with the whole environment, of becoming an integral part of one's surroundings, and finding oneself in the whole Church. as a soldier on lonely picket duty feels himself the whole army with victory depending on him.

Some of the following notes may be of interest beyond Western Michigan. The Episcopal Fund of the diocese has been increased by $30,000, of which $20,000 comes from the estate of the late Thomas Hume of Muskegon, and $10,000 is shortly to be deposited from another legacy.

Akeley Hall has had a remarkably fine years and, under the vision of the recently added women trustees, is about to undertake the enterprise of doubling its capacity.

The following resolution offered by the Rev. F. O. Granniss of St. Joseph, was unanimously adopted without discussion:

Resolved, That we, the Bishop, clergy, and lay delegates of the Diocese of Western Michigan of the Episcopal Church, in convention assembled, praying for the peace of the world and desiring that the United States of America may play a worthy and leading part in securing this blessing for mankind, respectfully urge upon the President of the United States and upon our Senators and members in Congress, that they do all in their power, as our representatives, to hasten the assembling of a conference of nations on the subject of disarmament, and to bring about an international agreement that will abolish rivalry in the matter of armaments, relieve the peoples from the burden of wasteful taxation, and remove or greatly diminish the peril of war.

Present Mystery Drama

In the chancel of Calvary Church, Bayonne, N. J. (Rev. Claude Soares, rector) a mystery play, entitled "Inasmuch," was presented by members of the choir at the close of the service on Sunday evening, June 5. This is a dramatization by the rector of the church of Tolstoi's story, "Where Love Is There Is God Also," and is an effort to bring the common, ordinary things of life into the sanctity of the church—to emphasize the truth implied in the simple story that the cobbler's effort to find Christ is as holy and precious in the sight of God as that of the Crusaders of olden time. The usual pageant and mystery play is written in stately and dignified language, and treats of symbolical characters. This is written in the vernacular, and treats of actual, commonplace characters in lowly surroundings. The church was filled to its capacity. The general expression of those who witnessed the enactment (including representatives of the Diocesan Commission on Church Pageantry and Drama) was that it was a reverent and beautiful portrayal of the theme, sounding a spiritual note which brought response from the hearts of the people.

No Rector Yet Called to Trinity

At the meeting of the Vestry of Trinity Church, held on Monday, the 13th, the committee appointed to consider nominations for the vacant rectorship, of which Col. Wm. Barclay Parsons is chairman, reported progress but made no definite recommendations. The Vestry requested Bishop Manning, who presided at the meeting, to continue to hold the rectorship until a successor is chosen. Bishop Manning consented to do this but stated that he was not willing to receive any salary for so doing, and the following resolution was passed by the Vestry:

"The comptroller having stated that the rector, since his elevation to the bishopric of the diocese, had refused to accept any further salary from this corporation, it was thereupon resolved that the vestry desire to express their heartfelt thanks to the rector and their due appreciation of his action."

At the suggestion of Bishop Manning action was taken by the vestry making $2,000 with living quarters a minimum salary for the curates of the parish.

How Much Are Zeros Worth?

A California paper reports that "The American Bible Society issued over 5,000 new Bibles last year, not counting the old one we keep on the desk to throw at irate subscribers when they come in to chew the rag about who writ that article."

The typesetter must have thought that the zeroes didn't amount to anything, for he left off three of them. The figure should have been five million instead of five thousand. In addition the American Bible Society reports that since the war there has been a pronounced increase in the demand for the entire Bible, instead of for the New Testament alone.

The purpose for which most of them are used is probably not the one for which the California editor keeps his.

Consecrate Two Old Churches

On Trinity Sunday two churches which have long been used, were consecrated, Calvary Church, Bayonne, Rev. Claude Soares, rector, by Bishop Lines, and Christ Church, Harrison, by Bishop Stearly. The consecration of the first-named church was made possible by the gift of $1,600 from Mrs. J. M. Smith, the widow of a former very devoted vestryman of the church. This set the church free for consecration after more than fifty years. Letters from former and neighboring rectors were received, one of them having special interest, from Rev. Philo W. Sprague, who had charge of Calvary Church close to the beginning of his ministry in 1878.

Christ Church, Harrison, has long stood in its place, and was for twenty-five years, before Rev. R. J. Riblet became rector in 1918, associated with Trinity Church, Newark, under the faithful care of Rev. William J. Tilley, who died in April, leaving a remarkable record for kindness and devotion to his people. The parish has accumulated a fund of more than $10,000 for a new parish house.

Mr. Bentley on Extended Trip

The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, L. I., N. Y., and secretary of the Actors' Church Alliance, has sailed from Baltimore for San Francisco via Cuba and Panama to return overland about the middle of July. During his absence the Rev. Frederick A. Heisley and his son, Rev. Cyril E. Bentley, will supply the parish.

New Rector for Emporia

The Rev. Alexander E. Hawkes, rector of St. John's Church, Parsons, Kansas, has accepted the call to become the rector of St. Andrew's Church, Emporia, Kansas, and will take charge on September 1st. He will succeed the Rev. Carl W. Nau, who is now at St. Paul's Church, Kansas City, Kansas.

Two Birds With One Stone

The Bishop of Georgia has made a gift of 100 pounds of soft cured codfish to the Social Service Federation of Savannah for distribution among the poor of the city. The fishermen of New Foundland have not been able to dispose of their catches this season, due to the depression of business, and having been appealed to by a benefactor who is aiding these fishermen, the Bishop conceived the idea of purchasing some of the codfish for the use of the unemployed of the city, and in this way help the fishermen of New Foundland.

Dr. Wing Preaches in Washington

The Rev. John Durham Wing, D. D., rector of Christ Church, Savannah, went to Washington June 10 to preach at the Peace Cross Service in the Cathedral Close, Sunday afternoon. Dr. Wing has just been appointed chaplain of the First Regiment of Savannah.

Attend a Summer School

The Church is conducting schools and conferences all over the country. Hundreds of people will gather at them for instruction. You can attend one of these schools with very little cost to yourself if you will take subscriptions there for The Witness. We will pay a liberal commission and it will be a real service too, for the Church needs the publicity which can be supplied only by the Church press. Write for details at once.

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DEAF MUTES

By Bishop Johnson

It is the essence of life that it should express itself.

It sometimes happens that the organs of expression fail to function, but even then satisfactory signs are substituted for the usual instruments. So the blind are made in a sense to see and the deaf to hear and the dumb to speak.

For where there is life it seeks to find an expression through the natural organs or through adequate symbols.

* * *

At a recent commencement of high school scholars in a large city, the exercises were tremendously impressive because some one skilled in pageantry had so arranged the scholars that they made a dignified and impressive entrance and were grouped in an artistic and attractive manner.

It was evident that the superintendent was correct when he remarked that there was a crying need for more ritual in the life of children.

It seems a shame that a false idea of democracy should deprive children of that most helpful method of expression to which they are naturally attracted and to which they respond so beautifully.

The old Puritan idea which stripped public life of decent ceremonial and instructive ritual has starved child life in its most graceful and natural expression.

I was present as a spectator in another high school commencement. This time it was in a beautiful cathedral with a large and well-trained choir, a simple but inspiring ritual and an atmosphere in which it was natural to "lift up your hearts unto the Lord." The audience was of course a mixed one, composed of all sorts and conditions of men.

The scholars represented the cosmopolitan habits of America.

There was a splendid opportunity for the expression of worship. One could understand what the Lord meant when He said that "the stones would cry out if men held their peace." Certainly the stones of that beautiful cathedral were more expressive than the congregation.

During the whole of that wonderful service, nine-tenths of that congregation sat bolt upright without an expression on their countenance or upon their lips.

The minister said "Let us pray!" So far as the people were concerned they were stone deaf and so dumb that they opened not their mouths—not even in the Lord's Prayer, the common heritage of all Christians.

The minister said "Let us rehearse the articles of our Christian faith!" They stood up reluctantly because a few stood up, but so far as that vast congregation was concerned, nine-tenths of them were deaf-mutes.

The minister said "Let us sing!" The hymns were familiar, the hymnal close at hand, the choir sang in a most inspiring manner. Again the congregation looked on languidly and vacantly.

And as the praise of God went up I could not help but wonder what these deaf-mutes could do if by reason of their absence of vices they were admitted into the City of God where they rest not day or night singing "Holy! Holy! Holy! to the Lord of Hearts."

* * *

It is not merely that the crowd was unfamiliar with our liturgy. It is far more that religious leaders have deprived the people of the form of expression in common worship.

In the middle ages, in the great cathedrals, at the hour of solemn worship, we are told that the people took no other part in the worship than to utter the Greek words for "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us," and we are shocked that ecclesiastics should have deprived the common people of their rightful share in the Divine Liturgy.

But they did have some part and they did find an expression in the great service which they understood.

Moreover, they expressed their worship by various signs and symbols, other than the human voice.

The mass of people were uneducated. They were deaf-mutes because their organs were not developed, but they did make signs and use symbols.

They were not so pitiable as your modern congregation which, in the interests of making religion informal, has been turned into a crowd of deaf-mutes without even a sign language to relieve the dullness.

If we pipe to them they do not dance and if we call to them they do not mourn It is the nemesis of informal religion that it becomes formless religion. Nor will it do to say they were in a strange place.

All the more reason why they should have remembered their manners.

When you go to a Roman church you are courteous enough I hope to do as the Romans do, but it is not so contrariwise.

If you go to a Protestant service you pride yourself on doing the same as the congregation, but it is not so contrariwise.

It is not the man of informal habits that can adopt himself to any environment. It is the man who is trained in formal habits that can so adapt himself.

He can be informal if necessary, but the informal man, who is hale fellow well met in his own environment, is stiff as a poker in polite society.

It is strange how people get their logic mixed and argue themselves into absurdities.

They seem to think that by ignoring forms they become cosmopolitan, whereas they merely become inorganic; and that by being familiar with God they can be acceptable to God—whereas they merely become deaf-mutes in the Courts of Heaven.

Surely this nation needs to learn the art of worship which, after all, is the decent expression of our reverence for the King of Kings.

And our own church people ought not to be so ashamed of their habits that when the church is full of strangers, who are devoid of expression, that they, too, become deaf-mutes.

I have noticed this at funerals and at other times when our church services are inundated with a voiceless multitude—that the Children of the House become dumb and expressionless as though the general embarrassment had overwhelmed them.

Surely in your own house you will remember the manners of that house, though all others should be unwilling or unable to participate therein.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

It seems to the greater number of New York churchmen an unfair thing for a church paper to make an even indirect attack on one of their two choices for the office of Bishop Suffragan in this diocese, as the Living Church seemed to do in a recent issue with reference to the election of the Rev. Herbert Shipman. It seems to them that the weight of favor in asking confirmation by other bishops and standing committees should be granted to the fact that the diocese had, first, by a majority vote and, finally, by a unanimous vote, chosen the man it wishes. If in addition to this fact it is borne in mind that the Bishop of the diocese gave an immediate and cordial welcome of approval to the successful candidate, as Bishop Manning unqualifiedly did in the case of Mr. Shipman, permissible opposition should be based on more serious causes than have been set forth in this New York case. There was a time when low churchmen felt that outspoken ritualists should be shut out of Episcopal office, and they thereby succeeded in keeping out some very useful men more than once. It would be a pity if Catholics or high churchmen should now impress the world in their day of prosperity as wishing to preclude all outspoken low churchmen from the high offices of the church. Yet this is exactly the import of the arguments against Mr. Shipman to a good many fairly sensible people.

In The Witness for May 28 I described the election of Bishop Lloyd and Mr. Shipman as an exceptional evidence of the presence of the Holy Spirit in Episcopal elections. I had not then the slightest idea that any one could inject partisan objections, for Mr. Shipman seemed to me a man pre-eminently Christian and non-partisan by nature. It is true that I did not know that he was on the board of editors of The Chronicle, Dr. Cummins' spicy paper of protest against Romanizing tendencies. It is, however, a good deal to the credit of Dr. Cummins to be able to induce such a man to lend his name to his editorial board; and, if The Witness "board" is anything of a criterion, I am pretty sure that Mr. Shipman has by no means always agreed with the utterances of his fellow board members! If being on a loosely-jointed "board," such as that of The Witness or The Chronicle, means agreement in all things, I should have used the "board" as a spring board to leap off into my stormy sea rather than remain and have people assume, for example, that I tamely agreed to all that was said in certain pro-Irish letters that came from London with rather frank words of condemnation for Lloyd George and the British government! Nor would I care to involve Bishop Johnson or any other member of The Witness board of editors in many an offensive opinion of my own that would creep or leap into my New York letter in spite of better intentions!

It is, however, stated by those in a position to know that Mr. Shipman never wrote any of the controversial matter of the Poughkeepsie monthly. He is, like many another soldierly man, inclined chiefly to spiritual and patriotic utterances, and it would be hard to imagine him delighting in the polemical fulminations of either the Poughkeepsie editor or a Presbyter Ignatius. On the other hand, I can imagine him very strongly standing for the right of an evangelically inclined churchman to voice himself as vigorously, if he could, as the veriest "Catholic champion" that ever lived. A church periodically noted for its ecclestical polemics ought not to be squeamish if the other side also begins to throw stones in the same manner and opposite direction.

One other statement ought to be made here since the matter has been brought up. It does look as if a campaign of slander and misrepresentation, or, at any rate, a campaign of misuse of facts is still an ecclesiastical possibility among those who cannot peacefully accept an election which goes against them. It has not as yet, at this writing, been used in the church press against the rector of the Church of the Heavenly Rest that he is married to lady of social position and wealth, but it is certainly being used by those who are inimical in private ways. It is, therefore, worth noting that Mrs. Shipman, a very much admired woman of society in the best sense of that abused term, was one of the most efficient workers in New York. That she is a clergyman's wife has not kept her from doing public things for the sake of public causes that the wives of other public men have done under only favorable comment. If it was a dance that was undertaken, she did it worthily as any lady might who could, and there is a fair chance that she "did it as unto the Lord," as St. Paul put it. To me, as to some other church people, it is a matter of just pride that the wives of the clergy are not all frumps or pious nonentities! My own opinion is that most of them average unusually high in beauty and manners, as well as in devoted talent, and I have never been willing to admit that they must be shabby or ignorant of the world in order to be good and womanly! If criticism must be made, let it be from some fairer standpoint than the contemptible fear that social origin of the clergyman's wife is either too insignificant or too prominent in the scale of worldly valuation. The New York Diocese may be glad that the wives of its Episcopal nominees are such that they need not be ashamed to be seen sitting amongst the great of the land. If they can also help by inherited fortune to maintain the dignity of poorly-paid offices it is a sacrifice that has been made frequently women in church and state, and with all too little appreciation in either department of public service.

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RECOLLECTIONS OF FATHER STANTON

By Rev. A. Manby Lloyd

Many a time have I cycled across London on a Sunday morning or a Monday evening to that Mecca of the Anglo-Catholic School — St. Alban's, Holborn. To be quite candid, I went to hear Father Stanton, then well over seventy. He may not have been the greatest preacher in London—Liddon, Parker and Spurgeon drew thousands, where he could only command hundreds. But he outlived them all, and combined the quality of a Chrysostom with the wit of a Scott-Holland, and the insight of a Bunyan.

I have notebooks full of his sermons. The long pauses, and his way of repeating himself, made it quite easy to report him, even in longhand. **Love of souls** was the subjective note. "Jesus only" the objective. That wonderful face, so reminiscent of Henry Irving in "Becket"; that not overstrong, but beautiful voice; they can never be forgotten. All his sermons were carefully planned, but he never brought a note into the pulpit. In later years he had been an admirer of Dr. Joseph Parker, and freely borrowed his ideas. "There were giants in those days" in Holborn Viaduct—Parker with his clear-cut, mathematical, mystical style —Stanton, less philosophical, more dogmatic, more human, more mediaeval. A strange friendship existed between these two men who were theologically poles apart. Stanton was a regular attendant at the City Temple Thursday addresses.

Now and then we hear of revival meetings, Moodys and Billy Sundays and evangelical fervor. Father Stanton never preached anything but an evangelical sermon, in my experience. There was a "revival" atmosphere in all his sermons, but his Catholic sense saved him from eccentricities. I remember a wonderful series on the Prodigal Son. The great obstacles he encountered when he would "arise"! First there was **Environment.** He was among the swine. The barriers God gave him—innocence and home—had broken down. He wanted to know the why and wherefore. He wanted to see life for himself. And new barriers had risen up behind him and he had to leap them. Then there was **Temperament.** He never could govern his temper. He felt his passions were stronger than other people's. Then there was **Heredity.** Science says it is a great force in the conduct of our lives. He said it was in his blood. He put the blame upon his ancestors.

So he worked out the story. He was always insisting that God sees the heart, and credits us not with what we **are,** but with what we **want** to be. He did not denounce sin, but he made virtue attractive. Don't use too many adjectives, he would say. Don't call yourself a **penitent** sinner.

Then there were those wonderful Monday evenings in Advent, or Lent. I often heard him, between 1906 and 1912. The church was packed, literally, from end to end. Men sat in the choir stalls and crouched round the altar itself. Father Stanton would read a short passage (say

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John 20, v. 24-29) with a running commentary full of shrewd side-thrusts. Then a hymn. Then a short text. "He brought him unto Jesus," and the sermon proper began. "There's a great deal said now-a-days about the emptiness of the churches. Statistics show how few people go, and the papers want to know why. All sorts of devices are suggested, partly spiritual, partly secular. I read of a queer device the other day—a Shakespeare service. And there are doll services, flower services and pleasant Sunday afternoons. As amusements they are all very well, but after all the world can do these things better than the church—is it the work of the church? What is the good of bringing people to church if that is the end? Some people once got up a joke against us here, and published a story that everybody coming to St. Alban's would receive a loaf of bread, and the church was packed. Of course they didn't get the loaf."

The shy way he said this would send a roar of laughter round the church, for St. Alban's people are no stoics and do not regard it a sin to smile, though I never heard them cheer, as they did during the recent Anglo-Catholic Congress. Then he would proceed—"These methods are not evangelical. It's quite a wrong idea that the great object is to get people to church. There's a deeper purpose—to bring them to Jesus! Some one said to me today, 'Father, I'm going to bring some one to hear you preach tonight.' Well (here he shrugged his shoulders)—but I'd rather he brought him to Jesus."

Then there was his use of the story—always pithy and generally drawn from his own experience. Once he was preaching on David's lament—the prosperity of the wicked. (Psalm 37). He told us how once he was rebuked in this matter by a choir-boy. It was when Father Hankey was dying and he went to give him the Blessed Sacrament. He was lying in a nursing home, and not knowing the way, a little choir-boy was told off to show him. When they saw Father Hankey they felt certain he was dying, and Father Stanton was quite broken-hearted. He turned to his little guide and said, "Tommy, it seems so strange that all the dear, good people seem to die and the blackguards seem to live gaily on." And the little choir-boy answered: "Father, I suppose they live because God wants to give them time to repent."

But he could tell a story in quiet a different vein. He was once preaching on Matt. 16, 26. Tonight, he said, I am speaking to souls. I know I am not speaking to benches or to West End congregations who would think me an awful bore. It is soul speaking to soul. Then came the story of a man who went to a celebrated minister and said, "I know you are a man full of common sense. I have read your sermons and I like them; but do you believe that I have got a soul?" And the minister said, "Yes, I do." "Well," said the man, "that is the most extraordinary thing for a man of your ability to think. If you go to the Kensington Museum, you can see exactly what the component parts of men are. There is so much water, so much lime, so much sugar, so much phosphorus, so much carbon, so much starch." ("Lots of starch," Father Stanton would add as an aside.) "Over sixteen ingredients. You can see them in bottles in the museum. Where, then, does the soul come in?"

The minister declined to answer. "Ah," said the man, "just like you believers. You cannot answer a straight-forward question, you throw up the sponge and won't have anything more to do with it."

"Oh, no," replied the other. "I believe as a minister of Christ that I am a reasonable man, holding my own sense, and, thinking as a reasonable man, I must decline altogether to hold any argument with so many quarts of water, so much phosphorus, so much lime, so much carbon, so much of these ingredients that you are made up of." So the fool was answered according to his folly.

A study of his printed sermons (Last Sermons in St. Alban's, published by Hodder) will reveal many examples of splendid rhetoric and well thought-out expositions of dogma cemented by humor and common-sense. No one could quote poetry quite like him. I once wrote to ask him the sources of some lines he had quoted at various times, and got the following characteristic reply:

My Dear Fellow:

(1) Newman.
(2) I don't know.
(3) Longfellow, "Reaper and Flowers."

Yours in O. B. L.,

A. H. S.

In the early days of the war we laid him to rest, and only royalty itself has had a more wonderful funeral. May God rest his soul.

Kansas Planning Fall Work

On Thursday, June 2nd, the Bishop and Council of the Diocese held a meeting to form definite policies for the fall work. Suggestions were made for the four Deanery meetings to be held in fall on consecutive dates to cover the four subjects of the Nation-wide Campaign, Religious Education, Publicity and the next Diocesan Convention. Plans are being made to hold the Adult Diocesan Convention early in the year and the Third Annual Boys' Convention Camp and the First Annual Girls' Convention in June. The boys will be encamped on the Bethany Campus as formerly, and the girls have quarters in the dormitories.

The Fourth of July a Religious Day

After the American Colonies declared their independence and separated from England, the little American mission of the Church of England organized itself as a national church, with its own constitution, adopted at its first general convention, in 1785. At the same convention the church passed a resolution in regard to the national holiday, declaring that "the Fourth of July shall be observed forever as a day of thanksgiving for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America."

Cornerstone of Community House in Texas Laid

The cornerstone of Autrey house, the first unit of the community center for the Church's work at Rice Institute, was laid Sunday morning with a simple ceremony of short talks and songs.

James L. Autrey, Jr., son of the late Judge James L. Autrey, in whose honor the building is donated and named, laid the cornerstone and short talks were made by Rev. Harris Masterson, who is in charge of the community work near Rice; C. H. Atkinson, a member of the class of 1921 at the Institute, and Dr. Peter Gray Sears, rector of Christ Episcopal Church. The music was under the direction of Mrs. H. M. Garwood.

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Girls Friendly Help Solve Housing

The housing problem, as it affects girls, is distinctly of national importance. Owing to the increased rates throughout the country with the recent decline in wages, wage earners, as a whole, are more or less "put to it" to find suitable places to live, and, as is customary, the burden has fallen more heavily on the woman worker. Landladies are always more willing to take men than girls, as the former are "less trouble," and, when every bit of rentable space is demanded vociferously by a score of would-be "roomers" they do not lose business by indulging this preference.

As a result the few places that do take girls are full to overflowing and the occupants are paying, in many cases, extortionate prices to live under almost unspeakable conditions. In addition to being subjected to physical dangers there is a poor moral effect upon girls and women, many of them still in their teens, forced to live away from home connections in such a manner.

Most of us know that the Church Service League, in its folder issued in September, 1920, made the following recommendation:

"Since the Girls' Friendly Society has specialized in meeting the problem of lodges it is recommended that any work undertaken along these lines shall be in co-operation with the Girls' Friendly Society."

In spite of general knowledge of this fact there exists in the minds of many a great deal of vagueness as to just what has been done or is needed along this particular line.

The Girls' Friendly Society, although, as one worker puts it, is "still on the threshold of its housing opportunity," has, at present, ten organized boarding homes, located, for the most part, in the industrial centers where the problem is most acute. It is hoped that the eleventh will be open by the time that this goes to press.

In these ten houses approximately 447 girls are housed, of which only about 17 per cent are G. F. S. members—proving conclusively that the houses are for "all girls," and that they are a distinct community service.

The first of these homes—that in New York City—was opened in 1908. It was situated on 28th street and provided rooms and meals for about twenty girls. This "little house with the latticed windows"—as it was first called, was such a successful experiment, and was, from beginning to end, so full to overflowing, that, at the end of two years, it moved to a larger house twenty-five blocks farther uptown. This present house, accommodating 46 girls, has again overflowed its bounds and will move again this spring, this time to occupy a renovated apartment house, and take care of 100 girls.

This "pioneer" lodge proving so successful that a lodge was opened in Louisville, Ky., in 1911. Then San Francisco, in an attempt to care for a part of the great influx of girls coming there for the Exposition, opened its doors with place for half a hundred girls in 1915.

After these had paved the way lodges began to "crop up" in quick succession all over the country—there being, at present, lodges in Philadelphia, Chicago, Detroit, Dallas, Texas, Raleigh, N. C., Baltimore, Md., and—as we mentioned—the eleventh, in Salt Lake City, Utah, is expected to "swing into line" at practically any moment.

Rates in these lodges vary with varying local conditions. At present they range from as low as $4 to $10 a week for room and two to three square meals a day.

The Girls' Friendly Society has attempted to make these houses not merely places to eat and sleep, but real **homes** with a house-mother in charge to provide for the happiness of the residents. There are few rules and regulations, but it is the endeavor to have the whole spirit of the place so like their own homes that residents will be glad to do as much to make the life more attractive for their companions as they would do for the happiness of their own "families." In return they have all the home privileges—such as friends to meals, informal dances, parties, etc.

Also, in spite of the almost ridiculously low rates the Society has taken a very definite stand that these houses should be self-supporting. Four, at present, are wholly so, and the others making headway towards that end. Not only does the girl of today, in business or industry, wish to pay her own way, but it is right and just that she should.

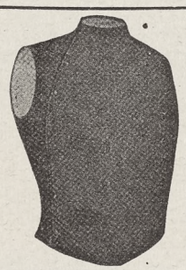
As one worker puts it: "Any other kind of house is a compromise, and, though it may be expedient, and the best that can be done in these days when many do not receive a living wage, it cannot be considered economically sound. Let the fact be squarely faced that, while the underpaid girl is being individually helped, at the same time, with the subsidized home, the old system of low wages is being encouraged and prolonged. Why should industry bother to pay more when charity is at hand to keep the girls alive for work?"

Therefore, whenever it is impossible, the funds necessarily incident to starting a lodge are gotten as investments rather than as contributions. The "latest" New York lodge, now in process of renovation, proposes, with rates of $7.50-$12.00 to pay 6 per cent interest on its bonded indebtedness and have an annual balance of $5,000, which will pay off the bonds as they mature, so that within twenty years the house should be free of debt. It is on a sound business basis.

It is definitely hoped that, as another worker puts it at a recent meeting in New York City—"in the future there will be so many lodges, all self-supporting, that they will not only pay for themselves, but may pay a part of the running expenses of the rest of the Society.

In other words they will definitely cease to be a drain and will become a business asset.

The Rev. John Mitchel Page, in charge of the church at the University of Illinois, will be at St. Peter's, Port Chester, N. Y., during July and August. Address 23 Smith street, Port Chester, N. Y.



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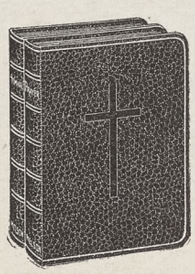

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Ordination at El Paso

On the second Sunday after Trinity in St. Clement's Church, El Paso, Texas, Bishop Howden ordained to the priesthood the Rev. Corwin C. Miller. The sermon was preached by the rector, the Rev. Fuller Swift, Ph.D. The candidate was presented by the Rev. C. S. Sargent, D.D. Mr. Miller was in the work of the Brotherhood of St. Andrew during the World War and located at Fort Bliss. He was confirmed in St. Clement's, studied a year with the rector and has recently completed the course of study of the Church Divinity School of the Pacific, San Francisco. Mr. Miller will be the vicar of the new St. Alban's Chapel in El Paso.

Subjects for Men to Discuss Selected by Bishop

Bishop Fiske of Central New York recently received a letter asking him how the men's club or study class of a parish could be made more practically helpful. He suggested, in his reply, a series of discussions of timely topics, with a well-equipped speaker as the leader, while the men themselves would also come prepared to discuss the subject. His list of suggested topics follows:

(1) The Christian Sunday and Sunday Legislation.
(2) What Are the Essential Truths of the Christian Religion?
(3) How far is it possible to introduce Christian principles into business or industry?
(4) Modern movements in Religion and their bearing on the Christian Faith.
(5) Does the language of the Prayer Book need revision to meet modern needs?
(6) Modern Society: Whether is it tending and what do you think of it?
(7) What can we do and how far ought we to go in urging the practice of religion on our children?
(8) What good do I get out of church-going and what can the clergy do to help me get more?
(9) What should be the attitude of the Church towards social, industrial and political problems? What ought it to do in its corporate capacity by definite action?
(10) Why do I believe in Christianity?
(11) Why am I an Episcopalian?
(12) What kind of a service and what sort of sermon helps a layman?

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The Witness

Vol. V, No. 45. CHICAGO, ILLINOIS, JULY 2, 1921 $1.50 A YEAR

New Workers Appointed for the Mission Field

Mission Board Also Receives Report on the Recent Flood in Colorado

An unusually large number of offers of service for the mission field, both at home and abroad, were received at the last meeting of the Missionary Board and many of them were appointed, their papers having been completed and the requests having been received from the bishops. Five of these were for Alaska. Among them was Johnnie Fredson, the Indian boy who accompanied Archdeacon Stuck on his trip to Denali and who "remained with the 'stuff'" at the foot of the mountain and refused to eat the sugar, knowing that the supply that Archdeacon Stuck took with him to the summit would be exhausted. Johnnie Fredson had come out to receive his education, has now graduated from Mt. Hermon school and is returning to Alaska for temporary service, expecting ultimately to prepare as a medical missionary in Alaska. Another was Robert W. Tatum, who went to the summit of Denali with Archdeacon Stuck. Two were appointed to the Philippines; ten were appointed to the three districts in China, among them the son of Bishop Guerry of South Carolina; one to Liberia and one to Cuba.

The executive secretary in his report had the pleasure of announcing that Dean Davis of St. Louis, who had been elected Domestic Secretary at the last meeting of the Council, had accepted his election. It is expected that Dean Davis will take up his duties on October 1st.

He reported the receipt of a cablegram from China, stating that there had been looting by soldiers in Ichang and Muchang in the district of Hankow, but that the mission buildings and lives of our missionaries were safe. The impression had been received from an account in the papers that Boone University in Wuchang had been razed.

He also reported a cablegram from Bishop Graves, who had been so closely identified with the Famine Relief in China that there was no further need for funds. Dr. Wood announced that up to the present time over $142,000 had been received by the treasurer at the Church Missions House and forwarded for this purpose.

The disaster which had come to Colorado through the flood was brought up and a letter from Bishop Johnson was submitted. The extent of the damage to our church property or of the distress to our church people is not yet known. It was announced that the Rev. Benjamin D. Dagwell, rector of the Church of the Ascension in Pueblo, was chairman of the Relief Committee. The Department of Missions expressed its deep sympathy with the bishop, clergy and people of Colorado in the damage and distress caused by this flood, and authorized the president and executive secretary of the Department of Missions to give such assistance to the Bishop as may be necessary to tide over the emergency.



REV. J. A. SCHAAD

New contributing editor, whose articles on the Church and Labor will be concluded next week.

Bishop Overs Honored by State

By an official proclamation known as Executive Order No. 3, the President of Liberia, acting through his Secretary of State, has appointed Bishop Overs as a member of a national Board of Education. Other members of the board are Bishop Claire of the Methodist Church, Dr. Amiger of the Baptist Church and the Rev. Mr. Traub of the Lutheran Church.

The Board of Education, acting under the direction of the Secretary for Public Instruction, is given full power and authority to formulate such plans and policies as may be deemed best calculated to standardize and improve the efficiency of all graded schools of the republic.

Campaign Receipts Exceed Those of Last Year

Council Able to Reduce the Amount of its Loans and Thus Save Interest

For the first five months of the year the receipts applicable to appropriation items of the N. W. C. have amounted to $1,176,481.90, as against $941,273.93 for the corresponding period in 1920, an increase of $235,207.92. Of this increase $190,586.49 is accounted for by the increase in payments in the Nation-wide Campaign, as shown on the statement and the balance by an increase in miscellaneous income.

The increase is due chiefly to the fact that certain dioceses, such as Massachusetts, Western New York and Michigan did not hold their first Nation-wide canvass until the spring of 1920 and consequently remittances from these dioceses were small during the early part of that year. Another reason for the increase is that undoubtedly a good many of the parochial treasurers are not keeping accurate account of delayed payments made on 1920 pledges and these are now coming in and being credited to 1921. There are, however, a number of disturbing decreases in the figures of receipts. These mean, either that there has been a distinct falling off in the pledges of the people or that the parochial treasurers are remiss in making collections and remittances. It is of vital importance that these weak spots be corrected.

Due to this gratifying increase in receipts, the Council has been able to reduce the amount of its loans at the banks since the close of the fiscal year in the amount of $100,000. This is in contrast to an increase in such loans during the corresponding period of 1920, in the amount of $132,500, a gain in the borrowed money item of $232,500. Naturally, this will result in a material saving in interest charges during the current year.

Despite the great improvement noted above, much can still be done in the way of expediting the collection of pledges and the prompt remittance of money. The fact that a parochial treasurer has in his hands $100 of Nation-wide Campaign money may not seem to be a very important matter to him, but if some 4,000 parochial treasurers have the same idea and therefore fail to remit, the cost to the whole Church in interest charges becomes a material factor.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Commencement at St. Faith's School

Commencement Day at St. Faith's in Saratoga, the Provincial School for Girls of the Province of New York and New Jersey, was both a record of accomplishment and a promise of greater usefulness in the future. A class of eleven, the largest in the school's history, was graduated and announcements were made of the purchase of a valuable piece of property, and of the payment of the mortgage on Shackelford Hall. The cornerstone of this building, which is named for the founder of the school, was laid three years ago. Its erection and the final paying off of the mortgage was shared in by many former pupils, friends and citizens of Saratoga.

Earlier in the week an outdoor production of "As You Like It," the commencement musical, and other events added to the well-deserved reputation of St. Faith's girls for thorough and artistic work. The two principal prizes, the Faithful Cross and the Alumnae Prize for Perseverence, were both won by daughters of clergymen, the former by Miss Charlotte Parkman of Baltimore, the latter by Miss Louise Stowell of East Maunch Chunk, Pa.

St. Faith's begins its thirty-second year with its property free of indebtedness and with its trustees beginning a vigorous campaign to raise $75,000 by a bond issue for the purpose of enlarging tne school.

Seminary Opens in China

At the last General Synod a Central Theological School for the whole Church in China was planned but on account of the war it was impossible to carry out the plans. The Board of Directors consists of the whole House of Bishops with one other member from each diocese elected by the diocesan synod. They met during the session of the recent synod and made plans to begin work in September, in Nanking, in temporary quarters which our mission has just bought there but has not yet occupied. Permanent quarters will be bought later. A dean, the Rev. Basil Mather of Peking, and a faculty of three professors, the Rev. L. B. Ridgely, D.D., of Hankow, the Rev. T. M. Tong of Shanghai and the Rev. H. W. Moule of Chekiang were appointed. This will be a great step forward in theological education in China.

Social Service Georgia

Plans for vigorous work in social service were presented by the Department of Christian Social Service at the meeting of the Bishop and Executive Council of the Diocese of Georgia held in Christ Church, Savannah, June 16, and a resolution presented by the department endorsing the State Board of Public Welfare was adopted by the Council. The resolution, which will be sent to the Governor and members of the Legislature from the various counties in the diocese, calls the attention of the state to the constructive work that is being done by the Department of Public Welfare in improving the care given the helpless and dependent, urging the Legislature to give the necessary support to carry on the work.

Conferences for teacher training, the formation of parish groups for adult study of the Church's life and the organization of the Church School Service League, form part of the program of the Department of Religious Education, and the Publicity Department will plan for a larger circulation of subscriptions to the Church papers at a certain time in November, and will co-operate with the Department of Religious Education in conducting a small circulating library on Church History and other phazes of religious education. The Nation-wide Campaign Department will hold a conference the latter part of September conducted by one of the national leaders to train a group of clergy and laymen who will go out to the smaller parishes and missions to put before the people the plans of the campaign and the effective means of carrying it out. The Department of Missions and Church Extension reported on the salaries and sources of income, stating that there are eighteen clergymen, including white and colored, doing missionary work in the diocese. This is the first meeting of the Council since the organization the first of May.

Annual Convention of the Brotherhood

The Thirty-sixth Annual Convention of the Brotherhood of St. Andrew in the United States will be held in Norfolk, Va., October 12-16, 1921.

Mr. George H. Randall, the Convention Manager, has just returned to Philadelphia, after a conference at Norfolk with the convention staff, and preliminary arrangements have been made which indicate that this will be one of the most interesting conventions yet held.

An unusually interesting programme is being prepared by the Programme Committee, and the Brotherhood is determined to make this convention stand out prominently as the best one ever held, and the staff will spare no trouble to attain this end.

Announcement will be made later of particulars as to hotel rates, accommodations, etc., and in the meantime this advanced notice is being given that the 1921 Convention may be brought to the attention of as many people as it is possible to reach, those outside of the Brotherhood who contemplate attending, as well as the Brotherhood itself.

The members of the Brotherhood in Virginia send greeting to all members of the Brotherhood in this land, and extend to you the earnest wish that you come to Norfolk on October 12 for you annual convention. Come singly, come as chapters, only come, and center your thoughts, hearts and prayers at Norfolk.

Church Organists to Meet

Church organists from all over the country will attend the Fourteenth Convention of the National Association of Organists at Philadelphia from July 26 to 29. The sessions will be at Wanamaker's, where also the great organ will be played by Charles M. Courboin and others. Among the subjects of discussion are greater co-operation between the minister and the organist, the need for all-round training, and the advantage of forming local groups of organists. E. M. Skinner and W. E. Haskell (Estey), the great organ builders and voicers, will show practically how pipes are made today and voiced.

Excursions and recitals will complete a wonderful program, including a wireless recital transmitted from the great organ at the Pittsburgh Carnegie Institute. The entire convention is open to all organists and lovers of music. Details may be obtained from the president, Henry S. Fry, St. Clement's Church, Philadelphia, Pa.

Memorial Windows for Kentucky Church

Sometimes it happens in this uneven life that a grateful son will raise a goodly memorial in appreciation of the character of his father. Two memorial windows were recently dedicated by the Rev. G. C. Abbitt in Grace Church, Hopkinsville, Ky.

The little church itself is a pure type of Gothic architecture. Set in niches above the altar, lateral to the central figure of the Christ, are the windows.

To the Glory of God
And in Loving Memory of
Hunter Wood Nat Gaither

read the inscriptions.

The windows contain the figures of Peter and Paul—Peter, with the anchor of hope, Paul, the militant sword. The richly-hued background is a series of Gothic traceries. The central arch gives a suggestion of Byzantine mosque, reminding one that the Christian religion had an oriental beginning.

It is infrequent that one small church numbers two such Christians as Hunter Wood and Nat Gaither. From neither did the poor or hungry go empty-handed away. Never were the church doors open that the two men were not in their pews. No business was too important to interfere with the call to worship God.

Born a scant year apart, dying within two years of one another, for half a century these life-long friends had been associated on the Vestry of Grace Church as senior and junior wardens.

With the heredity of virtue, each man has given of himself in the noble, generous nature of his son. Two loving sons have perpetuated their fathers' memory in that art which has long borne witness to the deeds of the followers of Christ.

Commencement at Hobart College

The most successful commencement Hobart College ever had took place June 11 to 13 when, with the largest and most enthusiastic alumni attendance in many years, nearly $100,000 being pledged with little effort and by a comparatively small group of alumni to Hobart's million dollar Centennial Fund. The fund now to-

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tals nearly $400,000, without general solicitation.

This was the Ninety-sixth Annual Commencement and the ninety-sixth anniversary of the founding of Hobart College.

The noteworthy feature of the commencement was the commencement exercises themselves, at which in the presence of four Bishops, including the Right Rev. Charles H. Brent, D.D. LL.D., Bishop of Western New York and Chancellor of Hobart College, the honorary degree of Doctor of Laws was conferred upon Maj. Gen. Charles P. Summerall, commander of the First Division, U. S. A., who has just been given command of Hawaii. General Summerall has been a life-long churchman. General Summerall delivered the commencement address on the subject of "Legacies of the War" before a large audience on the Hobart campus.

The honorary degree of Doctor of Sacred Theology was conferred upon the Right Rev. George William Davenport, Hobart 1893, Bishop of Easton, and the Right Rev. Herbert Henry Heywood Fox, Hobart 1897, Suffragan Bishop of Montana, two of the nine living Bishops Hobart has given to the Church. The Right Rev. David L. Ferris, Hobart 1888, Suffragan Bishop of Western New York, was seated upon the platform. The honorary degree of Doctor of Sacred Theology was also given the Rev. Pierre Cushing, Hobart 1881, of LeRoy, N. Y.

The degree of Doctor of Laws was also awarded to Dr. Brandreth Symonds, Hobart 1881, Chief Medical Director of the Mutual Life Insurance Company and the foremost authority in the country on vital statistics, and to Prof. J. Nelson Frierson, Hobart 1896, Dean of the Law Department of the University of South Carolina, who delivered the commencement address at the Tenth Annual Commencement of William Smith College, Hobart's co-ordinate institution for women.

Bishop Morrison Resigns

The Twenty-sixth Annual Convention of the Diocese of Duluth was held at Trinity Cathedral, Duluth. At the opening service Bishop Morrison gave his annual address and presented his formal resignation as Bishop of the Diocese. After calling the first business session of the convention to order the Bishop summoned his coadjutor, Bishop Bennett, to the chair and turned over to him the entire authority and jurisdiction of the diocese.

At the suggestion of Bishop Bennett a committee was appointed to prepare an address and arrange for a token of a permanent character to be presented to the Diocesan in expression of the esteem in which he is held throughout his diocese. This committee arranged a luncheon at the Kitchi Gammi Club on the day following the convention, and there presented to Bishop Morrison a loving cup, together with an address of appreciation.

California School for Christian Service

At a recent meeting of the trustees of the Deaconess Training School of the Pacific located at St. Margaret's House, 2629 Haste street, Berkeley, Cal., it was decided to use for every-day use the name of The School for Christian Service. At the present time there are many women who desire to take some training in church or other institutional Christian work who have no desire to become deaconesses, and it has been thought that some of these would be glad to come to a school where short courses will be held for special training, such as secretarial, educational, social, recreational and the like. It is also planned to make the regulations sufficiently elastic so that university women while attending the University of California may be able to take some of the shorter courses or by taking a few additional months of work may be able to complete the work of the school.

Courses will be given for deaconesses, parish workers, parish secretaries, missionaries, church school teachers, directors of religious education, social service workers, directors of recreational and social activities. The school diplomat will be given for the satisfactory completion of any of the two-year courses and certificates for the shorter courses, some of which will extend only over a period of four months.

Wherever the right way opens co-operative plans will be entered into with other churches, or with Christian organizations, such as the Y. W. C. A., with the intention of making St. Margaret's House a center for all Christian interests of the community which are concerned with religious educaton or with Christian social service and welfare work.

Deaconess Hodgkin, who for the past two years has been in Europe, serving six months with the American Red Cross in France and eighteen months in charge of the organization of the Y. W. C. A. in Roumania, has been appointed Dean of the School for Christian Service. As well as the regular faculty there will be a number of special lecturers.

The school motto is: "Not to be ministered unto, but to minister," and although the school will be known by a different name, the motto is the same and with renewed energy seeking to combine all the good of the past with all the fresh ideas of the present times a greater attempt than ever will be made to try to send out as graduates and special students of The School of Christian Service efficient women who can spread the gospel of Jesus Christ by using the methods of Christ Himself and being concerned for the wholeness of body, mind and spirit of God's children.

A Special Service for Children

A unique service was held last Sunday at St. Ann's Church on Brooklyn Heights. For some time the rector, the Rev. G. Ashton Oldham, has been emphasizing the point that there should be more interest taken in the Church School by the congregation than is usual. Every opportunity is seized to bring the school to the attention of the congregation and on Sunday last the Church School Commencement was held at the 11 o'clock service in the church. Though it was a rather striking innovation it was well received by all parishioners.

The service of Morning Prayer was held as usual except that the lessons were read by members of the Young Men's Bible Class, then at the usual place for the sermon the Church School Commencement exercises were substituted. These consisted of a brief essay by one of the seniors, the Little Helpers' mite box service, a Catechetical Recitation of the Junior Department and an impersonation, "A Christian Indian," by a member of the Senior Department. This latter, done in costume, was realistic, reverent and religious and made a profound impression upon all. The exercises closed with an address by the rector and the bestowal of honors and prizes. Notable among these latter is the rector's cross, which is given each year independently of all other awards to the pupil who, in the rector's judgment, has been the best allaround influence in the school.

Altogether this innovation proved a great success and placed the school before the parish in a way which will long be remembered.

Poet Gives Books to Japanese College

Dr. Harry Webb Farrington, the poet, who served in France during the World War, has made a unique gift to the library of St. Paul's College, Toyko. About 1,000 books on education, religious and secular, have been given from his own library. When some recent books on the subject are added, as they will be later, this will form the most complete collection of its kind, as far as known, in all Japan. It is hoped to place it on exhibition in the autumn.

St. Alban's a Real Church School

The Suffragan Bishop, the Right Reverend S. M. Griswold, D. D., visited St. Alban's School recently for Confirmation. The Head Master, Fr. Hastings, presented twenty-three boys. This makes a total of forty-three boys confirmed the two years the school has been located in Sycamore. Twelve boys were baptized early in April. This with eleven last year totals twenty-three. There are left now in the school two Lutherans and one Presbyterian in the Upper School and two Eddites in the Lower School. On the day following the confirmation the Bishop blessed the farm. A proecssion was formed in the Gymnasium. About fifty visiting servers were present with ten priests. The procession moved about the farm. The Eucharist was celebrated out-of-doors in the orchard as has been the custom, the rector celebrating. The Bishop preached a sermon on vocation.

Father McNulty of China, President Peirce of Kenyon, The Reverend Earle Merriman, have been recent visitors at the school.

This year the College Entrance Examination Board has made St. Alban's a center for its examinations. All the fifth and sixth formers are required this year to take the examinations.

The closing of the second year in Sycamore and the eighth of the reorganization took place on June 4th. The Suffragan Bishop was present and gave the diplomas, certificates and prizes. The Reverend Victor Hoag, of Calvary Church Batavia, preached the sermon to the graduating class.

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CLERICAL AGITATORS

By Bishop Johnson

A good deal of indignation has been aroused in certain quarters by the fact that a Bishop of this Church referred to our invisible government in a Cathedral of this Church.

The theories of socialism which have found more or less expression in certain clerical quarters has never appealed to me.

I am inclined to think that socialism is the Christian Science of politics and that as a program it has no body, parts or passions but deals largely with the "thinglessness of the that."

To me all authority and rule and power are necessary because a certain proportion of the population cannot be trusted. I believe with St. Paul that Christ will put down all authority and rule and power and that the last enemy that shall be destroyed is death. St. Paul does not say that authority and rule and powers are enemies, but he implies it.

Now I do not think that he means that an orderly government is an enemy to righteousness because he also says that the rulers of the state are ministers of God, but I believe that he knew what was in man well enough to know that "man being in honor or in power has no understanding but may be compared to the beasts that perish."

And the history of state and church alike shows that rulers have seldom been benefactors of the human race, but have used government as the instrument of arbitrary power and as a means for self-aggrandizement.

Even in our free and enlightened republic men excuse themselves from entering politics and their wives frown upon their political aspirations because there is an impression that the game is not straight, and every student of history knows that as a rule it never has been straight.

This is the reason why the Bolshevist can gain a following.

He dwells in a loud voice upon the corruption of government and his argument is a specious one. Of course he does not tell his partisans that he himself is just as selfish as the rulers and often far more arbitrary, ignorant and unfair.

He ignores the individual unit which will make any government pernicious and to which unit he himself is in no wise superior.

In other words it is easier to condemn sinners than it is to be a saint.

That is why so many people cultivate censorious natures.

That is why unprincipled demagogues can play so deftly upon man's tendency to condemn others.

* * *

Of course no one who read the utterances of the good Bishop of Michigan can doubt the truth of his statement that there is an invisible government in the United States which is far more potent than the existing government in effectiveness.

Politicians would never have been discredited if they had been proof against the seductive wiles of these hidden forces.

There would have been no grafters if there had been a righteous capitalistic class who would not bribe.

There would have been no schemers if there were no special interests who hold up the government in their special interest.

But capital alone is not guilty. Labor would do and will do the same thing in the same way, whenever it can.

There are churches which do not hesitate to use political methods in their own self interests.

There are soviet groups of men who are painfully righteous as to their ends and disagreebly pernicious in their methods.

It is folly to level our attack against any class because we ought to know that no class can protect itself from its intruders.

It is not a matter of class vice so much as it is a matter of individual selfishness and the individual who is a violent reformer when he is outside the group becomes a self seeking exploiter when the door has opened and he has entered the group which he formerly attacked.

The meanest oppressors of labor whom we have ever known have been those who once were members of the union but are now members of the corporation.

This means that selfish people will be selfish along the lines of their immediate interest.

If they have nothing they will attack those who have and if they happen to accumulate something they will oppress those who have not.

You cannot have a fool's paradise in a community of knaves.

Yet ninety per cent of the human race are ordinarily honest as individuals.

It is the mob or the corporation that corrupts their sense of right.

A few firebrands will kindle a mob of harmless people into a devastating conflagration.

A few bad boys will ruin a whole school and a few able cynics will knock the ideals out of a corporation of decent men.

We hate to seem more righteous than our fellows and we are loathe to resist the contemptuous censor of our principles.

As soon as men form any sort of a gang, they will usually turn over their consciences to the least scrupulous of the group—providing he has a reputation for sagacity.

So the most cold blooded financier is apt to be successful, forceful and dominating and the most radical laborer will put over his drastic program.

I doubt if what Bishop Williams said of the existing government in St. John's Cathedral was one-half as scathing as the lashing which Bishop Potter gave the Harrison administration in St. Paul's Church some thirty years ago, but Bishop Potter had a reputation for conservatism.

* * *

It would seem as though the Church has a mission to advocate causes rather than cases and to point out the way of righteousness rather than to tear down the bulwarks of safety.

If one has to choose between groups one may be pardoned if he prefer a group with brains and few virtues than a group with no brains and no more virtues.

If I am in a ship and someone tells me that the captain is a brute and that the pilot is drunk, I am sorry but I do not want some reformer to go down among the stokers to find another captain and another pilot.

This seems to be what has been done in Russia and while some one may profit some day, it is pretty hard on those who are living now.

The poor are worse off and the new rich do not know how to use their wealth advantageously.

* * *

At the bottom of class hatred lies arbitrary action.

The day of arbitrary action is over.

It makes no difference whether it is some financial Hohenzollern or some socialistic Trotsky; the world is weary of men who fancy that they have a private wire from the Almighty which gives them the right to ignore everything but their own interest, whether that interest

(Continued on Page 8)

The Witness Fund

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Famous English Preachers

II. THE REV CONRAD NOEL

By Rev. Manby Lloyd

Anyone recently visiting the beautiful old parish church of Thaxted, Essex, would have been startled to see a strange manifesto chalked on a large blackboard hanging on the entrance gate.

The RICH killed JESUS,
The POOR MAN'S FRIEND.

The King, the Empire, the Rich and their toadies killed Christ. Our Rulers, the Empire, the Rich—kill Him NOW.

Inasmuch as ye have done it unto the least of these (the IRISH and the MINERS), ye have done it unto ME.

Inside the church the visitor would notice the flag of St. George behind the lectern, and on either side of the chancel arch would be hung the red flag of the revolution, and the green flag of the Irish Sinn Fein Republic.

The Rev. Conrad Noel was presented to the vicarage of Thaxted by Lady Warwick some ten years ago. Both belong to the advanced school of Socialism, and the Vicar is leader of the "Catholic Crusade," which has for its object the winning back to the Church of England of the great masses of the people, who regard their Mother Church with more or less contempt.

The removal of the "Union Jack" from Thaxted Church has brought a howl of disapproval from all sides, but Mr. Noel knows how to face a storm. He may be mad (as the Philistines do vainly say), but there is method in his madness. "The Union Jack," he says "is the symbol of the forcible union of Ireland with England in 1800, when the Irish Parliament strongly protested against it." He quotes Mr. Gladstone, who said that there was no blacker transaction in the history of man.

"The Union Jack was created to glorify that transaction," said Mr. Noel; "that is why it has been turned out of Thaxted Church these many years, and the Flag of St. George has long since taken its place."

In other words, perhaps, Mr. Noel would say "I love England and hate the Empire. The flag of St. George was made with its great red cross to remind us of the Christian George, who was made a saint because he pulled down a cruel proclamation against the workers, posted up by the Empire of his day, and tore it into shreds."

The Sinn Fein flag we can understand, but why the Red Flag? But the plucky Vicar is at no loss for an explanation. No one (he says) who refuses to fight for the overthrow of a world built on greed and swank, brute-force, wage-slavery and class distinctions has any right to the name of Christian at all. The Christian is pledged to fight for the new world built on the principle of "God and my neighbor"—a commonwealth of the workers, with all shirkers and profiteers and blood-suckers cast into the outer darkness. You can differ as to how you may best get this new world. You can believe it will come slowly—or swiftly. But if you don't want it to come at all, then you are on the side of the devil, and if you insult God by coming to worship in your parish churches, you do so at our peril. We have to convert as many as possible to believe in this new world. Millions of the workers will believe in it. A few people of good will from the comfortable classes will fight for it.

The blood of the Lord Christ, shed for the freedom of the nations, is of the same color. He was killed because He preached good tidings to the poor. Because He preached God's freedom and the international they destroy Him. Every parish church which refuses to follow Him is apostate.

Mr. G. K. Chesterton, who disagrees with Mr. Conrad Noel on many points, has tried to import some common-sense into the controversy that has been raging. He is well enough acquainted with Mr. Noel to answer for him, that he meant by St. George's cross exactly what he meant by the Sinn Fein colors. That is why he used St. George's cross; if he had been what the more fogy sort of imperialist calls "patriotic," he would have used the Union Jack. He meant by St. George's cross that England is a separate nation, as he meant by the Sinn Fein flag that Ireland is a separate nation.

In the case of the red flag, Mr. Chesterton continues, the weary imagination will have no difficulty in picturing the attitude of the thing called "public opinion" towards the thing called "Bolshevism." Perhaps the nearest image is a wealthy old woman leaning out of a first-class carriage to warn the railway guard that a red flag may attract the bulls.

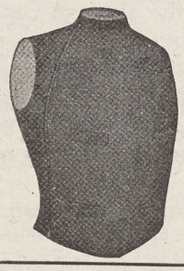
Mr. Conrad Noel is the author of a very entertaining series of essays on the most interesting or fantastic sects, e. g., The Salvation Army, Christian Science, Theosophy, etc., bound together under the title "Bye-ways of Belief," while his "Socialism in Church History" is out of print.

He is an aristocrat, being a grandson of the first Earl of Gainsborough. He is an anti-puritan. And only a man of clear brain and iron courage would have dared to throw down such a gauntlet into the arena of modern politics. He is losing the old people, no doubt, but he is winning the young. And how many persons would be glad to be able to say the same!

P. S.—Since writing the above Mr. Noel was announced to take part in a pulpit dialogue with Canon Adderley at St. Paul's, Covent Garden, but the church wardens refused permission to allow this to take place.

Chinese Missionary Does Unique Work

One of the missionaries of the Missionary District of Kyoto had the opportunity of doing a rather unique piece of mission work not long ago in one of the strongest Buddhist sections of Japan. Alarmed by the decrease in efficiency in the English teaching in the secondary schools of the prefecture (due mainly to the fact that many of these teachers, the best of them, went into commercial life during the time of war prosperity have not yet returned), the educational authorities decided that something must be done. So they invited a missionary who had had a good deal of educational experience to come and make a tour of these schools, some thirteen in all, see the teachers at their work, criticize that work, and at the end hold an institute for them, at which time he was to sum up the ideas he had gathered on his trip and advise as to means of improving the work.



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The Value of Summer Conferences

By Rev. G. Ashton Oldham

The Plattsburgh Officers Training Camp and others like it played a very important part in providing trained officers in the recent war. Summer Sessions in Colleges and Universities, Teachers Institutes, Conventions for professional men and women, all perform a similar service in equipping those who attend for the better performance of their respective duties. So valuable, indeed, have such gatherings become that they are now recognized as a permanent part of our educational system.

In line with all of this is the present movement in our Church toward the establishment of Summer Schools for the better training and equipment of those who have the very great responsibility and privilege of training the young in our Church Schools.

Such is the importance and difficulty of the task that it both requires and warrants the most thorough preparation.

Over and above all the other aids to such preparation, the Summer School occupies a place of its own and offers unusual opportunities to the earnest and busy teacher.

First of all there is great value in withdrawing for a time from all other occupations and duties and concentrating for the space of ten days on things of the spirit. To many persons such a period becomes a veritable inspiration and as result religion becomes a more real and vital thing. Such a period is in reality and acceptance of the Master's invitation extended to His disciples today, as of old, "Come ye yourselves apart and rest awhile." To spend ten days thus in His company cannot but bring worth while results.

In the second place, the Summer School offers expert guidance and instruction in many phases of the religious life. A glance at this year's program shows a variety of subjects, ranging from teaching methods to personal religion; from Social Service to devotional Bible Study—all of which are taught and discussed by some of the best minds of the Church who are giving their services because of their deep devotion to this cause. To have such guidance and come in close contact with such persons offers an opportunity not otherwise easily secured and one which may be a source of much help and blessing.

In the third place, there is the Social aspect of the Conference. The doing of things together has great value. Man is a social animal and the close personal association during these ten days affords many opportunities for interchange of ideas and intimate personal converse on the deep things of life such as may be found under no other circumstances. To come thus in close touch with many others who are doing the same work, struggling against the same difficulties, facing perhaps the same doubts is of inestimable value and results often in the formation of deep and lasting friendships of the most helpful character.

These in brief are three of the great values of a Summer School and, in addition, to all of these serious aims, there is an abundance of real fun and fellowship in the various recreational opportunities, all of which together make attendance at a session an event long to be remembered.

Parishes or Sunday Schools might well undertake the expense of sending at least one delegate, partly as a reward for faithful service and partly as a matter of good policy, since nothing will so increase the efficiency of a Church School as a staff of well trained teachers. A single delegate from a school brings back an amount of enthusiasm and interest such as makes itself felt throughout the entire organization.

Finally, one must not overlook the charming cultural atmosphere and natural beauty of such places as Princeton, Racine, Hobart, and Wellesley. The Summer Conference enables one to see and know them under the most delightful auspices. Altogether it offers a rare opportunity for an ideal holiday which brings refreshment to body, mind and spirit and thus in the highest and best sense constitutes real and true recreation. Let every Chuch School teacher or worker consider it seriously and begin now to make plans to attend.

Confirmation Instructions

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CENTENNIAL OBJECTIVES



A Century of Missionary Work

The main object of the celebration of the 100th Anniversary of the Founding of the Domestic and Foreign Missionary Society is to call to mind with thankfulness the day when this Church, itself not much more than an aggregation of missions, recognized and assumed its corporate Missionary responsibility, and to draw from the story of the growth of the work, now world-wide and vast in extent, inspiration for greater achievements in the years to come.

It was felt that the people of the Church would be glad to express their gratitude and renewed devotion in some concrete way, and so there have been named certain specific objectives in connection with the Centennial, and opportunity will be given for a thanksgiving offering.

SPECIFIC OBJECTIVES

1. To secure by Easter, 1922, at least 100 qualified missionaries, both men and women, to meet some of the calls for reinforcements at home and abroad.

   This refers to both the domestic and foreign field, and includes doctors, nurses, teachers and other workers as well as clergymen.

2. To complete the enrollment of the first 100,000 proportionate givers by Easter, 1922.

   This Centennial year is a most appropriate time to re-emphasize the subject of stewardship. Not only the support of the 100 new missionaries, but all the pressing needs of the field could be taken care of adequately if all the members of the Church would adopt the system of proportionate giving. A proportionate giver is one who at the beginning of a year determines that he will give to Church and benevolence at least a certain percentage of his income during the year. Literature on this subject and enrollment cards will be issued later.

3. To complete the enrollment of the first 100,000 intercessors by Easter, 1922.

   A missionary intercessor is one who regularly and definitely remembers the Church's Mission in his prayers and who prays for particular missionaries and for particular Missionary efforts. While there are doubtless hundreds of thousands who have been praying for the Church's mission, it is desired to make an enrollment for those who will engage to pray regularly and definitely. Objects for prayer will be suggested. Literature on this subject and enrollment cards will be issued later.

CENTENNIAL OFFERING

It is asked that a thanksgiving offering be taken at the main service on Sunday, November 6th, the culmination of the Centennial observance.

It is proposed to use this offering to complete a number of large and important building projects, now under way or planned for, both at home and abroad, but delayed for lack of funds. Full particulars will be announced later as to these projects. Each building erected with the aid of this Centennial offering will bear a tablet citing the fact that it was so built.

Presiding Bishop and Council of the Protestant Episcopal Church.
Publicity Department, 281 Fourth Avenue, New York City

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The Editorial

(Continued from page 4)

be that of capital or labor.

The leader of any gang whether it be financial, industrial or political, who thinks that he can regulate affairs by his own fiat, does not read the signs of the times and contributes merely to the social and economic chaos.

We want no public corporations with secret star chambers and we want no reformers who feel that they are divinely inspired to pour the world into their rigid moulds.

We want men who are decently human and are unwilling and ashamed to use arbitrary power to dominate that which is the common property of all.

Neither do we want malcontents who stir up class hatred which is a folly as stupid as caste distinctions.

The public today is the victim equally of those who are so rich as to be vulgar and those who are so envious as to be insane.

Until business men learn the economic virtue of charity and laboring men learn that envy and self pity are delusions of the devil, class agitators can play upon the snug self righteousness of the one and also upon the senseless rage of the other.

And this can best be done by preaching the gospel of Christ without prejudice or partiality to all sorts and conditions of men.

After all one who travels much discovers that there are multitudes of good people in the world, some rich, some poor, but all serving God in humility and loving their fellow men in spite of their faults.



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The Witness

Vol .V, No. 46. CHICAGO, ILLINOIS, JULY 9, 1921 $1.50 A YEAR

The Centennial Launched at Old St. Peters

Bishop Gailor Sounds a Ringing Call to the Church in this Historic Parish

The Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and President of the Council of the Church, sounded a ringing call to the Church in his sermon at old St. Peter's Church, Philadelphia, on the evening of June 23, formally inaugurating the Centennary of the Missionary Society. Addressing himself to present world conditions, and the mission of the Church in that regard, Bishop Gailor said:

"The standards of our civilization, the moral ideals of our society, the very Safety of the Republic, are at stake, and only the Christian forces can prevent disaster.

"There are millions of our brother Americans—foreign-born, but loyal to the Flag, who want the encouragement and inspiration of Christian fellowship. There are eleven million Americans of the Negro race who need the sympathy and help and leadership of Christian men and women. There are a hundred and fifty thousand of our chosen men and women in colleges and universities for whose Christian training and loyalty the churches must hold themselves responsible.

"And when we look beyond our own borders—and let me say that it is a paltry and hunger-bitten love of the brethren that begins and stays at home—our hearts and minds are stirred and thrilled with the knowledge of the heaving, throbbing, seething changes, mental, moral and spiritual, that are making this century of ours the birthtime of a new world. Therefore must the Church, as an army, organize and gird herself for unprecedented efficiency of service, to be able to call upon and to use every ounce, every atom of power which the Holy Spirit may grant to her—that every individual man and woman who acknowledges the name of Christian may justify the life that God has given them by rendering service to His Name and Cause."

The singing by the surplice choir of St. Peter's was one of the notable and delightful features of the service, the dominant note of which was the heroic service of the Missionary Society through the one hundred years of achievement which will be celebrated this year. And the unflagging interest with which the large congregation followed the address of Bishop Garland and the Sermon of Bishop Gailor, both of which struck high notes of historic interest, was a promise of the spirit in which the Church is responding to the lesson of this Anniversary year.

The Price of Victory

Much is said these days about the burden placed upon the German people by the indemnity of thirty billions of dollars. The *New York World* has now issued figures showing that our lawmakers are about to place an equal burden upon us with their preparedness program. They are inflicting the price of defeat upon the people of a victorious nation. Write your senators and representatives at once demanding Disarmament.

There was a special reason, as Bishop Gailor indicated in his sermon, for launching the Centennial services in St. Peter's. It was in this ancient place of worship that Washington frequently attended service and we may believe, received inspiration from as he imparted it to the venerable Bishop William White, Chaplain of the Continental Congress, Father of the American Church and one of the founders of the Missionary Society. Numbered among the Vestrymen of St. Peter's were three notable signers of the Declaration of Independence, Benjamin Franklin, Francis Hopkinson and Robert Morris. And, more particularly, it was at a special meeting of the General Convention of the Church, November 3, 1821, that the Domestic and Foreign Missionary Society was founded; and it was in the same church, at the Convention of 1835 that the doctrine was promulgated that the Whole Church is the Missionary Society, of which every communicant is a member with implied obligations to contribute to its support; and the Society was transformed from a voluntary dues-paying organization to one of the main charges of the Church.

Dr. Ottmann Leaves Honolulu

The Rev. D. R. Ottmann may be addressed, until further notice, at Trinidad, Colorado, care Rev. G. A. Ottman. Following his physician's advice, Mr. Ottmann has relinquished his position as Headmaster of Iolani School for Boys, Honolulu, T. H. The school was left in splendid shape, academically and financially.

Social Service Conference Discusses Industry

The Question Raised as to the Relation of the Church to Business Problems

The liveliest session of the extremely lively conference on Social Service, held last week in Milwaukee was the one at which Bishop Johnson, of Colorado and Editor of the Witness, was asked to take up the question as to how far it was competent for the social service commissions to undertake to express the conscience of the Church on important public questions. Bishop Johnson, in his own forceful and engaging way, undertook to persuade this gathering of the social service workers of the Church that it would be the wisest policy to recognize a hard and fast distinction between matters of Church and matters of state and urged that the agents of each should confine themselves to their own respective functions. He made a strong and telling presentation of his case but it was evident that the sympathies of the audience were with Miss Mary B. Van Kleeck, who presented the opposite side. Miss Van Kleeck made an effective plea for the interpretation of the mind and the spirit of Christ in its application to the conditions of the modern industrial world. She contended that it was a solemn and urgent duty of the Church to stimulate the christian conscience for the correction of the breaches of christian fellowship as exhibited on both sides of the industrial controversy. Industrial engineers have reached the conclusion that one of the most disasterous technical defects of industrial organization was that which arose from a lack of good-will, and she made it clear that it was the God-appointed function of the Church to foster that good-will.

At the concluding session provision was made for conserving the many benefits of the conference and for a similar conference to be held next year in connection with the National Conference of Social Work. Diocesan Commissions were urged to make provision in their budgets for the expenses of their representatives. It was also arranged to provide a permanent Council of Advice, composed of representatives of the several Provinces of the Church through which it is hoped to give the Social Service Department of the Presiding Bishop and Council more direct contact with its field. The Rev. Charles K. Gilbert, of the New York Commission, was elected permanent Secretary of the Conference and with Dean Lathrop, Secretary of the Department, will issue a full report of the Conference proceedings.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Methodist Minister Ordained

Giving up a comfortable parsonage, a good living, a Ford car and a sympathetic congregation was the problem that faced the Rev. Walter J. Marshfield, Methodist minister of Muscoda, Wisconsin, when he was attracted to the Protestant Episcopal Church by literature and publicity sent out two years ago by the Department of the Nation-Wide Campaign.

But after several conferences with the Rev. E. Reginald Williams, of St. Mark's Church, Milwaukee, he decided to enter training for the Church's ministry. He was confirmed shortly thereafter, together with his wife, by the Bishop Suffragan of Chicago and went back to his Methodist parish until such time as he could get ready to enter the seminary. The parish offered him the charge if he would come back to them after he had been ordained.

He entered the General Theological Seminary a year ago, sending his wife and three children to England, their former home. He was an honor pupil at the seminary.

On Saturday, June 11th, he was ordained deacon at the Chapel of the Incarnation, New York City, by Bishop Wilson R. Stearly, D.D., for Bishop James Wise, of Kansas. He was presented by the Rev. E. Reginald Williams.

Mr. Marshfield has gone to England to bring back his family and on his return will be assigned to missionary work in the Diocese of Kansas.

New Chancel for Christ Church, Washington

The chancel of Christ Church, Washington, D. C., is to be remodeled at a cost of $6,000, from plans drawn by Delos H. Smith, architect. The work has been begun, and will be finished, it is expected, about the middle of September. The edifice dates from 1807, and, as was customary at that period, the choir and organ were in a gallery near the entrance, though the small apse-like sanctuary was added about forty years ago. Now the vestry has undertaken the deepening of the chancel fourteen feet, making it a rectangle, allowing space for the choir, and providing an organ chamber at the right. The sanctuary will be considerably larger than at present, and the communion rail will be lengthened. An interesting feature is the gift of furnishings by various organizations and individuals in the parish.

Gift to Work in Japana

John W. Wood, Executive Secretary of the Department of Missions, announces with great pleasure the recent offer of a friend to give $5,000 for the purchase of land and the erection of buildings at the Shitaya Mission in the city of Tokyo, under the care of the Reverend P. K. Goto, provided the balance of approximately $5,000 needed to make up the total fund of $20,000 is given by October 31st. The Rev. Mr. Goto has just returned to Japan after several months in this country in post-graduate study during which he spoke widely on behalf of the important work he is doing among Tokyo's poorer citizens. The Department of Missions has already received nearly $8,000 on this account. The Department hopes that Mr. Goto's friends who have already helped in this work, as well as many others who are eager that the Church in Japan should have proper equipment for its great tasks, especially in the crowded cities, will respond to the challenge of the anonymous donor and make up the remaining $5,000.

Ordinations in St. Louis

On the 4th Sunday after Trinity there were ordained at the Church of the Holy Communion, St. Louis, by the Rt. Rev. James Wise, Roy Spencer Rawson to the Diaconate and Carl A. G. Heiligstedt to the Priesthood. Mr. Rawson was presented by the Rector of the parish, the Rev. E. S. White, who also preached the sermon. Mr. Heiligstedt was presented by the Rev. J. Boyd Coxe, who read the Litany. Mr. Rawson will return for one year to the Theological Seminary while Mr. Heiligstedt expects to be assigned work in the Diocese of Kansas.

Dean of Church Schools of Diocese of Virginia

At the annual meeting of the trustees of the Church Schools in the Diocese of Virginia the office of Dean of the five schools of the system was created, and the Rev. Edmund L. Woodward, M.D., rector of Grace Church, The Plains, Va., was elected to the position. Dr. Woodward will assume his new duties July 1st, and in September his family will move from The Plains to Richmond.

Dr. Woodward is a native of Richmond, and a graduate of the University of Virginia, with the degrees of B.A., M.A., and M.D. and also of the Theological Seminary at Alexandria, Va., with the degree of B.D. For a number of years he was a medical missionary in charge of St. James Hospital, Anking, China, and after his ordination to the ministry he served as dean of the Cathedral of that Missionary District. For the past seven years he has been rector of Grace Church, The Plains, Va., and is at present dean of Piedmont Convocation.

Ordination Service at the Chapel of the Incarnation

A very impressive service was held on Saturday, June 18th, at the Chapel of the Incarnation, New York City, when Mr. W. J. Marshfield of the Diocese of Kansas was ordained to the Diaconate by the Rt. Rev. Wilson R. Stearly, Bishop of Newark, officiating by the courtesy of the Rt. Rev. William Manning, D.D., and acting for the Rt. Rev. James Wise, D.D., Bishop of Kansas. Dr. Silver the rector, preached the sermon, and the candidate was presented by the Rev. E. Reginald Williams, of St. Mark's Church, Milwaukee; and the Vicar, the Rev. George Farrand Taylor, acted as master of ceremonies. Mr. Marshfield was formerly a minister in the Methodist Episcopal Church, and has been studying at the General Theological Seminary, and also assisting in the pastoral work of the Chapel of the Incarnation. After a visit to England, Mr. Marshfield will take work in the Diocese of Kansas.

Ordinations at Gambier, Ohio

In the Church of the Holy Spirit, Gambier, being the chapel of Kenyon College, on Sunday, June 19, 1921, Messrs. Raymond J. Harkin and Guong Heick Diong (a Chinese gentleman) were ordained to the holy office of Deacons by the Rt. Rev. William A. Leonard, Bishop of Ohio. Presenter, Rev. Canon Louis E. Daniels, preacher, Very Rev. Francis S. White. Mr. Diong was ordained for the Diocese of Fuhkien, and at the request of the Rt. Rev. Bishop Hind. These gentlemen are graduates of Bexley Hall.

Gambier Summer Conference

The Summer Conference at Gambier, O., brought together more than three hundred persons who are eager to avail themselves of the opportunity to learn about the Church and her ways.

The conference was under the chairmanship of Rev. Geo. P. Atwater of Akron. The Rev. R. S. Chalmers of Toledo was the Executive Secretary and Dean White of Cleveland, Chaplain.

The weather was exceedingly hot during the early part of the conference but the interest was well sustained. Bishop Johnson of Colorado was the headline attraction at the conference.

Ordinations in Newark

On the last Sunday in May Bishop Stearly ordained to the Diaconate Mr. Van Tassel Sutphen in St. Peter's Church, Morristown, who will do church work in his parish.

On the second Sunday in June Bishop Lines ordained Rev. George P. Dougherty in Christ Church, Bloomfield, to the Diaconate. He has been serving in the Diocese for the last half year with Rev. Archdeacon Carter, and will remain in the work which has greatly prospered under him.

Rev. Worcester Perkins becomes rector of St. John's Church, Jersey City, July 1st. Rev. A. T. Roughty has entered upon the care of St. Alban's, Newark, and of St. George's, Vailsburg.

The 20th anniversary of the ordination of Rev. R. D. Brown, rector of St. Philip's, Newark, was observed on June 19th, and the Bishop of the Diocese preached the sermon. Nine years of Mr. Brown's services have marked a great advance of the Church.

Memorial Planned to Archdeacon Stuck

The late Hudson Stuck, Archdeacon of the Yukon, was a devoted alumnus of the University of the South at Sewanee. A movement has been started to provide an appropriate memorial to him, in the form of a scholarship at Sewanee, for the education of men for the mission field of the Church, preferably in Alaska.

This plan was initiated by the Rev. Rob-

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ert G. Tatum, a devoted personal friend of Archdeacon Stuck's, and his companion in the memorable ascent of Mount Denali. Mr Tatum was sent by Archdeacon Stuck to prepare for the work of the Church's ministry in Alaska, where he had hoped to be the Archdeacon's companion and helper. He has finished his university studies and returns immediately to Alaska. The plan proposed by Mr. Tatum has met the hearty approval on the part of many, and it is endorsed by the Right Rev. Thomas F. Gailor, D.D., president of the Presiding Bishop and Council.

The sum required for this scholarship is estimated at $10,000. Contributions of any amount are asked from persons interested in securing men for the Church's missionary work, who are willing to perpetuate in this way a part of the influence and service of one of the Church's missionary heroes.

Contributions may be sent to the Treasurer of the Presiding Bishop and Council, at the Church Missions House, 281 Fourth Ave., New York, N. Y., marked "For the Archdeacon Hudson Stuck Memorial at Sewanee."

The Americanization Conference of the Foreign-Born

Immediately following the Conference in Milwaukee of the Social Service Department, the Foreign-born Americans Division of the Department of Missions organized to discuss various phases of work among immigrants. The meetings were held at Milwaukee-Downer College, June 23-27, and supplemented to program of the National Conference of Social Work. An effort was successfully made to make this a conference of those interested rather than a series of reports and addresses. A very general discussion leading to definite resolutions was the result.

The program put forth by the division advocating fellowship between American-born and foreign-born as the normal method of Americanization and as the primary object of the Division was fully discussed. It was generally agreed that while in many cases the racial mission was necessary, at the same time any work that recognized racial segregation was an admission of past failure. Encouraging reports were given from parishes in which the members have undertaken to put into practice the Division's slogan, "For every communicant a foreign-born friend." Valuable contributions were made by Bishops Brent and Shayler.

Church Observes 40th Anniversary

The Fortieth Anniversary of the laying of the cornerstone of Christ Church, Danville, Pa., was celebrated with great interest by the members and friends of the parish on June 23-24. The Thursday evening service was notable in many ways, and the attendance of the Burgess, Council and other public officials helped make it a community event.

Consecration of Bishop for Liberia

"The consecration to the bishopric of a man who is the first aboriginal fruit of the Liberian vineyard is a significant event in this centennial year of our missionary society," declared the Rev. Walter H. Overs, Episcopal Bishop of Liberia, in his sermon of the consecration of the Rt. Rev. T. Nomolu Gardiner, a full-blooded member of the Vey tribe of East Africa, who became Suffragan Bishop of Liberia.

The consecration service was held at 10:30 o'clock Thursday morning, June 23, in the Church of the Incarnation, Madison avenue at Thirty-fifth street, the venerable Presiding Bishop of the Episcopal Church, the Rt. Rev. Daniel Sylvester Tuttle, Bishop of Missouri, being the consecrator. Other bishops who took part in the "laying on of hands" were the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and President of the National Council, the Rt. Rev. William T. Manning, Bishop of New York, the Rt. Rev. Paul Matthews, Bishop of New Jersey, the Rt. Rev. Walter H. Overs, Bishop of Liberia, and the Rt. Rev. Arthur S. Lloyd, Bishop Spffragan of New York. This is the eighty-fifth consecration in which Bishop Tuttle has taken part and it is Bishop Manning's first. Nearly fifty priests of the Episcopal Church in their vestments were in the procession.

Commencement at Kenyon College

At the Ninety-third Commencement of Kenyon College June eighteenth to twenty-first an unusually large number of alumni and guests were present. On Monday noon over two hundred alumni attended the annual luncheon and subscribed $33,000.00 to complete the $450,000.00 toward meeting the offers of the General Education Board for $150,000.00. Considerably more than the amount asked for was subscribed and including all gifts in this connection Kenyon College will receive a total new endowment of about $700,000.00. Of this sum the first $300,000 is specified for increasing professors' salaries and the remainder is for general endowment and for special gifts. From the Churchmen of the Diocese of Ohio between eighty and ninety thousand dollars was subscribed and from the Churchmen of the Diocese of southern Ohio nearly forty thousand dollars. By Mr. Archer M. Huntigton of New York a gift was made of $50,000.00 to be devoted to advancig the study of the Spanish language and Literature in Kenyon College. Mr. Samuel Mather of Cleveland made the gift of $50,000.00 to Kenyo College, the income of $3,500 to be used for the present for the salary of the Dean of Bexley Hall. A committee was appointed to consider and act upon candidacy for this new Deanship.

In anticipation of the One Hundredth Anniversary of the College in 1924 the Board of Trustees at their annual meeting appointed the Rev. Dr. George F. Smythe, D.D., to write the history of the Centennial and appointed with Dr. Smythe as a Committee on the Centennial, William Peters Reeves, Ph.D., and the Rev. Orville E. Watson, D. D.

At the Ordination service on Sunday morning the sermon was preached by the Very Rev. Francis S. White, D.D., Dean of Trinity Cathedral, Cleveland. Three candidates were ordained as Deacons,—Raymond James Harkins, Ph.B., and Guong Honk Diong, presented by the Bishop of Ohio; Eugene Aaron Webber, A.B., presented by the Bishop of Southern Ohio. At the Baccalaureate Service Sunday evening a handsome Memorial Tablet already placed on the walls of the Church of the Holy Spirit carrying the names of the eight Kenyon men who lost their lives in sented by the Alumni to Kenyon College, the address of presentation being made by Clan Crawford, '13, Captain of the 409th Pioneer Infantry, A. E. F., and accepted for the Board of Trustees by the President of the College, after which it was solemnly blessed by the Bishop of Ohio. President Peirce preached the sermon and addressed the Class of 1921. At the Commencement exercises on Monday morning the Class Orator was Kenneth Mercer Harper, '21, and the Alumni Orator the Rt. Rev. Ernest Vincent Shaylor, '96, Bex., '19 D.D., Bishop of Nebraska.

Clothes Needed in Near East

Last year America sent 750 tons of clothing to the Near East, but this supply is exhausted and the clothing worn out. A tremendous need for clothing now exists, as is shown by such recent cablegams as the following:

Erivan: "Urgent need for food and clothing." Constantinople: "Refugees arriving from Caucasus, escaping persecution; naked, destitute." Beirut: "Aintab still ravaged by battle, cold and lack of supplies." Aleppo refugee problem growing worse. Cargo old clothing welcome for refugees. New tragedies along Turkish frontier. Probable American relief only hope for thousands."

During a three-inch sonwfall in Kars on October 30, 1920, fifty thousand Armenian men were stripped of everything by the invading army, to be driven into the plain unclad. Edward Fox, district manager of Near East Relief, had no clothing to give the men. He did have in his warehouse twenty thousand empty flour sacks. These he distributed as far as they would go and the men were driven off to the wintry plain with only these for covering. Americans have but to think of those heroes whose marching feet left bloodstains in the snow at Valley Forge, to realize the even more heroic endurance of the patient hosts of little children, girls, mothers and grown men in the Caucasus who are now so much more destitute, and will next winter be so much more in need of protection from the snow and biting cold.

The clothing cast aside as worthless by our people here in America would provide comfortable covering for every unclad one in the Near East, and would be an untold blessing to thousands who have been stripped of all their possessions.

It is such a little thing to dig those cast-off garments out of the clothes box and send them down to the bundle station, but to at least one, and perhaps several hmuan beings in that far-off land, it may mean the difference between life, hope, strength and almost certain death.

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THE GRUMBLER

By Bishop Johnson

Back in the days of Moses the children of Israel gladly followed the leadership of their deliverer who led them out of Egypt and out of bondage into the promised land.

It was a long and hard journey and very trying upon the patience of those concerned.

The Israelites were not particularly different from other humans.

I am very sure that most of the Christians whom I know, if they were asked to pack up and go upon a long journey, would get to be chronic murmurers long before the end of forty years, especially if they had to go on foot through a wilderness.

It was trying upon the nerves of Moses and he, the meekest of men, finally lost his temper.

It was trying upon the nerves of the people and after a time they began to grumble.

They forgot the intolerable bondage from which they had been delivered; they lost interest in the invisible kingdom which they are to possess and they laid the blame chiefly upon the courageous man who had led them forth.

Of course, if they had possessed the faith of Caleb and Joshua they would have been settled much sooner in their inheritance, but they preferred to indulge in the luxury of self-pity and to lay their burdens upon the man who was doing more for them than anyone else.

There were some of them who followed the lead of such protestants as Korah, Dathan and Abiram and there were others who satisfied themselves with worshipping the golden calf, but the number who stuck to these ideals of liberty and faith was one-thirty-thousandth of one percent of the whole congregation.

I do not know how much pleasure the chronic statistician can get out of these figures.

They are both depressing and cheering. They are depressing because so many of them were wrong and they are cheering because they illustrate the fact that God will keep faith with those who keep faith with Him, even though they may be in a hopeless minority.

It is usually that way with statistics. They are the refuge of secretarial saviors and they can be read backwards or forwards according to the disposition of the reader.

To me they mean in this instance, Let two men who keep faith with God be true, even if it involves 599,998 in falsehood.

There is some comfort in the fact that God is not impressed with numbers. Perhaps because He can make them so easily.

The Church has always been the beneficiary of grumblers. There is an animal who when he stops working begins to kick and to bray. He is credited with more intelligence than most animals, but is not noted for his amiable disposition.

I have noticed how many people have traits in common with the animal creation. The fox, the wolf, the pig, the mule and so on. You will find them all in this colossal hippodrome. It was not intended that we should imitate our prehistoric ancestors, but rather that we should get away from these inherited tendencies, but somehow we don't get away.

Now whenever you really lose any one or anything you do not criticize it, nor do you go to work smashing the furniture.

It is so in your attitude toward the Church.

The persons who give the most and do the most are the very ones who put up with the most.

I have gotten so that, when I hear of someone who is objecting to anything and who is refusing to play the game of parish life, I ask three questions:

(1) How much did he give before he broke out? I almost invariably find that he gave very little, so that I have formulated this axiom: He that giveth little is easily offended.

(2) How much did he do in Christ's service before the earthquake?

I find one of two things,—either he did when he could do it his way or else he didn't do enough to be missed when he stopped doing.

This leads me to another axiom.

He that doeth little or doeth it only when he can have his way, is not an asset to the Church but a liability.

(2) Is he a reformer or an uplifter? In which case I usually find that he has a profound sense of other people's sins and is very indulgent with his own shortcomings.

Which produces the third axiom in my mind, namely:

That the Lord has a wonderful system for getting rid of public consciences who are as a rule what we might term undesirable aliens. He internes them in a little sect or cult where they are obliged to live forever and ever with peoples who are of the same disposition.

I have long since ceased to worry because the church is weak numerically. I have a great deal of trouble with some of my friends who are good Americans and believe that a city of computable proportions has not achieved its destiny until it becomes a city of uncomfortable proportions.

That a church which isn't crowded isn't a success, and

That God decides things by a majority vote.

I do not know whence these ideas come for they are scarcely scriptural.

In the history of the gospel one is not made to feel that God was ever impressed by multitudes now that truth has ever been exceedingly popular.

* * *

So I am more and more disposed as I grow older to let the Lord weed out the grumblers from His Brotherhood because they are fundamentally incapable of loving the Brotherhood, and the sign of this incapacity is the fact that they are forever criticizing it.

Now a real lover is not forever criticizing his beloved nor is he forever supposing that he is too good for her, but rather contrariwise.

I have long since laid it down as an axiom that the Church is so much better in every respect that any of us and its ways so much pleasanter than ours, that, when we find ourselves out of temper with its ways, we are probably suffering from a bad case of exalted ego; but if in the providence of God we are compelled to wander long in the wilderness, then above all we must not murmur for God is testing out this very quality in our disposition.

It is comparatively easy to be a Churchman where the influence of the Church is powerful, for Churchmen are notoriously generous to everything but their own institutions.

Their alibi for not supporting their own schools and hospitals is that they are not rightly run, but the real reason is that where their heart is, there their treasures go. People who belong to the church and grumble about the way in which it is run do not love the Church; they merely use it.

But every heart goes out to the Churchman who sticks it out in a small town or community where the Amalekites look

(Continued on Page 8)

The Witness Fund

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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

The season of first class theatrical performances is over, but New York keeps a few running all summer, and there is hardly a week in which some new play is not introduced with hopes of continuing into next winter. I say "first class" in several senses. There are over sixty theatres in New York in which the management makes an effort to present plays or operas recognized as having literary or musical qualities of a fairly high standard. It stands to reason that in sixty theatres, averaging perhaps three plays a season apiece, there will be occasional vulgarity and possibly even downright offence to good taste or Christian morals. But if the critic bears in mind the whole year and the entire number of nearly 200 plays and musical comedies, he will be surprised to find that the ratio of good to bad is entirely in favor of the good. This ought to be said by a fair minded theatre-going Episcopalian, in view of the fact that a Baptist, who either goes to no plays, or goes by choice to the worst for investigation, has been making much ado against the stage, which he declares to be wholly demoralized and demoralizing. It all depends on your choice. Out of a total of sixty in one night a man or woman can find at least a dozen of distinctly high moral quality, and the rest, with two or three exceptions, are probably neutral and inoffensive. Why not, then, try to select from those that are know to be worth while, since one could not, in any case, go to all? Columbia University Alumni have an annual reunion, and the committee this year chose to take its 1000 members to see "Afgar," which was as near off-color as a show can safely be. The committee is undoubtedly deserving of condemnation in making a great University gathering appear to be even more than frivolous in its annual reunion.

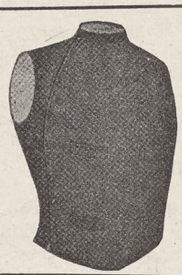
The church does not appear as much in plays as it did a generation ago, when the best playwrights and actors sprang, to a great extent, from among members of the church of England. It is not a misfortune, however, that clergymen are not being represented on the stage of the day, if they are always to be mimiced as molly-coddles, or as effeminate and peculiar in the extreme. The worst case of that kind the past season was a moving picture made in Germany and well-named, "Deception." That it made fun of the more or less Beastly Henry VIII was to be expected, though with all his faults Henry was the needed strong man of the hour to give the church its opportunity to free itself from slavery to the Roman Pope. But that it went so far as to picture poor Cranmer as a slimy, fawning old hypocrite, who was best described as a "wily archbishop," was not only untrue to historic fact, but a direct propaganda in favor of Romanism to every churchman who knows his church history. Cranmer was neither wily nor hypocritical. He was just a plain Christian, anxious to have the church of England true to the fathers and the scriptures, and the whole tone of the film was apparently inspired by a mingled German and Roman Catholic desire to besmirch the English cause in one of its most critical periods. It is a misfortune that the divorce of Henry became mixed up with the progress of the Reformation, but he who mixes it worse and makes it the cause of the separation from Rome is more malicious and ignorant than either historical or Christian. As for Cranmer being "wily" in his advice which finally reached the ears of Henry, I am unable to see the slightest excuse for the offensive word. When he gave his famous advice it was not intended for Henry at the time, and was merely a remark, which I assume that any fair-minded Christian of the present day would willingly make, that the King would be wiser not to appeal to the Pope for a judgment but to the universities of Europe. We who escaped from papal control, without sacrificing our rightful part in the Catholic Church, ought never to agree with those who would condemn Thomas Cranmer for calling attention to the fact that Christian scholarship is a better judge to listen to than autocratic priest craft.

It is to this same Cranmer that we owe some of the finest early English prose and words of religious aspiration in our Book of Common Prayer, ascending at times to the highest poetry in the Litany, etc. He was weak in body and will, as the recantations show which he signed before his Roman inquisitions, but let him who thinks he could face trial by fire today throw the first stone. We moderns are all weak in the same way. At least, I am, and therefore I bow in profoundest admiration to the weak Archbishop who in the last moments of his life, in shame over his weakness, firmly thrust his faded old hand into the flames, crying out, "This hand offended. Let it be the first to perish!"

Taking him for all and all, the most modern and the most Christian of the pre-Elizabethan reformers was this fine old scholar, who tried to bring peace where there was no peace. Peace, therefore, to the ashes of Cranmer, the Martyr, who lived and worked in a cruel age, entirely too near the ages of persecution for his gentler makeup.

Dr. Griffith-Jones
On Faith

The meetings of the Free Church Council at Manchester, England, are said to have been of living interest. In the discussion of reunion there was no disposition to shirk the great problems raised afresh in recent days by the Lambeth Conference. The task of setting forth the Free Church position was committed to speakers who represented various shades of Free Church opinions on the matter. Dr. Griffith-Jones defended the position that there are two elements in faith, the static and the dynamic, and of these the Free Churches stood for the dynamic. The two, he claimed, were not so much opposed as complementary to each other. The one safeguards the continuity of religion from age to age, and tends towards the conservation of its permanent elements and ever-enriching experience; the other demands freedom for that impulsive, experimental element which wells up periodically from the deeps of spirituality in every healthy community, which forms the starting point of nearly every revival of faith, nearly every reformation in morals. Ideally, it is good to have these two types of religion in every nation: and if religion indeed is to flourish, they must be allowed complete liberty to exist side by side, neither interfering with the complete freedom of the other.



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Is the Church the Friend of Labor?

(Fifth paper in series)

By Rev. J. A. Schaad

Yes.

This is shown by the Church's relation to two great facts in human life—a Book and an nstitution, the Bible and Sunday.

1. The Bible is at the same time the supreme standard on Justice, Liberty and Brotherhood, and the history of centuries of human struggle upwards toward the attainment of those ideals.

The best address I ever heard on the modern claims and ideals of Labor was given by a man who had risen from the ranks of unskilled labor to a commanding position among the international leaders of organized labor, so that he was a counselor to the experts at the peace table of Versailles. His background principles, his concrete illustrations, and his pictured ideals were all drawn from the Bible—often in its very words.

Blot out that sacred Book, and it will not be long before economic and industrial conditions and relations will revert to the jungle stage, where the longest claw and the sharpest tooth are the determining factors of life and possession.

But where did the Bible come from, and how came it to us? Everybody knows: Churchmen—Hebrew and Christian, wrote it under divine guidance. Churchmen preserved it from physical destruction by its foes adown the centuries, even at the cost of their lives. And the Church of today is safeguarding it from the subtler assaults of intellectual hostility on the part of those whose wrong-doing it condemns.

The working man has most to lose from the elimination of the Bible from the practical affairs of our modern life.

In protecting the Bible, in propagating its truths, and in projecting its principles into effective relations with our modern social, economic and industrial life, the Church is showing most marked friendship for Labor.

The fact that Labor seems not at present to recognize this truth is unfortunate but does not change the reality of it.

2. Sunday is at the same time Labor's greatest single blessing, and yet the occasion for much of its hostility to the Church, where such a condition exists.

Of what value is Sunday to the welfare of Labor?

Everybody ought to know: On its secular, economic side, the institution of Sunday comes between the possible greed of employers and the welfare of the working man and says, "Stop. You may not compel the working man to labor continuously. One day in seven shall be sacred, set apart, for himself in relation to his family, his friends and his God. You may not trespass upon that holy ground." And in so far as this day of rest is properly observed so far, and no farther, is the physical, domestic and social life of the working man progressively good.

But how came Sunday to be, and by whose power does it continue to function effectively?

Again everybody ought to know: God ordained the Day for the good of man. And it has been the exclusive function of the Church adown the centuries to perpetuate and promote suitable "Sunday observance."

The Church has done this in the face, often, of the most violent attacks of selfish interests—both of State and Society; and amid frequent opposition from the very class of humanity who would be most benefited.

The influence of the Church has been strong enough, not only to write Sunday into the laws of all civilized nations, but also to secure general obedience to it by the State in all its departments, by cities in all their public work, by industry in its major operations, by commerce in performance of its contracts, and by Society in its program of public functions.

Sometimes the workingman has been the most flagrant violator of the purposes of Sunday, and has cursed the Church for trying to perpetuate that Day—because a proper Sunday observance seems to limit his selfish freedom to indulge in pleasure.

Why does not Labor support the Church in its effort to protect Sunday against commercial greed in such matters as the theater, movies, amusement resorts, etc. That would be an act of social justice.

When Labor insists that such places shall be operated on Sunday it is just as selfish in its demand for pleasure as Capital would be for profits, if it operated its plants on Sunday.

Such an attitude of Labor towards Sunday says, in effect, "Regardless of the divine law which created Sunday to protect me from the possible greed of employers for profits, I demand that some working men and women shall forfeit their equal right to the Day of Rest and shall work for my amusement.

But suppose that the Church should say, "Very well. Have it your own way," and then withdraw her watchful effort to maintain the institution of Sunday.

How long would it be before Labor would be forced into the shackles of continuous toil if Capital so willed it? Not very long.

Does some one reply, "Organized Labor would revolt and claim its rights."

Impossible without the support of public Christian sentiment. The relatively small number of working men who belong to unions is too weak and enmeshed in other economic entanglements to enable it to prevent Capital (if it wished) from imposing upon it a seven-day week. And the larger group of unorganized labor would also be impotent because it is unorganized.

Remove the idealism of the Bible and the educational, inspirational and restraining influence of the Church (representing over 42,000,000 Americans) and public moral sentiment would soon become too lax to support Labor in any demand for the recognition of Sunday.

The question of Labor's right to Sunday freedom from work depends for support upon religious principles and sentiments, internationally expressed in law and customs.

If Europe should officially yield to the "Continental Sunday" idea and apply it to industry and commerce, its adoption of a seven-day week would follow and American competitors in trade would be forced to the same policy.

In such a case Labor would be helpless. Nothing but the Church in Europe and America stands between American Labor and the loss of its economic right to Sunday.

All of which is only another way of saying that the Church is most effectively the friend of Labor.

Because foundations lie below the surface and are invisible, their true value is not always appreciated, even by those whose life and safety are absolutely dependent upon them. The near and visible, in society as well as in architecture, seem more important.

Because the Church does not see its way clear to espouse the details of Labor's economic program as to wages, hours and privileges, working men seem to think that she is not their friend.

But when one looks beneath the surface of things he will see the truth. In the more important, basic matters of civil liberty, economic justice and human brotherhood, the Church is unequivocally the outspoken friend of Labor.

Upon those, her foundation principles, society has built the whole theory of our American Republic, economic equity as safeguarded by law and the courts, the best ideals of Labor Unionist and of social fraternity.

That progress has been made in these respects is clearly revealed by an historical perspective, and by a forecast from the present trend towards a sociological interpretation of human life.

Yes, the Church has been very much the friend of Labor in the past, and is now functioning as such in all that pertains to human welfare and progress.

Bishop of Georgia an Old Alumnus

The Bishop enjoyed a much needed vacation the first week of this month when he attended the centennial of the University of Virginia. He was a student there at the time of the semi-centennial and it has always been one of his dreams to be present at the 100th anniversary The Bishop is an alumnus of the class of '75, and having been appointed class commander early in the year, his duty has been to round up the members of his class for attendance at the celebration. The Bishop preached the baccalaureate sermon at St. Mary's School, Raleigh, N. C., recently attended a meeting of the board of trustees of St. Athanasius' School, Brunswick, and the next day preached the commencement sermon and delivered the diplomas to the graduates. The following Sunday he preached the commencement sermon for the Quitman High School. The Bishop will go to Sewanee from the Universtiy of Virginia to attend the commencement exercises of the University of the South and a meeting of the Board of Regents.

Representatives wanted in every parish for The Witness. Profitable spare time work. Write for terms and sample copies.

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Concerning Marriage

By Mary Woodruff Johnson

If November is considered a gloomy month, one cannot accuse June of being so, for the wedding bells are merrily ringing in every direction.

What with a bride living next door; a very personal interest in the celebrating of a wedding anniversary; and a marriage in preparation in one's own family; one's thoughts go a-wandering on the subject of marriage and all that it stands for.

I once heard marriage defined, jokingly, "as an insane desire on the part of a man to support a wife." Be that is it may, there are two sides to every question.

Marriage is too important and too holy to be entered into lightly or taken as a lark. It is the foundation of the home, and the home is the bulwark and hope of the world. From the home go forth the children who make the world—hence there can be no more important work than providing for, and rightly training them to assume their responsibilities as future home-makers and intelligent citizens.

The atmosphere of the home, then, should be happy, common-sense and Christian. I should describe marriage as giving and taking, also as co-operation.

There is little need to make it a drudgery or to allow it to get monotonous, if we read the words of Dr. Cabot: "People need four things in life to keep them well balanced—Work, Play, Study, Worship." I should add to this list: A sense of humor.

If married people could be real partners, real friends, real lovers, real parents, making the world better for their presence in it—passing on the happy art to their children, what a world we should have! What citizens we should be!

The influence of happy marriages and homes does not confine itself to the four walls of a house, but spreads out through a neighborhood, into cities, states, and finally the nation.

It may not always be possible, of course, to carry out such high ideals, but they are worth striving for. To combine the best of the old traditions with the best of the modern viewpoints is worth while, and should make a happy whole, if one is patient and persistent.

I should call marriage the job of a lifetime and the best of it is it mellows with age and wisdom. A word to beginners: Do not take seriously, married life as pictured on the screen, nor in the popular novel; neither get down hearted over days in which everything goes wrong—when the day ends, forget it and begin the new one with a clean slate. Above all, cultivate that sense of humor and keep a-smiling.

Confirmation Instructions

By BISHOP JOHNSON

Written in the same "punchy" style as his weekly editorials in The Witness. He makes Christianity and the Church's teachings the all-important thing in life.

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"Save us from overweaning love of our own ideas."

Sir: For years I have longed to see published for use among "Episcopals" an inexpensive, non-controversial inspirational, weekly church paper. In these latter days the Witness seems to be easily qualified. I envy those responsible for its vision and dress. The life and influence must make them feel their life is most valuable in the midst of the world's agencies for good.

And solely, as a lover of the good, as a most friendly critic in the bosom of the family, may I venture to plead with Bishop Johnson and presbyters Sheerin and Lloyd that they expose themselves to the spirit, and method of presentation of subject, of parson Shaad. His crisp, constructive contributions are helping one think "the Church"—whatever that is—worthwhile and, to undermine and blow up that impregnable secret defense "What's the use of (going to) church anyway? Its so petty and wearisome and antiquated that it is hopelessly sidetracked in these modern days. Therefore, train your big guns and let them aim exclusively toward destroying the tremendously powerful hostility of repugnance and indifference to religion and churches by effective contributions revealing the greatness and the glory of the worth of church and religion; and, as a prophet of good tidings, I shall live to see the fruit thereof on the front page of the Witness in such stirring, winning headlines, as follows: "Religious Survey Shows Large Church Attendance." "Ball and Bat Support Effective Sermons." And this because the "general news of the Episcopal Church" is indicative of those "brighter days." (Witness, June 11th).

And, maybe, a course devoted to the Episcopal Church Spirit, Revealed in its Principals and Devotions, would help educate the masses to love "The Church and Her Ways."

You see, I am thoroughly selfish in all this since I want The Witness to be a perfect paper for all the people all the time. Yes, I'm jealous of the good name and influences of "the brave little paper." Long may it live and serve!

Respectfully,
Rev. J. Marchant Hayman.

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The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

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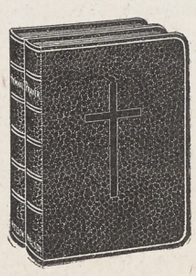

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The Editorial

(Continued from page 4)

contemptuously upon it, and where there are no beautiful surroundings which help to lift up our hearts.

They are standing the test.

Here the grumblers soon cease from grumbling and the weak hearted go elsewhere.

One finds here the remnant whom the Lord hath called.

After all, life is a challenge, and whether we are in prosperity or adversity God is watchful.

He knows when the prosperous patronize His ambassadors and He knows when those who have a grievance murmur at His ways. It is the real test of life, whether we can be humble in prosperity or cheerful in adversity.

This is true on a camping trip and it is true on this earthly pilgrimage. Whatever the outward circumstance of your spiritual life may be, see that you love the Church for which Christ died for He loves it mightily.

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Philadelphia, Pa
83 Aug 3 20-1

The Witness

Vol. V, No. 47 CHICAGO, ILLINOIS, JULY 16, 1921 $1.50 A YEAR

Hundreds of Students Gather for Conference

The Church is Well Represented at the Y.M.C.A. Conference at Lake Geneva

From June 17 to the 27th, eight hundred students—representing one hundred and nine colleges of the middle west—gathered at Lake Geneva, Wisconsin, for the annual Y. M. C. A. conference. A finer lot of young fellows is seldom got together, for these men represent the potential leadership of the coming generation.

Our Church, realizing the opportunities that await it at such an encampment, sent representatives there to serve in any way possible. There were fifteen churchmen amongst the students. Of course, this number is very small in proportion to the number from other groups, but it is a beginning. Our College Chaplains still have to realize the significance of such conferences. It is to be hoped that as the years pass, our group of students will increase. Within the Episcopal group there were two Chinese students, one Russian (Greek Orthodox), one young man of Italian parentage, and one Roman Catholic Philipino visitor.

The Rev. Le Roy Burroughs, representing the Department of Education, was the official leader of the Church students. He was ably assisted by the Rev. Frederic Randolph, students' pastor at Columbus, Ohio; the Rev. Henry A. McNulty, Principal of our Church Academy at Soochow, China (representing at the conference the Board of Missions), and Dr. Y. Y. Tsu, Professor of the Chinese language at St. John's University, Shanghai, China. It also so happened that the official representative of the Young Women's Christian Association to the camp was Miss Stuart of Chicago, a faithful Church woman. Mr. Snow of the Milwaukee Y. M. C. A. was also at the camp and he helped greatly during the conference.

Amongst the small group of Episcopalians we found that there were three men considering the ministry as a life work, one planning on teaching in the foreign fields, two (Chinese students) planning to make the Christian teaching the predominating influence in their regular work, one man who plans to go to Italy as an engineer but with a definitely altruistic intention to help the people there, and two men who are preparing to be physicians and who are therefore willing to consider foreign service. For this much Christian service to be offered out of as small a number as fifteen men is remarkable ,and no one would be willing to say that it was a waste of time for our priests to be present at the camp.

Besides the excellent program arranged by the Y. M. C. A., including Bible discussion groups (two of which were led by our priests), platform lectures on social and personal religion, life work meetings, and special study classes (one on city ministry, one on rural ministry, and another on the Church)—there were two denominational meetings, thus giving each Church a chance to make its own appeal for men in the home and foreign fields, one informal party for Churchmen, daily eucharists, and numerous informal interviews of our men with the various priests present at the camp.



THE CENTENNIAL SEAL

Degree for Louisville Dean

At the recent commencement exercises of the University of Alabama, Dean Richard Lightburne McCready of the Cathedral in Louisville, Ky., had conferred upon him the Litt. D. degree.

City Mission Officers Meet at Milwaukee

Point Out the Opportunity of the Church to Serve in America's Cities

The National Conference of City Mission Executives and Allied Agents was to have been held this year at Richmond, Va. An effort of Dean Lathrop to combine this conference with that of the Social Service Workers failed, so that no City Mission Conference this year was held. However, it was found at the Church Conference of Social Service Work that at least nine city mission organizations were represented by their executive officers so that an informal meeting was held during the sessions of this Church conference.

Archdeacon Romilly Humphries, of Baltimore, vice-president of the City Mission Conference, acted as chairman of the informal meeting. It was decided by this informal gathering that the City Mission Conference should meet next year in conjunction with the Church Conference on Social Work. It was also resolved to ask Dean Lathrop, Executive Secretary of the Department of Christian Social Service, to make plans for including city mission work on his program, and also to use his office and organization for the extension of city mission organizations wherever possible throughout the country, calling up any of the present city mission executives to assist him in this extension work.

City mission work was ably presented at the conference by the Rev. L. E. Sunderland, Superintendent of the City Mission Society of New York City. Various phases of hospital chaplaincy work, work in the correctional institutions, homes for the aged and sanitoria, were presented, showing the exceptional opportunity for religious and social service ministration to the dependent, defective and the delinquent.

Apart from the fundamental questions involved in a discussion of industrial relations, there is no field that offers so large an opportunity for real Christian service as the field of city mission work. At the present time there are no less than twenty-three city mission organizations in the Church where men on whole time are doing this work. Many are the stories of partially ruined and wrecked lives that have been turned to see and know the power of Christ to help and save, and many a restored life today looks back with grateful heart to the time when some city mission chaplain gave him or her a new vision and a new hope.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Indian Priest Welcomed Bishop Tuttle

When Bishop Tuttle first entered Denver, Colo., June 11, 1867, it was on the "deck" of a stage coach, with a rifle resting across his knee as protection against the hostile Arapahoe Indians, who were then on the warpath. When, June 10, 1921, fifty-four years later, he entered Denver, it was in a Pullman coach, and now Rev. Sherman Collidge, a full-blooded Arapahoe and priest of the Church, was there as the spokesman of civilization to welcome the visiting prelate.

The contrast was striking enough in itself as representing the triumphs of the Domestic and Foreign Missionary Society of the Church, whose Centennial anniversary is to be observed this year, Bishop Tuttle went forth in 1867 to carry the Word into a region where Force, guided by Passion, was Law. He returned fifty-four years later to find in full flower that civilization which is only possible when rooted in the doctrine of the Christ.

The story of service which the Missionary Society has to tell in this Centennial Year was written here in the contrasting conditions to which Rev. Mr. Coolidge gave point when in welcoming Bishop Tuttle, he said:

"In obedience to your sense of duty to God and His Church you first came to our beloved city and state fifty-four years ago on your way to your field of labors as the Missionary Bishop of Montana, with jurisdiction in Idaho and Utah. You had just been elevated to the highest office of the Church and forthwith 'banished to the savage desert regions. Your long journey was made partly on the railroad and partly by stage coach. When you finally reached Denver in 1867 you arrived with a rifle across your knees and a generous supply of ammunition to protect your party against the hostile Arapahoes and Cheyennes who infested the country. Most of those old warriors have passed away and we are living under new conditions and facing new problems.

"Today you could have come in an automobile or in an aeroplane, but you chose to come all the way on the train; one can easily do that because our great country is now one vast network of railroads over which travels unchecked the iron horse of commerce carrying the wealth of nations and the products of distant climes in his trial.

"Fifty-four years ago, sir, you brought the light of the Gospel to the West from the East. It was our greatest need then; it is our only hope of salvation in this new age of reconstruction. The world war has shown the fatal danger of materialism, the awful calamity of a period of destruction; it has also given us a vision of the world's need of the spiritual and of the value of the realities of the world invisible. The demand is insistent that co-operation and the brotherhood of man eliminate selfish competition and cruel strife; that democracy shall supercede autocracy; that the spiritual shall dominate and glorify the material; that 'peace and happiness, truth and justice, religion and piety may be established among us for all generation.'"

It is not without significance that, within the same month that this contrasting picture of the "then" and the "now" was being drawn in Denver, in cosmopolitan New York there was being consecrated as Bishop Suffragan of Liberia, the Rev. Theophilus Momolu Gardiner, who within the fifty-fours embraced in the Episcopate of Bishop Tuttle, was born a member of the Vey tribe of native East Africans, spent his early boyhood in the jungle, but through the agencies of Protestant Episcopal Missionaries was rescued from savagery and has now risen to the highest dignities of the Church.

Here are two concrete illustrations of the powerful influence which the Missionary Society has exerted in Christianizing and civilizing work—one in the Domestic, the other in the Foreign field. Both, significantly enough, come to hand at the opening of the Centennial year of the Society. They tell alike of the glories of the past and of the opportunities which lie ahead—at home and abroad—for the Society which, it cannot be repeated too often, is the Church and every member thereof, now and forever, one and inseparable," as Daniel Webster said of the Nation upon which democratic lines the Church is established.

Many Young People at Wellesley

The Wellesley Conference met in the charming surrounding of Wellesley College.

The attendance was nearly five hundred. The weather was consistently damp.

The spirits of the conference were continuously fine.

These conferences mean much to the life and vigor of the Church. At Gambier 250, at Princeton 200, at Wellesley 475 have met together to study the work of the Kingdom and to think through the problems of the Church.

There is nothing so hopeful for the Church that there are those who seek to love God with their minds as well as with their hearts.

More than one hundred young people were in attendance at Wellesley. This fact is significant.

Brotherhood Camps Open Season

The initial Vacation Camp-Conference of the season at Camp Bonsall and Camp Houghteling opened July 5th.

A month or two ago when the management was working untiringly to complete preparations, there were moments when it seemed that a good deal of faith was needed to trust in the ultimate success of this big undertaking. But just as a useful article sells itself without undue advertising, so the good word was spread about that every church boy who was given the opportunity to attend one of these camps would do well to take advantage of it. With last year's precedent behind it and this year's promise before, Camp Bonsall is over-registered, filled to capacity, while Camp Houghteling has slightly exceeded its 1920 record. And the boys who attend the camps are not just church boys. They are embryo leaders, picked fellows chosen as the most promising material for future lay leadership in their prospective parishes.

From the National Headquarters of the Brotherhood of St. Andrew in Philadelphia on the morning of July 5th, over a hundred boys started for Downingtown, Pa., for Camp Bonsall, while at the same time, from the Milwaukee boat landing in Chicago the Camp Houghteling group started for Lake Amy Bell.

Indications point to Camps Carleton and Camp Tuttle, which are to be held July 25th to August 6th, being equally successful. Camp Carleton will be situated on Lake Erie, while Camp Tuttle will be in the beautiful Missouri Ozarks near Elk Springs, Mo.

Each of the four camps has on its staff a representative from both the Department of Religious Education and the Department of Christian Social Service, while lecturers representing Church Work among the foreign-born are scheduled to present this important topic.

Improvements at Christ Church, Savannah

Extensive alterations in the basement of Christ Church, Savannah (the Rev. John D. Wing, D.D., rector), were begun July 1 so as to provide greater facilities for the Church school, which has closed for the summer. The basement will be converted into individual classrooms, and new wiring and a modern ventilating system will be installed. The ventilating system will provide a constant current of pure air in all of the classrooms. There will also be a chapel. The improvements will cost a considerable sum, and the $1,500 contributed by the Parish Aid Society at Easter from proceeds from the Colonial lunchroom will be devoted to this cause.

Ordinations in Georgia

Mr. Manning Mason Patillo was ordained to the diaconate on St. Peter's Day in Christ Church, Savannah. The preacher was the Rev. John Durham Wing, D.D., who also presented the candidate. The Litany was said by the Rev. S. B. McGlohon. The Holy Communion was celebrated by the Bishop. Mr. Patillo studied at Johns Hopkins University and at the University of the South before completing his theological studies at the Episcopal Divinity School in Philadelphia. He served the world war with a unit of Sewanee students. Mr. Patillo will go as a missionary to Cuba August 1.

Daily Vacation Bible School

Rev. Charles B. Ackley, rector of St. Mary's, has completed arrangements for a D. V. B. S. which will open July 5 and run to August 5. Children from five to twelve years of age are admitted. They will receive instruction in the Bible, in music and in handiwork for

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both boys and girls. The board of the Sheltering Arms, whose grounds adjoin those of the parish, have very kindly opened them for the use of the school every afternoon. Here the children will be under the direction of a trained play leader.

Successful Summer School

The most successful summer school of the Diocese of Northern Indiana yet held was that conducted from June 20th to June 26th.

The new hotel at Lake Wawaree was used as headquarters. Services were held at All Saints' Chapel.

The courses were all directed by national leaders and were highly satisfactory. The attendance was over 100, the largest yet recorded.

A missionary service, with the Rev. B. T. Kunmerer, the Venerable Charles G. Reade of Cincinnati and the Rev. Charles T. Bridgeman as speakers, was the mid-week feature.

The Diocesan Young Peoples' Society had a day devoted to their interests. Mr. Henry Hull of Kokomo is the new president.

The committee which has so successfully built up this work was continued for another year under the Diocesan Board of Religious Education.

It is hoped next year to interest enough people in the Diocese to take over the whole hotel for the week and so prevent the "overflow" which took place this year.

Dr. de Blois Surveys Religious Conditions in Boston

After the completion of ten years of service in Boston, Dr. Austen K. de Blois, pastor of First Baptist church, becomes the dean of the Baptist ministry of the city. In a sermon that reviews the conditions in Boston during the past ten years he offers some interesting information concerning his kaleidoscopic city. His report is summarized thus: "Every creed and cult is represented here. Unitarianism has gone backward; Congregationalism has made no perceptible advance; Methodists have gained in the suburbs; Episcopalians are stronger; Roman Catholics control the city; Christian Science is losing ground; the various cults are about the same way; the Christian associations are doing a much greater work than ten years ago; the Baptists are not gaining much apart from Tremont Temple.

Famous Missionary Retires

The retirement of the Reverend John Roberts, after thirty-eight years of service to the Indians of Wyoming, removes from the list of active workers in the District, the senior priest and one of the most beloved characters of Church history in Wyoming. It is a cause for utmost congratulation that Mr. Roberts remains on the Wind River Reservation, where his remarkable influence and deep affection will ever surround the people to whom his noble life has been given.

In February, 1883, Mr. Roberts was sent by Bishop J. F. Spaulding, to minister to the Araphoes and Shoshones on the Wind River Reservation. The story of his accomplishments may well impress the reader. In addition to his labors amongst the Indians of two tribes, he established the Government Boarding School which he superintended for many years; and organized missions and built churches at Fort Washakie, the Shoshone Agency, Wind River, Lander, Milford, Hudson, Riverton, Shoshone Thermopolis and Dubois. In 1890 Mr. Roberts took charge of the Shoshone Mission School. This school was built by Bishop Talbot on land given to Mr. Roberts by the noted Chief Washakie of the Shoshones. The school has been Mr. Roberts' particular charge, ministering each year to about fifteen Shoshone girls, and, through them, to their families and their tribe. In 1902 he relinquished his work among the Arapahoes ,after directing the translation of the Gospel according to St. Luke, into Arapahoe, which work was published in 1903 by the American Bible Society.

It is utterly impossible to portray in words the love and gratitude felt toward this man of gentleness, modesty and self-sacrifice, by all who are privileged to know him. Nor, in an appreciation of this stalwart soldier and saint of the Church, must be omitted his family. Mrs. Roberts, a most lovable English character, gave up her girlhood home in the West Indies, to come to Wyoming and help her husband, step by step, in his labors for his adopted people. Their daughters are filled with the same spirit which has upheld Mr. and Mrs. Roberts ,and are carrying on the notable work begun by them.

The Reverend Royal H. Balcom, Superintendent of St. Michael's Mission to the Arapahoes,—an outgrowth of the early work of Mr. Roberts,—writes as follows:

"Rarely, in these days of restlessness and change, does one find a ministry extending over so long a period. * * * Not for many years has Mr. Roberts ministered to the Arapahoes, yet in many an Arapahoe camp ,in the stillness of the night or before the breaking of the dawn, prayers are offered for him who, in his daily walk with God, has revealed God to a simple people. Only those who have lived among the Arapahoes and Shoshones can realize the veneration with which Mr. Roberts is regarded. That feeling they have in common with their white brothers. Gentle, kindly, wise and understanding, no one can come from the presence of the Reverend John Roberts without the benediction that his presence gives. May he live long to bless us with that presence, and may he feel increasingly the joy that comes of work well done!"

Convocation of North Dakota

The annual convocation of the Church in North Dakota convened in Gethsemane Cathedral, Fargo. At Holy Communion the Bishop was assisted by the Rev. Messrs. Alexander Coffin, N. E. Elsworth, W. M. Walton, and H. H. Welsh. The Bishop read his annual address at this service.

In the afternoon a largely attended conference of the delegates to convocation and the Woman's Auxiliary and guilds was led by the Rev. B. T. Kemerer, who showed in a clear and convincing manner that the forerunners in the Nation-wide Campaign had seen a vision absolutely necessary if the Church was to maintain her position and do her redeeming work. The great war had proven that if the Church was to go forward in her work she must realize as never before her world-wide task, she must mend, inspire, and vitalize her agencies. Although the campaign has been in operation little over a year, unmistakable evidences are manifest of new life stirring the Church. Parochialism and diocesanism are being broken up into a great national and world-wide consciousness. The latent power of the laity has been aroused as never before, and a high hope is filling the breast of the Church.

At 8 o'clock, after evening prayer, Mr. Kremerer made a stirring address on the Church at work.

Miss Alice Wright, one of our missionaries from Alaska, gave an interesting account of her work.

Next the Archdeacon told of his ',Travels as an Ecclesiastical Hobo," which had carried him over 15,000 miles by railway, auto, horse, and afoot.

The Bishop, speaking of a number of improvements throughout the district, said that the outstanding accomplishments in 1920 had been the building of All Saints' Church, Minot, at a cost of almost $50,000; the enlargement and reconstruction of the parish house in Grand Forks; the rebuilding of the rectory at Cannon Ball; and erection of St. Paul's Chapel for the Indians at Fort Berthold Reservation.

During the year, the salaries of all the clergy but two were increased.

Last, and greatest of all, is the increasing realization of duty in the extension of the Kingdom.

Another Bishop for Africa

Our Bishop Gardiner is not the only new Bishop for Africa. On St. Peter's Day, in Bloemfontein, South Africa, Walter Carey was consecrated for the South African English diocese of Bloemfontein. Bishop Carey is widely known and loved in the United States for his books, especially "Have You Understood Christianity"? one of the most popular small books on Christian fundamentals.

The same day saw the consecration of Bishop La Mothe for Honolulu.

Religious Education in Evanston

The Board of Education of District 76, Evanston, Ill., has adopted the Evanston Plan of Week-day Religious Education and will excuse children two hours a week for delnite religious instruction in churches near the schools. Dr. George Craig Stewart is president of the group of clergy and laymen of the district who are carrying out the program of religious instruction.

Church School Commencement

The church school commencement in St. Luke's, Evanston, included a theatre party on Saturday morning, June 18th, with luncheon afterward in the Parish House, a program at 9:30 Sunday morning followed by a special service in the church 11 o'clock, with Junior and Senior Choirs, and a sermon by the rector.

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THE IRISH QUESTION

By Bishop Johnson

An Irishman is a human being who believes that he is guided by a beligerent guardian angel, who is always for him, and his opponent should be guarded by policemen to confute his favorite argument.

If he plays baseball or football, he wants a full team and the umpire; if he goes into politics he wants everything from mayor to policeman and if he takes to religion he wants one that is infallibly dogmatic and essentially militant and exclusively damnatory.

In times of peace he is witty, companionable and obliging and in times of dispute he is unreasonable, bellicose and vituperative.

If in the prosecution of his mission he must needs kill someone, it is an act for which he should be canonized, but if someone in defense or reprisal kills his comrades, such a man is a murderer and a pariah.

He is no silent martyr who patiently endures wrong confident that his cause is just, but he proclaims his wrongs from the housetops and vociferously demands that his virtues shall be recognized.

It is characteristic of the Irish cause that its leaders should not desire to consult or to arbitrate. This leads one to suspect that he is not quite clear in his own mind what he wants.

It is beginning to dawn on the world that what he really wants is to harass Britain and it is beginning to dawn on advocates of Irish freedom, even those who acknowledge that Ireland has suffered much, that the only demands which will satisfy Sein Feiners is the one thing that England cannot possibly grant.

If England could widen the Irish sea she might without risk grant autonomy to Ireland, but she cannot violate her instincts of self-preservation by erecting a hostile government at her back door, while facing hostile Europe at her front door.

The very fact that the Irish, as a nation, are inconsequent and inflammatory makes the problem doubly difficult for England, and especially for those loyal subjects of England whose life and property are immediately concerned.

It is a well-known fact that in Irish elections, it is not safe to have political views contrary to the prevailing view of the particular precinct.

It would be about as easy for the United States to set up an independent republic of I. W. W.'s in Long Island as for England to have an independent republic in Ireland. For the attitude of the Irish mind toward English ways is about as conciliatory as that of the I. W. W. toward Wall Street.

It would not be nice to live in Wall Street if there were such a republic in Brooklyn.

It is characteristic of the Irish that they demand that the United States should drop its own economic and diplomatic troubles and become Irish.

Just why we should become Irish rather than Armenian or Siamese one doesn't exactly see, for after all an American would rather oppose the Turks or the Japanese than the English, but such is their temperament.

They never did know how to riot privately, but insist upon their friends participating in the row.

Moreover, it is somewhat difficult to tie up the cause of personal freedom with the Italian curia. England has had some experience with that experiment.

If the Italian curia were conspicuous for confining itself to purely spiritual matters one might feel indifferent, but even in this land of the free we note that politicians in Washington are not oblivious of the fact that there is an Irish vote and that it is tied up with Italian representatives. The present personnel and attitude of Roman Cardinals is not reassuring, and one wonders whether the present Cardinals have received their decoration for the same kind of qualities that were honored in Cardinal Gibbons; and we also wonder how far the presence of the Italian Apostolic Delegate in Washington is concerned with matters purely spiritual.

The question of Ireland's future is somewhat like that of Mexico. It is much easier to criticize the status quo than it is to tell what ought to be done.

I am inclined to think that the most cruel thing that Lloyd George could do would be to ask the Irish to settle the whole question themselves, merely assuring Ireland that England would see that every man would have perfect liberty of settlement in the expression.

Frankly I am glad that Admiral Sims said what he said, even though he may have to suffer for it officially.

It was said bluntly and not in accordance with the ways of politicians, but it was time that someone said something that would tell Great Britain that the United States is not yet an Irish republic. Perhaps Admiral Sims merely followed the lead of Mr. Harvey in making impolitic utterances to the British public. I presume if an ambassador could speak for an American Congress that an admiral might speak for the American public.

And isn't it about time that someone reminded someone German-Americans are not the only hyphenated Americans. What, pray, are Irish-Americans but hyphenated disturbers of our national peace?

If a Roman Catholic Archbishop can justify a mob in assaulting a gentleman's club because a British flag was visible, why couldn't a Protestant minister justify a demonstration against an Irish flag?

It is the same old queer kind of consistency that calls assassination one thing when it works one way and another thing when it works another way.

I think most of us are disposed to sympathize with the wrongs to Ireland, but that does not mean that we will sympathize with the wrongs done by Ireland in reprisals any more than we sympathize with the reprisal of these wrongs by more reprisals. And yet just how is one to deal with a mob of angry Irishmen? Certainly not by reason nor by conference nor by force. They are all equally ineffective. And yet these are the only ways known to man by which constitutional difficulties can be settled.

It is a curious thing but you never read anything in the newspapers nor see anything in the movies hostile to the Roman Heirarchy, the Christian Science cult or the Masonic fraternity.

Not that there is any resemblance between these three. Nothing could be more dissimilar, but just because it is not profitable for the press to attack them.

The first because it means a riot, the second because it is unprofitable and the third because it isn't done.

There is a certain advantage in being closely knit together in a common interest, but there is also a great danger lest one take advantage of such immunity.

The Never-Old

They who can smile when others hate,
Nor bind the heart with frosts of fate,
Their feet will go with laughter bold
The green roads of the Never-Old.

They who can let the spirit shine
And keep the heart a lighted shrine,
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They who can put the self aside
And in Love's saddle leap and ride,
Their eyes will see the gates unfold
To green roads of the Never-Old.

—Edwin Markham.

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NEWS LETTERS FROM NEW YORK AND LONDON

THE LONDON LETTER

By Rev. A. Manby Lloyd

That great and gifted man, Canon Scott Holland, founded a six-penny monthly magazine, "The Commonwealth," which, like Charley's Aunt, is "still running." It was the organ of the Christian Social Union, which seems to have fizzled out, the right wing merging possibly into the Life and Liberty movement, and the left into the "Church Socialist League." But the paper has survived. It is as uncompromising as ever.

The editor does not mince matters in regard to the coal strike (which has now run for three months and no sign of settlemen). He refers to the common cant that the strikers are "ruining the country." Ruin, he says, may possibly be the best thing that can happen to a country. It may be the greatest of blessings. The life of a country may be so rotten as positively to need ruin. English history is full of such ruinings. It was ruined at the Great Pillage, and on many other subsequent occasions. True, not every one deemed it to be so! Henry VIII, for instance, would have stoutly denied that in breaking the monks he was breaking England. Naturally; for the question of ruin depends entirely upon the angle of observation. It depends upon what you mean by England. If England is, as many suppose, for the favored few, Mr. Thomas is indeed a traitor to his country. If it is for all Englishmen, then the treachery lies elsewhere.

In the same journal Lady Leconfield gives some interesting reminiscences of seventy years ago, when as a child of seven she heard Dr. Summer, the Archbishop, preach in a village church. They sat round the four sides of a square pew; the singing was confined to the Venite and the O Be Joyful rendered by school children grouped round a barrel organ in the gallery. The three-decker pulpit was then universal, Morning Prayer and Litany being said in the middle portion, the clerk beneath making the responses.

Some rather strange customs attended the introduction of the early morning celebration in some places. In her country parish (in Kent) it became usual to begin the service with the offertory sentences, omitting Collect, Epistle and Gospel! She once complained of this to a country neighbor. "Yes," she replied, "it makes the service so long." She asked her what she meant, and learned that in her parish church the custom was to begin with "Ye that do truly and earnestly repent, etc." No one is so strictly conservative as the ordinary English churchgoer. "Those amens are creepy things" was the remark of a faithful old servant of hers when a new hymnal was introduced. In a village church in Sussex the congregation left the church in a body when a lectern was first used.

Surpliced choirs began to be introduced about 1858, and the clergy made conscious efforts to restore prayer-book teaching. Children were publicly catechised after the second lesson at Evensong, and Holy Baptism was administered at the same time. It was quite common for a mother to be "churched" in the face of the congregation. But Confirmation and marriage ceremonies were woefully lacking in reverence; for the latter, no one entered a seat or knelt down. It was Bishop Wilkinson, when he came to St. Peters', Eaton Square, who first made a stand against this.

* * *

In those days Bishop and clergy often preached in kid gloves. Today the gloves are off with a vengeance. The fact that some of the Bishops have refused to side with the coal owners and have demanded an impartial inquiry, has aroused Lloyd George to fury. Speaking this week at the General Assembly of the Calvinistic Methodists of Wales he sneered at certain "very highly-placed divines" for having dared to discuss the coal strike. He had the impudence to warn the churches (by which he meant the clergy of all denominations) that industrial questions and Ireland were outside their province, but it was their duty to interest themselves in Temperance and Peace at all costs. It is doubtful if even his most ardent supporter, Dean Inge, will accept this pompous dictum.

A London paper has asked some leading ministers to reply to this. Canon Barnes of Westminster Abbey has taken the eloquent Welshman seriously and says, "The churches must condemn murder and outrage. The P. M.'s claim to exclude from Christian censure the scandal of Irish misgovernment cannot be admitted." Dr. Selbie, principal of Mansfield College, Oxford, says, "Whenever moral issues are involved the churches have a voice and should utter it fearlessly. Many more write in the same strain. The most telling reply is from the Bishop of St. Alban's, who knows his man, and has some notion of the connection between wit and brevity. He says, "I think the churches ought to feel deeply grateful to Mr. Lloyd George for so kindly allowing them still to interfere with the question of temperance."

There is something to be said for keeping politics out of the pulpit where the preacher is privileged and cannot be answered. If the Prime Minister means more than this he is destined to experience a rude awakening.

The Honor of the Country

One day after dinner Mr. Milne was talking with some of the officers of his regiment about the problems of reconstruction. The Colonel's idea seemed to be that whatever happened there must be conscription. The one thing the war had taught was that a country must be prepared for eventualities. "I asked him," says Mr. Milne, "why we must have a large army."

"How else can you—can you defend the honor of your country?" answered the Colonel.

"There is the navy," suggested Mr. Milne.

"The Navy! Pooh! The Navy isn't a weapon of attack; it's a weapon of defense."

"But you said 'defend.'"

"Attack," put in the Major, "is the best defense."

At this Mr. Milne shifted his ground a bit and asked what the Colonel understood by the national honor, and what he considered to be a sufficient insult to the honor of one's country to justify the maintenance of a large army for national defense! This is how the conversation went:

"'Well, supposing,' the Colonel said, 'that fifty English women in Madrid were suddenly murdered, what would you do?'

"I thought for a moment, and then said that I should probably decide not to take my wife to Madrid until things had settled down a bit.

"'I'm supposing that you're Prime Minister,' said the Colonel, a little annoyed. 'What is England going to do?'

"'Ah! . . . Well, one might do nothing. After all, what is one to do? One can't restore them to life.'

"The Colonel, the Major, even the Adjutant, expressed his contempt for such a cowardly policy. So I tried again. 'Well,' I said, 'I might decide to murder fifty Spanish women in London, just to even things up.'

"The Adjutant laughed. But the Colonel was taking it too seriously for that. 'Do you mean it?' he asked.

"'Well, what would you do, sir?'

"'Land an army in Spain,' he said promptly, 'and show them what it means

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to treat English women like that.'

"'I see. They would resist of course?'

"'No doubt.'

"'Yes. But equally without doubt we should win in the end?"

"'Certainly.'

"'And so re-establish England's honor?'

"'Quite so.'

"'I see. Well, sir, I really think my way is the better. To avenge the fifty murdered English women, you are going to kill (say) 100,000 Spaniards who have had no connection with the murders, and 50,000 Englishmen who are even less concerned. Indirectly also you will cause the death of hundreds of guiltless Spanish women and children, beside destroying the happiness of thousands of English wives and mothers. Surely my way—of murdering only fifty innocents—is just as effective and much more humane.'

"'That's nonsense,' said the Colonel shortly.

"'And the other is war.'"

Then Mr. Milne deftly turns the tables on the Colonel by asking him:

"'But suppose this time England begins. Suppose we murder all the Spanish women in London first. What are you going to do—as Spanish Premier?'

"'Er—I don't quite—'

"'Are you going to order the Spanish fleet to sail for the mouth of the Thames, and hurl itself upon the British fleet?'

"'Of course not. She has no fleet.'

"'Then do you agree with the—er, Spanish Colonel, who goes about saying that Spain's honor will never be safe until she has a fleet as big as England's?'

"'That's ridiculous. They couldn't possibly.'

"'Then what could Spain do in the circumstances?'

"'Well, she—er—she could—protest.'

"'And would that be consistent with the honor of a small nation like Spain?'

"'In the circumstances," said the Colonel unwillingly, 'er—yes.'"

"'So that what it comes to is this. Honor only demands that you should attack the other man if you are much bigger than he is.'

"'We're talking of nations,' said the Colonel gruffly, 'not of men. It's a question of prestige.'

"'It's a funny thing, honor,' I said, 'and prestige.'"

Is It Worth While?

Approximately three hundred older Church boys are being trained in camps this summer by the Brotherhood of St. Andrew along definite lines of leadership.

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The Story of St. Faith's

The story begins in 1890 when Miss Eleanor Shackelford of New York City gathered together a small group of girls who needed both home care and a Christian education and took them to Saratoga Springs. There, in a small cottage, began the work which became our first Provincial School for Girls. On St. Faith's Day the the work was blessed by the Rev. Joseph Carey, D. D., and at his suggestion received the name of St. Faith's School. The school continued to grow. Friends were found who helped in the teaching, and who gave funds for building and equipment. Mention should be made of Miss Beatrice Sands, who was associated with Miss Shackelford in the management of the school, and of Mrs. Nathan Baldwin, of New Haven, whose generosity in giving funds was second only to that of Miss Shackelford herself. From the beginning the school was a Church school, in which the festivals and fasts of the Christians were observed, and in which all the members received definite instruction in the Faith.

St. Faith's, like other Church schools, has had its ups and downs, but throughout it has remained uncompromisingly a Church school; and until the beginning of the World War its rates were never more than $275 per year. There has been furthermore a continuous development in the intellectual side of the work. Requirements for graduation have been raised year by year and for some years the school has been sending its graduates to leading colleges.

In 1903 St. Faith's was moved from Saratoga Springs to Poughkeepsie, but this move, which at first seemed a wise one, brought about unforseen difficulties, and in 1910 the school returned to its old home in Saratoga Springs. Because of impaired health, first Miss Sands and then Miss Shackelford retired from active management of the school, and in 1912 the present Rector and Principal, the Rev. H. C. Plum, took charge. Under his administration each year has witnessed a slow but steady growth in numbers and influence. By strict economy charges have been kept low. Scholarships have been given to needy girls, and an average of over $3,000 yearly has been placed in improvements and extensions to the property. Today the school owns a splendid property of twelve acres of ground with five buildings, all heated by steam and lighted by electricity. There are sixty-five boarding pupils; for the past three years there has been no time when the school has not had a waiting list, and every year a large number have been refused entrance for lack of room.

Since 1892 the school has held a charter from the University of the State of New York. This means that its courses of study, its equipment and its standard of instruction must be approved by the Regents of the University. Regents' examinations are given at the school, and recently two of its graduates have received University Scholarships because of their high standing in these. Girls, who were prepared for college at St. Faith's, are holding their own at Vassar, Smith, Barnard and other colleges. Domestic Science and Business Training are provided, and a strong music department has been developed.

The charge for tuition, however, has not been raised to cover the increasing excellence of instruction and training. On the contrary, if it is measured by the cost of food, fuel and service it is no higher today than it was in 1890. For the policy of the school has always been that of its founder, Miss Shackelford, to provide at lowest possible cost for the Christian training of girls with limited means. Others have had the same vision. The late Dr. Mackenzie, for example, after a careful survey of the Church's educational work recommended to the General Convention in 1916 that each Province establish and support schools for boys and girls, whose charge should not exceed $300 per annum.

The Rector of St. Paul's was much impressed by this recommendation by Dr.

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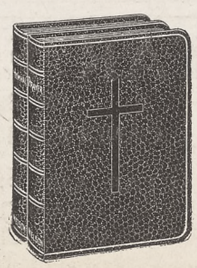

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THE WITNESS

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Mackenzie. Parents of his pupils were already suggesting a higher charge for tuition. It was not easy to keep tuition charges low, and yet they must not be raised if the school were to remain true to the ideals of its founder. Then, too, he felt that permanence of the work would be better assured by an official connection with the Church. So he consulted with the Trustees of the school and with the officials of the Department of Religious Education. After very careful consideration the Synod of the Province of New York and New Jersey in November, 1918, adopted St. Faith's as an authorized School of the Province. This Province was thus the pioneer in authorizing Schools and St. Faith's was the first school so honored. The Synod is represented on the Board of Trustees and thus has an effective control on all the policies of the school. The Synod Trustees are: The Rev. B. W. Rogers Tayler, D. D.; Prof. Henry N. Ogden, C. E.; and Mr. Frederic J. Bowne.

This connection with the Synod has been an advantage to the school in that it has brought the school into closer touch with the clergy and laity of the Church. Many of these had never heard of St. Faith's until it became a Provincial School, but they are now recommending it to parents who wish to place their daughters in a moderate priced Church school. It has also stimulated local interest and has opened up a vision of larger possibilities. Broad minded men and women are offering their help, and provision is being made for a larger number of pupils. The character of the school has not changed. It is still distinguished by its wholesome home life. The pupils share in the lighter household duties, the Rector and his wife are known as Father and Mother, the teachers are just big sisters to their pupils. It is still a school where simplicity of dress and thrift and a sense of stewardship are insisted upon. It is still marked by that genuine democracy which led a prominent educational leader in the Church to make it his choice for his own daughter.

The secret of St. Faith's success is to be found, we believe, in the fact that from the very beginning it has been a missionary work. No thought of profit nor even of adequate money compensation has ever prompted the management of the school. The constant aim has been to keep charges as low as possible, to depend more upon personality than upon buildings and equipment, to bind teachers and pupils into a self-conscious group working together for the best interests of the whole group, and above all to make the Chapel the heart of the school. The measure of success achieved by St. Faith's has been due, moreover, in large part to the unselfishness of many who have taught there for longer or shorter periods. Believing in the possibilities of such a work as St. Faith's they have gladly given their services for less money than they could have commanded in other positions. Today many of the former pupils and graduates look back to their example of unselfish devotion with gratitude. From a worldly standpoint the teachers of such a school as St. Faith's are underpaid. The work is hard. It lacks the glamor of adventure which glows around some other form of Christian service. They are subject to great nervous strain. Some pupils are ungrateful, many unresponsive. Friends and acquaintances tell them they are foolish to waste their lives in such unremunerative work. But they are willing to be fools for Christ's sake because they feel keenly the need of their country for Christian men and women, because they know that the boys and girls of today are the citizens of tomorrow, because they hear the Voice, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

Others are seeing the untold possibilities of a helpful ministry in low-priced Church boarding schools. Others are learning that such work is also missionary work and social service work. From California to Virginia the Church is taking official notice of the need, and the day, God grant it, is not far distant when every Province, yes every Diocese, will have its low-priced boarding schools, each with its own individuality, but each carried on in the same spirit which has made St. Faith's a Church school that is distinctly worth while.

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TO SUCCEED DEAN LARRABEE AT NASHOTAH

At an adjourned meeting of the board of trustees of Nashotah House, held at the Bishop's House in Milwaukee on June 24, the Rev. Benjamin Franklin Press Ivins, M. A., rector of St. Luke's parish, Kalamazoo, Mich., was elected Dean of the House in succession to the Rev. Edward A. Larrabee, D. D. The degree of doctor of divinity, honoris causa, was granted to him to be conferred formally at opening of the Seminary in September. Dr. Ivins has accepted his election and will enter upon his new duties on September 1st. The Rt. Rev. John N. McCormick, D. D., Bishop of Western Michigan, was elected as a member of the Board of Trustees. It was resolved that the chair of Dogmatic Theology be hereafter known under the title of the "William Adams Professorship."

Social and Religious Work in Mission Hospital

St. Andrew's Hospital, Wusih, reports 1,200 ward patients for last year. After speaking of the medical and surgical relief afforded and the economic value of such an institution to a Chinese town, the report mentions examples of direct social service rendered, and adds:

"If there were twelve hundred patients in our wards this last year, then at least thirty-six hundred know of what was done for the twelve hundred, and perhaps they know what was said to them. Good men and women who speak their own language talked to these people daily. So maybe 'the story' is spreading faster than we think."

The African Alarm Clock

From a Lutheran missionary in Liberia comes a remarkable fact of which our missionaries have failed to inform us: In this land where it is very difficult to know the correct time, God has placed the pepper bird, which sings every morning at 5:30. Its song does not vary more than ten minutes in a year!

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The Witness

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Important Conferences Held To Consider Publicity

Necessary for the Church to Utilize Every Legitimate Method of Publicity

Under the auspices of the Publicity Department of the Presiding Bishop and Council two Conferences of diocesan publicity representatives have been held, one in New York on June 21st and 22nd, in the Church Missions House, and the other in St. Louis on June 28th and 29th in the Parish House of Christ Church Cathedral. These Conferences covered all the provinces except the Eighth.

A Conference of representatives from the Eighth Province will probably be held in connection with the Synod of the Eighth Province in Salt Lake City in September.

The two Conferences already held followed identical programs and were practically two sections of one conference, and are therefore reported jointly. They were purely round-table conferences, there being no set speeches or prepared papers.

After a general consideration of Church publicity, its aims, principles, fields, problems and difficulties, there was special discussion of the problems of Church advertising, news bureaus, headquarters publicity and local Church publications.

In both Conferences the discussions culminated in the adoption of resolutions expressing the convictions and opinions of the Conference.

The Conferences were strongly of the opinion that it is the duty of the Church to utilize every legitimate method of publicity that the Kingdom of God may be spread among men and that the primary responsibility for carrying out this policy rests with the Publicity Department.

The Conferences also were in favor of thoroughness in publicity and declared it to be of vital importance that printed information about the general work of the Church should reach every family in the Church.

Both the Conferences recommended the establishment of a National Church News Bureau and expressed approval of the effort of the Publicity Department to secure the formation of diocesan and parochial news bureaus.

It was strongly recommended that experienced men or women should be made members of publicity departments, commissions and committees and that wherever possible publicity work should be in the hands of persons trained in publicity and that it would be helpful if the clergy everywhere should secure the advice and assistance of some trained layman or woman, instead of attempting to carry this additional burden of responsibility personally.

The Department was requested to send representatives to diocesan conventions and other gatherings to present the necessity for Church publicity and to urge upon these bodies the necessity of making adequate financial provision for the purpose.

Church advertising was thoroughly discussed and definitely approved. The use of secular mediums for Church advertising of a Churchly character was commended and both Conferences adopted resolutions to the effect that the Church should use the secular press as a medium for definite evangelistic advertising, this being the only medium through which the Church can reach with the Gospel the great mass of the unchurched.

Posters and bulletin boards were given attention and their use outside the churches was urged, not only for notices of services and meetings but for making the Church and her work and teachings known.

The Spirit Is Spreading

Honolulu, July 13.—A Tokio dispatch to the Japanese newspaper Nippu Ji here states that the Jaanese government has instructed its Washington embassy to inform the United States of Japan's acceptance of President Harding's invitation to a disarmament conference. The Japanese press is heartily indorsing the proposed conference and predicting it will result in the formation of a new league or association of nations along the lines which President Harding suggested.

Bishop Johnson at Wellesley Conference

Bishop Johnson of Colorado made a profound impression on the five hundred members of the Conference for Church Work gathered together at Wellesley College, Wellesley, Mass., June 27th to July 7th. As one delegate expressed it, "His evening addresses were nothing short of marvellous." He gave a series of evening addresses on The Development of the Church and its Relation to All Religious Aspirations.

The Japanese Are Ready To Follow In Disarmanent

Dr. Sturgis of Department of Missions Finds Japanese Friendly Toward U. S.

Japan will follow the lead of the United States in any move this country may make to disarmament, according to a statement made by Viscount Kaneko, member of the Japanese Privy Council, to William C. Sturgis, Ph. D., Educational Secretary of the Department of Missions who has just returned to New York from a world tour of the mission fields.

"At a luncheon tendered me in Tokio," Dr. Sturgis said, "which was attended by Viscount Kaneko and other Japanese officials, the Viscount said: 'The moment any disarmament plan comes to us from the United States, Japan will follow the lead.'"

Dr. Sturgis says that the Japanese are exceedingly friendly towards the United States despite the fact that jingoes are actively at work, not only in the United States, but also in Japan, where every effort is made by them to stir up trouble between the two countries.

He also strikes a warning note with regard to the situation in Hawaii, which is not against the Japanese but in the interest of better Americanism.

"In ten years," he says, "it is regarded as certain that the Japanese will hold the voting power in the Hawaiian Islands. This is not due so much to immigration, because the islands are United States territory, and the same immigration laws pervail there as here; but in the past twenty years the Japanese children have been growing up and becoming citizens. There is as great a need there as in this country for Christianity and Americanization among the foreign born. The tendency there as it is here is for the children to learn English and then to look down on their parents who cling to the mother tongue. The problem is to make good citizens of these youngsters. Here we have many races, over there their problem is with a single race."

Promise Large Conference at Geneva

A religious revival is seen in the large attendance that is expected at the annual Summer School for Church Workers which will be held at Hobart College from July 11th to July 22nd. From early indications all attendance records will be broken and more Church workers will be present in Geneva than at any preceding conference.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishop McCormick Preaches at Grand Rapids

In Grace Church, Grand Rapids, Michigan, the Rev. G. P. T. Sargent, Rector, an impressive Patriotic Service was held on Sunday, July 3, characterized by deep solemnity and reverence. Members of the Carl A. Johnson Post. No. 2., of the American Legion, of which Bishop McCormick is Chaplain, Watson and Custer Posts of the G. A. R., Daughters of Veterans, and Sons and Daughters of the American Revolutions were present. The Bishop of Western Michigan preached on "Be not overcome of evil, but overcome evil with good."

Emphasizing aggressive goodness as the greatest need of the world today, Bishop McCormick urged that America must take the lead in exemplifying that kind of goodness. The following are some paragraphs as reported by the Grand Rapids Press.

"It requires no argument to prove that there is a real and immediate danger of being overcome of evil. All over the world we have been warned since the war against a moral reaction and spiritual letdown. The aftermath of the World War has revealed the depth and danger of the world shock. There are unmistakable evidences of national, racial, industrial, and religious jealousies and antagonisms. There are unmistakable evidences of recklessness, extravagance, lawlessness, and viciousness. Free and easy manners, vulgar plays, picture shows and dances; brutal public behaviour; coarse and offensive books; and in the individual, either moral lassitude or else disregard of human decency and divine control, are signs of a recurrence of evils, which, if we do not resist them, will mean a tidal wave of evil already apparently set in motion by the evil one himself. If we lie down, or if we drift like dumb, drawn cattle, our latter postwar state will be worse than our former prewar state, and every expelled devil will return with seven others more devlish-than himself.—The danger is that we shall be betrayed into trying to overcome evil with evil and to fight the devil with fire. This is the short and easy method—meeting hate with hate, cruelty with cruelty, cunning with cunning, force with force. From the angle of war it would mean standing armies, competitive armamants, huge navies, and a militarism raised to the nth power. From the angle of international relations it would mean, instead of a League of Nations or any covenant of peace-desiring peoples, the old discredited secret diplomacy, the old discords and distrusts. From the angle of industrialism it would mean labor and capital fighting tooth and nail; strikes and injunctions; rebellions and repressions. In general society it would mean renewed religious hatreds; class antagonism; racial distinctions sharpened and deepened; law and order openly defied. To seek to overcome evil with evil, to act as if two wrongs made a right, to drop back into the old contentions and confusions might be the easiest way, but it is the devil's way of ultimate spiritual death. It is the moral abdication of civilized society. It is a shameful confession of religious ineptitude. It is infamy to the dead who died for the world's betterment. It is, in the long and final result, the suicide of all civilization.—Above all others, we Americans seem to be called to exemplify a better method—not to overcome evil with evil, but to overcome evil with good. Unless we are false to all our history we must stand for positive, constructive, unselfish good. We must show the world that hate is to be conquered not by more hate, but by love; that selfishness is to be overcome not by more selfishness but by unselfishness; might is to be offset not by more might, but by more right. Idleness must give place to industry; passion to patience; cruelty to charity; pride to humility; doubt to faith; cowardice to courage; fear to hope; vice to virtue. The essential American characteristics, like the early Christian virtues, are positive, declarative, strong and victorious. The call of the day is for aggressive goodness. We must fight unflinchingly against the spirit which would revive religious prejudices—Jew against Gentile, Roman Catholic against Protestant, class against class, race against race. We must meet unflinchingly open and defiant evil with open and unafraid good. The light must cast out the darkness. Will Irwin in his recent book bearing the significant title, "The Next War," has shown us the frightful evils to which another war would expose us—gasses 50 times more deadly than those used in the recent war, bombing-planes which could destroy whole cities in a few hours and all the incalculable possibilities of destruction. Surely America must take the lead of nations in averting such horrors from the future of the world. Our patriotic societies, the veterans of all wars, all thoughtful and public-spirited citizens, must line up on the side of good rather than on the side of evil, must welcome the recent action of congress and of our executive in regard to limitation of armaments, and must pray and work for the ultimate and permanent victory of good over evil, of love over hate."

Also Build Your Own Organ

By the ingenuity of a young ex-service man of the congregation at St. Joseph, Michigan, Mr. Donald McElroy, an electric motor has been successfully installed to work the bellows of the large cabinet organ. By a skillful arrangement of small motor, balance wheel, pulleys, crank and cut-off the organ is steadily supplied with wind and is effectively regulated. The interest of this item lies in the fact that it proves the thing can be done and at a small cost.

Anniversary of Dr. Wing

By a strange coincidence the eleventh anniversary of the ordination to the priesthood of the Rev. John Durham Wing, D.D., and the sixth anniversary of his rectorship of Christ Church, Savannah, fell together on Sunday, July 3. To mark this event a meeting of the congregation was called by the senior warden, Mr. J. Randolph Anderson, at the close of the morning service on that day, and appropriate resolutions were passed as follows:

"Whereas, this third day of July, 1921, marks the eleventh anniversary of the ordination to the priesthood of our beloved rector, Rev. John Durham Wing, D.D., and also commemorates the sixth anniversary of the first service held here by him, as rector of this, the Mother Church of Georgia.

"Therefore be it resolved by the congregation of Christ Church, Savannah, that our heartfelt congratulations are tendered to Dr. Wing, on this anniversary so important in his life, and in the history of the parish;

"Resolved further, that we also desire to express to him our greatful and lasting appreciation of the splendid service he has rendered to us, and to the Church, and to tell him of our affection for him, and to assure him, it is the earnest hope and prayer of each member of this congregation, that in the Providence of God, he may be spared to minister to us for many years to come."

Paint Your Own Church

St. John's Church, Grand Haven, Michigan, has recently enjoyed a "painting bee." The Rector having called attention to the shabby appearance of the church building, a communicant of the parish offered to furnish the paint if the other men would apply it. The challenge was issued on Sunday morning with the result that the men, working evenings, has applied the first coat before the end of the week. The rector, the Rev. H. C. Benjamin, painted the tower. The ladies of the Church kept up the enthusiasm by providing sandwiches and lemonade. The Church has also recently received a new roof and the organ has been overhauled.

The Evil of Graves and Graft

Revisiting China after many years Dr. Sturgis was impressed with the fact that China suffers from two great evils, "graves and graft." The Chinese do not bury their dead but place the bodies in heavy wooden coffins on top of fallow soil. The ground then becomes sacred and cannot be used for agricultural or other purposes. Hence much of the best land is rendered useless.

As an illustration of the extent of the graft, Dr. Sturgis cited the case of the brother of the President of China, who holds eight profitable offices, the least of which pays him $10,000 Mexican, a year. At the height of the great famine, when a conference was held in Peking, this man made a long fight for the relief to be paid in cash and for the bulk of it to be distributed in his own province of Chi-li.

Bishop Graves opposed the cash distribution and also stood firm for extending the relief to all sections and won out.

Rhode Island Parish Does Well

An encouraging report comes from St. Luke's Church, Pawtucket, R. I., the Rev. Arthur J. Watson, rector. Mr. Watson was born of missionary parents in India, but has long and faithfully served American churches. In his three years at Pawtucket, St. Luke's has changed from a struggling mission into a thriving, self-supporting parish. It not only has relinquished its

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diocesan aid of $750 but gave last year $825 to the Nation-wide Campaign funds, being one of four Rhode Island parishes to meet its quota in full. The rector's salary has been increased three times. A total of 323 people, mostly adults, have been confirmed, 107 of them this year.

Gifts to Church in Ohio

The will of the late Mr. William Irwin, trustee of St. Paul's Cathedral, Cincinnati, includes several bequests to the Church.

The Cathedral is to receive $3000 the income from which is to be used to pay premiums on insurance on the Church property. Any surplus is to applied on clerical salaries.

A bequest of $1000 is made to the Children's Hospital of the Church, Mt. Auburn, Cincinnati.

The General Board of Missions is to receive $250.

The Cathedral Chapter of the Diocese is to receive $250 to be used in the work of the City Missions under the direction of Canon Charles G. Reade or his successor.

St. Andrew's Mission (colored), Eighth and Mound Streets, Cincinnati, is to get $500 as an endowment, the income to apply on the salary of the rector.

St. James' Mission, Westwood, Cincinnati, receives $500 to be expended in aiding to build a church for this congregation. If this is not built within five years from the date of the will, Dec. 5, 1918, the money is to be used to aid in the building of a church or churches in the city of Cincinnati or vicinity.

The Home for the Friendless, the Children's Home and the new Orphan Asylum for colored children each receive $250.

Mr. Irwin has been a life-long friend to all the work of the Church and his will is an indication of his loyalty and affection.

Information Wanted

Lying on a bed in the Cincinnati General Hospital is the Rev. Edward Reginald Lewis, a Hindoo minister of the Church of England, suffering from a nervous trouble and under medical observation. He says that he was ordained by the Bishop of Bombay in 1911 and that he was stationed at Allahabad, where he has a wife and child. He says he was chaplain during the war of the Third Bengal Regiment with the rank of lieutenant. He is a member of the Masonic fraternity. He came to this country via Cuba and Florida. The Church and social workers of Cincinnati are seeking further information about him and if this publication comes to the attention of any one who knows him they are asked to communicate with Archdeacon Reade, 223 West Seventh St., Cincinnati, O.

Georgia Rector to Marry

The marriage of the Rev. Oliver J. Hart, rector of Christ Church, Macon, Georgia, to Miss Mary McBee Mikell will take place at Christ Church, Castine, Maine, on July the twentieth. Miss Mikell is a daughter of Mr. William E. Mikell, dean of the law school of the University of Pennsylvania, and a niece of Bishop Guerry of South Carolina, and Bishop H. J| Mikell of the diocese of Atlanta, Georgia. The Rev. Oliver J. Hart left St. Michael's Church, Charleston, S. C., one year ago to accept the rectorship of Christ Church, Macon, Georgia. For two months he will act as rector of Christ Church, Geneva, New York, during which time the Rev. Henry Robinson will supply the parish in Macon, Georgia.

Dr. DeVries Called to Deanship

The Rev. Dr. William L. DeVries, canon of the Washington Cathedral, has been elected to the vacant Deanship of Baxley Hall, the Divinity School of Kenyon College. On Commencement Day a $50,000 endowment of the Deanship, from Mr. Samuel Mather, of Cleveland, was announced, and the unanimous election of Canon DeVries by the trustees followed. Dr. DeVries has not yet announced his decision.

Macon Church to Be Redecorated

Plans for the renovation and redecoration of the interior of Christ Church, Macon, Georgia, were made at the last regular meeting of the vestry. A sum of $3,000 has been appropriated for the purpose. The work will begin after the 15th of July.

Clergyman Injury a Mystery

The Rev. Edward J. Hoering was found Friday morning, July 1st, by passing automobilists, wandering in a dazed condition near the town of Winnemucca. He had been shot through the head, just back of the eyes. He was clad only in his underclothes. Since then his clothing, with the exception of his trousers, has been found. He is rational and says he went for a walk Tuesday evening, June 28th, and after reaching a point about a mile from town, turned around to return and remembers nothing more until shortly before he was found by the tourists. Search was not made for him because it was thought he had gone to one of his various missions. He is unmarried.

The surgeons do not hold out any hopes of his recovery. If he lives he will be blind, as the optic nerves were cut by the bullet. He is in a hospital at Reno.

Mr. Hoering is vicar of the missions at Winnemucca, Battle Mountain, Austin, Midas and Lovelock, Nevada.

Dr. Merrill Speaks on Pulpit Liberty

If the manufacturers of Pittsburgh had set out to influence the ministers of the country to preach radical sermons on social topics, they could not have taken a better way than their recent efforts to boycott the Y. W. C. A. and the Federal Council. A number of ministers have spoken in every city. Dr. Fosdick says "the pulpit is not for sale." Dr. William Pierson Merrill, pastor of Brick Presbyterian church of New York, in an address recently delivered before the World Alliance for International Friendship said: "The church cannot afford to take orders from any outside group or class, or from anyone except its divine head. To allow any men to mark off its field, or limit its scope, or declare its function, is intolerable. The church must fully and with all cheerfulness grant the right of any man or men to object to its words and acts, to criticize them with utmost freedom, to give or withhold support, to join the church or leave it, to attack or defend, as one may deem best. The church must be prepared to take the consequences, financial or other, of maintaining its independence, and asserting its proper concern in the affairs of the world. But for the church to alter by a hair's breadth its policies, or to restrict in the least its sense of the vital function in social matters because of the power of the purse applied, is spiritual treason."

Noted Pauline Scholar Will Visit America

Sir William Ramsay is everywhere known in the ranks of new testament students as a foremost authority upon the life of labors of St. Paul. He has done research work in the lands visited by St. Paul and made many discoveries which confirm the credibility of the new testament records. Because of an interruption in his research work due to political conditions, he will visit the United States this coming year and lecture in many colleges and universities. Thus thousands of Americans who have read his books will have opportunity to look into his face.

Emphasize Religious Education

Sunday, June 26th, throughout the day of three services, was emphasized as Parish Religious Educational Day at St. Stephen's, Williamsburg, Pa. At 8 A. M. a largely attended corporate Holy Communion was celebrated, followed immediately with breakfast in the Parish House. At the 11 A. M. Service, before a well filled Church, the Rector, the Rev. William Porkess, preached a frank and striking sermon on, "The Significance of Training." Quite a number of men urged the printing of this sermon in full, and a thorough circulation of the same be made in the Parish. In the evening, in the place of the Evening Prayer Service, the Graduating Exercises of the Church School were held, when nineteen Honor Prizes and ninety-two Diplomas were destributed. This School is laid out in five Divisions, consisting of nineteen Classes in all, and the curriculum installed is the Christian Nurture Series in full, Courses 1-13. A system of credits has been carried out for all pupils, and quarterly reports sent to all homes. A thorough plan has also been effected for the teachers, there being a monthly corporate Holy Communion on Sundays, with breakfast immediately following, and a monthly teacher-training class on Monday evenings. The School has just closed its most remarkable year, for pupils and teachers alike. The Rector has made it a special point of being present in his School every Sunday of the year of ten months.

EDWIN MARKHAM

Writes to the Editor of **THE SOCIAL PREPARATION**, the Religious-Socialist Quarterly:

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We urge our readers to watch the date of expiration, printed under their address, and to renew promptly; or else notify us if they wish their paper discontinued.

THE NEW YORK ELECTION

By Bishop Johnson

My attention has been called to a page of the Witness which has been circulated in the interest of Dr. Shipman's confirmation.

I noted the letter of our New York correspondent in the Witness.

It has been the policy of the paper to represent the Church, and not a party in the Church, and to hold the correspondent solely responsible for his articles.

This policy seems a very unwise one to some of my best and dearest friends, but we shall continue to adhere to it in spite of objections so long as I retain the post of Editor in Chief. It will be in no sense a party organ.

Nor does it propose to enter the field of controversy as between parties in the Church on academic questions. One party may state his views, signed; the other party may state his,—and there it must end—at least ordinarily and that not controversially.

The use, however, of a page of the Witness as a campaign document for or against the confirmation of Dr. Shipman would seem to be an invasion of this principle and would call for a declaration on the part of the Editor which I am loathe to give, but which I feel obliged to give since this single page was circulated without my knowledge or consent.

In the first place let me state that Dr. Shipman is a Christian gentleman whose sincerity, devotion and ability no one has a right to question, so far as I know.

Indeed the question of the character of anyone whom any diocese might elect is usually unquestioned and therefore seldom enters into the act of confirmation.

Neither, I think, does the matter of Churchmanship enter into the question unless some one were to maintain that the candidate that not "believe in all the articles of the Christian faith as contained in the Apostles' Creed."

I certainly should not vote to confirm anyone who failed to qualify in the test which we apply to laymen.

However in the case of Dr. Shipman this has not been urged.

The question of the confirmation of Dr. Shipman seems to center around three questions, upon which I would, as one called upon to pass upon his election, desire an answer.

(1) There are and have been in the Diocese of New York a small group of ecclesiastical egotists who have violated every law of the Church and every canon of good taste in their villification through the public press and elsewhere of conscientious and able administration of Church law. In the eyes of the rest of the Church, they are lawless and the Diocese of New York has seemed unable to discipline them.

Of course they do not think that they deserve to be disciplined. Spoiled children seldom do.

At any rate there are some of us who would hesitate to put in a place of authority any one who is identified in a corporate way with those who have publicly defied the authority of the Church?

Has Dr. Shipman been so identified?

Has he committed any lawless acts?

(2) There are those who value and esteem highly that party in the Church known as Evangelical and revere some of the doughty warriors of the past who represented evangelical truth.

These men established a society and endowed it for the extension of evangelical principles. Dr. Shipman is the President of this society.

The use of the funds of this society under its present management has been called in question.

It would seem that the raising of this question would at once result in a certified statement as to the use to which such funds have been placed by those who are its custodians.

I must ask that this be done before I can vote for the confirmation of Dr. Shipman.

(3) I regret that any reference to the family of Dr. Shipman should have been made in the columns of this paper by our correspondent, but inasmuch as the article has been circulated it would seem that the partisans of Dr. Shipman did not take exception to this reference. I should have deleted all reference to this subject if I had censored Mr. Sheerin's article, just because it seemed to be too personal.

However, I assume again that no reflection as to the moral character of any member of his family is involved in this issue.

Of course there are, again, other questions than those of personal character here involved.

One might hesitate to confirm the election of a rector to a parish if his wife entertained at dinner on Good Friday, not because it is wicked so to do but because it isn't done in the best ecclesiastical circles.

The question therefore raised by Mr. Sheerin is one that I prefer not to discuss for various reasons, but would merely assert that the matter is one that has a right to enter into the confirmation of a bishop-elect—providing one has any facts, which I confess that I do not have and therefore should not act upon hearsay or rumor in such a question.

It is unfortunate always that questions of controversy should center around personalities.

And yet it would seem that a few declarations could be made which would satisfy those charged with a conscientious duty, that the Suffragan-elect regarded canon law as something to be enforced and not a joke and that money contributed for evangelical purposes has not been used to finance enterprises in no ways related to the purpose for which it was given.

There is no question of character or Churchmanship involved. There are questions involving law and order and ecclesiastical perception which one desires cleared up.

The republishing of Mr. Sheerin's article, referred to by Bishop Johnson, was not printed in The Witness office, nor was permission asked that it might be reprinted elsewhere. Whoever did the job is alone responsible.

Bishop Johnson has stated the policy of this paper. We try to represent the Church—not a party of the Church. For that reason we have men on our staff of divergent opinion, each of whom is alone responsible for what appears under his name.

As Man aging Editor I am responsible for the make-up. This does not mean, however, that I am a censor. I publish whatever the editors send in—even their mistakes in English grammar, so I was told today by a prominent layman.

My own opinion about the Shipman rumpus is that the Church would be in a better spiritual condition if it could interest itself in things more vital than ecclesiastical politics. W. B. S.

The Witness Fund

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An English Leader—Will Crooks

By A. Manby Lloyd

Will Crooks was not merely a representative of the people, like most Labor M. P.'s. He was an image of the people. At eight years old he earned sixpence a week and had seen the inside of a London workhouse. At 11 he was in a blacksmith's shop. At 14 he was apprenticed to a cooper . A meagre education enabled him to read Oliver Twist, where he saw his early years reflected.

Good craftsmanship and trade-unionism made him a rebel at 22. He refused to use inferior timber on a job and objected to excessive overtime. He addressed the workmen on the subject. A few days later he was dismissed and every London 'shop' was closed against him. He tramped the country for work. He dragged himself to Liverpool without a sole to his boots. It was all in vain. An odd job here and there left him still in want. He returned to London and got odd jobs at the docks. Such is a faint outline of the early days of the black bearded giant who became Mayor of Poplar M. P. for Woolwich, and a member of the Privy Council.!

At last he got regular work as a cooper, and began a series of Sunday morning Labor meetings outside the East India Dock gates. The place came to be known as Crooks College. Never was instruction at college imparted with so many human touches and humorous sallies. He noticed some of the men slunk away when the pubs opened.

"Some of you chaps imagine you can only be men by taking the gargle. . . Perhaps you've heard of the man who asked for a ticket at the railway junction. 'What station?' asked the booking clerk. 'What stations have you got?' he stammered, clinging to the edge for support."

The College at the Dock Gates can point to some notable achievements. It agitated for the Blackwall Tunnel and got it. It began the campaigns for a large municipal gymnasium and childrens' playgrounds, for public libraries and technical institutes. It founded the Popular Labour League which first introduced Crooks to public life. It was the originator of the farm colony system, and stood out for the welfare of the Poor Law children. It broke down the corrupt practices on three of the old municipal authorities in Poplar.

The great Dock Strike of 1889 nearly brought Crooks to his grave. Seldom did he take his clothes off. The outdoor meetings kept him going to midnight. The early morning hours saw him lending a hand at relief stations. The dockers won their sixpence an hour. But Crooks lay at the point of death. A sad looking missioner visited him at the hospital, and asked him bluntly, "Are you not a miserable sinner?"

"No," said Crooks, "I may be a sinner, but I'm not a miserable one just now."

But he recovered and was invited to give evidence before a Committee on the Infant Life Assurance Bill, which actually proposed to pay the insurance money direct to the undertakers! The offending clause disappeared after his evidence.

That a working man like Crooks was able to give his whole time to public work was due to the Poplar Labor League. His fellow workmen wished it, and Dr. Chandler, who became Bishop of Bloemfontein, was one of the first treasurers of the fund. Father Dolling and Dr. Clifford, men as diverse as Scott Holland and Bernard Shaw, Canon Barnett and Sidney Webb, became subscribers. His pay was less than four pounds a week, which was stopped in 1903 when he joined the official Labor party in the House of Commons, and received his 200 pounds a year. Crooks still lived in the same little five-roomed house, but his enemies sneeringly asked him how he did it. "How I do it? Crooks replied, 'why is this question not put to other politicians and public men?' He blamed his working men friends, too. "You never think of asking the question of monopolists, food adulterators, scamping contractors, property sweaters, bogus company promoters, and others who fleese you at every turn. You never dream of asking it of young untried men fresh from the Universities, who in many cases are only after the spoils of office. You regard all these people as gentlemen. But let a man from your own ranks offer to serve you in public life, and you want to know where the Labor man gets his money from?"

The advent of men like Will Crooks and John Burns on the County Council caused consternation in the ranks of shum-owners, ground landlords and robbers of the poor. They broke down the contractors' ring and carried the campaign right into the working man's home. It was found that London coal was being delivered in sacks too small to hold the proper weight. A trifle, but by such petty thefts do men make fortunes.

The exposure of our Poor Law procedure by Charles Dickens in a previous decade had not killed, but only scotched the world of Bumbledon. On being elected to the Poplar Board of Guardians, George Lansbury and Crooks unearthed some shocking scandals. Poverty was still treated as a crime. Workhouse inmates were fed on greasy water and skilly. There was no discipline. Able-bodied paupers robbed the weaker ones of food, and the dining rooms were a kind of hell. When, as Guardians, they attempted to enter, the Master shut the gates upon them. They raised such a storm that the Government had to intervene. The right of admission was secured, but the officers were still hostile. When a fire broke out in the workhouse bakery they were ready to put Crooks and Lansbury on the top of it. But Crooks arrived one morning unespectedly and suspended the offenders who were eventually dismissed.

How Crooks won Woolwich and carried the fight into the House of Commons, how he won the goodwill of all parties, how he opposed the War in South Africa and supported the War in Europe must be passed over. But one historic scene can never be forgotten. At the prorogation of Parliament in September, 1914, unable to control his feelings any longer, he bluntly asked the Speaker if it would be in order to sing "God Save the King." Every member rose to his feet. Next, with his face beaming he cried, "God save Ireland!" while John Redmond shouted, "God save England."

The pity of it is that bankrupt statesmanship should have shattered the unity that then seemed so secure. Crooks as Prime Minister might have saved us from such a disaster.

In a future article, with the editor's leave, I will complete this poor sketch with some stories that illustrate the genial side of his nature. Like the best English poor, Crooks was humorous to the backbone. For laughter is the only thing that has been left to them.

(Concluded next week)

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Culture and Prize-Fights

By James Sheerin

If any one wants to get a thrill of renewed hope, I would suggest a visit to one of the great summer schools of our American institutions. This week I dropped in at the registration of Columbia University, which is partly within two blocks of our great New York Cathedral. The registration was in the large hall of the gymnasium and the railed off arrangements reminded one of the crowded conditions of Ellis Island, when thousands of immigrants are slowly passing by. One thing was alike in the faces of the immigrants and the summer students, namely, the eager expectant look. The big difference, of course, lay in the better clothing and refined appearance of the students, as if they had already had a fair share of the world's cultural and intellectual opportunities. There is something pathetic and at the same time encouraging, to see thousands of men and women, no longer young enough to be called college boys or girls, giving more than average signs of eagerness to know more in order to be more useful in a world badly enough needing better informed help. More than 12,000 of both sexes registered for summer work at Columbia. I saw a couple of handsome athletic graduates of June 1st, loyal church boys, aiding the newcomers to go through the puzzling forms of registration. Most of the applicants were Americans of southern and western residence, but there were also many foreigners registering in non-English speaking courses so as to become better Americans.

* * *

The great prize fight has come and gone. There was a time when a prize fight left both men battered and ugly in bloody signs of an unqualifiedly brutal contest. But it seems that in this case, with the use of six ounce gloves and better rules of boxing, Dempsey, though struck several times in the jaw, got off without a scratch, and Carpentier escaped with a bloody nose and a two inch cut on the face, besides a slight break of a bone in her hand. It is also reported that brutal, savage remarks from the audience were almost eliminated, and the two fighters and their aids avoided oaths and shows of beastly temper, which used to be considered quite the thing to to do to make them fight better. Lists of prominent parties present were made in all the newspapers, much more complete than would ever have been made for a church convention or a university commencement. Among the names were some whose antecedents were of our church. For example, Miss Anne Morgan, daughter of the late J. Pierpont Morgan, is spoken of as an ardent looker-on at the fight, though her brother, who bears the great Christian name of his father, not only denied that he went, but declared himself as without interest in such doings.

There is rather a false reasoning on the part of those who defend their patronage of these post war sports. In the first place, they persist in calling them "boxing matches" instead of "prize fights," thus attempting to disprove the claim that a rose is a rose no matter what you name it. Then, secondly, they have sometimes staged such contests in the interests of charity or some noble cause, as Miss Morgan did last winter in aid of French rehabilitation. A Jewish rabbi said, wisely, that if the object of the gate receipts redeems the ugliness of a prize fight, then it ought to begin with a prayer and end with a blessing.

There is also a tendency just now for women of supposed refined origin to admire the physical proportions of the male body. This is true to the recent general reversal of human judgments. Men used to do all the smoking. Now supposedly refined women help, as crude mountaineers and peasant women always did in backward countries. Men always were free enough in their admiration of the bodies of women. Now certain women are becoming franker in showing their admiration for men in the same way. What the outcome will be, no one knows; but there is surely a limit. To this current admiration of prize fighting, add a romantic love of France amongst very good people, who seem to condone almost anything if it will only help to show how much we think of France, and how anxious we are to see her restored to strength and prosperity. Carpentier had, in his bodily movements, much of that grace and suppleness which we are wont to associate with a Parisian dancer or a Greek athlete. Therefore, he was the women's favorite.

We will have to allow considerable latitude in such things until the world gets back to "normalcy." Let us hope that when it gets back it will also step ahead in another and more wholesome direction. It is certainly not desirable for the land we all love that the children some of us are trying to bring up in the ways of patriotism and religion should have set before them, as worthy of our approval, a mere pummeling contest, where the single aim of each antagonist is to seek out the weakest and sorest spot of his opponent and strike there with all his might and aim. If this is to be our ideal of physical life, then a frightful militarism is very far from dead among us, and we are of all created beings most miserable. The encouraging fact is that it is probably only a temporary outbreak of a barbarian ideal. The curse in it is that it acts as a misdirector of physical energy, and therefore a damper of moral and spiritual progress.

* * *

The newspapers record the death of the Rev. Arthur Ritchie, July 10th. I wonder how much this name means to young men in the church today? When I was a college student, he was in the heyday of his fame, and I heard many a good sermon from him in the old St. Ignatius Church on 40th street. Of course the ritual was excessive, and there were keen things said against Protestants and evangelicals, but for the most part, Mr. Ritchie was constructive and spiritual in his pulpit utterances. Where his powers of satire and invective came out strongest was in the pages of his monthly periodical, the Catholic Champion. This spicy journal of ecclesiastical propaganda was frequently sent free to all the clergy. Some of them were amused by it, some agreed to its claims, and many felt as hostile and stirred up by its winged words as Dr. Cummins seems able to stir up the wills of his faithful opponents in the Catholic defence societies of today! Those were certainly the halcyon days of rising ritualism, and its spokesmen in the Living Church, as well as the Lamp, the Champion and a half dozen other freely circulated periodicals, cried aloud and spared not! There was no Protestant Chronicle to combat them

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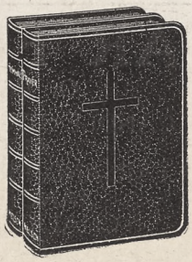

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THE WITNESS

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just then, and all the "fun" was on one side! The Rev. Arthur Ritchie rejoiced in such thrusts. In a day when there were great names on the Broad Church side, such as Heber Newton or Phillips Brooks, this virulent man, fond of "catholic" ritual, able to present it more alluringly than most other exponents thereof, held his own in the public eye for a generation. For some years he has not been heard of much in his retirement, but the prophecies that he would become a Roman Catholic have not been fulfilled, and now he has gone to "a juster judge than here," as it is put by a favorite hymn, "Now the Laborer's Task is O'er." Perhaps he will wonder in the other world, as some of us do in this, in the words of the eccentric character in the recent play called "The Vagabond," "What's all the shootin' for?" When it comes to attacks, one on another, churchmen are as good marksmen as partisans in other walks of life, who do much verbal "shootin'" at one another.

Is the Church the Friend of Labor?

(Last Paper in Series)

By Rev. J. A. Schaad

Yes.

In concluding this series of broad outlines on the historic evidence of the Church's continued friendship for Labor, we shall find fresh footprints to show that the Church is now functioning as friend in the newer fields of social and industrial progress.

In this respect I venture a prophecy: What the Church now officially advocates and pleads for, will some day be recorded as an accomplished industrial fact!

That is the history of all human progress, since Christ, Labor's Great Friend, first proclaimed His Gospel of a common brotherhood of man based upon the Fatherhood of God.

The Church recognizes that Christ's spiritual Gospel, being chiefly concerned with the right motivation of human conduct, has a direct bearing upon the material affairs of life. Therefore her efforts have been both to teach and to apply that Gospel to the practical affairs of our daily life.

Also, her outlook and message have usually been considerably in advance of the human possibility of actual attainment. Therefore she is criticised by conservatives for going too fast, even while blamed by the radicals for moving so slowly.

But this only means that the Church, as a true prophet, proclaims the ideal for successively developing departments of human life, and then throws her influence into the campaign to attain those ideals for mankind, be the struggle age-long.

Coming now to recent utterances and acts in which the Church seeks to advance the proper interests of the working man, and woman, it is fair to assume that when the Church speaks officially through her own appointed representatives, she both reflects the Christian ideal and assures the support of her influence in the campaign for its attainment.

Conformably with this program, Christianity has officially expressed itself on social and industrial questions through three great channels: The Federal Council of Churches, representing about twenty million adherents of modern Protestantism; the National Catholic Council, representing about sixteen million Roman Catholics in America; and the Lambeth Conference of Bishops representing about thirty million Episcopalians throughout the world.

These central groups have published their respective social and industrial programs independently of each other. And yet, despite their denominational differences, there is striking unanimity in their official pronouncements on these questions.

Of course, no one claims that the views expressed by these highly centralized representations will be shared by all of the members of their respective Churches. But that would also be true on any other question to be decided by a representative government . It is so in organized labor. And in America we are accustomed to abide by the decisions of the majority.

Besides these major-group declarations, each of the larger denominations has severally set forth its own specific social and industrial program in considerable detail. The number and extent of these is so great that it would require a large volume, even to print the bare facts.

And in addition, these same denominations have appointed official commissions on social and industrial relations and problems. The combined expenditure of time, energy and money involved in these activities is enormous.

Why is the Church doing all this? Not for any personal advantage for its own organizational life; but solely as a practical service for the advancement and welfare of the working people, by whose effort of brain and brawn the supplies for the world's material needs are produced.

But before quoting from these official pronouncements we must recall that the primary work of the Church is to preach the **principles** of righteousness, not to formulate or promote **programs** for industry.

Taking the fullest of these reports in detail, with which the others all seem to agree in principle, we find this comprehensive enumeration of points on which the Church seeks to improve present social and economic conditions:

A living wage, reasonable hours, sanitary housing and shop conditions, security against unemployment, social insurance, vocational training, the right to organize, collective bargaining, restriction of child labor, safeguarding of women's labor, a weekly rest day, the sacredness of human life, the sanctity of the family, correction of the social evil, spiritualizing of secular education, a change in motivation for business and industry from mere production for profits and wages to that of service for the common good, and other matters directly and indirectly involved in this whole question of humanizing the social order by the introduction of the more Christian principles of brotherhood.

In connection with the foregoing, some Churches have appointed fraternal delegates to represent them in certain Councils of Labor with a view to cooperation. It would help much towards the cultivation of friendship if Labor would take reciprocal action by appointing fraternal delegates to visit Church Councils. Why not?

It should be remembered that friendship, to be effective, must be reciprocal,—or as we say in the vernacular a "fifty-fifty" affair.

The chief point of all that I have tried, however imperfectly, to say about the friendship of the Church for Labor is something far beyond the details mentioned. It is this larger fact, inexpressibly superior to anything that Labor asks or even seems to appreciate, namely,—

The Church stands for all the foregoing principles, not at all because it is the partisan friend of Labor as against Capital, but because they are right, founded upon the Christian sense of justice and brotherhood.

The Church seeks to promote these righteous causes by such educational and inspirational methods as will influence both Capital and Labor, to adopt these Christian standards as their dominant, animating motive, rather than as mere laws to be rigidly enforced,—and evaded wherever possible.

The Church is the friend of Labor to such an extent that she refuses all overtures, and will resist all pressure, to so conduct her social and industrial campaign as to create class antagonism or to increase the breach already existing between Capital and Labor.

And the Church must adhere to such a policy because her message is one of love and brotherhood in Christ; her ministry is one of reconciliation, of healing the breaches which selfishness makes between men; of bringing a righteous peace to replace the chaos of class strife; and her methods must therefore be and remain such as will win and retain the confidence of all—working men and employers alike—who desire justice as well as gain, and who are willing to make real service to humanity the means even if they are not yet able to adopt it as the motive for profits and wages in industry and commerce.

To the sometimes-attempted coersions of either side in the great industrial struggle, the Church must continue to declare and seek to retain her corporate integrity and Christ-given freedom.

Just now it seems necessary for the Church in certain quarters to say to Capital, "Not for sale," when the effort is made to intimidate her into criminal silence on the supreme principles of righteousness, in relation to industry.

It is equally necessary for the Church to say to Labor "not afraid," when by its criticisms and flaunted rejection of her ministrations Labor likewise attempts to bluff the Church into partisan action against Capital.

Meanwhile the Church goes on offering and giving her divine ministrations as the sincere friend to both combatants in the social struggle; for the Church is the prophet telling forth the truth which will some day make both Capital and Labor free from the tyranny of the present system in industry; and she is also the priest furnishing the spiritual sinnews for the splendid men in both groups who are seeking to lead their associates out of the turmoil of selfishness into the peace-producing ways of the Kingdom of God.

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At St. Luke's Episcopal Church, Pawtucket, R. I., Rt. Rev. James De Wolf Perry, bishop of Rhode Island, confirmed a class of 107 parishioners, complimented the members on the zealous co-operation accorded the rector, Rev. Arthur J. Watson, and later attended a reception given by the class. In 1919 a class of 111 was presented for confirmation and in 1920 a class of 107, making a total of 323 parishioners confirmed during the past three years.

Bishop Perry said in his address to the class: "It has been a notable hour made more so by the recollection of similar confirmation classes within three years; the classes are remarkable not only for their size, but for the number of adult people presented each year.

"We can hardly put into words what such work means on the part of the rector. It was a company of this size assembled the Day of Pentecost, when the Church had its birth; that scene is here reproduced probably in its environment; it is certainly reproduced in spirit. How deeply moved I am I cannot begin to tell you in words. All this has meant work, faith and prayer on the part of the priest and the people. I bring you the heartiest greetings, not only of myself, but of the diocese."

In conclusion Bishop Perry laid emphasis on the correlative words, "defend" and "increase," which, he said, were the keynotes of the confirmation rite. "The work of the church is in your hands," asserted Bishop Perry in urging the class to follow closely the principles of the faith.

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The Witness

Vol. V, No. 49 CHICAGO, ILL., JULY 30, 1921 $1.50 A YEAR

Record Breaking Attendance At Racine Conference

Crowds Have To Be Limited Because of Popularity of Bishop Johnson's Lectures

The Conference for church workers of the 5th Province opened at Racine, Wis., Tuesday, July 12th, with two hundred and fifty enrolled. Seventeen states were represented in the enrollment. On account of the extremely hot weather many of the classes were held on the campus under the beautiful old trees. Lectures and discussion classes were held on the various fields of church work, especially on Religious Education, week-day and church school.

The curriculum contained such topics as:

The Successful Small Sunday School.
Principles and Methods of Teaching.
How to teach a Mission Study Class.
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Rev. Chas. H. Boynton, Rev. Victor Hoag, of Batavia, Ill., Miss Vera Noyes, of Gary, Ind., Rev. R. S. Chambers and others who are leaders in Religious Education gave the conference the benefit of their experiences.

Bishop Johnson, Editor of The Witness, in his "talks to young people" was the center of attraction at the early morning period. The largest class room of the college was filled by the young people at each of his lectures, and an age limit of 25 years had to be set in order that those for whom the instruction is primarily intended might find room.

Bishop Weller's Devotional Bible Class was also a great attraction and practically the whole conference was present at his class.

The second week of Racine Conference for Church workers has a still larger attendance than the first week, breaking last year's record. Over 300 registered and the dining hall was filled nearly to capacity. The Rev. F. J. Hall began his lectures on A Modern Exposition of the Faith with nearly all at the conference in attendance. Also the Rev. R. W. Patton of the Nation Wide Campaign Department is beginning the second week with a series on Church Organization under the new Order.

A remarkable service was held Sunday morning at St. Luke's, Racine, with every available seat in the large church filled. Dean Lutkin directed the choir, composed of 20 clergy as Meerbeckes Mass was sung and the Rev. Father Littell, missionary to China, delivered a stirring sermon on the work in China. There are two ways of stealing, Father Littell said, one by taking the other by withholding. If we of the church withhold our heritage from those who have it not, we break the 8th commandment. He also said in the course of his sermon that the Episcopal church in China was the only Catholic church there, the Roman church being called "the Lord of Heaven Church."

Mr. Angell, of national fame as a play director, especially in the army overseas, devoted an afternoon to teaching group games. The social features of the conference have included a costume party, a circus, a marshmallow roast on the beach and a pageant. There has also been baseball, tennis, golf and swimming.



Howe School from an Aeroplane.

Two Teachers in Fifty Years

A Bible class in Trinity Church, Boston, observes its semi-centinnial next fall. In all those fifty years there have been but two teachers, Miss Lucy Woods and the present leader, Miss Heloise Hersey.

Among the many small mission societies already existing in 1821 when the general society was formed, a favorite title for the Women's groups was "Auxiliary Female Missionary Association."

Southern Rector Tarred and Feathered by Mob

The Rev. Philip Irwin Threatened with Lynching Because of His Work Among Negroes

Miami, Fla., July 17.—Eight masked men waylaid the Rev. Philip S. Irwin, white, archdeacon of the Episcopal church and head of the work of the Church among South Florida Negroes, at the close of his evening services at Miami, carried him into the woods and whipped him, and then applied a coat of tar and feathers to his body. He was then placed in a sack and was taken in an automobile to a spot near the business center of the city and dumped out on the street.

Mr. Irwin, who is a British subject, declared after he had been taken to police headquarters that the men who seized him "told me I had been preaching social equality to the Negroes and had advocated intermarriage of the races, and that as this was the south, this doctrine was not tolerated, and any person who preached it is threatened with death."

"They told me," he added. "that unless I left Miami within 48 hours they would lynch me. They tied me to either a tree or a log after stripping me, and applied a strap to my naked body about forty times. The men then poured tar over me and applied feathers to the tar.'

None of Irwin's assailants have been apprehended.

Miami, Fla., July 18.—The Dade county grand jury today began an investigation of the kidnapping last night of the Rev. Philip S. Irwin, white pastor of St. Agnes' Episcopal church, who was whipped, tarred, and feathered, then dumped out of an automobile into one of the main streets of Miami. Irwin's alleged doctrines of racial equality were said to have provoked the attack.

Judge Branning, in charging the grand jury, said:

"The court suggests that while the country allows freedom of speech, one exercising this constitutional privilege, should advise himself or bear in mind the time-honored traditions of a people."

Although Irwin was given forty-eight hours to leave the country by the eight masked men who shed him, he declared he would remain in Miami and continue in his pulpit.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishop Reese on Lynching

Bishop Reese was the guest of the Kiwanis Club of Rome, Ga., the first week in July, when he addressed the members on the subject, "The White Man's Burden." "Lynching," the bishop said, "is an evil that must be corrected. It cannot go on longer, it is a crime against the dignity and sovereignty of the state that must end. We have in Georgia two races radically different in temperament and characteristics, living together under similar institutions; races that cannot and must not be assimilated. I admit that I have not been able to find a solution of the race problem. The problem is too deep, too intricate and too complicated for quick solution." The Bishop discussed at some length the recent race riots at Tulsa, Okla., and asked that every descent Georgian assume a better attitude towards the Negro stressing the subject of the right kind of education. He declared that the present situation must be solved in some way—that things could not continue as they are. In speaking of ex-Governor Dorsey's pamphlet the Bishop said the Governor did the right thing, that what is needed is a reverberating echo and Governor Dorsey's pamphlet furnished that, and he did his duty.

Keep Up Work During Summer

During the absence of the rector, the Rev. G. S. Whitney, on his vacation, the Sunday services of St. Paul's Church, Augusta, Ga., were taken care of by the Rev. Mortimer Glover, of St. Paul's Church, Graniteville, S. C., and three lay-readers of the parish. A large Bible class is one of the outcomes of the Gypsy Smith meetings. A small class faithfully conducted by one of the vestrymen has grown to a membership of thirty-five, organized with a president, a leader and other officers. The objective is one hundred members by fall. Due to the interest taken by St. Paul's parish, at the mission of Christ Church, Augusta, which ministers to a mill population, the congergations are growing slowly and the interest more rapidly. Lay readers from St. Paul's hold the Sunday evening service, and recently the Junior choir of St. Paul's took part in the service.

Dr. Fosdick Strong for World Peace

The Christian pulpit is speaking out with ever greater boldness these days in the matter of world peace. Dr. Harry Emerson Fosdick in the First Presbyterian Church of New York recently delivered an outspoken address on war and civilization. He asserted that the two cannot long travel together. He said in part: "The church, all too feebly recognizing the irreconcilable conflict between war and the spirit of Jesus, has, for all that, at her best been endeavoring to restrain war, to abolish its worst barbarities, to limit its area, and to bring, where it could, the truce of God. Before 1914 some kinds of war had been done away—religious wars, for example, that during so many centuries devastated Europe. Throughout the nineteenth century there was a growing apprehension about the crisis toward which humanity was drifting. During the first fifty years of the nineteenth century practically nothing was said about arbitration treaties. During the first ten years of the twentieth century ninety-six international arbitration treaties were signed. And before that fateful day of August, 1914, the Hague peace conferences had been desperately endeavoring to trim the claws of war with rules and regulations that might protect the wounded and non-combatants and limit the methods of killing. All of these things have proved to be futile enough in practical effect, yet they are valuable as prophecy. They indicate that humanity for a long time has dimly perceived what now we are fools if we do not clearly see: that war and civilization are diametrically opposed; that we can have one or the other, but not for very long can we have both."

Churches Unite for Better Racial Relations

The recent riot in Tulsa, Oklahome, the reported activities of the Ku Klux Klan, and the disclosures concerning Negro peonage give special timeliness to the creation of a new Commission on Negro Churches and Race Relations by the Federal Council of the Churches of Christ in America. The purpose of this action is to consolidate the influence of the churches in bringing about better relations between the white and the colored races in this country.

The first meeting of the new Commission was held in Washington, D. C., on July 12, under the chairmanship of John J. Eagan, of Atlanta, Georgia, who is president of the Atlanta Council of Churches and one of the leading Christian laymen in the South. A vice-chairman is to be named from the Negro Churches. The Commission is made up of about one hundred leading representatives of the white and colored Churches, the majority being residents of the South.

At the initial meeting in Washington the whole day was spent in discussing the distinctive contribution of the Churches to bettering relations between the races. It was agreed that the Church, being committed to the principle that humanity is an organism, cannot accept as a satisfactory solution the theory that inter-racial conflict is inevitable, or that the races should be segregated from each other, or that they should be amalgamated, or that any one race is meant to have special privileges which are to be denied to others. The Christian solution, it was clearly seen, lies in the races living together in mutual helpfulness, service and good will.

As a result of the discussion the following statement was unanimously adopted as expressing the general program of work for the Commission:

1. "To assert the sufficiency of the Christian solution of race relations in America and the duty of the Churches and all their organizations to give the most careful attention to this question.
2. "To provide a central clearing-house and meeting place for the Churches and for all Christian agencies dealing with the relation of the white and Negro races, and to encourage and support their activities along this line.
3. "To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro Churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.
4. "To array the sentiment of the Christian Churches against mob violence and to enlist their thorough going support in a special program of education on the subject for a period of at least five years.
5. "To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.
6. "To develop a public conscience which will secure to the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.
7. "To make more widely known in the Churches the work and principles of the Commission on Inter-Racial Co-operation, and especially to support its efforts to establish local inter-racial committees.
8. "To secure the presentation of the problem of race relations and of the Christian solution by white and Negro speakers at as many church gatherings as possible throughout the country."

"The Commission on Inter-Racial Co-operation," to which reference is made in paragraph 7 of the above statement, is a voluntary group of individuals, both white and colored, in the South who have been co-operating in developing inter-racial committees in local communities for the purpose of promoting good will between the races. The Federal Council's new Commission has as one of its definite aims the strengthening of the influence of the churches in support of this movement.

A Preacher as Referee in a Labor Dispute

A preacher today is called on for a variety of services, but few have had an experience similar to that of Dean Howard C. Robbins of the Cathedral of St. John the Divine, New York, who was called upon to referee a serious wage controversy between the stone carvers of New York and their employers.

An experienced arbitrator could scarcely have analyzed the issues more skillfully or effectively.

"We are sure your decision is impartial," wrote the president of the employers' association, adding that it would be "carried out in letter and spirit." For the men, the president of their association expressed thanks for "your fair and equitable endeavors to reach a just decision," which, he added, he was confident would "meet the satisfaction of all concerned."

All of which gives food for thought. The greatest asset the church has in its ministry to the industrial world is the reputation of its ministry and its leadership for unbiased moral judgment and

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courageous action. The striking employes of the Denver Tramway Company paid a rare tribute last summer to the local ministry when they agreed to accept any resident pastor as an arbiter of their controversy. Might not preparation for this kind of service properly be regarded as a part of every city minister's equipment?

A Brass Band for a Deaconess

Few of us know the glory of having a brass band and acrobats and sleight of hand performers at our humble birthday parties. Deaconess Stewart of Changsha does, and besides all this there were at her last annivehsary celebration three hundred women and children. No, they did not all bring presents. The giving of gifts on such occasions has become such a rigid matter of form that it often is really burdensome on the native workers, and the missionaries have protested strongly against it.

Committee on Preaching Missions Reports

At the invitation of the Bishop of the Diocese of Washington and the Dean and Chapter of the Cathedral the Presiding Bishop and Council held its mid-summer meeting in the City of Washington as the guest of the National Cathedral School for Girls. After a celebration of the Holy Communion by the President in Bethlehem Chapel of the Cathedral, the Council convened in the gymnasium of Whitby Hall with sixteen of the twenty-six elected members present. Members came from as far West as Colorado and California to attend this meeting, which was of great importance, for it was planned to consider the revaluation of the work of the Council carried on through its various departments.

One of the first subjects considered was that brought up by the Department of the Nation-wide Campaign on the relation of the Council to the various Provinces. In order to give this full consideration a specia commttee was appointed to consider not only the relation of the Council to the Provinces, but the way in which the Council can use the provincial organization.

The committee reported recommending the appointment of a committee to take under consideration the desirability of changes in Canons 53 and 60 with a view to harmonizing the Policies of the Provinces and of the Presiding Bishop and Council. The committee stressed the importance at the present time of encouraging a national consciousness in the Church and deplored any evidences of the development of sectional feeling and sectional action.

The Nation-wide Campaign Department also reported the result of the meeting of a Commission on parochial Missions The commission reported that they had canvassed the matter of the Nation-wide Preaching Mission and came unanimously to the following conclusions: That the scope of the Mission so invades Diocesan rights that we hesitate to pursue any policy until we have conferred with the Bishops of the Church and secured from them the approval of our program, or else a disapproval. We believe that the usefulness of this Commission will depend upon a reply to this questionnaire and we make our further recommendations upon the condition that we secure such a number of approvals as to justify our continuance as a Commission. The details of our program are as follows:

First, that we secure from Bishops and other sources the names of such men as may be apt in holding Missions and that we shall ask them to hold themselves in readiness to conduct Missions under the direction of the Commission as may be arranged.

Second, it is our desire to hold at various centers throughout the country conferences at which clergy shall be trained in holding Parochial Missions, said conferences to be under the direction of leaders designated by the Commission.

Third, this Commission will under take to get out a Manual for Preaching Missions at an approximate cost of $1,000.

Fourth, this Commission feels that it will be impossible for any general body to undertake the conduct of Missions throughout all places in the United States, but would prefer to specialize in conducting Missions at such strategic cities or centers in each Diocese as they may be requested to conduct by the Ecclesiastical Authority thereof.

Fifth, this Commission has canvassed those present at this meeting as to their ability for serving the Commission as called upon with the result that Bishop Johnson, Father Hughson and Dr. Clark are prepared to give to the Commission such time as the work may require, but feel in so doing that the Diocese, Parish or Order to which they belong should be compensated by the Presiding Bishop and Council for the loss of their services in any continuous work undertaken for the Commission.

New Pamphlet by Bishop Fiske

As an opening shot in the fall campaign, when church work resumes in full vigor after the summer vacation, the clergy will find helpful assistance in Bishop Fiske's pamphlet, "If I Were a Layman," published by the Educational Division of the Department of Missions. Copies for distribution can be had free of charge by asking for Number 3015. This is the second of three pamphlets, of which Bishop Johnson's on "Stewardship" was the first.

It is of special value as Bishop Fiske has been a sharp critic of some of the policies and enterprises of the Presiding Bishop and Council. This contribution from his pen shows him giving and urging loyal support, even though he be not content with all details of the work.

Clericus Discusses Social Immortality

The Dallas Clericus, embracing all the clergy of the diocese, departed from its rule of meeting in the see city recently when Bishop Moore and an exceptionally large number of the clergy held their last meeting of the season at St. Andrew's Church, Fort Worth, as guests of the rector, the Rev. Edward Henry Eckel. An impromptu feature was a discussion of the social immortality of young people fostered by immodest dress, jazz music, the dances of the day, and unchaperoned automobiling by night in country by-ways, etc. Numerous instances were reported by several of the clergy respecting various localities, and it was decided to publish a memorandum on the subject in the newspapers of the state and to advise parents to instruct their adolescent children in the morality and hygiene of sex.

When Visiting the Yellowstone

Request is made by the Rev. J. F. Prichard, chaplain, that any bishops or priests passing through the Yellowstone Park will try to arrange their trip so as to spend Sunday at Mammoth Springs, where is located a government chapel, with regular services every Sunday. Mr. Prichard would be glad to be advised of any such visits. His address is Mammoth Hotel, Yellowstone Park, Wyoming.

Travel Around the World With New Testaments

Rev. George T. B. Davis is spending three years traveling around the world in the interest of the Pocket New Testament League. His organization put him under this commission some time ago. In the autumn he will sail for Sydney, Australia. In his party will be Miss Bertha Beebe, Dr. George C. Cossar and Mrs. E. A. R. Davis. The organization has the task of pledging Christians to carry a pocket new testament and the books are supplied. Dr. Cossar is an enthusiastic worker in the movement and he has already sent out over 700,000 copies of the gospels in various languages.

Pastor Cannot Find Jobs

Thousands are out of work in Pittsburgh and Rev. John Ray Ewers in a recent issue of his parish paper, "Progress," draws some conclusions with regard to the situation. He says: "A sure indication of hard times is to be found in the fact that men and women apply to the pastor for work. This only happens in periods of depression. He has tried earnestly to find positions but never has been so unsuccessful. Everyone replies, 'We have no work' or 'We are discharging people, not hiring them.' In one part of the city a young man told us that he saw, daily, groups of men, now out of work, devouring pieces of bread—it was all they had for a day. Not only in China and Armenia are people hungry—they are hungry in Pittsburgh."

Devil Called Most Orthodox Person v

"The greatest menace to America today is that the American people have stopped thinking about God," the Rev. Robert W. Patton of New York said at the conference for church workers at Racine. "We Americans have lost the habit of thinking and talking about spiritual matters. God help America if we do not get him back into the warp and woof of our national life."

The leading orthodox person in the world today is his satanic majesty, the devil, but that does not mean that he is religious," said the Rev. Dr. Francis J. Hall, professor of dogmatic theology of the General Theological seminary of New York City. "Orthodoxy is sentiment entitled to be called religion, and modern ethics is even further afield."

Dr. Hall quoted Pope, who said: "His creed cannot be wrong whose life is in the right," which Dr. Hall would transpose to read: "His life cannot be right whose creed is in the wrong."

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THE USE OF MONEY

By Bishop Johnson

It is a curious fact that a man who can swat a baseball frequently and far received a larger remuneration than is received by a college president; that a man who is a successful facial contortionist receives ten times as much as the Chief Justice of the United States; that a man who can use his fists successfully can make more money in fifteen minutes than the President of the United States receives during his whole administration. It is not so strange perhaps that a man who gives his life to the accumulation of money should succeed in amassing a larger income than men to whom money is merely the means to an end, but again it is strange that whereas ninety percent of the wealth of the country is in the hands of one percent of the people, that fully ninety percent of the regular income of the church comes from the ninety and nine rather than the one who can afford to be generous.

Money is much like water in the fact that it is naturally distributed very unequally. For example, if one-half of the water between Winnipeg and Buffalo could be transferred to Arizona and New Mexico those states would be as populous and prosperous as Iowa and Missouri—but there is a dearth in one section and a plethora in the other and there is a great gulf between so that the waters of the Northeast cannot be made available for the needs of the Southwest.

And sometimes more water falls in the drier sections than those sections can assimilate.

This was recently demonstrated in the Pueblo floods, where water, which is ordinarily most welcome in that region, became such a calamity that it destroyed millions of dollars and moreover for a season there was no water fit to drink and no water to extinguish the fires which burned buildings to the water level.

Money, say, is a good deal like water. A scarcity of it is a catastrophe, but no worse than a cloudburst, and that section of the country is fortunate that is blessed with enough for its needs, and the fact that the American people pour a cloudburst into a prize ring is a calamity to all concerned similar to that of the Pueblo flood.

The enormous sums of money which are concentrated in one spot to satisfy a desire not far removed from Roman gladitorial shows and Spanish bullfights, merely indicates the destruction of the small fruits and generous crops which human nature so laboriously produces, and the substitution for these fair fields of human wreckage and desolated areas.

I do not dispute the contention that there is something essentially manly in the art of self-defense, as there is something gallant in the matador and something heroic in the gladiator.

But the men of flabby muscles and the ladies of glacial faces who can sit safely in their seats and watch eagerly while men do serious bodily injury to one another, in which contest the brute and not the artist is apt to win, are destroying the finer instincts which make for gentlemen and mothers.

For cruelty always has followed gladiatorial shows and bullfights; what different result can be hoped from prize-fights?

But it is the love of money which the apostle declares is the root of all evil, and so perhaps the most debasing influence in the whole spectacle is the fact that underneath it all and surrounding it all is the commercial instinct which ruins sport and debases contests.

It is difficult for a lover of baseball to enthuse over the pampered darlings of the baseball arena who haggle over a thousand or more and care not whether they pin Chicago or New York upon their throbbing hearts.

It is certainly difficult to keep a sport clean where one sees that money is the motif rather than attachment to a locality or a group.

It is strange that Christian people do not see nor realize that money is a dangerous possession and that it is a blessing only when the sluice gates are opened and it is used to irrigate the land so that it may bring forth its fruit in due season. To store money up in reservoirs until they are full to the danger point imperils all below, and to let money out in cloudbursts of reckless living is equally disastrous.

There is a sentiment oft expressed, and it has an apparent justification, that the church should not ask for money.

A good deal of this murmuring comes from people who are very much like Sambo, who told the Judge that his wife was always pestering him for money. She asked me for two dollars one day and fifty cents the next and a dollar the next and so on all the time. "Well, how much did you give her, Sam?" "Oh, I don't never give her any, but I don't like to be pestered."

It also reminds me of the clergyman of this church who called upon a wealthy laymen for a contribution to a diocesan project in which the layman had a responsibility as one of the group who had approved it. "I have so many calls that I must decline to aid you." "Well," said the clergyman, "if you answer all of them as you have mine, your calls do not cost you much."

When a person is forced to beg it is because his regular income is not sufficent to meet his necessary expenses, and when the church has to beg, it is because its own members are not generous enough to meet its needs. Many a parish has several large reservoirs in the parish so that it looks like a good irrigation project, but the irrigation ditch that leads to the fields is nearly dry.

The church has never yet been generously irrigated with money. Our people have helped everything under the sun, but the project for which they are chiefly responsible to Almighty God.

It is the one thing in a prosperous age that is really poverty-stricken and if she asks for money she does so because her fields are drying up.

I have just been in session with Dr. Milton and Mr. Lewis Franklin and Bishop Gailor, who are planning with the Council how to meet the opportunities which the church offers.

I can assure you that they are not grafters; that they do not want to see the church commercialized, but rather that they are statesmen who see the great opportunity which lies before the church if they can get the water to irrigate the projects.

Mr. Franklin, the treasurer of this church, was the man who put on the Liberty Loan Drives.

He appreciated the needs for the money and was able to secure the response. He is sacrificing his future position in commercial New York where he could easily have received three times his salary as treasurer of this church. He is easily making a contribution of $15,000 a year to the church because he believes that the church is the one influence that can leaven the nation.

Are church people playing the game fairly? Are they seeking the information which he could readily furnish them? Are they throwing upon his shoulders their share of the burden?

Are they saying, "The church is after money again" and leaving him to bear a burden which is theirs, not his.

Money is a curious thing. A great blessing if consecrated. The most damnable curse in human life if you ignore the responsibility of stewardship and try to use for yourself that which He will hold you responsible for as stewards.

The Witness Fund

This fund is essential to The Witness. Our friends have been very generous and we are grateful to them. If there are any who have not given, it will be especially appreciated during these summer months.

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A Great Church School

Howe School completed its thirty-seventh year in June. It was founded by Bishop Knickerbacker out of the generosity of Mr. and Mrs. James B. Howe. From a small beginning it grew under the skillful direction of the late Rev. Dr. J. H. McKenzie into its present position of leadership among American Schools for boys. Dr. McKenzie was succeeded on November 1, 1920, by the Reverend Charles Herbert Young, M.A.

Under the old regime the school was leased by Dr. McKenzie, who personally bore the whole responsibility of its finances. Since his death the lease has ben returned to the trustees. The school is now administered by the Board of Trustees who hold it in trust for the Episcopal Church devoted to the training of boys. All endowments made to the school, and all revenues accruing from its work are devoted to the improvement of the school.



The Chapel at Howe School.

The location of Howe is ideal for a school, away from the distractions of a city, at the edge of a beautiful village on well-drained land. Howe is about fifty miles north of Fort Wayne on the Grand Rapids & Indiana Railway, which is crossed by the principal east and west trunk lines making convenient connections. Excellent automobile roads lead to the school. The O. I. M. highway passes through the campus.

Howe School stands in the front rank as a preparatory school for boys. The masters are college men, carefully trained in their special branches. Close personal attention is given to each student. The classes are kept small. If an unusually large number of students is enrolled in one subject, the class is divided. Thus each boy recites in all of his subjects every day.

Boys are shown how to study. The masters are brought into close personal touch with them and assist them in overcoming their difficulties. Failures in recitations are made up each day during the regular delinquent period so that none are allowed to lag behind. Individual help enables boys who have been held back in crowded public schools to attain a good standard of scholarship at Howe.

Thoroughness in academic work at Howe School is demonstrated by the fact that in the examinations given by the college Entrance Examination Board last June, in which more than fifteen thousand candidates took part, Howe ranked first in both Junior and Senior High School English and very near the top in Mathematics. For graduation Howe requires each candidate to pass the College Entrance Examinations in each subject of his course.

Full and complete development of the boy spiritually, mentally, and physically is given careful attention. The formation of character receives the first consideration. By personal example, fine ideals, wise precepts and wholesome environment the boy is led to dislike what is degrading and to choose what is good. He is trained to grow by making right decisions. If a boy refuses to respond to these influences, he is quickly eliminated.

Religion is taken for granted at Howe as a necessary part of one's life. The chapel with its daily service is the center about which the life of the school revolves. It is one of the most beautiful school chapels in America. It is never closed. Its rare beauty and its hearty, dignified service make a deep impression upon all who come within its influence.

Every boy takes part in athletics and spends as much time as possible in the open air during the recreation periods. The military drill and athletic sports under the careful supervision of experienced leaders, develop endurance and agility and build strong, healthy bodies.

The lower school for smaller boys is a separate and distinct department having its own building and playground, but sharing the advantages and privileges of the other buildings and campus. The minimum age at which boys are admitted is eight years. The studies pursued are those of the third to the sixth grade inclusive. The Middle School embraces the seventh and eighth grades and the first two years of high school work. The Upper School covers the last two years of high school work.

The weekly allowance of spending money is limited and a regulation of the school prohibits the sending of mone direct to the boy.

The summer school which opened on July fifth and continues about seven weeks, gives boys an opportunity to have an enjoyable vacation in which wholesome outdoor life is combined with serious study in a most worth-while fashion.



The Big Football Squad.

Bishop Olmsted Transfers Authority

The Rt. Rev. Charles Tyler Olmsted, Bishop of the Diocese of Central New York, has announced the formal transfer of the ecclesiastical authority of the diocese to the bishop coadjutor, the Rt. Rev. Charles Fiske. This transfer of authority takes effect at once. In a letter to members of the diocese the bishop says: "I have found it necessary and desirable to avail myself of the provisions of Canon 17, Section 5, and have requested the bishop coadjutor to act as the ecclesiastical authority of the diocese. Bishop Fiske has consulted the Standing Committee and both agree that this is the most feasible way to give me relief. The bishop coadjutor will therefore take over the administration of all diocese business and you will consult him accordingly. I shall be glad to aid him in any way I can, and I bespeak for him your cordial and brotherly assistance and cooperation."

At a meeting of the Standing Committee held on June 28, it was concluded that such action would be the best that could be taken for the relief of the bishop from administrative burdens, and for the interests of the diocese.

Bishop Fiske has issued a special letter to the clergy and has set forth a special prayer to be used for the next few weeks in all churches of the diocese.

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An English Leader—Will Crooks

By A. Manby Lloyd

The Lighter Side

The English poor have been robbed of many things—of their land of their liberty—but no one has been able to rob them of their laughter. And Crooks was typical of the poorer class from which he sprung, by his sense of humor. You can find humor in all classes, but it is not always normal. But men like Will Crooks and Mark Twain lived in an atmosphere where humor was normal and natural

Politicians, like the Court Jesters of bygone days, are paid to be funny. The comic anecdote is led up to with dextrous prefaces. Even the Labor leader takes his humor seriously. Crooks was funny by nature. He could tell funny stories by the hour. And they were always true stories. The best stories were those he told against himself.

At the coronation ceremony Crooks asked to be exempted from wearing Court dress. King Edward agreed to this. He attended the Abbey in his mayoral robes, and after the ceremony escaped as quickly as he could from the crowd and went to Dean's Yard, a quiet and deserted spot, to remove his robes.

"I say, Tom, here's the King," said a youngster lingering by

"That ain't the King," said another, "that's the Dook of Connort."

The winter of 1904 was made memorable by the creation of the Central Unemployed Committee. Crooks was dead against a system of doles which only demoralized He proposed farm colonies, reforestation, the reclamation of foreshores, etc. Some of these ideas had a fair trial, but the Government usually put them off by promising "inquiries."

"Ah, those inquiries!" said Crooks. "I've seen a good many inquiries and Royal Commissions and they always remind me of the Cart Edner, who went down Petticoat Lane on market day. He saw on a barrow some hard-boiled eggs, which had been dyed various colors, evidently for children. The man was told they were pheasant eggs and would make a good 'sitting' for a hen. So he bought a dozen for half a dollar.

" 'How'd yer get on?' someone asked him later.

" 'Well, he said, mournful like, 'that old hen sat and sat and sat until I'm blowed if she didn't *cook* them pheasants' eggs at last.'

"And, said Crooks, "I have never known a Government inquiry yet that didn't sit and sit and sit until its report was cooked by the time it had done with it."

Once he was asked what he meant by condemning betting, seeing that the aristocracy backed horses.

"But the aristocracy know no better."

"You do. So set them an example," was his reply. And he was fond of telling the story of a County Council Election, when a local undertaker (funeral man) who had always supported him before, stopped him in the street to say he was going to vote on the other side this time.

" 'Taint as I don't believe in you, Mr. Crooks. But men in our calling must keep an eye on the party that best helps business, you know."

Crooks did not understand, and asked the man to explain.

"Why," said the undertaker. "I could make a decent living when the death rate was 20 per 1000. I can even get along nicely when it's 18; but since you've been on the move, Mr. Crooks, I can't make a living nohow, with a death rate down to 14."

* * *

Will Crooks was the Handy Man of Poplar. He was a Court of Appeal in family troubles, as well as on public questions. All kinds of people came to the little house which nothing could induce him to leave. A small girl would come to the door: "If you please, father's took to drink again, and mother says, will Mr. Crooks come round and give him a good hiding?"

Or an aggrieved husband would come to complain of his wife's temper. "If you would only go and speak to her, Mr. Crooks, and put in a word for me." Off would go Mr. Crooks, to return in half an hour with the news that the road was now clear.

A month later the same man would meet him and hail him in the street "Ah, Mr. Crooks, I don't know what yer said to my ole woman that night, but she's bin a perfect angel ever since."

What Crooks had said was simple enough. On reaching the court he found the good wife gossiping.

"Heard the news about your old man?" he asked with a long face.

Assuming the worst, the woman began to weep into her apron.

"It's my fault, Mr. Crooks," she whimpered. "He's often threatened to drown hisself, but I never thought he'd go and do it?" (More sobs.) "I've allays bin a good wife to him, Mr Crooks." (Hysterics.)

"Yes, I know you have, and he knows it, too. But you shouldn't cheek him so. Coax him a little. Why, bless you, if it hadn't been for some of us he might have drowned himself tonight."

* * *

His knowledge of the lives of the poor was unique; he was not a mere "book" man, or "intellectual" as so many labor leaders are. It was this first hand contact with the condition of the people that won for Crooks the entire respect of all parties in Parliament. Once he protested against the low wages paid to women in the Government yard at Deptford.

"It's starvation," he told one of the responsible officials, "to pay widows with families fourteen shillings a week."

"But it's constant," said the amazed official.

"So you see," Crooks would add in telling the incident, "that Government officials think starvation is all right so long as it's constant."

Before Mr. Balfour's Government had come to an end, Crooks had become one of the popular speakers in the House. He brought into Parliament a lively conversational style rarely found in that assembly. His quaint witticisms, his homely illustrations, his downright sincerity won the good will of all parties.

Crooks was twice married, and he leaves a widow and a large family of children. Those who are interested in church teaching in the day schools and its results, should note this strange fact—that two children who were educated in Board Schools, became communicants of the Church of England, while two daughters educated in C. of E. schools afterwards became Nonconformists

The broad-shouldered, blackbearded, smiling politician of the people was laid to rest the other day, worn out in their service, a victim of his old enemy, muscular rheumatism. He will not be forgotten by this generation.

Bishop Johnson

who has been the headline attraction at the Gambier, Indianapolis, Wellesley and Racine Conferences, writes an editorial every week for The Witness.

Those that heard him will surely want the paper themselves, and will doubtless do everything they can to get others in their parish to subscribe.

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We are glad to pay a liberal commission.

THE WITNESS

6219 Cottage Grove Avenue Chicago

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Time to Act

A nice story—that on the front page. A priest of the Church, in performing his duties, is waylaid by a gang of ruffians. He is escorted to a lonely spot, there stripped of his clothing, beaten and abused, then covered with hot tar and feathers. This little party is but a warning, so he is informed by this masked band of thugs, for unless he leaves the locality within twenty-four hours they propose to hang him from a tree by the neck. And what is it all about? From the newspaper reports one gathers that Mr. Irwin had the foolish courage to preach the Fatherhood of God and the Brotherhood of Man in that part of the country where the "best people" seem to limit their religion to pious words.

One has more faith in southern justice than I have who believes that the officials of Florida will do anything about the matter. A judge, who has sworn to see justice done, has already had his say. "Mr. Irwin should have been more careful," says this modern Pilate.

So it is up to the Church. Several southern Bishops have issued strong statements denouncing mob violence. Let them now support their own words with action. Let them demonstrate to the lawless ones the power of the Church. Last week I made the statement that I thought that the Church should concern itself with more vital things than ecclesiastical politics. Here is a case in point. One of our own priests has been shamefully abused by a band of outlaws. The Church deserves no freedom if it fails to vindicate his honor. And it is not alone a matter for the Bishops of the South. We have a Presiding Bishop and Council that spends thousands of dollars each month in telling the world of the glory of the Episcopal Church. Let us use a few of these dollars in hounding down the criminals so that the world may know that an Episcopal priest has behind him the power of a God inspired organization.

W. B. S.

New York Plays

By James Sheerin

Some of New York's theatres are national institutions. Among these are the Metropolitan Opera House and the Hippodrome. Everybody who visits New York wants to see the Hippodrome. Its performances were two every day except Sunday, between September and May, and those who failed to go missed not only one of the most magnificent but one of the cleanest shows in the world. Nearly 6,000 people at a time could see a performance that combined the best features of a circus and a comic opera. Every year there were changes in the features, but always there was the spirit of song and play in an unusually happy light. "Happy Times," for example, the one given a year ago, had an extraordinary infusion of the best child life. Its book scene, the character of fiction and history walking out of the enormous imitation volumes, was wonderfully stimulating to the lover of books and children. Now the management declares that on account of continued labor troubles there will be no more performances for a year, with a possible permanent closing. The visitor can see the interior of the building during this summer, for there is being given in it a series of moving pictures. It would pay the city to aid such an institution as the Hippodrome by allowing it to carry on its work free from taxes. It would be worthy of the Church to encourage such a project, on the sensible theory that the best way to get rid of theatrical evil is to patronize and enhearten those who are trying to give great performances, free from dubious morals and manners.

One of these summer movies at the Hippodrome is biblical in basis. It is called "The Twice Born Woman," with Mary of Magdalen as heroine. It is hardly true to the simple story told in the New Testament, but on the whole it is reverent in its treatment of our Lord. The odd thing about all such performances today is that they are apt to be managed by Jews. It used to be that managers and producers were more likely than not by inheritance of the English or the Roman churches. That is to say, their antecedents were at least nominally Christian. If, therefore, they treated of biblical subjects they did it with due understanding of the facts. If the Church or a clergyman were brought in to the play, the misdoings would be burlesqued, as in Henry Arthur Jones' "Hypocrites," but there was always a background of reverence for the Church and its officers as such. Now, with Jews as producers, there is the possibility of irreverence not through intention, but through failure to appreciate the inherited meanings of Christian things and persons. This probably is why the German motion picture, "Deception," and other recent performances offended certain Christians. The management in these cases were amazed and hurt to discover that anybody should object. Maybe they ought to leave biblical religious topics alone for the time being. Of course a Jew could be assumed to present in a favorable light all Old Testament characters, but he is hardly as yet able to bring forward New Testament or early Church personages and themes without offence.

Speaking of that religious complication reminds me that I heard my first Mormons recently on the chief corner of that academic Christian city, Poughkeepsie. They declared themselves as sent out from the Rocky Mountain region to proclaim the restored religion of Jesus. A tract, "The Plan of Salvation," was distributed. It is a cause of some ruminating thought that a city of 30,000 people, with Vassar College and four Episcopal churches, and a dozen or so of other kinds, should have to have two cowboyish looking Mormon youths come in and declare to them the whole truth as to God and salvation. Was it not but 30 years ago or so that this Mormon church had to be made subject to a new and stringent national law in regard to the ordinary morals of wedded life? One of the young men, in his ardent speech, boasted that the Mormon church has now 700,000 members and is rapidly growing. What one objects to most is not their boasts, perhaps, but the fact that the Christian Church has left room for them to come in with a tale of the gospel that sounds new and hopeful to numbers of listeners who had paid no attention to the preaching in the churches.

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An Encouraging Letter

The Witness Publishing Co.,
Chicago, Ill.
My Dear Sir:

"The Witness" is always a welcome visitor to my home, and is read throughout at the first opportunity. The news of the Church are splendid, keeping one in touch with the principle matters of interest of the Church at large. The articles of Rev. J. A. Schaad on the Church and Labor are very convincing and especially his last or 5th article, showing to what extent the world and therefore Labor is indebted to the influence of the Christian Faith. And Bishop Johnson's Editorials are always interesting. The one on "Grumblers" is applicable to every individual and every Church family. Thank God for such a Bishop as a leader and expounder of the "Faith" of our Church. He makes one feel that he is one of us. Not above, as with many of our teachers and shepherds. May God bless and prosper the work of the "Witness." Let me add, I always enjoy the Rev. Mr. Sheerin's N. Y. notes.

I remain yours respectfully,
August Belmont.

Phila., Pa.

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The Witness

Vol. V, No. 50 CHICAGO, ILL., AUGUST 6, 1921 $1.50 A YEAR

Bishop Mann Issues Statement On the Irwin Case

Mr. Irwin Has Been Faithful in His Service to the Church. Record is Excellent

The following statement by Bishop Mann to the Presiding Bishop and Councill we consider of sufficient importance to publish in full:

In response to the request of the Executive Secretary of the department, I send a statement of the recent deplorable event so deeply affecting the work of the Church among the colored people of the City of Miami and along the whole east coast of Southern Florida.

I shall be as brief as possible, and will endeavor to simply state the facts without comment.

In February, 1918, I received the Rev. P. Sidney Irwin, priest, from the Diocese of Connecticut and appointed him as Archdeacon in charge of the colored missions along the east coast of this district, with headquarters in Miami. He had seven missions at first, to which he added two or three more later. My selection of Mr. Irwin for this work was largely due to the fact that he had for many years been a missionary to the colored people in the Bahamas and consequently knew their characteristics. And by far the greater number of Negroes along our east coast come from the Bahamas. In fact, many of them were personally known to Mr. Irwin.

From its beginning to its end Mr. Irwin's work was most satisfactory to me. He was indefatigable in his ministrations, usually holding five or six services each Sunday, and very many during the week. Under him the congregations increased, buildings were improved, and three new churches were erected.

I may state here that Mr. Irwin is a gentleman, a scholar, a man of fine personal character, a man of utmost zeal, and a man of most kindly manner. I may add that he is by birth and early education an Irishman, and served in the Irish Church as a clergyman.

The conditions of his work along the east coast were difficult. There is much jealous and hostility between the native American Negro and the immigrants from the Bahamas. There is the frequent suspicion and criticism on the part of the other colored churches. There is of course the difficulty created by the fact that a great share of the people are very ignorant, and there is the anger provoked by necessary enforcement of church discipline in cases of immorality.

It therefore goes without saying that there is all along more or less of disturbance in these colored missions.

But outside of all this is the fact that by the lower class of white people the spectacle of a white clergyman laboring among the colored folk is a displeasing one. And if he stands forth as a champion of the rights of those under his charge he immediately provokes bitter criticism.

Nearly two years ago I received a complaint from certain white people in Miami, charging Archdeacon Irwin with disloyalty and with teachings calculated to create disturbance amongst the colored people.

I immediately went to Miami and made an investigation, and found not one of the charges supported by any proof. The Archdeacon was charged with being a member of a certain society which it was proved he had denounced. He was charged with opposition to the public schools, and it was shown that he had given up the parochial school in Miami in order that the colored children might attend the public school in Miami and so become better Americanized. I repeat that not one of the accusations made against him was substantiated.

I supposed that the matter was settled forever. It now seems that notwithstanding this investigation, the same notions concerning him and his work remained in the minds of some people.

Perhaps this is as good a place as any for me to declare that Archdeacon Irwin does not hold to what is called social or political equality for the Negro in the United States. He has never taught it. On the contrary he has incurred disfa-

(Continued on page 5)

Time to Act

Bishop Mann's statement on the Irwin case, which we are printing in full, arrived too late for editorial comment. It is obvious, however, that the Church should demand justice and should spare nothing to see it brought about.

A good start would be to find how the commander of the American Legion got his positive information about the proposed lynching.

Racine Students Endorse the Disarmament Conference

Ask that Proceedings be Above Suspicion of Secrecy by Being Kept Open to Public

The following important resolutions were passed unanimously by those present at the Racine Conference for Church Workers, which closed last week:

Whereas, We are not forgetful that the Christian sentiment of the country responded loyally to the call of the government for the "War to End War"; and

Whereas, We believe that the ideals which animated the American people during the World War should not be lost but realized through such steps as would make the recurrence of a world war impossible; and

Whereas, Through the losses and sacrifices borne by all nations of the world, all peoples are seeking relief from the common curse of war and its attendant burdens; therefore, be it

Resolved, That we two hundred and fifty men and women representatives of the parishes of the Protestant Episcopal Church in the Province of the Midwest, including the states of Ohio, Indiana, Illinois, Michigan and Wisconsin, in conference assembled at Racine College in the State of Wisconsin,

Do hereby commend the President of the United States for his recent action in inviting a conference of nations on world disarmament, and

Second: Do request him to designate a day preceding the conference to be observed as a Nation-wide Day of Prayer and Fasting, invoking God's guidance in its deliberations, and

Third: Do urge that the proceedings of the conference be above suspicion of secrecy and open to public knowledge and public criticism, and

Fourth: Do request that he appoint on the American delegation on the conference, not only technical experts, but also representatives of those who form the mass of our armies and navies, and at least one woman, in the hope that the other nations will do likewise. And be it

Resolved: That the Presiding Bishop and Bishops of the Protestant Episcopal Church be asked to call the Church to special intercessions in behalf of the conference and to special educational efforts to bring the people of the Church to a proper understanding of the issues involved. And be it further

Resolved, That copies of these resolutions be sent to President Harding and to the Presiding Bishop Bishop and all Bishops of the Church.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

The Summer Training School for Workers

The Summer Training School for Workers, Sewanee, Tenn., will open on August 9th, at 8:00 P. M., and will close on August 22nd, at 8:00 P. M.

The School is composed of three Departments, viz: Department of Missions, Department of Religious Education and Department of Social Service. The Deans of these Departments are Mrs. Loaring Clark, Rev. G. L. Tucker, and Rev. C. W.Lathrop.

Rev. Gordon Reese, Rev. William G. McDowell, and Miss Jeannette Zeigler will have special charge of young people who may attend the School.

In order to meet a great demand in the Church, there will be a special period for conference on Parochial Missions, and also instruction in methods—in other words—"a School for the Training of Mission Preachers."

The various organizations of the Church will be represented. Rev. R. W. Patton, D. D., will represent the N. W. C.; Miss Grace Lindley, the Woman's Auxiliary; Miss Jeannette Zeigler, the Girls' Friendly Society; Mrs. John M. Glenn, The Church Mission of Help; Miss Mary E. Thomas, The Church Periodical Club; Mrs. Felix Ewing, The Daughters of the King; Mrs. E. B. Leaf, the Guild of St. Barnabas for Nurses; and Miss Agnes E. Warren, The Church Woman's League for Patriotic Service. The Church School Service League will also claim a prominent place on the program.

At the open forum there will be discussed such subjects as "The Negro in America," "The Responsibility of the Church for Social Relations," and other subjects of general interest.

The Devotional Life will be emphasized, and at the Twilight Hour, subjects will be presented in short addresses, which have bearing upon such life.

There never was a time when leaders are more needed in the Church than at the present time, and at Sewanee the aim is to train in leadership. A rector of a parish in one of our Southern cities said, "We sent two teachers to Sewanee last summer, and since their return they have given a new life to our Church School, and have revolutionized our method of teaching — indeed — have revolutionized the life of the parish."

Arrangements are being made with railroads for special rates to Sewanee.

Poard and lodging may be had at the rate of $25 for the entire period of the school, that is, from supper on August 9th, to after breakfast on August 23d, or for a less time at the rate of $2.00 per day. It will be necessary for those who attend the school to notify Dr. George M. Baker, Dean, Sewanee, Tenn., ten days before the opening of the school, in order that reservation may be made for them.

Sewanee is a beautiful place, and there are quite a number who have been coming up to the "mountain" summer after summer, and have taken back to their homes and to their work inspiration, courage, strength, and greater efficiency.

Everything has been very carefully arranged by the Rev. Mercer F. Logan, D.D., who is the Director of the school. Miss Edith Johnston, Publicity Director for the Diocese of Georgia, is the representative of The Witness at the conference.

Many Attend Wawasee Summer School

The Wawasee Summer School held recently at Lake Wawasee in the Diocese of Northern Indiana proved to be the most successful of any of the four preceding annual summer conferences held by the diocese. This year the large and attractive new hotel on the beautiful banks of Lake Wawasee was available and added to the comfort of over one hundred delegates, who attended. The school was very efficiently directed by the Rev. John F. Plummer, in charge of St. Andrew's Church, Kokomo. Two special days were set apart for young people and church extension. The "Bishop and Council" of the diocese met on the latter day when special attention was given to the missionary work of the Church. The Department of Missions conducted a special conference with the missionaries of the diocese, which resulted in mutual understanding of the problems in the field. The special speakers on Missionary Day were the Ven. Chas. G. Reade of Cincinnati, the Rev. Chas. Bridgman of New York and the Rev. B. T. Kemerer, national field secretary. The following day was given over to the interests of young people's work when the Diocesan Young People's Society held its annual meeting. Archbishop Reade again addressed the meeting. The mornings of the conference were devoted to the daily Eucharist and courses on Church School Work, Mission Study Normal Work, Vocational Guidance, Church School on Week Days, Girls' Work in the Church conducted respectively by Miss Frances Withers. Mrs. Chas. W. Scott, the Rev. Chas. Young, M. A., Miss Vera Noyes and Miss Jeanette Ziegler. The Christian Nurture Series of Lessons were presented by lectures on each strand of the Five-fold Aim. The Church Service League was presented by the representatives of other national organizations, who were present. Miss Mabel Holgate, church school instructor at Gary, assisted on the program with Mrs. Otto Heinigke of the Church Periodical Club. The larger part of the afternoons and evenings were given over to rest and recreation. A special program of sports was planned each day by an efficient recreation committee. Plans are being made for the next school to be held at the same time and place when the conference will take over the entire hotel.

Chinese Feel Grateful for Help

The following letter comes from Dr. Wood, Secretary for Foreign Work of the Department of Missions:

"Bishop Graves, in confirming his cabled instructions to the Department of Missions to cease its appeal on behalf of the China famine sufferers, writes a letter dated June 6, from which a passage is subjoined:

" 'We are deeply grateful here for the liberal way in which Church people have responded to the appeal of the Department of Missions for help in this famine, and, with what we have done here in the way of sending workers from the American Dioceses to the North and rasing funds locally, I feel that we have really accomplished a good deal. Indeed I hardly see how we could have done more. The help we have given in famine workers has been much appreciated in the North, and our people have in every case acquitted themselves well in the work which has been assigned to them. The last worker to return is Mr. E. Harrison King of St. John's University, who will be back on the 8th.

" 'The International Famine Committees are moving to induce the Government to appoint a permanent Commission on Famine Prevention which will be international in character. Until something of the sort is done, there will be no proper dealing with the situation for the Chinese themselves simply let the causes of famine go unchecked, and, when a famine comes as it does regularly, they throw themselves on the help of foreigners, for, without such help, sufficient funds could not be collected either in foreign countries or here in China. It is the guarantee of foreign oversight, and that means in ninety per cent missionary oversight, which provides for the honest administration of funds and enables famine relief to be carried on.

" 'May I ask you to express through the Church press the thanks of the Bishops and missionaries of the American Church for the help which our Church people have given? It has been forwarded immediately on receipt and has gone to the agencies which have been entirely trustworthy and efficient in its administration. I feel sure that contributors will be glad to be certified that the money they have given has been applied quickly, directly, and efficiently.'

"May I add to what the Bishop says our most gateful thanks for the widespread and generous response made by our people on behalf of the famine sufferers and for the effective work done by The Witness in keeping the facts of the situation before the people in this country? Without your co-operation, it would have been impossible to secure the approximately $140,000 which it was our privilege to send out to China."

New Activities for Trinity Church

The Right Rev. William T. Manning recommends five specific undertakings as a part of the future work of Trinity Parish in the rector's annual statement which appears in the Year Book of Trinity Church, New York City, for the year 1920. This statement is the last that Bishop Manning will write as Trinity's rector.

The five undertakings recommended are already "definitely in the minds of the vestry," according to the Bishop. They are:

"The establishment of a choir school

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on a scale large enough for the choirs of the whole parish.

"The development of work on recognized and greatly enlarged lines at St. Augustine's Chapel.

"The erection of a parish house providing proper facilities for the work, and especially for the work among men and boys, in the downtown region connected with Trinity Church.

"The erection of a properly constructed fireproof muniment room in which the many historic treasures of the parish may be safely and suitably placed and at certain hours open to the inspection of members of the parish and of the public.

"The restoration of St. Paul's Chapel to its original interior arrangement, so that the interior of this historic building may, as nearly as possible, be as it was in the days when George Washington worshipped regularly within its walls."

Bishop Manning also refers in his statement to some of the accomplishments of the parish during his administration. Regarding finances, he says that "the important financial reorganization, though delayed by the war, has abundantly justified itself, and as a result the parish will be able shortly to strengthen its own work and also, we hope, to give far more help beyond its own bounds to the work of the diocese at large."

Going After the Other Half Million

An active general campaign will be commenced in October to raise the remaining $600,000 needed to complete Hobart College's Million Dollar Centennial Fund, $400,000 of which has now been subscribed without general solicitation.

Three hundred thousand will be raised in the Diocese of Western New York in which Hobart is situated. The Right Rev. Charles H. Brent, Bishop of Western New York and Chancellor of Hobart College, will co-operate with the committee in charge. The Hobart Campaign has been unanimously endorsed by the Diocesan Council of Western New York.

Successful Summer School at Geneva

The Sixth Annual Meeting of the Summer School Workers of the Province of New York and New Jersey terminated on Thursday. This year's session was the most successful that has ever been held and the attendance was the largest. The Board of Governors decided to limit the registered attendance to 250 and that this number must come with a definite purpose and must be present during the entire ten days. The campus was crowded at all times this year.

Four Bishops participated in the Summer School Session. The Rt. Rev. Wilson R. Sterley, Bishop Coadjutor of Newark, was President and pastor of the school. A leading feature of the school was the daily Bible Hour Talks by Rt. Rev. Charles H. Brent, Bishop of Western New York and Chancellor of Hobart College. Right Rev. David L. Ferris, Suffragan Bishop of Western New York, gave a very interesting course on Christian Fnudamentals for Juniors. The Right Rev. Charles Fiske, Bishop Coadjutor of Central New York, gave a very instructive address on "How to Become an Educated Christian."

The Rev. Paul Micou, of the department of religious education of the Presiding Bishop and Council, gave a class in Church Life and Government.

The Mystery Play, "The Angels of Magdalena," was given on Wednesday evening on the William Smith Campus and was very pleasing.

Field Day was held on Thursday afternoon and was very amusing. Games of all kinds were enjoyed, not only by those who participated but by the spectators.

Training Men For Missions

The DuBose Memorial Church Training School, located at Monteagle, Tennessee, will be opened on the morning of the 21st of September. The purpose of this school is to develop men for the rural missionary work of the Church especially. The catalogue is out, and can be had by applying to the Rev. W. S. Caliborne, Sewanee, Tennessee. All correspondence in regard to the school should be sent to the Rev. Mr. Claiborne.

School for Nurture Series

Plans are being made under the direction of the Board of Religious Education and the Rev. H. I. Oberholtzer to hold a Normal School for Sunday School workers at Spokane during the coming fall. The principles of the Christian Nurture Series will be thoroughly taught, and it is hoped added interest secured, so that the system will prevail throughout the district. Bishop Page has been an ardent supporter of the system since its commencement.

Dr. Gateson Preaches at St. Thomas'

The Rev. D. Wilmot Gateson, rector of Trinity Church, Williamsport, Pa., will conduct service and preach at St. Thomas Church, 5th Ave. and 53rd Street, New York, on the first two Sundays in August, the 7th and 14th. His address between those two dates will be Kew Gardens, Long Island, N. Y.

Spokane Parish Loses Rectory

Holy Trinity Church, Spokane, has suffered rather a disastrous loss in the fact of its rectory being burnt. The rector, the Rev. J. A. Palmer, is living in the Parish House pending repairs and improvements. The work of this parish is steadily going forward, and it is hoped that the coming days will show developments in all its departments, such as shall gratify all her communicants and friends.

Plan Fall Work on Campaign

Fall plans for the Nation-wide Campaign were made at a meeting of the department held July 20, in the Bishop's office, Savannah. The Rev. L. G. Wood, field secretary, will hold a training institute for leaders in Savannah, September 27 28. A group of nine clergymen selected by the department will attend the conference and will hold parochial conferences throughou the diocese the first two weeks in October. For the Centennial plans there will be an essay contest for the Church schools, and prizes will be offered for the best essay on the subject, "The Missionary History of the Church." The department will urg that every parish and mission use the Centennial pageant, and a paper giving practical suggestions for conducting the pageant will be sent to those who are inexperienced in the giving of pageants.

May Sell Gasoline to Build Hall

The Men's Club of Waycross, Ga., at a recent meeting heard an interesting talk from the new rector, the Rev. E. W. Halleck, on the activities of one of the Men's Clubs of Louisville, Ky., and discussed plans for raising funds to build a parish house. The advisibility of erecting a filling station on the church lot in order to raise funds was referred to a committee for investigation.

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THE SPIRIT OF CHRIST

By Bishop Johnson

When the Bible speaks of young men seeing visions, it is describing society in its most hopeful aspect. And when further it says that without a vision the nation shall perish, it is stating a truth which could be verified in history a hundred times.

One can hardly expect that old men, who have devoted their whole lives to the absorbing passion of money-making, will be keen to see visions. Naturally they do not believe any other ideals than their own.

They have made their choice and have received their reward such as it is. They have lived for dust and their end is ashes.

All men who pride themselves on being intensely practical end in the cemetery. Their last business deal is with the undertaker.

Of course being cynics, they tell us that our ideals will end in the grave. Well, at least this is a debatable question. The other incident is closed. The end of faith is eternal life. The last word in materialism is an appropriate monument, as hard and cold and useless as the lives which is symbolizes.

Whether God made idealists in order to fool them is a matter of God's character. And we estimate the character of others by our own ideals.

The man who thinks that everyone is dishonest does so because he knows that he is, or would be if the price were paid.

The man who thinks that everyone is a liar knows that he himself is.

Men estimate the character of God by the little world of character in which they themselves move. What other experience have they on which to make deductions? The materialist believes that God will fool the righteous because he knows that he would.

We estimate God's character by our own. The narrow fanatic thinks that God is a fanatic and that he is doing God service when he goes forth in the name of the Lord.

The crass materialist thinks that God is a vacuum because his own sense of holiness is nil.

The world is so made that each man gives God a character based upon his own ideals or lack of them.

I conversed with a scientist the other day who felt sure that all life could be reduced to material causes.

That virtues and vices were merely a matter of cell formation and that the difference between a good man and a bad man was purely physiological.

Here again, we have a one cylinder mind which is endeavoring to reduce the universe to its own experience. Why? Because having given much time and effort to scientific investigation, he gradually finds his sole content therein.

The presence of spiritual realities, along side of material phenomena, is first baffling, then irritating, then absurd.

It doesn't concern a scientist that human society could not possibly be worked on his hypothesis. To treat dishonesty as we would treat dyspepsia by prescribing a pill for the diseased cell would cause people to question one's sanity, so obsessed is the world with the idea that moral iniquity is a perversion of the spirit and not merely a diseased cell.

Of course the scientist may be right and society may be wrong, but my faith is not great enough to believe in his scientific dogma.

Nor does the scientist get any nearer his goal of reducing all human phenomena to a chemical formula.

For when he has divided the atom into molecules and the molecules into a certain number of component parts plus x or plus y, he then has these problems to reduce to their component parts, until his problems are so infinitessimally microscopic that the human mind begins to see things.

The scientist, like the financier, has contributed much to human life, but the two together would give us nothing better than a 'Prussia uber alles.'

If we go back far enough in our Anglo-Saxon history we shall find that the fighting man and not the scientist or the financier controlled the situation. He too had a one cylinder mind. He had no use for anything but a fighting man, so God forsooth was a military chief, named Thor.

If the scientist and the business man had waited for the fighting man to recognize their claims to importance, they would be waiting yet.

Society had to get an ideal before commerce and science were potent factors. Somebody had to furnish the vision before either of them could function. It is true that in Ancient Greece and Rome they functioned for a time, but in the end the fighting man prevailed and swamped them both, and the dark ages continued for a thousand years.

The treasures of Greece and Rome remained buried for centuries and would have rotted for all the fighting man cared.

There was only one force in society that lived through these thousand years, ready to be utilized in the fulness of time and that force was the spirit of Christ.

Do not tell me that the agents of that gospel opposed science and commerce. They were merely products of the age who lived up to their dim lights in ecclesiastical offices.

But the spirit of Christ went on making men earnest and creating a hunger and thirst for better things, and they prevailed.

They endowed institutions of learning and gave character to men which made possible the business world.

Your modern science owes a debt of gratitude which it lacks the idealism to recognize because the spirit of Christ produced students who preferred learning to fighting.

Your modern business world owes a debt of gratitude to the church which it dimly perceives because the spirit of Christ gave to that world men who preferred industry to war and possessed the integrity to act in fiduciary capacities.

Where else than in Christian countries or nations touched by Christian missions have these qualities been induced?

And what confronts us now? Nothing more serious than the lack of vision in young men.

There is a call for young men to prepare themselves for spiritual leadership. They side step the call because of religious conditions of which they disapprove.

How much harder were religious conditions when at the close of the dark ages young men offered themselves to better them?

It is not that religious conditions are hard but rather that the materialism of business and learning has produced a cynicism in youth which makes it incapable of seeing visions.

Commerce and science cannot be maintained in a populace that lacks earnestness.

Gradually but surely man's vices will destroy his capacity unless there is a dynamic power which can cause young men to see higher visions than those of large salaries and material luxury.

Moreover there is growing up a spirit in the proletariat which is hostile to business and learning.

(Continued on Last Page)

The Witness Fund

This fund is essential to The Witness. Our friends have been very generous and we are grateful to them. If there are any who have not given, it will be especially appreciated during these summer months.

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Bishop Mann's Statement

(Continued from First Page)

vor with some of the Negroes themselves by his opposition to the societies and movements which had it as their object.

Of course I cannot say that he has never made statements which might have been misinterpreted as teaching this doctrine. I can only say that I have never heard him make any such statement, nor have I met anybody else who has.

On the whole he has gone steadily along, attending to the needs of his own flock and bravely standing out for justice to them in cases where he thought they were not getting it.

That in this latter attitude he has offended some white people is, I suppose, certain.

Also it is certain that some people in his congregation have been greatly offended by his actions in disciplinary matters and have undertaken to do him all the harm they could.

Last Sunday night when he was returning home from his evening service he was seized by a band of ruffians, bound and gagged, carried into the woods, stripped and beaten with a leather strap, tarred and feathered, and then brought back into the city and rolled out on the street. His captors told him that this was done because he had advocated Negro equality and intermarriage of the races.

Monday morning I received a telegram from the Rev. R. T. Phillips, rector of Trinity Church, Miami, telling me what had happened. I took the train at once and arrived in Miami early Tuesday morning. With Mr. Phillips I saw the deputy sheriff, the editor of the leading Miami paper, the circuit judge and the mayor of the city.

The editor of the Tampa Tribune, after hearing my statement requested me to dictate a similar one for the Press. I did so, and it appeared in the afternoon paper of that day and the morning paper of the next—too late, however, to be of much use. It was dictated in great haste and is of course incomplete, but I enclose a copy.

I also appeared before the grand jury at their summons and made a statement to them about Archdeacon Irwin's work, which was heard with utmost courtesy and attention.

Of course I saw the Archdeacon himself, and found him bearing up most bravely. He spoke without excitement, and without rancor. **He denied having ever advanced such ideas as those for which he was ostensibly assaulted.**

The Archdeacon was unable to describe any one of the ruffians who had assaulted him. The city authorities told me that as yet they had no clue. They asserted their intention of following the matter up.

About the middle of the afternoon, while I was consulting with the mayor and the circuit judge, the commander of the local post of the American Legion came in and stated that he had reliable information that if Archdeacon Irwin remained in the city he would be lynched, and that in all probability the church property would be burned and numerous lives lost. He therefore asked that Archdeacon Irwin should agree to leave the city that afternoon.

The mayor said that he could furnish police protection for that night, and in one sense for an indefinite period, but that in his opinion this was not desirable. The consensus of himself and the other representatives of Miami present was that Archdeacon Irwin would never be safe in that city, and that much damage to life and property would result from his presence there.

In view of this opinion, Archdeacon Irwin said he would go. I agreed with him that this was the only thing to be done.

I asked the men present what the city of Miami would do in the way of furnishing some pecuniary aid to this man whom it was deporting this hastily. To this there was no response. I therefore gave my note at the bank for five hundred dollars, and so furnished him with the necessary money for his journey. He and his daughter departed on the late afternoon train.

(Signed) CAMERON MANN,
Bishop of Southern Florida.

Interdependence

By J. A. Schaad

Recently we Americans celebrated the singing of our famous Declaration of Independence.

We very properly glory in that historic fact; and should be willing, if need be, to die in order to perpetuate the principle of civil and religious liberty which is proclaims.

But right **there** is the place to stop in our thinking in praise of national independence.

If we go one step farther we arrived at that self-destroying point which its advocates foolishly term "our splendid isolation."

Independence is only half the truth which makes men really free, and which is necessary **for our very life.**

That was dramatically, tragically impressed upon us during the late war.

The other side of the shield of truth regarding our life is the basic fact of our **inter**-dependence.

It is precisely a failure to recognize this principle which is the cause of the present confusion and peril in government and industry, in the social order and the family life.

Abraham Lincoln and St. Paul present the two viewpoints with characteristic simplicity and clearness:

Mr. Lincoln is quoted as saying, "No man is good enough to govern another, without his consent."

Because our American forefathers believed this they fought for freedom from an imposed government in 1776; and because of it the patriots of the North later gave their lives to free the black man from American slavery.

The one was a war for our **own** freedom from the control of **others;** the other was a war to give independence to **others** from **our** control.

But both these forms of independence are easily and often abused, in which case they become unbridled selfishness or license.

To safeguard this sacred but sensitive boon of independence, we must learn to apply the other half of the truth which was spoken by St. Paul:

He said, "None of us liveth unto himself, and no man dieth unto himself." Then he picturized it by saying, "The body is not one member, but many. And the eye cannot say to the hand, 'I have no need of thee,' nor again the head to feet, 'I have no need of you.'

Upon this basic fact, the solidarity of the race, rests the Christian view of government, in every department of human affairs.

Upon this fact rests our argument, and out of it will come final victory ,for some form of Internationalism which will conserve all our mutual interests and will prevent war.

This is as true as the fact that when Serbia lighted a match, the world became ablaze with fire; or that when Europe sneezed with the influenza, America blew its nose and began sending for the undertaker.

Full independence, carried to its logical end, can result only in death.

Only inter-dependence, as a recognized working basis, can conserve human life.

Therefore, after every emancipation from some form of bondage, civil or religious, industrial or economic, the newly independent person or group must learn the larger truth of inter-dependence, if success in the venture of freedom is desired.

How a recognition of this principle by the denominations of modern Christendom would hasten Church unity! Meanwhile Romanism and Protestantism suffer from their "splendid (?) isolation."

How a recognition of this principle by our own dioceses in relation to our National Church organization, by the parishes in relation to their dioceses, by individual churchman in relation to their parishes, would increase the power and hasten the spread of Christ's Kingdom!

How a recognition of this principle by those who profess personal religion but neglect public worship, by those who place personal preference above Church loyalty, would stimulate the spiritual life of a community!

The plural pronouns of the Lord's Prayer force upon our attention the fact of our mutual interdependence.

If we mean it when we say it, and not until then, the kingdom of heaven (for which we pray) will come, because God's will for the human race will then be done on earth as it is in heaven.

A recognition of the fact of inter-dependence is an exemplification of our sincere belief in the Christian doctrine of the fatherhood of God and the brotherhood of man.

Do you really believe that doctrine?

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MEMORIALS

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New Parish House at Northport

The Rev. M. J. Stevens, vicar of St. John's Church, Spokane, is busily engaged in building a parish hall at Northport, Wash., in which town the Church has taken on increased life, and an outlet for its social activities will be met in the erection of the Parish Hall. Mr. Stevens is never weary in helping to realize the ambitions of his Bishop and the Church people in the making of suitable edifices to add to the efficiency of the Church.

Gifts to Southern Parish

Christ Church, Frederica, Ga., has received two handsome gifts from a former parishioner, Mrs. Brewster Phillips, in memory of her parents who were members of the parish some yeas ago. At a recent service, just before the celebration of the Holy Communion, the rector and congregation read the 24th Psalm, after which the junior warden and one of the vestrymen, on behalf of the donor, presented the gifts, an Altar Service in red morocco given in memory of Horace B. Robinson, and a silver Paten in memory of Jane Robinson. The rector, the Rev. D. Watson Winn, placed them on the altar and they were dedicated to "the public worship of God, and separated from all unhallowed, worldly and common uses."

Ordinations in Alaska

In St. Paul's Mission Church, Eagle, Alaska, on Tuesday, June 21, 1921, Burgess Wood Gaither was ordained to the Diaconate by the Bishop of Alaska, the Rev. E. J. Randall, rector of St. Barnaba's Church, Chicago, Ill., presenting the candidate.

In St. Stephen's Church, Fort Yukon, Alaska, on Sunday, June 26, 1921, Grafton Burke, M. D., was ordained to the Diaconate by the Bishop of Alaska the Rev. E. J. Randall presenting the candidate.

"Before High God, Not for Sale"

Rev. Harry Emerson Fosdick in a recent sermon at the First Presbyterian Church, New York, said in part:

"One of the most amazing exhibitions of this same spirit (of opposition to new applications of Christian teaching to social conditions) has recently been given us in a letter published and signed by the Employers' Association of Pittsburgh. Listen to this attack:

" 'The radical and bolshevik elements in the Churches seem to be co-operating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council.'

"There is no use wasting time answering aa charge like that. You have in your hands today the 'Social Creed of the Churches' of the Federal Council, a cautious statement of some areas in our public life that need a fuller application of the principles of Jesus. Moreover, the president of the Federal Council is Dr. Robert E. Speer, and only a hopelessly hysterical mind can picture Bolshevik propaganda going on under his superintendence.

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In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

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Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	*2.02 gr.*
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PERSONNEL WORK

Under Auspices of Presiding Bishop and Council

The last General Convention referred to the Presiding Bishop and Council the urgent need of a Department of Vacancy and Supply, created and controlled by the General Church, having as its principal function the establishment and operation of a Bureau or Bureaus from which Bishops and Parishes may secure full, prompt and accurate information about Clergy seeking cures or temporary work.

In pursuance of the above, the Council has organized a Commission on Registration and Reference of Church Workers, with an office at the Church Missions Home.

This Commission began its work April 12, 1920, and to date there have been registered with it 443 persons, both clerical and lay.

It has made a total of 526 references of which 201 were clergy. It now has on the active list 260 names, as follows:

Clergy	74
Teachers—Grade, Languages, English, History, Mathematics, Physical Education, Domestic Science, Religious Education, etc.	70
Social Service Workers (including Deaconesses)	40
Parish Visitors	38
Organists	5
Work Among Foreign Born Americans	7
Office Workers	26
Total	260

Of the above there are now out 93 references of clergy and 166 of lay workers.

The Commission is ready to register vacancies of all kinds in the Church and make references of suitable workers for such vacancies.

No charge is made for the service.

The Commission has also been able to make arrangements for Clergy seeking temporary or summer supply work.

All communications should be addressed to the Commission on Registration and Reference of Church Workers, 281 Fourth Avenue, New York City. Telephone Grammercy 3012.

Presiding Bishop and Council of the Protestant Episcopal Church
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CIRCULAR UPON APPLICATION

The Editorial

(Continued from page 4)

It too lacks ideals and it lacks ideals because the spirit of Christ no longer pervades it.

These leaders recognize this and are accordingly hostile to the gospel of Christ.

But if the spirit of Christ is to leaven society it must have, as the instruments of its power, young men who see visions and are willing to suffer for ideals, for without such young men the nation will perish.

We need young men who are willing and eager to preach Christ and Him crucified to an age which is in danger of losing the enthusiasm of its youth and has become obsessed with the cynicism of one-cylinder potentates.

There is a strong and influential element which has operated in political and economic circles, which hates idealism as cordially as any anarchist.

They think that big business can be put over without idealism.

They flout the league of nations. They fight disarmament. They charge foreign countries exorbitant rates of exchange—and are isolating America as truly and as surely as the soviet has isolated Russia. America is pestered with too many little souls who have large pocket books and much political influence.

They will, if unchecked, destroy all the gratitude to America which Europe has felt for us. They were the same men who demanded that we fight who now demand that we let them profit after the war as many of them profited during the war.

Me and God has immigrated to America.

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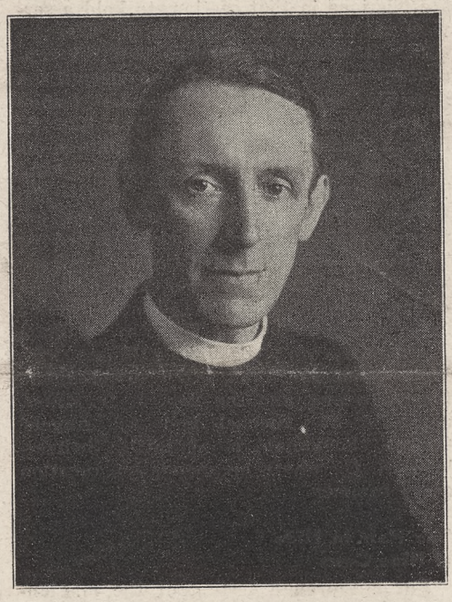
The Witness

Vol V, No. 51 CHICAGO, ILL., AUGUST 13, 1921 $1.50 A YEAR

Pittsburgh Churches Unite for Open Air Services

Nine Denominations Join Forces and Hold Well Attended Meetings

In the Borough of Wilkinsburg, Pa., the largest in the state, there has been well established a Community Open-Air Service for the Sunday evenings of July and August. A goodly nucleus, from each of seventeen churches, representing nine different communions, have cooperated. This movement has been in operation for eight successive summers. The location used is a square into which three streets lead. By order of the burgess these streets are closed for a few hours. Fifteen hundred chairs are carried out from the two adjoining churches —the Methodist Episcopal and the Presbyterian. Two platforms are erected, one for the musicians (instrumentalists) and the other for the preacher. A program, giving an order of service, and the hymns, is printed by the thousands and circulated among the crowds. Considerably before the services are scheduled a committee works out the arrangements for the two months of Sunday evenings, assigning to each communion its particular Sunday, when that communion is solely responsible for the service and the preacher. All the pastors of the borough and a certain proportion of their respective congregations make a point of being present. Sunday evening, July 10th, was kept as "Episcopal Night." The Episcopal Church of the borough, St. Stephen's, took charge. The Rev. William Porkess, the rector, was the preacher. The Rev. L. N. Tucker, rector of St. James' Church, presided, and Mr. John S. Taylor, a licensed lay reader of the Diocese of Pittsburgh, read the Scripture lesson. Twenty-eight laymen of St. Stephen's Parish arranged the chairs, served as ushers and took up the offertory. The attendance proved to be a record one, it being estimated that fully three thousand people were present. Every chair was occupied and more were standing than sitting. The Borough of Wilkinsburg gained distinction during the great war as having, for its population, sent the largest quota of young men in the United States. No less conspicuous is the community spirit, especially when it is applied to a service of worship in God's out of doors.



Rev. William Porkess

Claremont Church Has 150th Anniversary

What is certainly one of the oldest churches in the country held its 150th anniversary on July 27th. The church, which is located at Claremont, N. H., was established by Rev. Samuel Peters "in or about the year 1771, and in the Documentary History of the Church in Vermont it is positively asserted that in 1771, Rev. Samuel Peters was on missionary duty in the western part of New Hampshire and organized the church in West Claremont. Following the establishment of the church and after Rev. Mr. Peters had gone to England, a Rev. Badger, a missionary of the Society for the Propagation of the Gospel, held services in Claremont.

In the year 1773 the Rev. Ranna Cossitt, who came from Farmington, Conn., and who had obtained his orders in England, was appointed missionary to the parish with a salary of 30 pounds sterling. Mr. Cossitt also extended his services to towns up the Connecticut Valley as far as Haverhill.

The first record of a parish or vestry meeting is of that held in November, 1773. In this same year, the present Union Church was erected in accordance with a plan furnished by Governor John Wentworth. Ichabod Hitchcock was the master carpenter.

Lack of Sufficient Funds Halts Church Unity Work

The World Conference on Faith and Order Unable to Have Desired Meetings

Preliminary work on the Wold Conference on Faith and Order has been hampered this summer by lack of funds. Heretofore the expenses of the movement have been defrayed almost entirely by three American Episcopalians, but at a meeting in Geneva, Switzerland, last August, a world-wide appeal for funds was issued.

The conference at Geneva was attended by 120 delegates from forty countries, in North America, Europe, Africa, Asia and Australasia, and by members of about seventy national churches. All the sixteen great families or groups of Churches which make up the Christian world were represented with the exception of the Roman Catholic Church. For the first time in history members of the Eastern Orthodox, Armenian, Anglican and Protestant Churches met in conference to ascertain how they might accomplish that unity of Christians for which the Saviour prayed.

Lack of funds made it impossible to have two important meetings this summer, one of the commissions in North America and one of the world-wide Continuation Committee. The Subjects Committee, which was charged by the Geneva conference to promote world-wide study and discussion of fundamental questions in preparation for the World Conference also is hindered by lack of funds.

In answer to the Geneva appeal for funds, replies are being received from many places in the United States, England, Scotland, Ireland and Canada. Gifts also have been forwarded from Guatemala, India, Japan, South Africa, Porto Rico, Denmark, Argentine, Brazil New Zealand and Norway.

Work to Start Soon on Divinity School

Plans for a series of buildings for the Divinity School of the Protestant Episcopal Church to be erected on the site of the Clarence Clark residence at Forty-second to Forty-third Street and from Locust to Spruce Street, comprising about five acres, was purchased in 1916 by the Divinity School, then at Fiftieth Street and Woodland Avenue, in a building now owned by the Mercy Hospital, but the advent of the war and the excessive cost of building caused a postponement of the project.

The proposed buildings will consist of dormitories, a chapel, a library, lecture rooms and residences for the faculty.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Pilgrimage Play of the Life of Christ

Something that approaches the Passion Play of Oberammergau in the magnificence of its undertaking is the Pilgrimage Play at Hollywood, Cal. The life of Christ is presented, the mountains and hills of the section helping very greatly in reproducing the atmosphere of Palestine. Twelve episodes from the life of Christ are dramatized, and these are given almost entirely in the language of the new testament. Mrs. Christine Wetherill Stevenson, who has spent much time in Palestine, has given much thought and attention to the costuming. She has come to believe that Jesus always wore a headdress in conformity with oriental custom, so the Christus this year will wear the oriental covering.

Mr. Henry Herbert is a second year taking the part of the Christus. His simplicity, sincerity, and reverence, with the addition of a beautiful voice, have made his work most acceptable to the audiences. The other parts are taken by men and women who have sought to enter into the spirit of the Bible story.

Mr. Arthur Farwell has charge of the music. Many instruments are used in the production of the musical effects, among these being the great organ, a string quartet, brass quartet, kettledrums and a chorus of twenty selected voices. The celestial voices are presented by the chorus in musical form. These celestial voices waken the shepherd on the hill side and warn Joseph.

The scenes that are presented include the Annunciation to the Virgin Mary, the Wise Men before Herod, the Babe in the Manger, the Adoration of the Shepherds, the Coming of the Wise Men, the Baptism of Christ, the Temptation in the Wilderness, the Transfiguration, the Miracles, the Last Supper, the Agony in the Garden of Gethesemane, the Resurrection and the Ascension.

There is every prospect that the Pilgrimage Play in California will attract thousands of tourists in years to come. It is believed that the effect of the play will be to deepen Christian devotion in all those who witness the sacred scenes.

A Radical Cure for Lynching

A masked mob did not make much headway with Rev. G. S. Harmon, commissioner of the Methodist Hospital ,at Hattiesburg, Miss., when they entered the building, some little time ago and demanded the person of a wounded criminal under treatment there. A man named Jones had in some way shot and severely wounded a woman, had been wounded in turn by the woman's husband, and had been taken to the hospital.

The masked men, after they entered the hospital, endeavored to parley with the superintendent, and assured him that all they wanted was their man; but they found themselves confronted by a man with a spinal column. The preacher, standing at the head of the stairs, with a pistol in his hand, told the assailants that he was in charge of this hospital, and responsible for all who were in it; that they would not come up those stairs except across his dead body; and he dared them to shoot. The brave men in masks concluded that for them discretion was the better part of valor, and withdrew.

The Clergy in Georgia on Vacations

The Bishop, with Mrs. Reese, left for his vacation on July 29, and will spend two months at East Gloucester, Mass. The Rev. John Durham Wing, D. D., rector of Christ Church, Savannah, with his family, is spending the month of August in Habersham County, Diocese of Atlanta. Dr. Wing has been asked by the Rev. Thomas Duck, of Cornelia, in charge of the missions in that section, to hold a service at historic Grace Church, Clarkesville. It was at this church that the convention met in May, 1840 and elected the Rev. Stephen Elliott, Jr., the first bishop of the Diocese of Georgia. The Rev. H. Hobert Barber, rector of the Church of the Good Shepherd, Augusta, with his family, has a cottage at Brevard, N. C. Mr. Barber, who is vice-chairman of the department of Christian Social Service of the Bishop and Executive Council, will attend the provincial summer school at Sewanee, especially to study social service under Dean Lathrop. The Rev. William T. Dakin, rector of St. John's Church, with Mrs. Dakin, Savannah, is in New England for six weeks, and the Rev. J. D. Miller, rector of St. Michael and All Angels' Church, Savannah, is at Little Switzerland, N. C., where he spends his vacation every summer.

One Hair in Hide of Nine Cows

For a thorough testing of the missionary spirit and courage there is nothing better than the experiences of the first year the new missionary to China spends at the language school. Dr. Charles Dwight Reid, who in the autumn of 1920 joined the staff of St. James' Hospital, Anking, writes of his experiences:

"The Language School year has at last closed. Mrs. Reid and I have enjoyed the months in Peking very much, and I think we have succeeded in assimilating as much of this queer language as the average student at least. I remember when we first arrived in Peking and went among the shops with one or two of the "third term" students, we thought they were marvels at the language and must know all there was to be known. Alas for setting folks on pedestals! We have just finished that same third term, and I must admit there are many and many untouched spots. I felt about as I should imagine a farmer out on one of the vast wheat fields of North Dakota would feel after trying to plow such a field with an old fashioned plow and one horse—he might possibly scratch the surface of one or two furrows across his field in one season. However, there's a Chinese proverb or two which we have learned, which apply pretty well. One of them is, roughly translated, our knowledge is 'as one hair in the hide of nine cows.'

"We hear occasionally about the man who comes to China and in six months preaches his first sermon. I haven't met any of them yet, but when I do I'm going to take my hat off.

"Outside of the school we have had a very enjoyable winter and spring, in weather that has never been unbearable either from cold or heat—as yet—and meeting a lot of interesting folks among the various organizations here. The getting acquainted with a lot of people I really think is about as valuable as any part of the language school session.

"I am about to take a six weeks' course at the China Medical Boards' Hospital, in X-ray work, to recall what I have forgotten about it in the past couple of years since I did any of that work, and to learn the new things that have come out in that time. We have about half, well perhaps not quite half, but over a third of the necessary apparatus for an X-ray plant for Anking ordered, to be ready about the first of September, and are hoping for the necessary money for the rest to be forthcoming before long from some source. I hope you can stir up some of it—fifteen hundred dollars gold would just about do the trick—two thousand would fit us right up to date, but the former amount would enable us to do almost anything, at least the most essential work.

Order for Consecration

The Presiding Bishop has taken order for the ordination and consecration of the Reverend John Chamberlain Ward, Bishop elect of the Diocese of Erie, as follows:

Time—Thursday, September 22, 1921.

Place—Grace Church, Buffalo, N. Y.

Consecrations: The Presiding Bishop, Bishop Whitehead, of Pittsburgh; Bishop Vincent, of Southern Ohio.

Preacher: Bishop Brent, of Western New York.

Presenters—Bishop Stearly, Coadjutor of Newark; Bishop Ferris, Suffragan, of Western New York.

Attending Presbyters: Rev. Walter R. Lord; Rev. Martin Aigner, D. D.

Master of Ceremonies: Rev. Benjamin S. Sanderson.

Deputy Registrar: Rev. Walter North, L. H. D.

Rectorship of Rev. Mr. Cady Highly Successful

The tenth Sunday after Trinity marked the termination of the fourth year of the rectorship of Rev. Frank T. Cady at Tydone, Penna. As is customary the rector will enjoy a vacation for the month of August, which will be spent by him and his family at Ocean City, N. J. During August, lay service will be held each Sunday morning, while the evening service on Sunday will be eliminated.

The rectorship of Rev. Mr. Cady, for the four years, has been highly successful. Beloved by his parishioners the rector has been untiring in his work for the advancement of the church, and indefati-

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gable in his zeal to do good works, and thus to commend his "stewardship."

It is certain that under the rectorship of Rev. Mr. Cady, Trinity church, Tyrone, has made the most marked advancement in its history. On the resumption of the full activities of the Parish in September, even more progressive work is being outlined for consummation during the winter months.

The Great Evangelist Wins an Italian Poet

What a wonderful place the Bible has in Evangelism! Throughout the length and breadth of America there are enthusiasts for the work of the American Bible Society because they believe, with it, that the Scriptures themselves form the most effective missionary ever known. The vitality of this belief is constantly strengthened by such testimonies as the following, related at the annual meeting of the British and Foreign Bible Society, by a pioneer missionary and translator of the New Testament, who says:

"Let me tell you of Giovanni Papini, a poet, a philosopher, the most brilliant writer of Italian that is living today. His story is very significant; you have this most brilliant of living Italian writers confessing to the world that he has found Jesus Christ, and found Him through reading the pages of the New Testament. He tells us that from his earliest youth he had a feeling of repulsion from all religion, from all churches. He grew up absolutely devoid of faith. Then came the war, and for Papini, as for thousands of others, it meant a spiritual crisis. What was the meaning of it all? He was dismayed by the horrible tragedy. He ceased to write, and plunged into a re-examination of the histories and philosophies, the wars and migrations of peoples, the rise and fall of civilizations, the laws and customs and religions of mankind. He studied them all to find a clue to the meaning of things. He found them all the endeavors made by men to instal an ephemeral happiness on earth had resulted only in deluging the earth with blood and tears. Then it occurred to him that perhaps after all there might be something that would throw light upon his problem in the neglected New Testament, and he came to the New Testament with a heart full of desire, full of hope, and he tells us that he has found there certainty and peace. With all the fervor of an apostle Giovanni Papini today is preaching, through his pen, the Gospel of the Lord, Jesus Christ."

Less Leprosy in Bahamas

Recently the Department of Missions received two special gifts from eastern Sunday Schools for the relief of leper children in the Bahama Islands. These gifts were forwarded to the Bishop of Nassau. The following letter has just been received fom him:

"I enclose receipts. They would have been sent sooner, if I had not been away at sea. I asked my chaplain last year to notify you that our work among the lepers had ceased.

"Leprosy has decreased very much in the Islands. On my recent cruise I visited what had been a colony of lepers at Snagua, and found only one leper woman. There are, however, a few lepers (no children) in the Bahamas General Hospital; so I have given the money to the matron to buy them a few additional comforts.

"I should be grateful, if you would inform the two churches which have sent the offerings of these facts."

Missionary Education at Silver Bay, N. Y.

Silver Bay, N. Y.—Fellowship with those of other communions, training under expert leadership, in thoughtful study of some of the great missionary problems facing the churches today, that the pupil may in turn become a teacher and leader and a high resolve for service characterized the conference under the auspices of the Missionary Education Movement which came to a close last Sunday at Silver Bay, on Lake George, N. Y.

Talks and addresses by those in active service in the home and foreign fields came with a deepening power in the beauty of the lake shore and wooded hills.

The range of study covered, among other subjects, "The Why and How of Foreign Missions," "Americanization the Task of the Churches," "Stewardship," "Graded Missionary Education," "Program Building" and "A Missionary Education Program for the Local Church," "Playing Square with Tomorrow," "World Friendship, Inc.," and open parliaments for the discussion of organization and promotion of mission study classes; and missionary work in the Sunday School and for young people.

While the delegation from our church was not as large as in some of the former years it represented a territory as far distant as Richmond on the one hand and Boston on the other. The Holy Communion Service in Ingle Hall on both Sundays of the conference added its special inspiration and the words "a reasonable holy and living sacrifice unto thee" held deeper meaning in the light of the experience at Silver Bay.

Gift to St. John's University

Word has been received that St. John's University, Shanghai, is to receive a gift amounting approximately to $17,500 from the estate of the late J. F. Seeman, for many years a prominent business man of Shanghai. The gift is all the more significant because Mr. Seeman was not a member of our communion. His appreciation of St. John's and of our mission generally is a commentary upon the alleged "antipathy" of responsible business men to missionary work in the Orient.

Rewarding the Choir

The camp for the choir boys and the boy scouts of Trinity Church, Tusla, Oklahoma, was held at Bella Vista, Arkansas, during July, under the leadership of the Rev. Rolfe P. Crum with two camp assistants.

The boys did all the cooking and camp work, and yet there was time for religious study, swimming and hiking. The boys gave a sing at the Inn, which was very highly complimented by the guests.

Three awards were given for services done in the camp, and the competition for these awards was so keen that every boy begged for work to be assigned to him.

One Way to Get Men to Church

To arouse interest in the Sunday evening services during the summer months a male choir of twenty-five voices has been organized at Christ Church, Macon, Georgia. It is composed of men from the congregation and sings only at the night services, takin the place of the regular choir at that time.

Next week's issue of The Witness will contain an article on Scott Holland, written by Rev. A. Manby Lloyd, our London correspondent.

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DIVINE RIGHT

By Bishop Johnson

Back of the unrest and discontent which began in the Great War and is not ended yet, lies a cause.

Things like wars, strikes and soviet movements have their origin in certain conditions for which those who participate in these movements are not responsible.

For example, militarism in Prussia caused millions of ordinary peaceable citizens, throughout the world, to go to war.

In order to defeat militarism the world became "militaristic."

These peoples did not fight because they loved fighting, but rather because they hated those who loved to fight.

The cause of the great commotion is to be found in the arbitrariness of military chieftains.

This arbitrariness had its rise in the long continued fiction that kings had Divine Right to do things that were not at all right.

Well, if kings have not a Divine Right to do things that are not right, who has?

The truth is that there has never been any such law as a Divine Right unless it was acquired by those who assumed divine responsibilities.

The only right we get from God to direct other men is that which springs from assuming that character which belongs to God in carrying out such administration.

The Divine Right of the man born to the purple will be determined not merely by his lineal succession, but rather by his right to the office plus his faithfulness to its responsibilities.

There is a divine order in human society by which kings and priests take office, and those who despise authority are rebels against God's order.

There is no brief for usurpers in the Courts of Heaven.

But those who inherit, or are elected, to the divine order are but stewards themselves and must render an account of that stewardship.

A bad king or a worldly priest is not an example of Divine Right but rather of official malfeasance, and society is not bound to honor them even though it may be obliged to tolerate them.

The convulsions of society are usually caused by those in high places who assume that because they are in a high place, themselves need not be lowly.

It is just as disastrous for high men to be arrogant as it is for low fellows to be arrogant.

It was the bad autocracy of Russia which produced the conditions in which the equally bad proletariat runs riot.

Back of most social unrest lurks an arbitrary Kaiser.

And it is an arbitrary Czar or Kaiser who produces by his arrogance the most dangerous groups of proletariat agitators. They have such good texts from which to preach their sermons.

* * *

There is such structural agreement between governments, corporations and churches that the same causes are sure to produce the same results.

An arbitrary king will lay the foundation for a revolution.

It was the arbitrariness of the Hanoverians that produced the revolution in the colonies.

An arbitrary Pope will lay the foundation for a reformation.

Luther's cause was chiefly helped by the unreasonableness of those Popes who had no better justification for their arbitrary acts than this assumption of Divine Right.

An arbitrary Napoleon of business will lay the foundation for radical revolt.

The man who says "This is my business, and I do not have to give account to any one for my business" implies that he is hedged in by the divinity of kings.

For his business is possible only because the social and political order makes it possible.

He has no more right to take advantage of law and order and then segregate himself and his concern from the common interests of society than has the King or the Pope.

Christ enunciated the divine principle when He said that "no man liveth unto himself."

For a man to retire into the shell of his own arrogance is to ignore the authority of him who gave him power to get wealth.

There is no man so great that he can afford to ignore the divine law and then claim the divine right.

* * *

As a matter of fact I believe that all bolshevism originates in the fact that leaders of society have set themselves up against God.

No King or Pope or Captain of Finance is fit to govern men unless he submits himself humbly to the King of Kings.

If he is arrogant toward God why should he complain if his satellites rise and smite him?

I believe that the tendency of men in high position to make light of their duty to God is the greatest obstacle to social contentment.

If a man who enjoys God's favor in material things sets the example in ignoring God's spiritual law, how much more will the man who has little from God feel that he is under no authority but his own selfwill.

Selfwill begins in high places and ends in a universal catastrophe.

It is the arbitrary and arrogant leader of society, religion or business who produces the radical.

If we resist God's law man will resist our arrogance.

* * *

This is true also in the Church.

Leadership in the Church must possess the sympathetic love of souls which Christ possessed, or else fail to elicit much respect for such leadership.

Men are drawn to the Church by "the cords of a man," not by the lash of a leader.

The ipse dixit of a bishop or rector has very slight force today unless it proceeds from an intelligent interest in the people to whom it is issued and a care-taking study of the problems involved.

The old theory of a "Deus ex machina" is exploded and the Master wants no isolated autocrats as stewards in His vineyard.

It is the misfortune of the Church, inherited from English sources, that the Episcopate is identified with a social caste, and so removed from the common herd.

It is the common herd which Christ loved and for which we will give an account to Him at the last day.

Woe be unto us if we have despised them in the brief day of our authority, whether that authority is in government, business or religion.

* * *

Arrogance and assumption of special privilege has more to do with the social unrest than any maliciousness in the ordinary laborer.

(Continued on Last Page)

The Witness Fund

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Dr. Shipman Again

By James Sheerin

I note that Bishop Johnson found it necessary to refer to my "New York Letter" of June 25, with reference to the debate over the qualifications of Bishop-elect Shipman. As to the reprint referred to, I did not see that until everybody else had. I have learnt that it was sent out from New York City. The only thing I can say with positiveness is that neither Dr. Shipman nor I had anything to do with its republication. This is in accord with all of Dr. Shipman's actions in the unhappy controversy. He has refused to turn his hand or say a word to get the office. In this he is preeminently like the best Christians of history. Indeed, he is like his Master, the Founder of the Church, when commanded to speak by Pilate and others. It is a soldierly Christian who will make his only comment thus: "When elected, I obeyed the command of the Church and accepted. If the Church chooses to countermand her orders to me, I will still obey." The only pity is that any set of men should make it necessary for the Church to reject the services of such a man.

As to the reprint in itself, I do not think it was worth the trouble, nor do I see the need of giving permission. A great many articles, chiefly Bishop Johnson's, have been reprinted from the pages of The Witness, and nobody thought to ask the permission of the Board of Editors! There is no copyright law to prevent this, and there is no need to lament it. Everything written here is written to help the Church. If anybody cares to spend his own money to give it larger circulation, I for one rejoice. Like St. Paul, we may be thankful that the gospel is preached whether by us or others. I take it that the board is more interested in the circulation of truth than the conservation of rights.

As for the Shipman scandal in itself, for scandal it has become, faithful readers of other Church papers do not need to be reminded that it was neither started nor encouraged in the pages of The Witness. Up to date the sole part The Witness has had in it was to protest against making the confirmation of a duly elected Bishop a partisan matter. That the agitation has been partisan against Dr. Shipman those who know the facts in New York will agree. When you have a layman with a little knowledge of theology, added to some pretty strong party opinions and plenty of money, you have a combination always dangerous to the peace of the Church. New York, like Boston and a few other cities, has its share of such, and of such came a few of the leaders in the present unfortunate case against Dr. Shipman.

The outline of public attack is practically as follows: Without knowing of the private appeals made to him, we do know that the editor of a paper known for years as the organ of a party writes a long editorial, supplemented by a second long one, giving his reasons for rejection of the Bishop-elect. A layman who has been behind much agitation against concordats, etc., and whose hand is heavy in the present turmoil, writes a letter full of charges to the same paper. A society for the defence of Catholic principles sends out its reasons why the elected suffragan should not be suffered. A pamphlet, from the same layman apparently, goes abroad containing excerpts from a monthly magazine with an effort to hold the suffragan-elect responsible for them. Another circular letter was sent out by laymen of New York enclosing a half dozen or so specified charges made by a majority of the Vermont Standing Committee against Dr. Shipman. How many more such appeals to the wisdom or the prejudices of standing committees and bishops went out I do not know. But enough is known to realize that the agitation was mostly con rather than pro. The New York Standing Committee did send out a dignified statement defending the character of Dr. Shipman, and some one mailed a copy of my Witness letter to bishops and standing committees, I am told; but outside of these two the friends of New York and of its duly elected candidate have kept silence. Dr. Shipman's dignified, Christian attitude is commendable, but it is possible that much of the hostility and doubt against him might have been allayed if some of his friends had taken the charges piece by piece, adding corrections and denials where needed, and set them plainly in a better light before the committees and bishops who have the right to confirm or reject.

The charges from Vermont which were agreed to and sent abroad to the powers that be by interested New Yorkers who agreed to them, include the original editorial references to Dr. Shipman's association with a society and a monthly offensive to them. There is no use of my saying more in rebuttal than I already have. In due time, which I should say would be after rejection or confirmation, the criticized suffragan-elect will have his own say in regard to this debated connection of his. He probably could explain it at least as well as Newman and his friends explained their acceptance of the thirty-nine articles. One can accept a main purpose in any society without agreeing to all it says and does. One can be a Mason without actually agreeing to slaughter the betrayers of the fraternity.

But when it comes to the other charges, as to marrying divorced people, etc., his friends say that he never did, and I can see where his opponents have awkwardly confused two facts. One can marry a divorced couple and be entirely within the law, even the canonical law of the Episcopal Church, and a great many of us have at times done this. In the case of Dr. Shipman, he seems to have declined to marry a certain divorced couple, but being interested in them, and feeling that they were innocent victims of what scientists might call "fortuitous calamities," he suggested that the marriage be performed by a minister of a less strict Church. It is against neither canonical law nor Christian charity to let friendly interest sometimes mount bigger than legal obstacles. There is at least not much more than forgivable human error in the fact that many and many an Episcopal clergyman has said, loyally and generously, "My Church law does not permit me to marry you, but I am sure it could easily be arranged through the Congregational or the Methodist minister." An ecclesiastical machine would not be guilty of this, but any clergyman with a heart might. And the same man might very frequently speak at a memorial service in a Jewish synagogue or anywhere else—which is another of the charges against Dr. Shipman.

As to bringing Dr. Shipman's wife into it, I was only guilty of defending a slandered Churchwoman. Those who by innuendo or otherwise tried to make her an additional reason for rejecting the Bishop-elect were loud enough in certain circles, and the insinuation took printed and official form in the Vermont-New York assertion that he had not "framed and fashioned his family according to the doctrine of Christ." It would be a difficult task to say just what the doctrine of Christ is with peculiar reference to a clergyman's wife, but I am pretty sure it is neither in tone nor deed the least like the vitriolic utterance of those who would keep her husband from being confirmed as a Bishop! One gets from this and other elements of the various charges that Dr. Shipman's opponents were hard put to it to find anything that would stand fair investigation. At the most, the charges in the present case seem based on misinterpretation of facts that are common to the exigencies of clerical life in a great city. If this method is to be generally pursued in the future, who among us will stand at the latter end? If one were to be judged thus after living a life not too careful of conditions, and somewhat given to follow heart impulses instead of the mint, anise and cummin of set law, I would tremble for some excellent men I know!

It is interesting and somewhat disconcerting to learn that there is ecclesiastical as well as political suspicion in the west that New York is not all it should be. Politically, Wm. Jennings Bryan called the East and New York "the enemy's country," and gained nothing thereby. In most things American, my prejudices are for the West, but I am at a loss when it comes to accounting for all this fear of confirming the election of Dr. Shipman by the claim that a certain "lawless element" in New York needs putting down! Before one goes against its Bishop-elect on account of this suspicion, let me suggest two preliminary considerations: (1) The existence and size of the so-called lawless element are very much exaggerated. Most conservative New Yorkers would admit that there is an incipient lawless element in the Church, but they would add that two men seem to be its main and almost exclusive force. The charitable conservatives' chief regret is that such men do not care to be obedient to the better traditions and laws of the Church. If defended at all, it is usually on two scores, first that they are doing a work in a hard field where ordinary methods do not succeed, and second, because of this it is believed that they should have a chance to try their newer ways. They are also defended by some because it seems to be established by history that church persecution or harsh measures of law have seldom been efficient in eliminating folly or heresy. They are apt to produce more harm than good. (2) Furthermore it is a fact that Dr. Shipman has never been associated in word or deed with

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"the lawless element." His association with the Poughkeepsie monthly could hardly be interpreted that way, for "lawlessness" is not quite the offence of the outspoken Chronicle. The western suspicion of lawlessness must not confound itself by misdirected aim. Dr. Shipman came out last winter in a sermon against lawlessness in church or state. His words were much quoted in the press, and applied in part to the doings and sayings of those strong individualists, Drs. Grant and Guthrie. He is looked upon by all who know him as a kindly but firm opponent of all sorts of lawlessness, and to classify him with lawlessness is something new in the way of accusation.

About the worst thing in the world is when a man gets a notion that he must discipline somebody. He is miserable himself and makes everybody else unhappy. This is just as true of a priest or bishop, a section of a country or a sect of religion. The average untravelled New Yorker is hateful in his provincial fear of the "uncouth" West, and his suspicious air of superiority is not lessened when he has read such an unfair novel as "Main Street," which impiles that all the West is ugly, rough and narrow in its ways and ideals. A self-righteous West on the warpath against a supposed lawless element in the Church in New York is hardly an edifying sight. It is too prone to enmesh the entirely innocent in its charges. It is also too much like a rampant, unreasoning neighbor getting after his neighbor's troublesome children without giving a thought to the needs of his own. It is even worse in this case, where so much fostering care was given to western churches by those of the east. It is like the prodigal son afar off resolving to go back and show the old man where to head in!

There was once a Man of Nazareth who knew the worst that was in the men of Jerusalem, and had no other thought than to strip Himself for the humblest service on their behalf. Isn't it time that we forget discipline and emulate Him? At any rate, before coming out of the West to put down New York's supposedly lawless element, would it not be better to make sure of the facts? Then, too, would it not be fairer and wiser to leave the problem to New York itself, as we advise America to leave Sinn Fein Ireland to the better sense and heart of Great Britain and Ireland?

This article by Mr. Sheerin closes this controversy as far as The Witness is concerned.—The Editor.

Confirmation Instructions

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With the Free Churchmen

By A. Manby Lloyd

Of all the bores who infest modern England, there is no greater nuisance than the man who bores you with something that he calls his conscience. Examined closely, it proves to be a prejudice, a symptom of intellectual overfeeding or spiritual indigestion. There was the man whose conscience would not let him pay his education rate, lest little Anglicans should learn the Church Catechism at his expense. But little Wesleyans or Baptists were expected to receive simple Bible teaching at the Anglican expense. The Polonius of this Cult of the Conscience was a certain Dr. Clifford. He made an annual protest at an annual appearance in the police court, and there was an annual sale of Dr. Clifford's teapot.. He paid his annual fine, bought in his teapot, and conscience was satisfied. This sort of conscience became known as the Nonconformist Conscience. Thus were the traditions of Cromwell and his grim Puritans carried on.

The Nonconformist brethren of this generation have far more sense of the ridiculous, and the modern grievances are real grievances. A famous Free Churchman, Mr. Fred C. Spurr, has just brought one to light. It throws light on our iniquitous land laws. Listen, gentle readers, and learn how Bolshevists, unlike poets, are made, and not born.

* * *

Seventy years ago there was a bit of land near Regent's Park (London) which was absolutely of no use to its owners unless it could be made to grow something, or support some kind of building. The original owner gave next to nothing for it. Some enterprising people came along, and erected a building upon it. This building was for the worship of God, as understood by followers of Wesley or Whitefield. For the use of the land the owners have been paid in 70 years, the noble sum of nearly $60,000. The lease being up, the land returns to the owners. But not the land alone. The buildings erected upon it have to be surrendered too. And further, there are "dilapidations." They have to be put in reasonable repair. Today they could not be erected at a cost of less than $250,000.

The buildings in question are known as Regent Park Chapel and the terms offered are such as no Christian Church, living by the voluntary system, says Mr. Spurr, could possibly accept. They are asked to pay an annual rental for premises which they have bought and paid for fifty times over! Two or three Anglican Churches have suffered the same fate. It will do good, if only people's eyes can be opened to the iniquity of the present system. Yet there are people who tell us that there is nothing wrong with the system. Speaking as an old-fashioned Tory, who favors a real aristocracy, like Ruskin, let me nail that lie to the counter.

* * *

You will find parallels, no doubt, in your own country. Mr. Spurr gives an instance from the Colonies. Eighty years ago a strip of land was bought in Melborne for nineteen pounds. Fifty years later the plot was resold for 92,000 pounds. Then it was leased out. In a few years' time the leases will fall in and the value will rise enormously. Who will benefit by the rise in value? The owner of the land alone. Who pays the bill? The public, in ridiculously high prices for the articles they purchase.

* * *

In addressing some Congregational students the eloquent Dr. Jones dealt with modern preaching. The world was hungry for "big preaching." Big preachers were not essential in order to have big preaching. The former implied physical and emotional qualities, such as Spurgeon, Parker, etc., might possess. But "big" preaching meant preaching on great themes, on things that really mattered. The pulpit was not a place for small talk. "Do not indulge overmuch in political preaching," he said. The Prime Minister had been severely criticized for his recent declaration on the Church and politics. Some of Mr. Lloyd George's illustrations were unfortunate, but in the main he was right. The Church's plain duty was to create an atmosphere for the consideration of public questions. . . It was not the business of ministers to interfere in industrial disputes at various times. They did not have the necessary knowledge.

I quote Dr. Jones as an exponent of the other side of the question. But Lloyd George did not merely denounce politics in the pulpit. That is always open to question. And it depends upon what you mean by politics. What the Bishop and clergy resent is his cool assumption (shared by many of the laity) that they are moral policemen, paid to give moral lectures to drunks and disorderlies. And after all, Dr. Jones, did you never hear of a Bishop of Durham who settled a coal strike? That was the great Westcott. But the politicians of those days were giants. Today they are pigmies.

Sermons in Stones

"During my recent visit in New York," writes a clergyman in Ohio, "I was paying my check in a cafeteria. The cashier, noticing my clerical garb, expressed curiosity as to my religious affiliation, and on being told that it was 'Episcopal' appeared none the wiser. Perhaps this was not to be wondered at! Casting about for a more precise means of indicating my ecclesiastical status, I told her that I belonged to the church that was building the big cathedral up town, and asked her if she had seen it. 'Oh, yes!' she said, and her face became animated as she spoke. 'I pass it every morning. It is so big and strong and beautiful, it helps me all day!' "

Many Vacant Parishes in Philadelphia

The following parishes are vacant at present: St. Mark's Church, Frankford (where Dr. Harding recently died); House of Prayer, Branchtown (the Rev. Mr. Vincent was killed in an automobile accident); St. Jude and The Nativity (which Dr. Caley left to go to St. Martin's, Oak Lane); St. Asaph's, Pola (recently resigned by the Rev. H. B. Wright); and old St. David's, Radnor (where Dr. Rodgers died).

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Advice on Reading

By Sarah Olden

Solomon's wisdom showed itself on every occasion, especially when he said: "Of making many books there is no end, and much study, or as the margin has it, reading, is weariness to the flesh." The ambition of people who are fond of reading is to devour as many books as possible; fiction, biography, literature, science, politics, history, any of these or perhaps all. They read indiscriminately. The merit seems to lie in the quantity rather than in the quality. The consequence is—mental indigestion. Unless very brilliant or unusual the mind cannot possibly assimilate all that is read; and the memory, with so much thrust upon it, becomes like wax to retain impressions. To attempt to read everything that "comes out" is like unto the folly of so many tourists who try to see all the contents of the British Museum or the Louvre; or all the paintings in the National Gallery or the Pitti Palace.

When I was younger I used to read in such a way, and no matter how uninteresting, unhelpful, heavy, or shallow, the book might be, since I had begun it I felt obliged to go through with it from cover to cover. Latterly I have learned a little sense. From a dusty and littered-up lumber room I have tried to convert my mind into a clean, well ordered storehouse.

In one of our examination papers at the summer school of Columbia University I had to make some remarks about books, and mention the names of one or two that would be desirable in a certain course of study. I selected one that was concise and to the point, also, very small in its dimensions with wide margin and large print. I said the size of the book appealed to me particularly: that the older I grew, the more I liked little books and very few even of them. It was an agreeable surprise to find A on my returned paper.

Since I have begun to think, and have taken for my motto—Moderatio in omnibus—especially in reading. Quality is far more essential than quantity; also a certain method. How many books had Lincoln to start with in life? Only six in the old log cabin, two of them being the Bible and a copy of Shakespeare. Those six books he mastered thoroughly; he made them become a part of himself. One of my sisters, a young girl of remarkable mentality, used to study, study, study, and ponder upon Darwin's Origin of Species until she had become possessed of all the truths contained in it; and in the same way she read the Bible. To her the pages were illuminated. Twenty minutes a day "up" of thoughtful reading in some book of value and along a certain line is far more fruitful in results than hours and hours spent in cramming a heterogeneous mass of literature.

"Who read a chapter when they rise
Will ne'er be troubled with ill eyes,"

said George Herbert. Take a chapter in the Bible, or even a few verses every morning, or some time during the day, and dwell upon them. Be sure your Bible is one with a concordance. Look up all the references in connection with the passage you are reading. The illumination thus brought about, perhaps in regard to something very obscure, is wonderful, and helpful beyond measure. It is much better to read the Bible pure and simple with a concordance, than to be reading books about the Bible. The truths that come to us we begin to apply to our own individual lives. This meditation, if carried on with regularity, will lead to self-scrutiny and to a consciousness of the Holy Spirit convincing us of sin, but at the same time making us feel that He is at hand to comfort and strengthen us. This sort of reading is most fruitful in spiritual results. By and by we shall have a desire to read one of the books of the Bible through at a sitting, so as to get the trend of thought unbroken. This method is most desirable. Take the Gospel of St. John, the subject of which is that Christ the Eternal Word became flesh in order that we might partake of the Divine life revealed in Him, and just see what that means to us. The Book of Acts, giving the ministry of the Apostles is more thrilling and full of adventure than any book of travel ever written.

Read the Epistle to the Hebrew straight through; and gather from it that the Old Covenant is abolished or merged into the New, and that we are to hold fast by faith to the things which cannot be shaken and which remain for ever. This will be indelibly impressed upon our minds. The beauty of the passages containing these truths will be a constant joy to us.

When we have carefully and prayerfully examined and thought out the truths contained in Scripture, passage by passage, "precept upon precept, line upon line, here a little and there a little," then chapter by chapter and book by book (the same rule applies to any "worth while" literature), then we can begin to say with the Psalmist: "Thy work is a lantern unto my feet and a light unto my paths"; and, "all the day long is my study in it. I am as glad of Thy Word as one that findeth great spoils."

Fighting Evil with Movies

Christ Church, New Haven, Conn., has adopted a new method of fighting the divorce evil, by resorting to the drama.

According to press reports, the Rev. Charles Ceron, curate of this church, who was himself once an actor, has been taking the leading part in a play entitled the "Divorce Question."

The play pictures the tragedy of a divorce in its effect not only upon the parties to it, but upon their innocent children in the most striking and vivid manner, and by its presentation in a theater has reached thousands of people with a terrible warning against this growing evil in our nation.

Mr. Ceron is credited with the following statement to a New York World correspondent:

"The idea that we are trying to carry out is to plant in the public mind the increasing evil of the divorce system which is making America the laughing stock of the world and which is poisoning our national life at its source. My belief is that if our parents are not to have control of our moral instruction and teach our children that marriage is a sacrament and not a contract or a thing to be terminated at individual caprice, then the Church must undertake the teaching plainly and firmly from the pulpit in order to save the nation from ruin.

"The stage is one of the most powerful allies that the Church can have in promoting Christian teaching on this vital subject. I am utterly opposed to the type of sermons which I read in some newspapers, which express sweeping condemnation of the theater. The theater is evil only when men and women make it such.

"We shall give plays, and continue to give them, as a part of the King's business. The plays will serve as a background for Christian teaching. Bishop Brewster has given his full approval and has expressed the hope that they will succeed."

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CIRCULAR UPON APPLICATION

The Editorial

(Continued from page 4)

Unless the walking delegate has a good text he cannot preach a convincing sermon.

Too often he has a good text in the self-centered and lawless usurper of divine right.

It is unfortunate that there is a grave suspicion among the common people that there is a strong group of successful men in Congress, universities and Wall Street who damn idealism and ridicule faith.

For without faith and idealism the common people will demand the throne and the thrones will meet their nemesis.

The Kaiser and the Czar thought that they were immune and so do many leaders among us, but if the waters rise they will sweep away all barriers which their puny strength can build and society will drop into the chaos of the dark ages for another cycle.

We must needs have authority and power, but with it we must have the love of Christ, or else we will feel the malice of Satan.

God will not defend the arbitrary conduct of those who despise His authority, even though they feel themselves to be independent of Him.

Leaders without idealism are the gravest peril to our social order and national prosperity.

If we have fools for leaders, how can we have wise men to follow?

The fool hath said in his heart "There is no God."

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The Witness

Vol. V, No. 52 CHICAGO, ILL., AUGUST 20, 1921 $1.50 A YEAR

The Association of Organists Meet In Philadelphia

Prominent Organists Discuss Ennobling Influence Which Music Must Supply

Philadelphia was reminded of the value to mankind of music, especially as the handmaid of religion, by the fourteenth convention of the National Association of Organists. In his cordial welcome the mayor lamented the detrimental influence of jazz music and lauded those agencies which are striving to awaken an appreciation of good music. The sessions were presided over by Mr. Henry S. Fry, organist and choirmaster of St. Clement's Church, who is president of the association. Several hundred delegates represented forty states.

One of the most impressive addresses was made by Herbert J. Tily, Mus. Doc., who reminded music lovers present that "mankind never needed more than now the wholesome, uplifting, ennobling influence which music in the churches can and must supply."

Speaking of his experiences on his recent European trip, Dr. Tily said, 'I was told there existed, and I think I note a greater worldliness in community life, a greater lack of restraint than I noticed in my annual visits to Europe prior to 1914. Am I right in thinking that this modern development of material things which contribute to the pleasure of mankind, has brought about the keenest competition for the interest and support of society which the churches have ever experienced? And can we not accept as a corollary of this, that the world needs the work of the churches today more than in any previous period of history?"

Wednesday afternoon Mr. William E. Haskell, superintendent of the Estey Organ Co., gave a demonstration of original developments in organ tones in Greek Hall, John Wanamaker's.

In welcoming the organists to Greek Hall, John Wanamaker said he could not think what the world would do without music. "It may not be generally known," he said, "but it is true that this establishment grew out of a song which was the beginning of the music department. I have received thousands of letters from persons who have stood together here at Easter and Christmas time and sung songs. The organ has often stopped misunderstandings and changed the spirit in their hearts."

Thursday afternoon another demonstration—that of modern organ voicing—was given by Mr. Ernest M. Skinner. Mr. Charles A. Shelton of Atlanta gave a recital in Old Christ Church, where the organ, first installed in 1765, has been rebuilt and modernized three times.

Mr. Charles M. Courboin, Belgian virtuoso organist, gave a public recital on the Grand Court organ in Wanamaker's store Thursday evening. On Friday the members, after a trip to Valley Forge, completed their program with a banquet on the lawn of the Presser Home for Retired Music Teachers.

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I'm getting more papers than now I can read."
But always says: "Send it; our people all like it—
In fact, we all think it a help and a need."
How welcome his check when it reaches our sanctum,
How it makes our pulse throb; how it makes our heart dance.
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

Departures for the Orient

"All who take part in the missionary work of the church, and especially those who go to China and the Philippines," were remembered at the celebration in the chapel of Church Missions House on August 9. The missionaries for whom the service was especially intended were the Rev. and Mrs. C. J. McRae, Professor and Mrs. W. H. Taylor, and Miss Marion F. Little, for China, and the Rev. F. R. Severance and the Rev. H. E. Catlin for the Philippines.

Representatives wanted in every parish for The Witness. Profitable spare time work. Write for terms and sample copies.

Clergy Shortage Helped by Trained Lay Readers

Diocese of Los Angeles Puts Laymen Through a Course of Special Training

While the recruiting and making of clergy are under way the Diocese of Los Angeles has put in practice the next best plan, a school for training lay readers.

The new characteristics of the usual summer conference in Santa Monica, California, in July, was five days of careful thorough work with a group of men already on the bishop's list as lay readers. Twenty such men were registered at the conference.

Some of the work had, of course, to be done in outline fashion. The Rev. Philip A. Easley gave a masterly sketch of Old Testament literature and another of the New Testament. The Rev. R. B. Gooden gave two hours of work on Church History, first general, then English. The Rev. P. H. Hickman presented vital points in theology under the topic, The Faith by Which We Live. Meantime, for three days the lay readers shared with the general public the addresses by Bishop Moulton of Utah on A Social Interpretation of the Apostle's Creed, by Bishop Sanford of San Joaquin on The Teaching Church, and by Dr. Bradner on The Church's Program of Religious Education as well as sundry other useful addresses by various leaders covering Church music and Christian Nurture work. The most practical and perhaps most helpful exercises were the daily addresses on The Prayer Book and Its Use, by Bishop Stevens, with round table criticism of actual reading and preaching by the lay readers themselves during the conference. Every day one man gave an address and two others conducted Evening Prayer. The ability and poise revealed in these addresses and the excellent criticisms made by the rest of the group showed the service which may be rendered by the laity at any time and especially in these days of clerical shortage.

Second National Chinese University

The National University in Peking is so far away from the southern provinces of China that a second university is planned, to be established in Nanking. Leading men of the southern provinces are interested, and hope to open the university next fall. With the already existing Nanking Teachers' College as a foundation, there will be included a college of liberal arts and sciences and schools of agriculture, engineering, commerce and education.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Training for Lay Readers in New York

At. St. Paul's Parish House, New York, there was held last year a dinner conference to consider enlisting and training men to serve as lay readers. Laymen were present from the Dioceses of New York, Long Island, New Jersey, Connecticut and Newark. The need for trained laymen was recognized, and appeals from Church authorities were read, asking that such be furnished. A letter was read from the late Bishop Burch, commending work that had been done under his direction, and appealing for more help.

An offer was made by the Seabury Society to do what it can to put a service leader in the field, free to give his whole time and to go into all parts of the Dioceses if invited to do so, and assist Church laymen in development of plans, and in personal training, to labor for increased numbers in the ministry of the Church, for greater success for the Nation-Wide Campaign, for wider publicity of Church affairs and needs, always co-operating with the Church publicity leaders, and for the founding of a Summer Conference on Greenwood Lake, that shall be unlike present conferences in that it is an exchange of methods for work by all Christian people. All work proposed is in the direction of scientific management, as based on Christ's methods in dealing with material things.

The Seabury Society has been merged since the St. Paul's Parish House conference into an American Board of Applied Christianity. The change was made in part upon the advice of the late Bishop Burch, in which advice many Christian leaders concurred. Efforts to place a service leader in the field for full time have been successful, and from August 1 the Rev. Roland C. Ormsbee serves as such leader. A second edition of the text-book, "Christ's Economy," is to be ready this fall, the first edition having been sold out. Bishop Burch had promised to write an introduction to this second edition, as he had written that to the first edition, but died with the request of the Board on his desk. Forty-two churches of the New York Metropolitan District, some of them the largest in the district, and including Baptist Congregational, Methodist and Presbyterian, have asked assistance in the training of their laymen for service.

The plan contemplates training for volunteer workers only—clerks, lawyers, business men, who give spare time. No salaries are ever to be paid. The plans are not official, but are loyal in all things to all of the churches. Major General Leonard Wood is honorary president of the Board, and the chairman of the Council, the Hon. Frederick Irving Cox, has just been named by President Harding a member of the Interstate Commerce Commission.

Alarming Growth of the Klu Klux Klan

A careful study of the Klu Klux Klan movement carried out by the Home Missions Council indicates considerable spreading out especially during the last eight months, so that sections outside of the South are being invaded. Measurably successful attempts at organization are reported from Cincinnati and Chicago, to say nothing of other northern centers.

In organizing the promoters capitalize the three outstading prejudices of America, namely: (1) The prejudice against the Negro. (2) The prejudice against the Foreigner. (3) The prejudice against Roman Catholics. It would seem that the promoters emphasize whichever one of these prejudices will make the strongest appeal in each particular community.

It is charged in the report that the financial motive is the primary object of organizing these clans. Indications are that much money is being made if not directly by the authorized movement, then certainly by its unauthorized subsidiaries. It would appear, that, after the initiation fee of ten dollars is safely in the pockets of the organizers, not infrequently nothing further is done in the way of organization, not even the delivery of a so-called charter.

Recently forty-nine legislators in the State of Texas, presented a petition to Governor Neff, requesting that the Legislature of Texas pass a bill to prescribe penalties "for persons disguising themselves and violating the laws of the State by inflicting punishment upon persons against whom no legal complaint had been filed." The spokesman for the request plainly indicated that it was aimed at the Klu Klux Klan. So many cases have arisen in Texas where individuals have been flogged or tarred and feathered, that it would seem high time for the Legislature to take action unless the law-enforcing machinery is already sufficient and becomes more active. Not alone colored people, but white people are victims.

The Investigation Committees say that from the Christian point of view, the Klu Klux organization and those who use its methods whether official or otherwise, are dangerous to the common life. To have a group of men abroad in America whose purpose is to stir up prejudice of any kind, is not only un-Christian, but contrary to well-established American principles; to have the truth regarding Negroes and Negro organizations basely distorted can only mean the aggravation of a situation already bad enough.

It is a bad thing in politics. Designing politicians, demagogues, easily exploit these prejudices, and follow up the work done for their own selfish aims. To have such factors in cities' politics as a group of Anti-Catholics, Anti-Negroes, Anti-Foreigners, or antiany other group is thoroughly vicious.

Rather widespread occurrences during the last twelve months in various sections of the South are ample proof of the fact that only lawlessness and crime can be expected from Klu Klux activity. Other parts of the country will not be free from the same effects growing out of similar methods. A very pernicious by-product is the activity of those who may have no connection with any Klu Klux organization, but freely use its worst methods.

The report calls for all reasonable means of publicity to prevent unwholesome Klu Klux developments. In this publicity the pulpit and the press are most important factors. Klu Klux organizations and their satellites can flourish only in darkness. An adequate public discussion accompanied by law-enforcement will go far towards curing the ills of this leprous social disease now affecting all too many white people, and will be the effective safeguard for the dangers involved. All Christians should use their voices and utmost influence in suppressing this evil, and in preventing even its inception in American communities.

Women in Scottish Episcopal Church

At a recent meeting of Scottish Episcopalians in Edinburgh, Scotland, Bishop Deane, of Aberdeen, reported regarding the position of women in the Church. They were living, he said, in a world of startling and rapid changes, and a wider gulf separated them from the Victorian Age than separated the first century of Christendom from the days of Abraham. Among the changes that had taken place none was more momentous than the opening of every calling and every opportunity in the secular world to women upon equal terms with men, and any church that refused to recognize that fact, and to take that fact into account, was deliberately turning its back upon the free air and upon the open sky and living in the dim twilight of the past. The Church that did not know how to attract and how to rise in the cause of Christ, in the outpouring of ability and zeal and service among educated women was, he said, lost.

It was agreed that women should be eligible as constituent members of all congregational meetings, as members of Church vestries, as lay officials of the congregation in connection with all congregational affairs, and also should be eligible for membership of the consultative council on Church legislation. The proposal to make women eligible as lay electors was, however, rejected. It was agreed that the order of deaconesses should be formally and canonically recognized with certain defined functions in addition to ordinary duties.

At a subsequent meeting, it was resolved that the bishop in any diocese might, if he saw fit, grant at the request of any rector or priest in charge within his diocese, to any woman in communion with the Scottish Church, permission to lead in prayer at services other than, and distinct from, the canonical services, and at those specially intended for women and children.

British Christians Defend Jewish Race

The following resolution has been unanimously passed by the conference of missionary societies in Great Britain and Ireland, which was recently held at the Bible House, London: "To call upon the Christian Churches of Great Britain to protest against the calumnies which are now being circulated against the Jewish people in a section of the public press of our land, thus associating themselves with the action recently taken by Christian leaders in America.

"The charge that there is a Jewish conspiracy against Christian civilization is based on documents that on unbiased examination by independent scholars have proved worthless, and in the opinion of the

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conference are entirely without foundation.

"The conference is convinced that a continuance of the publication of such charges cannot but lead to an increase in the prevailing spirit of unrest, to the detriment of our Christian civilization and national well-being, in addition to the harm entailed to our Jewish fellow countrymen."

St. John's University Has Forty-Second Commencement

Late in June, accompanied by the usual picturesque and dignified academic ceremonies, St. John's University, Shanghai, held its forty-second annual Commencement.

About forty degrees were awarded, including three honorary doctorates, to Dr. Yui, general secretary of the Chinese Y. M. C. A., Dr. Wang of the Ministry of Communications, and, in absentia, Professor Robert McNutt McElroy, first exchange professor to China, sent by the United States government in 1916-17.

Rev. A. R. Rowland, pastor of the Union Church, delivered an address, and Dr. Yui made an eloquent plea for the development of education in China. He said: "While educational opportunities should be equally given to the people, leadership must be developed. I am the last man on earth to oppose foreign leadership in China, yet it is a strong belief that it behooves us to develop our own leadership. It is time for us to help ourselves."

Dr. Pott in his address as president, said that the past year had been one of the best in the university's history. He announced the gift of $17,500 from Mrs. J. F. Seaman, which has previously been recorded in the Church papers; also the continuation of the alumni gift of $3,000 annually for a course in business. The class of 1920 has offered an annual prize of $20 to the best senior student in science. For the course is civil engineering, new apparatus has been purchased, costing about $10,000, of which amount 1,000 pounds was contributed by an alumnus, Dr. Sze, now Minister to Washington. A course in journalism is to be given next year. Dr. Pott announced that work would soon begin on the new buildings for St. Mary's School, which will permit St. John's to use the present buildings.

The Shanghai newspapers devoted from one to four columns of space to the occasion.

College Students at Church Summer Schools

At the Summer School for Church Workers which took place at Hobart College, Geneva, New York, from July 11 to 22, twenty-two undergraduates from the leading women's colleges were enrolled as students. These twenty-two young women represented seventeen colleges—namely: Brown University, Johns Hopkins, University of Michigan, Mount Holyoke, Rochester University, Smith College, Syracuse University Vassar College, Wellesley College, Wells College, William Smith, Columbia University, Cornell University, New York Conservatory of Music and the Normal Training Schools at Pouchport, N. Y., and Macon, Georgia.

Eight of these students, chosen with the help of Rev. Paul Micou of the National Student Council, from Episcopal organizations in the colleges, were sent by the Extension Department of the Girls' Friendly Society in America. Three of these eight, as a result of the conference, have already made definite plans to go into Church work upon graduation from college. All eight plan to keep in close touch with the Girls' Friendly Society and the Church throughout the coming year and hope to create interest in the Summer Conferences and "work up meetings" in their various colleges at which the problem of Christian Social Service may be presented.

Church Council Pledged to Work for Disarmament

The Federal Council of the Churches of Christ in America, in a letter to President Harding pledges its support to the step which he has taken looking toward an international conference to consider the limitation of armaments. The Council declares that a great moral issue is at stake and that it will make every possible effort to arouse the mind of the people on the subject. In keeping with this assurance of support, the Council has issued a special appeal to the Federations of Churches and Associations of Ministers in 175 of the leading cities of the country urging them to carry on a vigorous educational campaign on disarmament between now and the time of the conference.

When Disarmament Sunday, the General Council of the Church [illegible] National Catholic Welfare Council, a confe[illegible]entral Conference of American Rabbis joined in designating June [illegible] Disarmament Sunday, they urged the President to take the initiative in calling a conference on disarmament. The president's letter expresses "profound satisfaction" in what he has done.

The letter to President Harding is signed by Dr. Robert E. Speer, President of the Federal Council of the Churches, John H. Finley, Chairman of its Commission on International Justice and Goodwill, and Dr. Sidney L. Gulick, Secretary of the Commission.

Savannah Prepares for Synod

Savannah parishes are making preparations for the Provincial Synod which will meet for the first time in the diocese, October 25, 26 and 27 in Savannah. A committee of members from the four parishes, with the Rev. William N. Dakin, rector of St. John's, as general chairman, is attending to the arrangements. A committee of women is attending to the placing of the delegates to the Synod and also to the Woman's Auxiliary and Church Service League Meetings, which will be held at the same time. On Sunday, October 23, it is planned to have some of the bishops and priests preach sermons on religious education throughout the Diocese in many of the parishes and missions, and on Monday and Tuesday to have a conference on religious education in Savannah.

Hawaii Regulates Japanese Language Schools

The fact that the Japanese in Hawaii continue to send their children to Japanese language schools, even when they also attend American schools, has caused much unfavorable comment as a fact not wholly compatible with American citizenship. Since July 1 all such schools are to be under the control of the Territorial department of public instruction, and their sessions are to be limited to one hour a day after public school hours.

Under the auspices of the "citizenship education committee," classes are now being provided in the history, ideals and institutions of the United States, to prepare the teachers of the Japanese language schools to qualify as teachers under the new law. Sixty teachers and thirty other Japanese are enrolled.

Second Generation in Hankow District

Through an old choir school boy, a gift of more than three thousand dollars was received by the Hankow mission last year, for the erection of a building for the Hanyang English School. The boy was the pupil of the Rev. Y. K. Lieo, who is now the rector of the Church in Hanyang. Mr. Lieo was one of the three first pupils to enter Boone. His daughter has been studying at St. Faith's School, New York City.

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THEORY AND PRACTICE

By Bishop Johnson

In chemistry there are certain basic elements which are incapable of further analysis.

One can divide water into hydrogen and oxygen, but one cannot divide oxygen into other elements.

It is so in argument.

We can proceed in our analysis of terms until we arrive at certain fundamentals which defy further analysis.

Most of the arguments to which one listens proceed from the fact that the contestants do not agree on their basic terms which constitute the premise.

For example, when one uses the words God, matter, spirit, good, evil, soul, life and eternity, one is using terms which are incapable of analysis because so far as the human intellect goes they are incapable of further subdivision.

They are terms which no human mind can reduce to lower terms.

They baffle further dissection.

One may talk about them but no one has given them an adequate definition.

These terms are the X Y Z's in the problem of life.

They have a value but it is not one which the human intellect can assume.

"No one has seen God at any time" and it is certain that no finite mind can appraise Him.

No one knows what matter is or what spirit is nor what relation they bear to one another.

The mysteries of good and evil have always defied man's intellect.

What the soul is, what life is, and any adequate conception of eternity are questions that no man has answered.

* * *

It is manifest that an argument based upon unknown terms is fruitless. Your materialist dogmatizes about matter; your spiritist talks learnedly about spirit, but neither has ever given a real value to X and Y and neither therefore has solved the problem.

A crass materialist is not fit to be a doctor and a confirmed spiritist is a poor physician of the soul, for each gives an arbitrary value to his X and ignores the presence of his Y.

Neither would be fit to govern the world, for each endeavors to solve the problem by ignoring some of its factors.

The only fit physician or priest is one who, like Christ, realizes the presence of both spirit and body.

I can imagine nothing more topsy turvy than a world governed by a parliament of materialistic psychologists unless it be one governed by those who say that the material is an error of mortal mind.

We can eliminate neither of these terms by running our pencil through them.

* * *

The whole thing is like an electrical current. We do not know what electricity is but we do know that in order to use it we must recognize that it has a positive and negative power.

We cannot defy one of these principles and then go on using electricity with impunity.

It is not necessary to be able to analyze a thing to use it.

So good and evil cannot be dismissed by the ipse dixit of a learned professor who finds it convenient for the solution of his problems to eliminate these insoluble factors.

Our young students listen to a lot of academic nonsense which would never stand the test of practical application. It goes in a university because a university is not the world but an intellectual hermitage maintained by endowments and ruled by intellectual Kaisers. It is lese majeste to disput them in the class room.

Life is not an academic proposition.

There was a time when electricity was merely a worker of miracles.

Afterwards men began to use it, not because they knew what it was but because they knew what it would do.

If we had waited for learned men to tell us what it is instead of showing what it would do, we would still be without telephones and phonographs.

The same thing is true in life. Learned professors and dogmatic demagogues try to tell us what these terms mean, and the more they try to tell us the more they become involved in their own sophistries.

The real test is not how plausible theory sounds in the class room or on the rostrum, but how well it works on the street and on the cross roads.

Christ made very little effort to define life. He told us what to do with it, and the proof of His message lies in the lives of those who have most truly followed Him.

"He that believeth on the Son of God hath the witness in himself." Where else?

If Christ can transform a race of wretched cannibals into a nation of cultivated gentlemen, He has shown His power.

Until our professional psychologists and our pseudo-religious scientists can take the barren prairie and make it blossom, I am not interested as to whether they grow potatoes or roses in a tract that Christ has irrigated and redeemed from desolation.

The test of life is to take the crude electricity and make it do things.

I heard of a prominent professor who had boasted that he had influenced 4000 young men to become agnostics.

What of it? How much has the world benefited by their agnosticism?

I would rather far be the pioneer missionary of ordinary mental calibre who had taken 4000 Fijis and made them useful factors in a Christian civilization.

So long as they wore breach cloths they were not even a commercial asset to the world.

Yet the wealth of today is being invested in making agnostics rather than in making Christians.

Because, as Mr. Morgenthau says in a recent article, the materialism of the last thirty years has lost its sense of proportion. And he knew it.

Idealism is equally offensive to your mere money maker or your scientific materialist.

Yet neither of these gentlemen could function at all, if Christ had not made Anglo-Saxon barbarians into lovers of ideals.

* * *

The spider weaves a perfect geometrical figure in his web, the bee in his cell, because God has made them so.

They are ignorant of Geometry as a science but use its principles unerringly.

It is more important to them that they weave a good web and make a good cell than it is that they know the theorems that lead up to their enterprise.

It is more important that we know the value of seeds and the ways of irrigating the desert than that we know the composition of the earth.

It is more important that the human race love God and their fellow men than that they pursue an endless circle of ratiocination.

Christ teaches us how to live and has promised us that if we do His will we shall know the truth.

Isn't it so?

We learn more about electricity from the practical men who use it than we ever did from the theorists.

It is significant that Edison was first a telegraph operator and then a scientist.

That Morse and Bell and Fulton and Stephenson and the rest were the ones

(Continued on last page)

The Witness Fund

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The Church Tomorrow

By Rev. S. S. Drury, D.D.

I

The dim notion that the Christian ministry needs recruits must become a keen conviction. An army as short in officers as our Christian army is will lose in power. Today there are not nearly enough able ministers. Ten years from now, how many will be the unfilled and ill filled parishes? These painful facts need not be proved by statistics or explained by solemn reasoning. It is the fact that counts, and it is the future that matters. Let us spend not a line of type or a throb of regret on things as they are. What shall we do about it? What's the solution? That alone can interest the Christian who, seer-like, thinks in terms of decades or generations.

Our ministry, and our forms of service, and our relation to other Christians, are the three dominant church problems today. More and better men as ministers, revised forms of public worship, and hearty affiliation between churches—these themes of the Kingdom should beset the minds of us who pray "Thy kingdom come." What shall be done about the ministry? How shall our church stimulate more men and better men (never forgetting an improved supply) to dedicate themselves to the happiest of careers?

The following plan, still chaotic, concerns the church's boys. Not the lad of twelve or the youth of twenty, but the boy of high school age. At that point lies the true seed-bed of vocation. To wait till our boys are in college is to wait too long. From fifteen to seventeen the question, What shall I do? What shall I be? possesses a boy's mind. All of which is of course normally concealed—but it is there. Nor is it tampering with personality to help the boy settle on a vocation, so long as we are honest about it. The church, and the parish, and the minister, and the parent, and the friend should think with prayerful purposefulness about the boy, the boy of sixteen, and lead him openly and honestly to an outspoken study of the ministry as his work in and for the world.

If a parish or a pastor or a parent will lead a fine boy to such a clear-cut consideration of the ministry, when and where shall all such boys be got together. The answer is: At St. Paul's School in Concord, New Hampshire, on August 1, 1922. There is no harm in being definite; there is every loss in being vague. St. Paul's School is available. It is well equipped with needful diversions. If, like all New England, it is generally considered off the center of things, then let's meet in Ohio or Michigan or Illinois. But **let us meet.** If a better place or a better plan will be offered, I shall give up this and throw all my energy into that. Let us have a gathering (I hesitate to use the word conference) of at least two hundred boys from all over the country, inwardly to digest the subject of the Christian ministry. Let us air the project now, criticize it this summer, get it into the minds of people a year ahead. For it must be a success; it must be well-attended; it must be furthered and fathered by the best men in the church. We do not contemplate failure, or rest content with a handful of perhaps 23 or 57 pale, adolescent pietists—young ghosts; but we should gather an earnest, big group of our best boys from everywhere, led by our most alert laymen, our ablest priest, our most zealous bishops.

Can your picture it? Do you at all get the vision? Or do you, glancing over this, say: "What an interesting idea—a trifle wild, to be sure, but interesting," and forthwith forget all about it? It is the Christians' privilege to love the church, and to work for her welfare. Though our highly specialized ministry and our tight parochialism may be wrongly emphasized, surely we cannot have a church without ministry. And, unless we think remedially and constructively about ministry, pretty soon there won't be any ministers.

This is all preliminary. It is chaotic. It is without form and void. Let us give the project that momentum which will whirl it into shapely definiteness. This summer let us air it. In the autumn let us define it. In the winter let us organize it. In the spring let us enroll our representatives. And next summer let us **have** it.

The data so far submitted, the ideas so far suggested are: (a) To interest boys of high-school age in the ministry,

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have (b) only the best and manliest candidates selected (c) to attend and represent a parish (which will **not** pay the boy's way) at a week's summer meeting somewhere (d) on August 1, 1922. These thoughts should be discussed, criticized, and amplified. It is taken for granted that the thing must be done in a big way, that any officer of the church would be glad to be asked to help it in any possible way. The whole idea is to benefit the church ten years from now. The future is as real as the present and as sacred as the past. Today let us nourish tomorrow.

Dr. Drury's second article dealing with this problem will appear in next week's issue of The Witness. We will be very glad to print the suggestions of those of our readers who feel that they have something to contribute to this important subject.—The Editor.

Dr. Chorley Honors Dr. Huntington

The Rev. E. Clowes Chorley, rector of St. Phillips, Garrison-on-the Hudson, delivered the annual address in honor of Dr. Huntington, July 26th, from the Memorial pulpit in the close, Broadway and 10th street, New York City. He described the late Dr. Huntington as the model clergyman and the most distinguished presbyter in the church, great as parish priest when rector of Grace Church, and greater as deputy in the Geneal Convention. He attributed not only the Prayer Book enrichment of 1892 to him, but asserted that the better elements of the changes now proposed are a fulfillment of his earlier proposals. Dr. Chorley is one of our best church writers and is publishing a history of missionary effort in the American church.

The Rev. Israel H. Noe Goes to Memphis

The Rev. Israel H. Noe, rector of the Church of the Incarnation, Atlanta, Ga., has accepted a call to be the dean of St. Mary's Cathedral, Memphis. Mr. Noe's nine years' experience in Atlanta and his work elsewhere fit him admirably for the important place to which he goes to take charge on September 11. He will succeed the late Dean Duvall, who died in February.

A Wasted Service

Wife: "Did you notice the chinchilla coat on the woman sitting in front of us this morning?"

Husband: "Er—no. Afraid I was dozing most of the time."

Wife: "Um. A lot of good the service did you."

Patronize Our Advertisers

Percy Stickney Grant

By James Sheerin

One of the purest products of American puritanism is the Rev. Percy Stickney Grant, now nearly thirty years rector of the Church of the Ascension, New York City. His earliest desire was to help the church reach people at large, and no one made more heroic efforts to do so in Fall River and in New York. He was much admired for this by earnest social workers, but he met with more opposition than is even usual in such work. The old-fashioned rich protested and year by year forsook him. Clergymen shared this lack of sympathy in various ways. The result of this continued opposition is that he seems to have been driven from his former love of the church into an attitude that seems almost hostile to it. It is always a question who is most to blame in such outcomes, one whose faith could not endure unto the end, or the persecutors who cantankerously throw obstacles in every path the victim chooses to take. In any case, it is a profound pity to see good work spoiled when so much good work is needed.

Now Mr. Grant takes a personal step that will be exceedingly hard to defend. It is announced that, at the age of 61, after being loyal to his life work as a single man, he is to marry a noted society leader who is said to have two husbands living. There seem to be facts showing that her separations were duly proper and legal, but it is a doubtful policy at best for a clergyman to make a wife of even the innocent party in a divorce case. It will add to the difficult problems for Bishop Manning to solve in his administration. One of the worst things about it is that the enemies of certain kinds of church work will use this outcome as proof that all such work is folly.

They will also follow their old bent to classify every kindly supporter of Dr. Grant in the past, and all low churchmen, with him and his mistakes.

Whatever may be said it should never be forgotten that Percy Grant began in Fall River much as James Adderly did in London, a downright, self-sacrificing worker among the poor, and that he did all he did, at least in his earlier days, as a lover of the message of Christ received through the Episcopal Church. In personal morals he was above reproach. He never drank and never smoked, though such things were common in his generation with Episcopal ministers, and his attitude was trusting and reverent toward women, as his years of loyalty to his mother and sister indicate.

Get Ready for Fall

Rectors!! You will soon be getting things under way again. Why not start right in by getting your people to read a church paper every week. Perhaps the Vestry could be persuaded to subscribe for every home. Several churches do this and find it a paying proposition. If they won't, then get the children to take subscriptions. We pay them a very liberal commission. Write us about it.

Independence

By J. A. Schaad

"Isn't it a gr-rand and glorious feelun'," as Harry Lauder used to sing, to have a deep sense of independence?

The boy, as he emerges from the restraints and constraints of home, and starts to "paddle his own canoe" in the stream of life.

The woman, when she casts her first ballot as a symbol of her new legal status in a so-called "man's world."

The man, who for years has slaved for the bare necessities, when at last he finds his courageous efforts coined into a competency for life.

A religious group when, as in the sixteenth century, it shakes off the pall of the oppressor.

A people who have long suffered the tyranny of an imposed and perhaps unjust government, when they at last attain self-determination.

O the exultation of it! The pride! The perhaps high resolves! The inner satisfaction!

The boy will now "show" his father; the woman will "justify" her claims; the man will "do good" with his leisure and money; the new nation will "set a standard" for republics; the liberated Church will "make men free" through the new-found truth and initiative.

It all sounds well.

To be free and independent is the "divine right" of every man, all men.

But now what?

Independence is attained. What shall be done with it? How shall it function?

The boy is independent of the father's will and purse; the woman is independent of man in her political status and aspirations; the man is independent of the necessity for the grind of daily toil; the religious group is independent of the former ecclesiastical control; the new state is independent of its old, external sovereign.

Is that the end?

Can the boy, or the woman, or the man, or the sect, or the new nation, all of whom are now free from external control, get along without any government?

Is the new sphere of each a position in which each can "do as I please" without restraint?

No. As Vice-President Coolidge has written, "**self** government is no less **government.**"

The only fully independent person would be the first, or the last, or in any case the **only** person living on earth so far as his consciousness of any others is concerned.

For, as soon or as long as there are two or more persons or groups within conscious relations with each other, the right to unrestricted freedom of action ends. The right of each ends where the right of the other begins.

Every human relationship subtracts from the scope of personal independence. Adam divided his independence with Eve when she came within his range of consciousness; they, in turn yielded of their own independence to the children when they arrived; the family freedom was surrendered in measure to the tribe; the tribe lost some liberty when it merged into a nation;

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and nations find their sovereignty necessarily curtailed by international relations.

And each of these limitations upon independence is really a benefit, because every new and limiting relationship brings with it its own contribution of enrichment for the common life.

This is why some of us are not afraid of the League of Nations idea. There is nothing in such an idea which calls for any surrender of national sovereignty to which, in view of all the facts, we are entitled. While, on the other hand, it rightly calls for a yielding of that idea of sovereignty which has heretofore made it possible for one nation to plunge an innocent world, or any part of it, into the horrors of war. It merely removes the "do as I please, regardless" element from the code of self-governing nations. And that is right. If a nation will not properly control itself then external, international interests very properly operate to limit the independence of that nation.

In a world of teeming millions of people, independence must be considered as a "limited corporation": Limited by the equal rights of others; limited by the necessity to recognize those other equal rights; limited by the startling discovery that government control, in some form, has not ceased but has merely changed its locus.

There is therefore no such thing as absolute independence.

The thing which is called independence is merely stepping out of the knickerbockers of boyhood into the long trousers of a supposed-to-be self-governing manhood.

And this conscious independence imposes severer limitations upon liberty than does any proper form of external government.

Independence then is not an end in itself, but merely a means to a new form of personal control within certain proper laws.

The highest form of freedom is not the absence of control but **the right to exercise self-control.**

A real man will not complain at this; rather he will glory in his right and opportunity to exercise self-discipline.

But—and here is the tragedy of the present situation in the world—many persons who attain imagined independence, either civic, social or economic, are not real men. They mistake license for liberty, insolence for independence, and courtesy for cowardice. And they become a civic menace, social snobs, and economic bullies. Thus the so-called "cream of society" often becomes the scum.

Whenever the right to exercise independent self-government is abused it becomes necessary to the welfare and safety of the social order to institute some form of external control, that is, government by authority **or force.**

And so the wheel of time and the whirligig of temperament shuffle the cards for the cause of our civic, social and economic life.

And that game will be so played until men learn that independence means such a measure of self-control as will bring them into right relations with all other men.

And that means to live the Golden Rule!

Meanwhile—but what's the use? We shall still need policemen and jails and courts for a long time.

Men Act Like Apes Says Dr. Washburn

Civiliza[tion] is in a bad way since the war, the Rev. Dr. Louis C. Washburn, rector of Old Christ Church, declared recently at an open-air service.

"Men a[re] conducting themselves like educated beasts," Dr. Washburn told his hearers. "We have lost our sense of dignity and a[re] acting like a race of apes.

"Our in[ternational] relations are suggestive of the instincts of the wolk. This is true of all nations. It is true of America. There is no disloyalty in saying it.

"Bishop Garland spoke of disarmament on this s[pot] one week ago. Nothing can stop futur[e] wars unless men will get out of the ran[ks] of the beast and become sons of God."

Dr. Was[hburn] spoke of the Philadelphia-Camden b[ridge] and drew a religious lesson from it.

"God is [the great bridge builder between humanity and divinity," the rector asserted. "He is building bridges for you, individually and corporately. The great bridge tha[t] Philadelphia needs today is not a bridge t[o] Camden, but a bridge to God."

Speakin[g] of the sesqui-centennial of the Declaratio[n] of Independence, Dr. Washburn said that many beautiful structures would lin[e] the Parkway by the time it takes pla[ce], and in this connection he referred to the Episcopal Cathedral.

"We w[ant] a shrine more than a library, more tha[n] a museum, more than a midway," he said. "We need a generating center for the community soul."

Son of Famous Poet Enters Hobart

Word has been received at Hobart College that a son of Benidiktson, Iceland's greatest poet, will enter Hobart College in September at the opening of Hobart's Centennial year. Mr. Benidiktson is now on his way to America.

Election of Bishop Lloyd Complete

The Presiding Bishop has received the Canonical majority of written consents of the bishops to the election of the Right Rev. Arthur Selden Lloyd, D.D., to be a Suffragan Bishop of the Diocese of New York. He therefore hereby gives notice that the said election is now complete.

Why Not Advertise?

If you are seeking a position, or have a position which you want filled, make it known to the Church through the Witness. The circulation is large, the advertising rate very moderate . A neat "boxed" advertisement that has individuality for a dollar or two.

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Bishop Johnson

who has been the headline attraction at the Gambier, Indianapolis, Wellesley and Racine Conferences, writes an editorial every week for The Witness.

Those that heard him will surely want the paper themselves, and will doubtless do everything they can to get others in their parish to subscribe.

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CIRCULAR UPON APPLICATION

The Editor's Page

Continued from Page

who made science practical although they were not scientists themselves.

It is dangerous to get out of the world to benefit the world unless you have first been in the world to know its needs.

The theorist is like the German scientist. He originates things. He improves many things.

Theoretical science must have the background of practical experience or it gets nowhere.

So theoretical religion must have the practical background of the man who goes out to touch human life and regenerate it.

The missionary knows very little about matter and spirit as a psychological problem, but he knows something far better. He knows human bodies and human souls and therefore ministers to their needs.

It is the missionary who has made our civilization possible.

Unfortunately the German method makes for arrogance and our materialistic combination of money and mind is no different.

The arrogance which justifies itself that it is right and despises the publican outside is the cause of wars and revolutions and social unrest.

Men are not better men because they have a theory of God or matter or evil.

Men are better men who follow Christ because He teaches us how to use life rather than how to analyze it.

* * *

We walk by faith and not by sight when we harness electricity or serve our fellow men and nothing is more futile than partial knowledge which asserts theories but does not use them in the mart of life.

I believe in God. I cannot define Him, but I may love Him.

I can accept matter and spirit, body and soul. I cannot analyze them. I may consecrate them.

I can perceive good and evil. I cannot explain them. I may seek the one and avoid the other.

I can struggle for eternal life but I cannot prove it.

Why should I?

It is the test of the soil that water and certain seeds will reclaim the desert. Shall I refuse to make the ground fruitful, because I do not know what a seed is or how water operates?

The Protestant Episcopal Theological Seminary in Virginia
The ninty-ninth session opens Wednesday, September 21, 1921. For catalogue and other information address THE DEAN,
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The Witness

Vol. VI. No. 1. CHICAGO, ILL., AUGUST 27, 1921 $1.50 A YEAR

Canon Law of Church Inspires New Training School

DuBois Memorial School to Train Picked Men on Fundamentals of Religion

"Idyllic" is not a word frequently used in describing the practical application of the canon law of the Church, but it comes to mind as one reads the prospectus of the school to be opened in September in response to the passing, at last General Convention, of Canon 5, Section 4.

The school is the DuBose Memorial Church Training School, Monteagle, Tenn. Something of its purpose and plan may be inferred from the Canon, which reads in part:

"The Bishop of any Diocese or Missionary District, subject to the consent of the Standing Committee or Council of Advice, may at his discretion dispense a candidate desiring to be ordained Deacon from all examinations except in the following subjects:

a. The Contents and Interpretation of the Books of Holy Scripture;

b. The Doctrine of this Church;

c. The Contents and Use of the Book of Common Prayer;

d. Church History, a general outline, together with the History of Christian Missions."

The school is not a short cut to the ministry. It aims to give picked men intensive training in the fundamental of religion. Young men fully able to take the regular course in college or seminary will be advised to do so. The DuBose School is for men who may be older, or more or less settled in life, or unequal to the seminary course, but who have a devoted purpose of Church service and lake practical and fundamental training.

There is and has been for years an acute shortage of trained men for work in rural and mounain districts and among mill towns and mining settlements. "It is easier, for some reason," says the prospectus, "to find good men to work among the poor and abandoned in the cities than to find men to work with and educate the people not yet bad, in the country."

Although the school opens for the first time this fall, it is already rich in tradition, for it occupies the grounds of Fairmount presided over for more than forty years by William Porcher DuBose, whose name and memory are perpetuated in the new school.

There is a beautiful farm of some sixty acres; country life, but with the University of the South only six miles distant; opportunity for rural mission work as part of the course of study; suitable buildings, including the chapel where daily Eucharist and choir officers, mid-day prayer for the Church's mission, and other services will discipline and nourish the religious life which is to be the center of the school.

The curriculum has the subjects indicated by the Canon quoted above, plus courses in applied sociology, i. e., Christian social service, in religious education and in the administration of the affairs of missions and parishes, including the reading of services, preparation of sermons, keeping of accounts organization of guilds.

Cost of maintenance is to be as small as possible, $300 a year. Definite duties will be assigned to all members of the household. Outside work on the farm or in the shops will be provided for those who need to earn support. No applicant will be refused for lack of funds.

The trustees are Bishop Gailor, Bishop Reese of Georgia, Bishop Mikell, ,and Bishop Green, Professor W. H. DuBose, W. A. Sadd E. M. Ellsworth Morrow Chamberlain, Silas Williams and Francis Lynde. The Rev. W. S. Claiborne is Field Secretary.

STILL GOING BACKWARD

The treaurer's report of receipts for account Nation-wide Campaign for the month of June showed an alarming decrease of $130,042 as compared with the month of June, 1920!

The July figures show another decrease of $60,670!

Another loan of $100,000 has been negoiated!

Lewis B. Franklin,
Treasurer.

Dr. Grenfell Finishes Tour of United States

Dr. Grenfell is now at work for the thirty-first summer among the people of Labrador. He has just completed a lecture tour of the United States and Canada. The proceeds of these lectures go into the treasury of the Labrador mission.

Conference for Church Workers Held in Colorado

Pageant Written Especially for the Conference Presented on the Closing Day

A very successful Conference for School Workers was held at Evergreen in the Diocese of Colorado. A spirit of good fellowship prevailed throughout the conference, as well as much interest in the intensive study provided by the program for each day. The conference was under the leadership of the Rev. R. S. Chalmers of Toledo, Ohio, who also conducted the classes on the Senior Courses of the Christian Nurture Series of Lessons. The daily program was as follows:

7:00 a. m.—Holy Communion.

9:30 - 10:30 — Study Period under Dr. Chalmers for whole conference.

10:30-11:30—Group Study Periods for each Course of Christian Nurture Lessons under trained leaders.

11:30—Devotional Bible Study by Rev. C. H. Brady for whole Conference, followed by prayer for Missions at 12 o'clock.

1:30 - 2:30 p. m. — Quiet hour, after which the afternoon was given over to recreation.

The evening programs were varied—addresses, discussions on the Church School Service League, Young People's Societies, the Diocean Standard of Excellence for Church Schools; a Stunt Party around a huge bonfire; Camp Fire Girls' demonstration, and a presentation of a most beautiful outdoor pageant written especially for this conference were the many things enjoyed.

The conference closed with an address on Christian Stewardship by Bishop Ingley with a most earnest appeal to teachers to use their influence with boys to enter the ministry.

Notify Rectors in College Towns

Dear Mr. Editor:

Will you kindly publish this request that rectors of churches that are sending young people to Syracuse University will kindly notify the undersigned.

There is an Episcopalian Club at Syracuse University and also two students have been appointed as student secretaries, one for young men and one for young women.

The Rev. Herbert G. Coddington, D.D.,
Rector Grace Church.
The Rev. Henry Harrison Hadley, D.D.,
Rector of St. Paul' Church,

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Take War Brave to Last Teepee

Five thousand Sioux Indians followed to a simple grave on the hillside at Rosebud Agency Creek the body of Chauncey Eaglehorn, Indian soldier, who died in France. Eaglehorn was one of the first Indian soldiers to be awarded the Croix de Guerre for gallantry in action. He fell July 26, 1918, at Chateau Thierry. He was a member of M Company, 167th regiment.

The burial of Eaglehorn marked the inauguration of the convocation of Christianized Indians from seven adjacent agencies which is meeting on the banks of Okreek on the eve of the centennial celebration of the Missionary Society of the Episcopal Church in the United States.

The service was conducted in the Dakotan or Sioux tongue, into which the burial service of the Episcopal Church has been translated.

The scene was most impressive during the reading of the service and the singing of hymns by the thousands of Indian who have gathered here. Among the trees and far out on the hillside a city of tepees had sprung up overnight housing 5,000 Indians, who have been straggling in for two days from points even 300 and 400 miles distant.

The Indians crowded into the tabernacle, grouped themselves about on the ground outside, or from the brow of hill, on horseback, on the top of the prairie schooners in which they have traveled, watched the solemn rites over the soldier hero.

Following the service the body was borne to the graveyard on the hill overlooking Okreek. The long line of several thousand wending its way to the graveside, behind the procession of clergymen and the firing squad, marked the end of the service.

Bishop Hugh Latimer Burleson, in charge of the district, arrived and formally opened the convocation. Four days will be given up to religious and business meetings for the various tribes.

It is the largest gathering of Indians in one place for many years.

Theological Controversy in England

The British ecclesiastical world has been plunged into violent controversy by startling and revolutionary statements made by the Rev. Hastings Rashdall, distinguished dean of Carlisle, at the Modern Churchmen's Congress in Cambridge.

The famous preacher and writer, who is a lecturer at Oxford and a fellow of the British Academy, said that "Jesus Christ never claimed divinity for Himself and was in the fullest sense a man, with not merely a human body, but with human soul, intellect and will."

The dean of Carlisle has long been recognized as one of the most radical and outspoken of modern churchmen, but he nevertheless holds a high official place in the councils of the Church of England.

"Jesus may have allowed Himself to be called the Messiah," he said, "but never in any of His critically well-attested sayings is there anything which suggests that His conscious relation to God was other than that of any man toward God."

He said the speeches attributed to Christ in the Fourth Gospel (John), where they go beyond the character of Jesus as portrayed in the synoptic Gospels (Matthew, Mark and Luke), cannot be regarded as authentic history.

He argued that the question of Virgin birth was not involved in his thesis. "The divinity of Christ," he said, "would not necessarily imply a Virgin birth if it could be historically proved, would be no demonstration of Christ's divinity, nor would disproof of it necessarily throw doubt on that doctrine.

"The divinity of Christ does not imply omniscience. There is no more reason for supposing that Jesus of Nazareth knew more than His contemporaries about the true scientific explanation of mental diseases, which current belief then attributed to diabolical possession, than there is for supposing He knew more about the authorship of the Pentateuch or the Psalms.

"It is difficult to deny He entertained some expectations about a future life which history has not verified."

The dean of Carlisle supported his argument by quoting the Rev. H. D. A. Major, principal of Ripon Hall, Oxford University, who said:

"Jesus did not claim in the Gospels to be God's Son in a metaphysical sense. He claimed to be God's Son in a moral sense, in the sense in which all human beings are God's sons, as standing in filial moral relationship to God, and capable of acting on these moral principles on which God acts."

The extraordinary pronouncements of these two famous churchmen are creating tremendous excitement in religious circles, and will be the subjects of many sermons in the United Kingdom.

London, Aug. 14.—Following the startling doctrine enunciated by the Rev. Hastings Rashdell, dean of Carlisle, that Jesus Christ never claimed divinity, other British ministers have taken up the cudgels in defense of the Church.

One of the first of the leading clergymen to take issue with the dean was the Rev. B. G. Bourchier. Dr. Bourchier today said:

"If the dean of Carlisle is correctly quoted, his speech is as appalling as it is amazing. His conclusions, if accepted, would sound the death knell of all Christian Churches.

"Christ, if not literally divine, was the greatest imposter in history. On the other hand, if He was not the Son of God, the whole gospel is meaningless and unintelligible.

"The dean is reported to have said that Christ never claimed divinity. The truth is He never claimed anything else, and for that claim He forfeited His life.

"His every action and His every word, every miracle, was performed in the consciousness that He was divine. Nature's laws obeyed Him because he was their creator.

"Before His accusers He proclaimed as His answer to their query, 'Art thou the son of God?' an emphatic 'I am.'

"If we cannot worship Jesus as the Eternal God, we have no alternative but to despise Him as our fellowman."

What About the Proverbial "High Wages" and These Night-Working Mothers?

The story of the night-working mothers which has come from Passaic, N. J., would hardly be believed if it were not issued on such undoubted authority as that of the National Consumers' League. The League represents a highly enlightened educational effort to improve living and working conditions throughout the United States. Hon. Newton D. Baker is its president, and some of the most prominent citizens of the country are actively connected with it.

The textile mills of Passaic, N. J., were chosen for examination. Among the 15,000 persons employed in the Passaic Mills without "accommodations as elementary as dressing rooms, restrooms, adequate washing facilities and seats for women," the League's investigators found married women working at night, five nights a week, and then going home to care for their four, five or six children, while their husbands went to work in the mills. Practically all of them gave as their reason for working at night, and thus subjecting themselves to 18 or 20 hours of toil out of the 24, that their husbands' wages were insufficient.

A mill official admitted that the women sometimes fall asleep over their machines from sheer exhaustion. Some of them have worked to the very hour of giving birth to children. The children ultimately pay the cost. One mother was mourning the death of her baby, which she ascribed to the fact that she had to leave it at night and the father did not understand how to care for it. "Now," she said piteously, "I got on'y one left, and if he get run over or die what I do?"

Chicago Clergymen Visit Mission Field

Two clergy of the Diocese of Chicago are spending interesting furloughs in the mission fields of the Church.

The Rev. Edwin J. Randall, rector of St. Barnabas' Church, is taking his first long vacation in the twenty-five years that he has been at St. Barnabas', visiting the Missions in Alaska. Mr. Randall, a graduate of Hobart College, Geneva, N. Y., and the Western Theological Seminary, Chicago, has spent his entire ministry in St. Barnabas' Parish, which he founded as a mission on the West Side during his seminary days. In recognition of his long service in the diocese in one parish, he was elected to the Standing Committee of the diocese several years ago.

The Rev. Peter Clark Wolcott, D. D., rector of Trinity Church, Highland Park, Ill., for nearly thirty years—the longest service record in the Diocese of Chicago—is taking a six months' furlough visiting the Church's missions in China and Japan. Dr. Wolcott, in the early days of his ministry, was a missionary to the Sioux Indians in South Dakota, on the Pine Ridge Agency; he served a number of years in Iowa, and has since been rector of Trinity Church, Highland Park. Dr. Wolcott has been one of the bishop's examining chaplains for the past twenty-five years. One

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son, Roger, is an official in the Chinese government salt revenue service, and another son, Leonard, was recently ordained deacon in his father's church.

Unique Work of English G. F. S.

In one of the worst slums of South London there has been a public house known as the "White Horse"; so bad were the surroudings that when a long lease terminated recently an appeal was made to the landlord to let the house for other purposes and as a result it was offered to the Girls' Friendly Society at a very moderate rental.

The offer came at a time when the G. F. S. was considering how best to extend the results of the "White Crusade" which it has conducted with great success throughout England and it was at once decided to seize the opportunity and open the White Horse under its old name as a social center.

The effort will be to raise the life of the street to a level thus far unattainable; the vicar of the parish is heartily in favor of the undertaking which has the cordial approval of the bishop. One thousand pounds will, it is believed, meet the necessary expenses of repairs, equipment and workers, and this, the extension committee of the English Girls' Friendly Society will endeavor to raise at once that the house may be open in the autumn.

This decision of the Girls' Friendly Society indicates clearly that the day is past in which any organization can rest content in work for its own membership; the society stands for the highest possible standard of moral character and to bring any individual or community to a knowledge of its ideal is as much its work as to maintain the standard for those who are definitely connected with the society.

Movies Preach for Disarmament

In connection with church services to win public approval of the disarmament movement, motion pictures were shown Sunday evening, August 7, in the Church of the Mediator, Fifty-first and Spruce Sts., Philadelphia. The film was forwarded to Philadelphia by the Massachusetts Foreign Policy Assoication. Included in the pictures shown were special messages from Permier Hara, of Japan; General John J. Pershing and Herbert Hoover, voicing their commendation of the disarmament movement as a first step toward elimination of wars, and further providing relief from the already excessive tax burdens imposed upon the peoples of all nations.

The preacher, the Rev. William Oscar Roome, Jr., was formerly rector of Emmanuel Church, Anacostia, Washington, D. C.

Foreign Preachers Invade New York

An unusual number of distinguished clergy from abroad are heard in New York pulpits this summer. The head of all of them is the veteran Rev. Dr. F. B. Meyer, now well advanced in years, but still active, who used to be pastor of Christ Church; a Bapist who followed the late Rev. Dr. Newman Hall as pastor of a Congregational Church, and had built a baptistry in the chapel for his own use. He permitted his assistant minister to sprinkle such as did not insist upon immersion. For years he has been a world leader, and perhaps is nearer to the British Government than any other Non-conformist, and oftenest consulted. He is here as speaker at Northfield. Another is the Rev. W. C. Bitting, a Baptist leader of St. Louis, and a third the Rev. Dr. P. W. Thompson, of Bolton, Eng. Bishops of the Church, preaching in New York this summer, include Bishop Whitehead of Pittsburgh, Bishop McCormick of Western Michigan, and Bishop Guerry of South Carolina. In spite of great heat, attendance of worshippers in New York this summer has been above the average of some years past.

New Rector for Chicago Parish

The Rev. E. P. Sabin, who since his graduation from Western Theological Seminary in 1919, has been on the staff of the Cathedral of SS. Peter and Paul, Chicago, has been appointed priest-in-charge of Holy Cross-Immanuel Church, Chicago and began his work there on the first of August. His new address is 5843 South Morgan Street, Chicago.

5 Monks in 15 Years Carve Christ Statue

New York, Aug. 13.—A wood carving descriptive of the life of Christ, on which five monks worked fifteen years, will be placed on exhibition here Monday. The carving, valued at $125,000, was brought to America by Father Germanos Ageltes, one of the monks who made it in the monastery of the Brotherhood of Nicodemus at Mount Athos, Macedonia. The composition is 28 inches high and 21 inches wide, and includes several hundred figures.

New Record System Improves Efficiency of Church Schools

All workers in religious education should investigate "The Bishop System of Records for Church Schools," published by the Bishop Publishing Company and handled by the Bishop Book Shop, 180 North Wabash Avenue, Chicago.

Every record form required by the Church School, from the Enrollment Card to the Graduation Diploma, is provided in this system. It also has an offering system designed to train children in systematic, intelligent giving.

The system is complete without being complicated. It is the joint product of experienced workers in the field.

The Registration Card is an example of the efficiency of the system. It calls for the essential information only. It can be filled out in a few seconds, and the pupil started to his class without delay. Complete information concerning the pupil is obtained by the teacher for her loose-leaf class record book.

An inexpensive, folding, loose-leaf notebook cover is another feature of the system. It is made of heavy kraft cover paper and will hold lesson-leaflets, pictures and blank pages.

Notable among the forms for the secretary is the Class Attendance Record. It is of heavy cardboard, 11 1-2 by 8 1-2 inches, with space for 12 names and with attendance record for a half year on each side. It provides for record taking in record-breaking time. A loose-leaf weekly summary for the secretary's and treasurer's reports is most complete.

The Witness hopes to have a complete description of the Bishop Offering System with an essay on training children in giving by the creator of the system in a future issue.

The Offering System is simplex—adapted to the child-mind. A valuable feature is the summer offering envelopes, of a different color from the rest, to be used wherever the child attends church during the vacation period. A summer attendance record card with weekly Bible readings accompanies the system.

Superintendents, teachers, secretaries, treasurers and the clergy will find much of interest and instruction in the catalogue or manual of instruction published by the Bishop Publishing Company, and sent to anyone who will write for it.

New Diocesan Headquarters in Chicago

The headquarters of the Diocese of Chicago are now at Room 515, LeMoyne Building, 180 N. Wabash avenue.

Bishop Anderson and Bishop Griswold will have regular days at this address.

The Church Club Rooms are also located here.

The Bishop Book Shop will be opened in these rooms in the early fall.

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UNIONIZED RELIGION

By Bishop Johnson

One of our leading weekly periodicals is running a series of communications in which various persons are telling the world "what the matter is with the Church."

In very few of these letters is there any adequate appreciation of the fact that the chief trouble with the Church is, the people.

The Church as a potent factor in civilization is scarcely on trial.

It has been demonstrated time and again what it could do with people.

It was the one potent factor which tamed and civilized the Ango-Saxon savages and Scandinavian pirates from whom we are descended.

It is the only potent factor that has even attempted to do anything with Fiji cannibals and Polynesian head-hunters.

It is the only instrument of our rather smug civilization which has ever carried its benevolent influence into Uganda or Metlakatla.

The only other agencies, which the Caucasian race has ever attempted to give the savage, have been racial prejudices and bad whiskey.

Really the Church as an institution has done so much more for the race than the modern critics of the Church are doing that it would be more seemly for the people to confess their own sin in abandoning the one instrument of grace that the world has known and substituting generalizing negations for personal service.

* * *

The real trouble with agriculture is usually poor soil and muddled heads.

As a rule the Providence of God is to be depended upon; but, strange to say, whenever a flood or an earthquake destroys the crops, it is called a visitation of God.

Why that curious name? God visits us with sunlight and rain and fertile soil; yet we emphasize exceptional acts of destruction as His visits.

Man is prone to lay the blame of things on God.

* * *

What is this Church that is so frequenty discussed?

It is so easy to enter a general indictment against a mere fiction of the mind. It must be apparent that the Church is one of two things: Either it is the instrument of God to convey grace to men, or else it is the creation of men to convey information to God.

Either it is an organization founded by Christ to tell men about God, or ese it is an ecclesiastical union organized by men to tell God what man wants.

You belong either to the Corporate Body of Christ or else to the union.

If you belong to the Corporate Body you are apt to be long on your privileges as a member of the Corporation and are apt to be looking for dividends more than service.

And if you belong to the union you are apt to be long on grievances and short on a sense of personal responsibility.

The old mediæval corporation was apt to abuse its privileges. The Reformation was a unionizing of religious workers, and they are strong in airing their grievances and shouting for shorter hours of service and better wages in the way of ecclesiastical attractions.

And the worst of it is that the shorter the hours and the better the sermon the less labor one gets in return.

The best laborers I know in the Church are not the product of fine sermons, but rather of a good conscience.

These new ecclesiastical unions want none of that "penny a day" stuff, although they are rather keen for the eleventh hour privileges.

They hang about the market place and tell us how the Church should be run, but no burden and heat of the day for them.

It is true that no man has hired them, but not because they have received no invitation to work, but because they are on a strike for shorter hours and better sermons.

* * *

Men are very prone to complain about the weather, their religion and the policies of the administration.

This is not a sign of an enlightened conscience, nor of a constructive mind, but rather that the disease is catching. It is easy to condemn a government that you couldn't run to save your life and to tell what the Church ought to do when you yourself are doing nothing.

The only legitimate critic is the hard worker, and he is so engrossed in his work that he forgets to criticize

There is a quadraped who whenever he stops work begins to kick and to bray. He is a fairly intelligent animal, but has an unsociable disposition.

The vineyard is here, and it is the Lord's will that we should work therein. The fact that we have poor overseers and poor grub does not justify a strike, for after all God is expecting us to work and isn't interested in our complaints.

A poor preacher may be His test of your sincerity, and I doubt whether He will accept your alibi when pay day comes.

* * *

Ruskin has defined a critic as "a painter who cannot paint himself."

It is a suggestive definition and fairly comprehensive in its inclusiveness.

We may as well recognize that the Kingdom of Heaven includes the Corporation and the workers and that the interest of one is the interest of both.

The Church must go on and do the work that it is ordained of God to do. If those who temporarily represent the Corporation are poor "stuff," the workers in the vineyard do not please God by going on a strike. They merely please themselves and the vineyard grows more weedy and less productive.

We are not going to improve the spiritual force which the Church has always contained when men stir up the gift of the Spirit, by pulling out of the Kingdom.

The truth is that God made a Church which He never intended should be acceptable to quitters.

It is the grit of continuance in good works which God demands, and those who murmur are destroyed by the serpents of anger, envy and hate, and those who persist in complaining are destroyed by the Destroyer.

* * *

If the Church in any particular age has been run down (as it frequently has) then it has owed its resurrection to the persistence of good men who stick to the Cross of Christ, when all the rabble about is gabbing.

It boils itself down to this:

Your life is your job and God is your Master.

He knows what is going on better than you do, and it is harder for Him to put up with poor priests than it is for you to put up with poor preachers.

If He sends you into a no man's land of spiritual desolation, He expects you to carry on with the same fidelity to Him that you would manifest if you held a title deed to the Garden of Eden.

The real answer to the complaint is to be found in your definition of the Church.

Is God a hard Master who calls you to an unprofitable job? If so, then strike, but do not imagine that you have reached the end of the question. You are as responsible as Trotsky for what happens afterward, for you have contributed to the chaos by your desertion of the forces that make for law and order.

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The Church Tomorrow

By Rev. S. S. Drury, D.D.

II

Shall we not use this title, The Church Tomorrow, which marked my first communication on the ministry, for this and further bulletins? It seems to condense the whole hope and theme—viz., nourishing the Church ten years from now by raising up young men for the ministry now.

We proposed a conference—not hankering to promote one, but because something must be done. No special method or theory about it besets me. But this one fact must obsess any thoughtful mind: the ministry is dwindling, the Church grows weak. If, to be sure, every parish from its vital unity produced one good candidate for holy orders every two years, scant need would there be for a convention, or for talk about drumming up recruits for the merciful calling of the ministry. But, you must confess, your parish doesn't do that, and the next parish doesn't. We are not producing our own leaders. The clergy themselves, often skeptical of outlook about the ministry and timid of utterance, fail to make their career attractive to the young men about them. There are plenty of reasons, all of them as regrettable as forcible, why we have got to make a centralized and radical effort. Let us try to look at the problem in wide long-range fashion. The Church is the body of Christ, the life of God in the world. It exists for and is served by a multitude of human members including you and me. It is lead by ordained officers. These officers are getting so notably fewer that the progress of the Church is noticeably impaired. We have got to have more ministers. We have got to raise them up. We must have them.

The plan was, it may be remembered, to have next summer a fine breezy week's meeting of at least two hundred boys of high school age to consider the ministry as a career. We pictured this group of selected boys coming from all over the country to spend a week with a few of the best men of the Church, laymen, priests, and bishops, to consider at the beginning of life the ministry as their calling. We asked for criticisms. Let us consider a few.

(1) "You will have a group of goody-goodies." Thus spoke a college professor, himself a devout senior warden. "No," he continued, "the plan is dangerous. You won't get the best boys. You will collect a group of inferior, pale pietists. The time of vocation comes later. Why, in college, frequently in their junior and senior years there, men don't know what they are going to do." That's true, but plenty of men in college know what they're not going to do! Foggy as is the outlook, there has been a little click in many a mind which registers: I won't do this, and I won't do that. If, indeed, it has been at all contemplated, the ministry has received this negative click. It is good psychology and sound leadership to place the ministry in the noblest light before our boys or ever the world's coarse thumb has smooched them, or subconscious distastes have solidified into active decisions. As to goody-goodies, the selection of candidates for our conference must rest upon the good sense of the clergy and vestries. Only the best should be allowed to qualify. You have got to rely on the cooperative common sense of people, if anything is ever to be started. And unless things are started, things stop.

(2) Next speaks a practical city parson. "What kind of boys do you want?" We reply, "All kinds of boys of high school age." It is objected, "They will be working in midsummer.' "Very well," I reply, "let's have it at the end of the summer. But let's have it." The beginning of summer, when school is just over, seems a poor time for a conference, and surely the very last week of vacation is poorer still, for every boy and man considers his vacation just as long as what remains of it! He won't give up his last week to confer about anything! If it is true that these boys are working all through the summer, and that August 1st won't do, how about August 28th to September 5th? The where and the when are important nonessentials.

(3) Consider next, a bishop's views,—the wisest and widest of bishops. "How would it be," he notes, "to limit your area. Do not forget the great expense of travelling. To go from Wyoming to New Hampshire costs a lot. Why not make it a New England or Middle States effort, and then if you fail, the failure will be restricted." To this on reflection I countered, quoting the language of Lady Macbeth: "We fail! But screw your courage to the sticking place, and we'll not fail." I doubt if New England and the Middle States will furnish two hundred boys to consider the ministry. Our Church is weak, and we must draw widely if we would have the valuable pressure of numbers. Think, too, of the socializing effect of country-wide contacts. When we had the Military Camp at Plum Island, a boy from a green hillside in Vermont bunked next to a boy from the East Side of New York. This was useful. It blessed both. For a boy from Wyoming to live with a New Hampshire lad for a week would open two pairs of eyes, always provided the former can pay his fare! The hard fact of figures won't evaporate with a line of poetry. How can these boys pay their way? My objection to its being paid for them, expressed in the first letter, was wrong. It was based on a dread of giving youths an education, if only they will enter the Church. The bishop went on to say, and he is right, that there is no reason why a parish or a group of well disposed laymen should not pay the way of a young representative to attend a conference on the ministry. Then the parish would feel a quickened interest. It is a well recognized and valid method of procedure.

I only hope that many more objections, coming in, can thus be formulated into a positive program. Kindly criticism makes good building material. On one point we all agree,—we need more ministers. Today the supply is inadequate; figures from theological seminaries show an ominous tomorrow. There are not enough ministers. (Does this repetition begin to fret you? It is meant to.) The statement, that there are not enough ministers, repeated fifty times, with certain explanations, would make the most useful sermon a congregation could listen to. When we fervently respond to the petition 'That it may please Thee to send forth laborers into Thy harvest," we enter on a contract. The increase of the ministry becomes the personal responsibility of everybody, who believes that God allows us the privilege of sharing in the answering of our prayers. From the looks of the congregations in our churches I know there are plenty of young men who would make splendid ministers. The Church of all devout families with high-minded boys is undermanned,—that's the fact. Why don't more of them want to enter the ministry,—that's the question. How can we encourage their devout attention,—that's the problem.

Canon Scott Holland

By Rev. A. Manby Lloyd

Stanton and Scott Holland were perhaps the greatest Anglican preachers of the last twenty years. But, while the one was passionately typical, the other was sternly philosophical. If Holland's literary remains can be collected they will prove him a philosophical genius of the first rank. But his sermons were like champagne—you enjoyed them best with the "fizz" on. There was little "form" about them. They defied analysis. There was no pompous announcement of a theme as in a Bach. Rather they sparkled with melody, like Mozart. Stanton's style was legato; Holland's staccato. A Church Times reviewer once parodied it with amusing results. Few commas; nearly all colons, semi-colons and full stops. His letters were the same. When he is select preacher at Oxford, he writes to his sister:

"I am through: better than I expected. Sermon too long: and few boys—too beautiful a day to imagine them there: lots of dons: anyhow it was done." Or his description of a contretemps in 1896. The rectory, Kettering. One line: all well: only—what do you think? I innocently went to church in the morning: read lessons, etc.: until after third hymn I discovered whole church to be glaring at me: curate nodding: I was expected to preach! I stepped into the pudpit, perfectly dazed: I could not imagine what to say; or do. A dreadful pause: at last I read out a text; and then, fled from my text on to another sermon altogether. I got through: headlong: wild: I saw poor old dears with fingers on my text, wondering what it had to with what I was saying."

But Holland had something better than man nature. Defying a very bad translastyle—he had "fire," a love of souls, a wonderful wit, and a shrewd knowledge of hution of a famous passage, he loved the "natural" man. He did not confuse him, as Rousseau did, with the "animal" man. He challenged the false antithesis between natural and supernatural. "Have you looked at Lex Orandi, by the Jesuit Tyrrell? (he writes). "He is very good on our old point, that the natural man is an abstraction which never really existed so that what we mean is, that man so far as he is really natural has the nature of sin: but man as a fact has never been anything else but supernatural."

After a brilliant Oxford career, he became tutor at Christ Church, and to the students he was a wonder in whom Greek philosophy and the Catholic faith were met together. His wit was always bubbling up. Speaking of the dismal science he once said: "Imagine putting up a stained glass window to Faith, Hope and Political Economy." Or his off-

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hand saying at an undergraduates' tea party—"Sanday has discovered the Catholic Church in the New Testament. We all thought it was there: but we are surer than ever, now that Sanday has found it."

On December 28, 1873, he preached in St. Paul's at Liddon's request, though not yet in priests' orders. It was perhaps the first time on record that a deacon had occupied that pulpit. Liddon was not altogether pleased with certain theological statements —"paradoxes" he called them—about the nature of God, etc. Ten years later, from 1884 to 1890, Londoners could compare, under the dome of St. Paul's, the preaching of Dean Church and Canons Liddon and Holland. Church's sermons were faultlessly worded and quietly delivered, almost to the point of self-effacement. The silvery voice of Liddon reasoned of judgment to come; he was an older man, perhaps a little heartbroken, more dignified and scholarly than Holland. Yet some there are, who knew them both, who say that Holland was the better preacher, and one hearer records a curious contrast. He remembers the sound of Liddon's voice over two words—"sacerdotalism" and "Schopenhauer." And he also recollects the sound of Holland's voice in that first deacon's sermon—he was talking about the Holy Innocents, and he called them "those poor babies." Volumes could be written of the differences of temperament conjured up by this contrast.

Holland had a way of stating his opponents' case—Atheist, Sectarian or Gnostic—stating it better than it had ever been stated and making it look more attractive than it really was—as Father Waggett said, "Holland's men of straw are more formidable than other folk's men-at-arms." Then he would turn and rend his victim, tearing his case to tatters. Like a brilliant fencer he thrust and parried, till the imagination could almost picture the victim on his knees, screaming for mercy. But the very brilliancy of the sword-play made it difficult for the average man, who prefers the broadsword, to follow him. It was not the orator who was out of breath, but the audience.

And the things he wanted most of all to say, could not be said in the pupit of St. Paul's. He had to find another pulpit. Scott Holland on the burning questions of the day must be looked for in the columns of the "Commonwealth," just as G. K. Chesterton's best work can be found only in the columns of the "New Witness." There they speak freely and have to submit to no censorship. He was almost the first Churchman to "discover" Chesterton, who wrote a series of articles to combat the free-thinking sophisms of Robert Blatchford. There was much in common between them. Both loved England more than Empire. But Scott Holland could not stand excess of national self-worship and in 1897, after the "Jubilee" celebrations he hit out in an article which he headed "Sackcloth." The hope of peace was gone. "Never was peace more remote, more impossible." The hope of liberty was gone; look at our foreign policy at Crete, at Armenia. "Our educated classes, our governing classes what belief have they in the inspiration of liberty? We were often silly enough in old days; and it is easy to scoff at all we said and did for Greece, or at our ecstasies over Kossuth and Garibaldi. It was something so to believe in freedom that we now and again lost our heads over it. Would that we could be even tempted to lose them today."

He had no use for the legendary figure of John Bull: "Is he not hideously obsolete? What on earth has he to do with the spirit of the hour? . . . In the first place, he is fat; and the fat man's day is past and gone. . . In his place is the long, lean Australian, so curiously American in the type that he runs to. He is tall and compact, bony and muscular. Look at India. Did anyone ever see a stout Indian official?

"He has no brains. He embodies, in his fatuous good-humor, in his farmer's suit, the British horror of ideas. We revel in our own idealess stupidity, at an hour when brains count for more and more every day in the shaping of history, when the sharpest of American wits, and the enormous intellectual industry of Germany, and the keen subtlety of France are pitted against us with increasing intensity.

"He is without an ounce of imagination. He has no horizon. He has stubbed Thornaby Waste as his highest achievement; and after that, he has but one cry that lasts him into the very hour of death. 'Gie me my aale' . . . "

He was chivalrous in defence of big-minded, big-hearted men like Dolling, even if they sometimes made mistakes. He would not see such men driven out of the Church of England to placate rich Protestant laymen, or narrow-minded dissenters. "Dolling's spiritual strength," he wrote, coupled with the steadiness of his own flock, justify a stretch of trust which it would still be right to deny to a common or garden ritualist."

If he were alive today he would be defending Conrad Noel on the same principle (I have no doubt) and the little men who gamble with Empire would get their coup-de-grace. The man who challenged Disraeli for leaving Bulgarians to the tender mercies of the Turk, who described Henry VIII as corpulent, covetous wife-butcher; who put Joseph Chamberlain in the pilory and was not afraid to be called a pro-Boer, would have made short work of the modern charlatans.

He was an intimate friend of Mr. Galdstone, whom he was brought up with, he tells us, to consider the incarnation of evil. He found him utterly unworldly, but prepared to act on his convictions. Thence his apparent "love of power."

He was in the forefront of the battle for Social Reform and the Christian Social Union was the outcome. Once he sent Cyril Bickersteth to Wales, where rugged old Temple, then Bishop of London, was on holiday. He was dragged home to settle the Dock Strike of 1889. Cardinal Manning and John Burns co-operated, and put an end to the silly fiction that the clergy cannot understand economic problems, which Lloyd George has lately attempted to resuscitate. Scott Holland was rather proud of the fact that he did not foresee the European War. To foresee it was to fan the flames. To prepare for it was to invite it. Commonwealth, in August, 1914, says not one word about Serejevo murders, not one word about the crisis. It announces an International Congress of Social Christianity, to be held in Basel; with papers to be read Sept. 30, on "Christianity and Universal Peace."

He was the Perfect Optimist. But the shock of the war, the nerve-racking air-raids, the loss of young friends developed an old physical weakness, and the grand old warrior passed peacefully away in the early hour of Sunday, March 17, 1918. They put in his hands a cross which the Serbian students had given him and he lies buried in Cuddesdon.

The Irwin Case

Editor of The Witness.

Dear Sir: In your articles in The Witness of July 30th, "Time to Act," etc., you do the South grave injustice. No such thing ever would have happened had Mr. Irwin been a "Southern Rector," for we of the South know that to "preach the Fatherhood of God and the Brotherhood of Man" to mean inter-marriage of the races, is out of the question.

Miami, although located in extreme South Florida, is not inhabited by Southern people. It is less than twenty-five years old, and not 10 per cent of its people are native Southerners. It was founded by Northern men, and its present population is composed of Northern and Western people, who when thrown with the Negro, have always been bitter in their treatment towards them.

A British subject, or anyone else, will get in trouble in the South, however, if they preach social equality. I doubt if Southern people would resort to "tar and feathers," as the Miami population did.

I have known of their being ordered out of Savannah for the same offense.

It is well to know what you are talking about before you abuse the people of a whole section in your church paper.

Yours truly,
Louise DuPont Farrar.

Editor of The Witness.

Dear Sir: Up to this point I have been for nearly two years a subscriber to The Witness. An American throughout, a Southerner, born and reared in the far South, and, thank God, I, consequently in my over three-score and ten years, know some few things about Negroes having been used to them all my life—loving those of the long ago, and having the deepest interest in those of present days. From my earliest recollections I knew of our white clergy of the church having charge of colored congregations and never heard of any friction or adverse criticism on part of either white or colored because of this relation. I am utterly opposed to lynching. You can imagine my surprise on reading head lines on first page of last issue of The Witness concerning the lamentable outrage of late at Miami, Fla.: "Threatened With Lynching Because of His Work Among Negroes." Work amongst the Negroes has been going on for years conducted by our church, participated in by Southern churchmen, clergy and laity, and upheld by all true Americans. It was, as you must perceive and know, the sentiments Mr. Irwin was said to have advocated, social equality and inter-marriages of the races, which caused the outrage—it was not because of his authorized church work

(Continued on Last Page)

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DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

OF THE PRESIDING BISHOP AND COUNCIL

281 Fourth Avenue, New York, N. Y.

PARISH SOCIAL SERVICE

Do you want to get social service into your parish?

Why not plan for a Discussion Group this coming winter?

A Discussion Group in Social Service is a circle of men and women, gathered round a table to discuss under a leader a live problem of their community.

There are such problems in your community. Do you know about them?

MEN'S CLUBS:—Why not organize a Discussion Group for seven evenings in Lent? Begin to plan now.

BROTHERHOOD MEN AND GIRLS' FRIENDLY GIRLS:—Why not in arranging your program for next year's work plan a Discussion Group?

THE BOYS AND GIRLS of Grand Rapids got the mayor and chief of police to come and tell them about their community: Why not have a Discussion Group, High School boys and girls?

MEN AND WOMEN of the Church:—Why not give an evening a week in Lent to some thought about your duties as Christians to your community?

CLERGY:—We do not ask any new work or another organization. All we ask is that you choose a key-man fitted to lead a Discussion Group. Choose him early in the fall and send his name to the chairman or secretary of your diocesan Social Service Commission and to the Department of Christian Social Service, at 281 Fourth Avenue, New York City. They will give him material and train him to lead the group.

Then get your vestry and your leading men and women to promise to get up a Discussion Group for one evening each week for seven weeks (or less if that seems too much). Why not arrange several Discussion Groups, the Men's Club, or Vestry, or Service League, or Young People's Club?

To be published and ready for use in October

THE SOCIAL OPPORTUNITY OF THE CHURCHMAN

for use in

DISCUSSION GROUPS

by

REV. CHARLES K. GILBERT

Executive Secretary, Social Service Commission, Diocese of New York

and

REV. CHARLES N. LATHROP

Executive Secretary, department of Christian Social Service
Presiding Bishop and Council

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THE INWIN CASE

(Continued from page 6)

amongst the Negroes at all. Bear in mind I am condemning the outrageous treatment he received. But my astonishment knew no bounds when I turned to page 7 and "Time to Act" greeted me. I am surprised and grieved at such an article coming from a priest of our church. If The Witness upholds any such ideas as those said to have been "preached" to Negroes by Mr. Irwin, and which you in no way take cognizance of, I can but presume that said ideas are not contrary to the stand taken by The Witness in this affair. If Mr. Irwin preached such doctrines he did so against the laws of Florida. Nor do I approve of the stand you take in said article against the South. If such lawless sentiment as the inter-marriage of the races is upheld by The Witness, you will please accept my almost expired subscription to the paper and not send me another copy. Moreover, I will hereafter speak against the paper from principle, as I have heretofore spoken in its favor. I can subscribe to a church paper that is against lawlessness in all forms.

Respectfully,
Miss S. Annie Wilson.

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The Witness

Vol. VI. No. 2. CHICAGO, ILLINOIS, SEPTEMBER 3, 1921 $1.50 A YEAR

LIBRARY OF EPISCOPAL THEOLOGICAL SCHOOL

English Bishops Take to the Famous Soap Box

Bishops and Priests Invade Soap Boxes of Hyde Park to Preach a Social Gospel

"England has been profoundly shaken by the coal strike. This much is evident to a visitor who has taken only a very brief survey of British opinion. Like a man who has been face to face with death, the nation has turned to a re-examination of its own life. Every institution is being questioned, even by those men in authority who are wont to command rather than to question," says Paul Blanchard, who is studying English industrial conditions with a Y. M. C. A. group from America.

"I saw a remarkable evidence of this questioning of fundamentals when forty-nine bishops, priests, preachers and labor leaders invaded the soap boxes of Hyde Park and conducted a demonstration on 'The Social Message of Christianity.' To an American it was a startling spectacle. On the wide lawns of Hyde Park, burned yellow by three months of drought, seven motor trucks were arranged in a great circle and the forty-nine leaders of church and labor addressed the audiences which crowded around to listen. It was no milk and water gospel which they preached: many a saint of the Anglican and Roman hierarchy would have turned over in his grave to hear aproned bishops of the church talking revolution in such unqualified language as was used on these motor trucks before a working class audience. The bishops talked to the following Christian Socialist resolution, which was unanimously adopted by the seven audiences at the end of the discussion:

"In face of the collapse of our existing economic, industrial, and social order, and of much blindness in statesmanship, this meeting urges all men and women of good will to recognize that the solution of the deadlock can be found only in the practical application of the principles of Christianity to all the departments of human life.

"It declares that a persistent refusal of these principles of truth, justice and brotherly love is a denial of Jesus Christ, who lived and died for their establishment on earth.

"It further records its conviction that the present system, being based largely on unrestricted competition for private and sectional advantage, must be brought to an end, since it fosters the sins of avarice and injustice, lays a yoke of thralldom upon masses of men and women, and leads almost inevitably to war.

"Therefore this meeting calls upon all Christian people to find in the failure of the old society a supreme opportunity for the building up of a new order that shall be founded on brotherly co-operation in service for the common good."

"The men who appealed for this resolution included the lord bishop of St. Albans, the lord bishop of Manchester, the bishops of Willesden and Kensington, the greatest leaders of the non-conformist churches, and labor speakers such as Margaret Bondfield and W. F. Toynbee. They did not ask men to go to church. In fact, they criticized the present church unsparingly and declared that it was doomed unless it changed its attitude. One speaker declared: 'The moral safety first has no place in our thought. Why on earth should any man be afraid of an honest idea?' And another: 'How can religion save a man who is out of a job? The thing to do is to get him a job and then let him get religion afterwards if he wants to.'

"Saturday's demonstration was a straw in the wind. When my lord bishop leaves his seat in the House of Lords and comes to Hyde Park to tell the workers that the old social order has collapsed, it would seem that the collapse is not far distant.

TO BE CONSTANTLY QUOTED

Signified true worth. **Bishop Johnson's** Editorials are reproduced not only in Diocesan and parish papers, but in secular newspapers as well. Several vestries, realizing the value of these editorials, have subscribed to the **Witness** for every family of their parish. One of these men writes us that he considers the **Witness** as essential to the life of his parish as a rector, a choir, and a warm church in the dead of winter. We gladly offer special rates where a number subscribe from one parish. A liberal commission is also paid to clubs and guilds that solicit subscriptions. It is a real opportunity for profitable service. Write us for the details today.

Attendance Records Broken at Sewanee School

Representatives Present From All Parts of Country to Hear Religious Leaders

In reaching a registration of 306, the Summer Training School for Workers for the Fourth Province, held at Sewanee, Tenn., August 9-23, has exceeded all previous records. Every diocese and missionary district in the Province sent representatives, some quite a number, notably Tennessee, South Carolina, Kentucky and Alabama, and nine dioceses outside of the Province had delegates, namely, Texas, West Texas, New York, Arkansas, Nebraska, Virginia, West Virginia, Oregon, Michigan, Pennsylvania and Connecticut.

An excellent program in charge of the Rev. Mercer P. Logan, D. D., director and founder of the school, and the Rev. Gardner L. Tucker, D. D., field secretary of Religious Education for the Province, provided departmental classes in missions, religious education and Christian Social Service, and added to the curriculum this year was a class on the Nation-wide Campaign conducted by the Rev. R. W. Patton, D. D. Several new features marked this year's plan, among them work for young people in charge of the Rev. Gordon Reese and Miss Jeanette Zeigler, who taught leadership in the Young People's Service League and took charge of all recreation for young people, and a Healing Mission conducted by Mr. Charles R .Blanford. For the first time the session was extended to two weeks, this allowing for one day holiday which was given over to excursions, and cessation from work generally.

Mrs. Loaring Clark was Dean of the department of missions, while under the department of Religious Education, the Dean, the Rev. Dr. Tucker, arranged credit classes in all courses of the Christian Nurture Series.

The Rev. Charles N. Lathrop, D. D., executive Secretary of the Department of Christian Social Service of the Presiding Bishop and Council, was dean of the Social Service Department.

The preachers at the Sunday services were Bishop Gailor, President of the Council, Bishop Mikell of Atlanta, Bishop Green of Mississippi and the Rev. Lloyd Craighill, a missionary to China. One of the most successful classes of the school was that on parochial missions, conducted by the Rev. J. A. Schaad, rector at Bay City, Michigan, and Contributing Editor of The Witness. Another very popular feature of the conference was the open forum held every evening.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Correspondent Writes About Russian Church

Louise Bryant, famous newspaper correspondent, has just returned from Russia with exclusive, accurate information of life under Soviet rule. She visited Russia twice, and for a year she has been the only newspaper writer allowed by Lenin to travel through Russia. She writes as follows about the Church of Russia:

Religion is by no means dead in Russia. But the Greek orthodox church, since its separation from the state, is no longer the same institution which for centuires wielded such terrific political power under the czars. And with the loss of political power and the danger of absolute decay, the church has made a tremendous effort to climb out of the depths of corruption to which it had sunk under the degenerate influence of Rasputin.

The Russian church as it exists today is supported by voluntary subscriptions in exactly the same way that churches in our country as supported. The soviet government, aside from arresting now and then priests who have been mixed up in counter revolutionary plots, does not interfere with the church in any way. Even the communists are too busy with other matters to ridicule its activities by cartoons and posters.

During my former visit in 1918 most of the shrines were forgotten and unlit and the churches were deserted. I will never forget Christmas at St. Isaac's in Petrograd, with only a score of people kneeling before the blazing ikons. But Russia in 1921 offers another picture. It shows the revolution settling down, and a people fundamentally religious dropping back into old ways.

It was through the kindness of a Russian noblewoman that I had my interview with Tikon, head of the Greek orthodox church. It was the only interview he has granted since the revolution. He lives in a small monastery on the edge of the city.

We found Tikon majestically robed in stiff, shining brocade, a high sort of crown-shaped cap on his head, rich with clusters of pearls, and flashing an enormous diamond at the peak. He is an old man, but noticeably hearty. His broad, Slav face, gray beard and hair, and his tall, stalwart figure added to the medieval costume gave him altogether a sort of heroic appearance.

My companion knelt and kissed his fingers. I was surprised to have him shake hands with me with a real grip in the regular American fashion. And in English he said, "I am very glad to see you; it is a long time since I have talked to an American."

As soon as we were seated he leaned over and asked smilingly, "Did you sign your name in the big book before you came in?"

I said that I had.

"And did you do it as compliment to me?"

I said that I did not understand. Signing the book seemed to be a rather mysterious performance. He smiled again and exclaimed, "Well, that book is for the convenience of the cheka (Russian secret police). You see some of my priests have been in counter revolutionary plots. So now the government watches my affairs."

"But are you under house arrest?" I asked.

"Oh, no, not at all. I go wherever I wish, but I am occasionally questioned about people who come here."

"Are you extremely unhappy and discouraged under the soviets?"

Tikon looked at me very seriously.

"I am glad you asked me that, because you are a journalist and an American and I have many friends in America. I want you to say to them for me that I am not unhappy; that I have never in my life been as interested in all that happens. All that has occurred here has not harmed the church. It has been cleansed. It has been purified in every way. If some have abandoned the church now it is because they were never true believers.

Those who remain are devout and out of these sincere souls we are building a better church. We have suffered, yes. But what have we lost? Material losses and gains of the soul. So say to my friends in America that I am content—that I work and that I hope to greet them again some day."

Last Call for Bishop Rowe Fund

The Witness:

You have been so generous and helpful with our space that I have come to you once more to make a final announcement anent the Bishop Rowe Foundation Fund.

Will you please announce in the most emphatic manner you can that the Fund closes definitely on OCTOBER 1st NEXT? All those not having sent in their offering are urged to do so without delay to our Treasurer, Mr. Stephen Baker, 40 Wall Street, New York City. The income of the Fund will be available from that date to help Bishop Rowe in his work in Alaska.

But the final and public presentation will take place at the General Convention to be held in this city in 1922.

With my cordial thanks in advance and personal regards,

Most faithfully yours,
Walter T. Sumner,
Bishop of Oregon,
Vice-Chairman of the Fund.

Alaska School Needs Repairs

On August 17th, Bishop Rowe, then in Fairbanks, Alaska, telegraphed to the Department of Missions in New York as follows:

"Girls' School buildings Anvik unsafe. Immediate rebuilding imperative. Chapman able to do work before winter. Authorized him to go ahead. Cost from six to eight thousand dollars. Had to proceed at once in the confidence that generous Church people will once again stand behind Alaska."

The building referred to by Bishop Rowe was cheaply erected about twenty years ago. It has housed successive generations of Anvik school girls. Many of them are now living in Anvik and surrounding villages as mothers of Christian families. Bishop Rowe and Dr. Chapman are most anxious that this work of giving Alaska Indian girls a chance for happier lives should go on.

Those who are interested in knowing something of the history and the work of the school can secure it from Mr. John W. Wood, 281 Fourth Avenue, New York City.

Things to Think About This year

Have you got clearly in mind that the Centennial of the Missionary Society which we will celebrate on November 6th of this year is more than a Church occasion; that it is a National event of first importance?

Bishop White, "the Washington of the American Church," in the words of Bishop Tuttle, was Chaplain of the heroic Continental Congress, and one of the chaplains of the first Congress organized under the present constitution. The men who framed the Constitution of the Church, in large measure were the men who later framed the Constitution of the United States. These two great charters are strikingly similar. Read them both; this is a good time to become familiar with them. George Washington was a communicant of the Church, and Ben Franklin, James Madison, James Monroe, Alexander Hamilton, and so down a long list of the patriotic fathers. Practically every president of the United States down to the days of Jackson were communicants of the Church.

These are interesting things to think about, and to feel a natural pride over in these Centennial days.

Remember also, that as the Church is the REAL missionary society of which every baptized communicant is a member, the organization of the Church in practically its PRESENT FORM, antedates by two years the formation of our present government, and that step by step, through the Christian statesmanship of our Church leaders, the Church has kept pace with the progress and development of the nation, and has played its full part, and not a small part, in making our beloved nation what it is today.

An old adage says: "Trade Follows the Flag." Under the Egis of the Missionary Society, cross and flag have advanced together; and in not a few cases born aloft by our valiant missionary pioneers, the cross has led the way.

Here are some interesting facts which a research of the records brings to light in connection with the One Hundredth Anniversary of the Missionary Society.

Miss Betsy Ross, who designed the Stars and Stripes, was a member of old Christ Church, Philadelphia; and Francis Scott Key, author of "The Star Spangled Banner," was a member of the Maryland communion and assisted in framing the Constitution of the Missionary Society. Joseph Hopkinson, who wrote "Hail Columbit," was also a member of Christ Church. Millions of children throughout the land have been thrilled by a recital of the Yuletide classic, "'Twas the Night Before Christmas." How many know who wrote it? Dr. Clement C. Moore was its author;

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and he was the son of the second Protestant Episcopal Bishop of New York, Rt. Rev. Benjamin Moore. The poem was written in old Chelsea House, home of the Bishop, which stood on a hill near what is now 23rd Street and Ninth Avenue, New York City. Dr. Moore donated to the Church the land on which the General Theological Seminary now stands in New York. In the refectory of the seminary hangs his portrait, and on "the night before Xmas" of each succeeding year the students at the seminary twine evergreens around it.

Some Other Anniversaries

Fifty years is rather a long time in the United States. In this hundredth year of the Missionary Society, it is interesting to notice that twelve dioceses are at least fifty years old. The following are between fifty and seventy-five:

Albany, Arkansas, Bethlehem, Central New York, Easton, Iowa, Kansas, Long Island, Milwaukee, Minnesota, Nebraska, Pittsburgh.

A generation older, however, are these, organized in or before 1846—75 years ago:

Alabama, Chicago, Florida, Georgia, Indianapolis, Kentucky, Louisiana, Michigan, Mississippi, Missouri, Tennessee, Western New York.

Almost as old, Texas, organized in 1849, and California, in 1850, make us realize that the Church was established in the West in those feverish pioneer times.

Then positively hoary with antiquity, there are no less than fifteen diocesan organizations one hundred or more than one hundred years old:

1820 Maine, 1818 Ohio, 1817 North Carolina, 1802 New Hampshire, 1790 Rhode Island and Vermont, 1786 Delaware, 1785 New York, New Jersey, South Carolina and Virginia; 1784 Massachusetts and Pennsylvania; 1783 Connecticut and Maryland.

Funeral of Trinity Church Organist

The funeral service for the late Victor Baier, Mus. Doc. A. G. O., Organist and Choirmaster of Trinity Church, New York, was held in the Parish Church on Monday afternoon, August 15th. A full choir was present, including many old members formerly associated with Mr. Baier at Trinity. There was a large congregation and many representatives of the "American Guild of Organists," of which Dr. Baier was the Warden.

The choir sang Noble's "Souls of the Righteous" as the anthem and Croft and Purcell's "Man That Is Born of a Woman" and the Gilbert "I Heard a Voice from Heaven." The assistant organist was at the organ.

The Bishop of New York and the Rector of Trinity conducted the services. The opening sentences were read by the Rev. Dr. Milo H. Gates, the Rev. Dr. E. B. Smith was the leader, and the remainder of the service and the committal was read by the Bishop.

The Rev. Henry P. Veazie held the service at the grave in Woodlawn Cemetery. Other clergy present were the Rev. Frederic W. Goodman, the Rev. George B. Cox and the Rev. John Keller.

Mr. Baier would have been connected with Trinity fifty years next February. He became choir boy in 1872 under Mr. Messiter, with whom he studied the organ. He was appointed assistant organist in October, 1884, and remained in that position until his appointment as organist and choirmaster in 1897 to succeed Mr. Messiter.

Mr. Baier had been in poor health for the past year, but in spite of this he most courageously kept up his work at the organ and with the choir. He is a distinct loss to Trinity and to the high standard of American Church music for which Trinity has stood for over two hundred years.

Boone University Fifty Years Old

September 29 to October 2 are the days set apart by Boone University for the celebration of its first fifty years—an anniversary of great significance. Two chief features will be the opening of the new gymnasium, which, it is hoped, will be completed by then, and the enlargement of the library. Money for the second floor of the library extension was given some time ago by Miss Olivia Stokes, and since then an extremely interesting effort has been made by alumni of the University to secure gifts for the remainder. Through the work and enthusiasm of individual alumni, gifts have come from the President of the Republic ($500), an ex-president ($1,000), and the President of the Shanghai Chamber of Commerce ($2,000). There is evident on the part of the alumni the determination to work in the spirit of their athletic song, "Put it through, Boone fellows, put it through!"

Sewanee Turns Down Women

At the Sewanee Summer Training School for workers a mass meeting was held to consider the "Position of Women in the Church."

Bishop Nichols' questions addressed to the Bishops of the Church were the points under consideration, discussion being opened to all in attendance, but only women in the Province of Sewanee were entitled to vote, on ruling of the chairman, the Rev. Henry Phillips, D. D., chaplain of the University of the South.

There was a large majority vote (40 to 14) in opposition to admitting women to those Councils of the Church to which laymen ade admitted, and on equal terms. Mrs. W. J. Loaring led the opposition and Miss N. Hite Winston the affirmative.

Notify Rectors in College Towns

Dear Sir:

As minister in charge among the work among Episcopal students at the University of Michigan, I should much appreciate the insertion in The Witness of a paragraph calling the attention of rectors to the urgency of their notifying the clergy at universtities and colleges of young people of their parishes in attendance at these institutions.

Although the names of such are sometimes obtainable, as here at Michigan, through a religious registration or census, it is always helpful to have a personal connection touch with a student's home parish. Otherwise, unless the student takes particular pains to make himself known, he is apt to become lost in the crowd, at least in the larger universities. At a place like Michigan, for instance, where there are between seven and eight hundred students of our communion, at best the majority are little more than names and faces to the clergy. Co-operation on the part of rectors helps greatly, particularly with freshmen and especially if letters are sent in advance of their arrival.

Very sincerely yours,
Chas. T. Webb.

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A DIOCESAN CONFERENCE

By Bishop Johnson

In a recent conference of laymen in the Diocese of Colorado certain fundamental principles of parish life and activity were worked out and embodied in a resolution which was sent to the clergy of the Diocese.

The conference itself lasted for two days and was attended by fifty laymen of the Diocese.

Discussion was freely indulged in and certain ultimate decisions were definitely arrived at.

I. THE PROGRAM

It was the unanimous opinion of all present that if a parish was to do effective work it must have a clear and definite program.

At the beginning of the year the proper officials should set forth a budget in which were included not merely the items of salary, light, fuel and music, but also the sums which the Diocese and General Church expected of them.

That there should be a plan of religious education, not only for the children but for the adults, in which there should be a definite aim to train people to meet the emergencies of life and the calls of the Church.

That in this program there should be included a comprehensive knowledge of what the church is attempting to do in all the lines of its activity.

Definiteness of purpose, clearness of statement, comprehensiveness of vision were the things urged in the discussion.

II. THE RECTOR

It was the unanimous opinion of the conference that there could be no effective program in any parish unless the rector was not only interested but took the initiative.

It was pointed out that the genius of this Church demanded that the initiative be taken by the rector.

We were not like the Roman Church, in which orders that were undebatable came down from an infallible head. Ours was not a military system.

Neither are we like the Protestants amongst whom the leading members of the congregation took the initiative and created the tone of the particular congregation into which the preacher was expected to fit.

But ours was a constitutional body in which the clergy were expected to lead but not to command.

It was contended that the traditions of this church did not make for lay initiative but that the rector was to be a leader as his name implied.

It was generally maintained that rectors were too timid in asserting that leadership and too vague in setting forth a program and the conference pledged the clergy a loyal adherence to such leadership.

III. THE SCOPE OF THE PROGRAM

The program should be nothing less than the whole and the conference recommended an organization along the lines recommended by the P. B. and C.

It was felt that the comprehensiveness of the outline was such as to include the whole program of the Church and while few parishes might be able to use it in its entirety, yet it made for definiteness to use it as far as possible .

Stress was laid upon the necessity of reconstructing the standards of Church membership, so as to fit into a program of service rather than into a post for observation.

That people who merely go to a church and sit in a pew are not carrying out the promises which they made in baptism and confirmation and are failing to fulfill the obligations of their membership to the church. For this reason the conference felt that the need of a program was to bring home to the individual his share in the corporate responsibility of the Church.

IV. INDIVIDUAL RESPONSIBILITY

In the discussion upon this topic the Bishop of the Diocese pointed out the evils that had crept into the Church through committees, vestries, boards and other corporations in which the responsibility which really belonged to individuals was so shifted back and forth that nothing was done and nobody was to blame.

If one could enumerate all the good resolutions which died in committees one could pave a wide road from New York to San Francisco.

It was the opinion of the conference that better work could be done by laying the responsibility upon individuals who could choose their helpers rather than placing it in committees where it would die a borning.

It was pointed out that the plan as diagramed by the P. B. & C. did this very thing, calling for heads of departments rather than for committees upon things.

Many a good idea and many an excellent plan which has been referred to a committee has been lost there as in an impenetrable wilderness.

V. SUMMARY

Reduced to its lowest terms, it was the conclusion of the conference that what the Church needed was a definite program, led by the rector, loyal to the Church's program and laying responsibility upon individuals to carry it out. That the rector was advised to keep pegging away along the right lines until he had constructed an organization in which each individual member of the Church was made to feel that he had a definite and distinct part to play in the whole program of the Church.

An Explanation

I am not going to reopen the discussion (which has been closed in this paper) of the New York election, but I cannot refrain from expressing my own disagreement with certain things in the last letter of our New York correspondent—not merely as they bear upon this particular incident—but on their general bearing.

1st. There is a vast difference from quoting an article from a paper and printing a fac-simile page without permission. As editor of this paper, I could not have heeded the reproduction of an article written by our correspondent.

2nd. I cannot see why our correspondent should rave against those who impute an animus to certain gentlemen in New York and then proceed himself to impute an animus against everyone who disagrees with him.

3rd. I deprecate any line of East and West in this affair simply because it isn't so.

I happen to have been in touch this summer with nearly all sections of the country, and there is no such line as our correspondent imagines.

Of four Standing Committees whose actions I have personally known, two Eastern committees have deferred final action and the committees of two Western dioceses have voted "aye" on the confirmation of Dr. Shipman.

Among some twenty bishops with whom I have conversed the past two months I would challenge anyone to draw a geographical line.

I particularly deprecate this introduction of sectional lines not only because it isn't so, but because the statement that it is, works great harm. Had the particular article of the New York correspondent been submitted to me, as it could not be owing to my migratory habits, I should have excluded all reference to sectional differences, simply because I have visited more than a dozen dioceses (East and West), have conversed in Washington with representatives of several more from all parts of the country on this very subject and the line between is neither partisan nor geographical and the men on both sides of the question are honest men and well within their constitutional and personal rights in the attitude they take, whether for or against.

I. P. J.

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Famous English Preachers

IV. WOODBINE WILLIE

By Rev. A. Manby Lloyd.

"Woodbine Willy" is coming to London to work under "Dick" Sheppard.

To put it more politely, the Rev. G. A. Studdert Kennedy, M. G., Chaplain to the King, has resigned the living of St. Paul's, Worcester, in order to join the staff of St. Martin's-in-the-Fields, where the Rev. H. L. Sheppard is the breeby and unconventional vicar.

Woodbine Willie is the one great preacher that has been thrown up by the Great War. His wealth of humor, Irish brogue, and easy manner coupled with rare oratorical power, have endeared him to soldiers of all denominations and nationalities, and today his name is a household word among thousands of civilians who are not ordinary Church goers.

Hero-worshippers will tell you he is the only man who can stand up to the soapbox orator and beat him at his own game, but don't you believe it. The Church of England is not so stony-broke as that. But Studdert Kennedy is a genius, and if he does not convert thousands a la Billy Sunday, that is due to the refining influences of a university career, and the different material he has to work on. England would not stand for the circus methods of the American preacher. We are a reticent people—far too reticent—as regards religion. We take our religion—like our pleasures—sadly, and the popular preached has to walk warily.

This has come about through the middle-class domination—partly Puritan, partly Philistine, which is rapidly passing away. Woodbine Willie has found his chief welcome among thinking men of all classes, and among what are known as the working classes. This rough and ready humor appeals to the one, his intellectual outlook to the other.

His "Rough Rhymes of a Padre" are a Christian replica of the poems of Robert W. Service, the Canadian Kipling.

"The sorrows of God mun be 'ard to bear
If e really 'as Love in 'is 'art,
And the 'ardest part i' the world to play
Mun surely be Gods Part."

Slang is part of his stock-in-trade, to the horror of timid old ladies and bubolic Church wardens. But he does not overdo it. Homely in speech, he is never flippant. He arouses controversy, of course. Here is his estimate of the Roman Church: "The Roman Church still tries to keep her absolute authority alive and to strangle the critical faculty of men for men's own good . . . rather like a desperately conscientious policeman endeavoring to stop the march of an army terrible with banners, and she is left with the helmet of salvation on the back of her head, furiously waving the baton of pomposity (having mislaid the sword of the Spirit) and wildly calling upon an incorrigibly progressive humanity to turn back under threat of the Divine displeasure."

His sermons, naturally, are full of metaphors from the battle field—"There is so much barbed wire entanglement to get through before I can hope to get the message to the men I want to reach. The Church herself has done a lot of wiring in her war of the ages, and now she must tear it down. The Church borrowed the world's weapons and the worlds ideals. She took the sword and very nearly perish by it. Men would have no king but Caesar, and the Church, because she feared the world, was feign to Caesarise the Christ. The ordinary man was puzzled. The Almighty Caesar God seated on His throne alternated with the suffering figure on the Cross, and the Peters of the world did not know which was the true God. Later on, the worship of the Bible made it worse. Christianity, which was meant to turn the world upside down, became a means of keeping it wrong way up. Great Christians ceased to be rebels and became policemen—Constables of Almighty God.

The books which he continues to pour out from the press shock many. But you don't expect dapper poetry and pious platitudes from the trenches, where some of them were written or inspired. Listen to this:

"How wonderful that sky is, gilden red, and all the grass is diamond-spangled—like the gorgeous robes that clothe a king. Solomon in all his glory. Look at that lark. Up he goes. He doesn't care a tuppeny dump for the grass. His song is drowned, but not his joy.

God's in His heaven;
All's right with the—

"What awful nonsense! All's right with the world, and this ghastly, hideous—But, by George, it's a glorious barrage, and English girls made 'em. We're all in it—sweethearts, mothers and wives. The hand that rocks the cradle wrecks the world. There are no non-combatants. We're all in it, and God, God Almightly, the loving Father Who takes count of the sparrow, what is He doing? . . ."

It is Tommy Atkins speaking—not Woodbine Willie. That is what his critics fail to understand. He has drawn aside the veil and shown us things as they are, and told us what men are really saying and thinking. And we have been shocked. He is relentless in his criticism of the Old Testament. He does not believe (he frankly says) that Balaam's ass spoke. That does not worry me. I have heard so many asses speak—eloquent in fact. He does not believe that Jonah lived in a whale's belly, or that the walls of Jericho fell down. He is bothered about the plagues of Egypt and the passage of the Red Sea. So are we. But then we are bothered about the Incarnation and the Resurrection stories. All the same, we believe them. It is quite obvious that the subject of this sketch has been caught by the wave of Modernism, and nearly washed off his feet. But that, as Kipling would say, is another story.

Woodbine Willie is not the first, or last popular preacher to get out of his depth, now and then. But he is sound enough on fundamentals. He dislikes party labels, but I should class him as a Christian Socialist, which is a pretty wide term that would cover Charles Kingsley, John Ruskin and Bishop Gore. Yet how wide apart THEY were.

Studdert Kennedy is stronger on the psychological and human side than on the theological and mystical. Not long ago a group of speakers had a difficult crowd in Paragon Square, Hull. Secularists, Communists and professional hecklers were having a field day. A messenger was dispatched with an S. O. S. for Woodbine Willie, who was known to be close at hand. He came into the square at once, wearing a cassock of the royal color. He mounted the platform and looked around on the crowd with a hang-dog expression that is peculiarly his.

"Comrades," he said, "you'll agree when I say that if we men thought a little more about right and wrong, and a little less about fags and flappers it would be a good deal better for the world." That one sentence put an end to opposition.

It is an open secret that his appearance in the Chapels Royal is anticipated with pleasure by the king and queen. Quite recently he told a fashionable congregation they could not avoid their social responsibilities for long. They might move into the suburbs, close their eyes to the sores in our civilization and give five bob to the Charity Organization Society. If they tried it they would be selfish pigs, but they wouldn't even succeed. Sooner or later the dispossed would be knocking at their doors. And quite right, too.....

No wonder that the rumor is that Woodbine Willie has been warned off high places in Ludgate Hill!

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Dependence

By Rev. J. A. Schaad

A dependent.

Not a very pleasant prospect for any of us to consider as a possibility for himself.

And yet, that is exactly what we all are and ever will be.

"We brought nothing into this world,"
"And it is certain we can carry nothing out."

Both in the life which now is, and in that which is to come, we are dependent upon others for the things we need.

There is no period in our lives when we are not thus dependent.

As children we are, without exception, dependent upon parents for food, shelter, clothes and care; as youths, upon teachers for learning; as citizens, upon Courts and the Government for protection; as human beings, upon God for our very life's breath, and for any hope we may have for felicity beyond the grave.

History discloses but one self-existent Being, one who was truly independent.

It was He who could say to Moses, "I am" without condition or support or end.

None of us can say "I am" without qualifications and limitations as to time, place and circumstance.

"I am" if:

If the right amount of air gets into my lungs; if the proper kind and amount of liquid and food get into my stomach; if the temperatures, both within and outside of my body is neither too high nor too low; if the functional processes, and all the other "ifs" upon which my life depends are properly carried out.

And I do not control, either the base of the essential supplies for my life, nor the operation of the physical mechanism called my body.

In short, I am a dependent—dependent both upon man and God.

Just at present Americans are rather proud of the fact that we have become a "creditor nation." The balances of trade are in our favor.

But that does not make us independent. We are dependent upon the nations which owe us for the payment of both the principle and interest of their debt to us. We are dependent upon some nations for our raw material. We are dependent upon others for a market for our finished goods.

And if the time or conditions could ever come when we are not thus dependent upon other nations, it would indicate such a retrogression in our civilization that life had been reduced to its lowest terms of mere daily food of the simplest forms. In other words, we should be back at the stage of savagery.

As individuals we are usually glad when there is a balance in our favor in our dealings with men.

And yet, just that condition may mark the beginning of the end of vital progress for us.

This seems to be generally realized by live men, because there has come to be a theory, practiced by many, that "One must be in debt in order to get ahead." This refers of course to constructive debts, and perhaps the early stages of commercial life.

Constructive debts seem to be just the incentive which men need to arouse the latent powers in them.

Many a man owes his fortune to borrowed capital. He was a debtor, a dependent upon others for his basic resources. And no one thinks any the less of such a man, provided that the debt was an honest one, honorably discharged.

Even creditors are dependents,—dependent upon the honesty of the debtor in paying his debt, which is the source of the creditor's income.

There is a direct application of this truth to the spiritual life, and to man's relation to God.

Before God man is a debtor; he runs on borrowed capital; and he has a distinct obligation to God, who has, so to speak, "grub-staked" him to life.

But it is hard to get men to acknowledge this. Our tendency is to take God's gifts to us, that is our "borrowed capital," for granted and with no sense of our reciprocal obligation to Him.

If men disregarded their obligations to men in the same way they would speedily find themselves behind prison walls.

But in dealing with God, they forget the Day of Judgment, with its very proper accountings and awards according to conduct, and so shirk or repudiate their obligation.

Consider the nature of our debt to God. and our obligation to acknowledge it.

It is a first mortgage, because basic and primary in our life's enterprises. The debt is for the capital with which we do business.

Honest corporations which issue bonds or stocks to secure capital, provide **first** for the regular payment of interest or dividends, and then create a sinking fund to repay the debt at maturity.

For similar reasons Christ said, "Seek first the Kingdom of God," because its ordinary righteousness will lead a man to be honest with God, as well as with man.

But men follow a different course here. Usually, they give God something on account if there is anything left after satisfying their own personal pleasures, extravagances or greed. Such a course with men would wreck any corporation, and make business impossible.

Nevertheless, though men may not incline to deal as justly with God as they must with men, the obligation to acknowlelge our debt, and our dependence upon God is imperative, because of the fact of a final judgment. Our mortgages, if not voluntarily acknowledged with honest efforts to meet them, may have to be foreclosed.

And so, however proud or snobbish we may be because of our imagined independence, **we are dependents.**

The ennobling feature of the case is that we are debtors to love, our obligation can be met by love and service, and the final liquidation will be made for the faithful through the redeeming love of Christ.

"Brethren, we are debtors," and should live not according to the flesh, but after the Spirit.

Prohibition

Dear Editor:

I feel it a duty to make a protest against the misleading effect of the article on page 8 of "The Witness" of June 18th, entitled "Giving the Constitution the Ha Ha" and signed "W. B. S."

I believe the article was written with good intentions ,but the good intentions have miscarried, as the result is just the sort of propaganda that the liquor interests are paying money for every day in the daily press in an effort to create a general impression that the Prohibition Amendment is worthless and that conditions are worse than before the Eighteenth Amendment was enacted. Their purpose, of course, is to produce a reaction against prohibition legislation and secure amendments favorable to the liquor interests. I am sure The Witness does not wish to contribute to this propaganda, that is being so liberally spread by the "wet" newspapers and all other channels that the liquor interests can secure.

Take, for example, the statement by "W. B. S.," "Saloons in Chicago are wide open. Any man wishing it may walk into any bar and get a drink of very poor whiskey for seventy-five cents." The impression as to conditions which such a statement creates is just the impression which the liquor interests desire to have made. What are the facts? About one-half (3500) of the Chicago saloons are closed, out of business, and their places occupied for legitimate business purposes. The other fifty per cent are continuing as lunch counters and soft drink places. Many of them are no doubt violating the law, but surely the elimination of 3500 saloons is some accomplishment.

Take again the statement in the article by "W. B. S," which would create the impression that New Orleans is wide open as to the sale of liquor. What are the facts? Many, perhaps most, of the New Orleans saloons are closed and out of business; some of them places that have been famous or infamous for a generation or more. The French restaurants, for which the city is noted and which were formerly great drinking places, have discontinued serving liquor. The writer was present a short time ago at a small dinner party at a prominent New Orleans club when the manager of the club refused to furnish glasses in which to serve the private liquor of the host which he had brought to be served at his dinner. And yet "W. B. S." would leave the impression that in Chicago and New Orleans nothing has been accomplished.

We all realize that dry enforcement is a long way from one hundred per cent, but let us help it by emphasizing what has been accomplished and urging further progress, and not hinder it by joining those who are ridiculing it for their own shrewd purpose.

Yours sincerely,

T. I. S.

There is no group more pleased with the prohibition amendment than the liquor interests. Why shouldn't they be? They are getting seventy-five cents for a drink of very poor whiskey, and twenty-five cents or poorer beer, with no taxes to pay. Of

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course they have to "come across with the hand out" to the various enforcement agencies for their protection, but this can hardly amount to their former tax assessments. My protest was not against prohibition; rather it was an effort to arouse those good Christian people who keep themselves so unspotted from the world that they believe there is such a thing. Mr. "T. I. S.," of course, is not a drinking man, but if he is willing to be a martyr for the sake of truth, I am willing to make the "rounds" with him some Saturday afternoon in order to convince him of the truth of my statements. But he has got to pay the bills for I cannot afford it at the present prices. He should bring the price of a taxi too, for he will need it to get home in if he really means to give the question a thorough test.

In conclusion let my say that I am not against prohibition. I want to see the country dry. But I had rather have it wet than hypocritical.

W. B. S.

The Hymnal Question

By Rt. Rev. William L. Faber, D.D.

May I beg the courtesy of your space to discuss the anomalous situation with regard to the New Hymnal, nearly two years after its adoption by the General Convention? I recall vividly the Hymnal of 1892, coming into almost universal use as soon as published. Congregations were eager to introduce it. To be sure, there was occasional criticisms; and small wonder, for it retained only 317 "old hymns," and introduced 362 "new." Our New Hymnal has only 105 hymns never previously authorized by this Church, leaving 456 of those in our older books. It can, therefore, not be due to its revolutionary character that its acceptance has been so slow; that, to speak conservatively, the majority of our parishes and missions have not yet adopted it; and that upon the recommendation or mere mention of it ,one is met with objections. There is no use denying it, the book is not popular; it has not come into general use, in spite of the decidedly attractive (and no doubt, expensive) advertising it has had.

I am prepared to allow for my being not in the State of New York, as in 1893, but in Montana; but I have encountered elsewhere, as a member of the Hymnal Commission (I remember particularly, at a summer conference of Clergy) what our English friends describe as "heckling." Most of the criticisms I have answered, at least to my own satisfaction; but the fact remains that a great many of our own people will not take the New Hymnal.

In 1892 the Committee on Canons in the House of Bishops had referred to it a "Resolution of Inquiry," as to the measure of obligation in the use of the Hymnal now set forth, and of other Hymnals set forth in like manner. Their report was, in effect, that a Hymnal is adopted by Joint Resolution of the two Houses of General Convention, and "Joint Resolutions have never been deemed to have, and are not to be construed as having the force of law, but as being merely the expression of an opinion." The recommendation followed that all future legislation shoud be by the Constitution required to be by Canon.

Holding perhaps a rather strict view as to the permissibility of hymns not authorized, I introduced a resolution in the House of Deputies in 1913, to add in the Canon of the Music of the Church, after the words "Authorized by the Rubric" the words "or allowed by the Ordinary"; intending thereby to afford legalized opportunity to try out by actual use hymns which appeared to have a claim to be admitted into any proposed new Hymnal. The committee recommended the reference of the matter to the Joint Commission on Hymnal Revision! The interest of that Commission in the legal or canonical phases of this matter may perhaps be guessed from their printing on page IV of the New Hymnal, "Canon 25 of Title I of the Digest"—which has been defunct for now more than sixteen years.

In fact, this matter of the authorization of a particular hymn or collection of hymns appears to be in an utterly unsettled state. Our present Canon 48, of the Music of the Church, reads:

"It shall be the duty of every Minister to appoint for use in his Congregation hymns or anthems from those authorized by the Rubric, and with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung in his Church." "It shall be his especial duty to suppress all light and unseemly music, and a irreverence in the performance."

The "Rubric" referred to (Book of Common Prayer, Page VIII) reads:

"Hymns set forth and allowed by the authority of this Church, and anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons."

The Canon thus tells us of "hymns authorized by the Rubric"; and the Rubric tells us of "hymns set forth and allowed by the authority of this Church." Like hunting the dictionary for some anxiously sought definition—we go to the Canon and are told "See Rubric"; and we go to the Rubric and are told "See Canon." Remember, we were told in 1892 (in fact, in 1877), the "authority" of this Church is legislatively expressed, not in Joint Resolutions, but in Canons. And our particular Canon uses language loosely in speaking of "hymns authorized by the Rubric." The Rubric does not "authorize" hymns. The Rubric permits in certain places in Divine Service the use of hyns "which have been set forth and allowed by the authority of this Church."

That this is no quibble—that in fact it is as yet an open question what kind and what degree of "authority" attaches to any hymn or collection of hymns, became clearly evident when the late Rev. Dr. Hutchins, putting out a year ago his own Church Hymnal Revised, met a an attempted inhibition of his book with a defiant denial that the use of a Hymnal, even if approved and authorized by General Convention, was in any such sense obligatory as is the use of the authorized Prayer Book. The appearance of the new "Hutchins,' with the immense popularity of the old behind it, with its undeniable merits, with a welcome ready for it in many quarters, forces a question upon us which is no longer to be ignored.

The Canadian Church, after many years of optional use of several popular English collections, unanimously resolved in General Synod in 1905: "It is in the best interests of the Church of England in Canada that there be only one Hymnal in common use in the public services of the Church. And so a Hymnal was prepared and issued in 1909, The Book of Common Praise, displacing all others. Is the Church in the United States going to say, "It is not in the best interests of this Church that there be only one Hymnal? If so, let us at least do it understandingly.

As a member of the Commission, I trust I am nevertheless open-minded enough to recognize the fact that hymns and hymn-books are made for the Church; that the Church's edification comes first, and that the Church is entitled to the best service obtainable in this as in other things. I think there can be no disloyalty in that. At the same time is the deliberate action of General Convention in entering upon this undertaking, is the painstaking labor of appointed representatives extending six years, to say nothing of expert study and research qualifying those men to express judgment—and finally, the concurrent vote of both Houses accepting and approving the result; is all this to amount in the end only to a **suggestion** to "use the new book if you like it"?

Meanwhile, let us consider frankly some objections one encounters in urging the New Hymnal.

Any new book will have left out some favorite regretted by some one. But while the new "Hutchins" deferring to that sentiment retains 31 more than did our Commission, I myself could find among these scarcely five I should be willing to retain. (Of course, this book also omits one or two I really miss!) Any new book will be criticised for some new hymns admitted; but curiously the New Hymnal has been faulted more for not having a larger number of "Social


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THE HYMNAL QUESTION

(Continued from page 7)

Service" and other "modern" hymns. The new "Hutchins" has many more of this class; the quality of some of them is decidedly inferior, and I predict that many of them will prove ephemeral. The Survey a few years ago put out a supplement of "One Hundred Social Service Hymns"; there was hardly a "hymn" in the collection.

One may, I think, safely say that the literary as well as the devotional standard of the New Hymnal is high. It has 118 less hymns than its predecessor. In my judgment, if it had been held down to 400 it would have been even better.

But criticism has fastened more upon the music than upon the words; and also upon the "dress" of the book. It is pleasing, to be sure, to have generous spacing, and wide margins, and type well displayed; but elegance in a hymnal is of questionable value. Our standard Prayer Books, even the costly ones, waste no paper. A considerable saving in the cost of the book, and a real attractiveness of compact size, could have been effected by wise economy. The new "Hutchins" has 110 more hymns in a book of the same size.

There are more people than musicians in New York I believe—and choir singers among them—who dislike the open half-notes, who loudly rebel at them.

I have been told "There is so much plainsong in it." It only shows how opinions are formed by prejudice, when one finds less than twenty Plainsong tunes in a total of five hundred and twenty-eight tunes! These Plainsong tunes have a right to be there; there are other tunes a-plenty for those who dislike them.

Two of our clergy said to me, "They promised to lower the key of some of the tunes; they haven't lowered one, but they have raised." After a thorough study of that point I find that the New Hymnal has lowered the key of fifteen tunes; in four a whole tone, in eleven a half-tone. But it has raised the key in sixteen; in nine cases a half-tone, in seven a whole tone! Meanwhile, the new "Hutchins" again shows wisdom; it lowers the tone in twenty-eight tunes, in twenty-two of them a whole tone; and raises the key in only five.

The impression is met again and again that our book is not "a people's book"; it is regarded as being made to the taste of a select minority.

Be that as it may, in my opinion what is now called for is a smaller book, an abridged edition (a "Chapel Edition" our denominational brethren used to call it) with some 250 hymns, with the music printed in black notes; making provision for every office in the Prayer Book, and every season and day in the calendar, and a sufficient number of "general" of the great devotional classics. Why should one of my little missions have to buy seven pages of Dies Irae?

We cannot get the New Hymnal adopted more generally by compulsion; it is not—as the law now stands—canonically obligatory. It is the best of all books ever in use in the American Church. But it has grievous faults. Its contents must be brought to the people; [illegible] abridged edition

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The Witness

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LIBRARY OF EPISCOPAL THEOLOGICAL SCHOOL

Bishop Rowe Completes His Summer Trip On Yukon

Visits all of the Missions on the Yukon on a Trip Which Lasted Over Two Months

Bishop Rowe telegraphs to the Department of Missions that he is leaving Fairbanks for Cordova on the south coast. This means that he has completed his visitation in the interior stations begun two months ago. During that time, he visited all the missions on the Yukon from Eagle to Anvik and on the Tanana from the Yukon to Salchaket. During the early part of the journey, he was seriously unwell but fortunately, he had with him, the Rev. E. J. Randall of Chicago who is commemorating the 25th anniversary of his ordination to the ministry by a trip into Alaska. Bishop Rowe says:

"For several days, Mr. Randall helped me. He was a great friend in need and he was a splendid traveling companion."

On the upper Yukon, owing to the irregularity of the steamers, Bishop Rowe and Mr. Randall were compelled to use an open row boat. They made the journey from Circle City to Fort Yukon, Bishop Rowe says, "One hundred miles in 11½ hours, record time." Mr. Randall took his turn at the oars finely."

At Eagle, the Bishop ordained Mr. Burgess W. Gaither to the diaconate. At Fort Yukon, Dr. Grafton Burke, in charge of St. Stephen's Hospital, was also ordained to the diaconate. Mr. Randall helped in the examination and presented both.

Bishop Rowe spent two weeks at Fort Yukon, ministering to the people, encouraging the mission staff and doing a laborer's work upon the hull and engine of the missionary motor boat, Pelican. Finally the hull was made sufficiently tight and the old engine was sufficiently repaired to make the trip to Tanana where Bishop Rowe hoped to find a new engine that had been ordered shipped in.

All along the line, Bishop Rowe found many emergency needs for food supplies and other necessities that he was obilged to meet, but which it would have been quite impossible for him to meet had it not been for the gifts of many generous friends, made earlier in the summer. Among the many projects Bishop Rowe feels must have early attention are two for Fort Yukon. He must have, he says: "1. A windmill to help relieve the water supply, a hard and expensive daily problem at present. I cannot say what this will cost but will look it up. 2. A Delco lighting plant for the hospital. The present acetylene system is a burden. It requires packing much water and disposing of the used carbide in a great nuisance and expense."

The Bishop is immensely pleased with the work of Dr. Burke at Fort Yukon who, he says, "As doctors go, might be making an income outside five times or more than his salary amounts to here. I dread to think of the time when we may have to replace him, even during his furlough, because doctors are hard to find and when found, may demand a prohibitive salary.

IS NEW YORK THE CHURCH CAPITOL?

Not only is New York interesting because it is the largest city in the United States, but it is especially interesting to Episcopalians, since in no other city is the Church quite as strong as it is there. For that reason THE WITNESS prints each week a news letter from New York written by the REV. JAMES SHEERIN, whose keen sense of news value, and crisp comments on important events, have made his column nationally known.

You can keep yourself well informed on Church affairs by reading THE WITNESS each week.

Labor Papers Becoming Aware of Church Attitude

As the Church gives better publicity to her social and industrial creed, long since adopted by the representatives of thirty-two Protestant denominations, the labor papers of the land are treating the church with much better respect. Too long the social creed of the churches was hidden away in the archives. A recent issue of the journal called Labor, contained liberal extracts from both Catholics and Protestants on the industrial question. Since readers of The Witness may be less familiar with Catholic opinion, the following excerpt from Labor given as coming from the Pope, is presented: "The questions regarding the conditions and hours of labor, salaries and strikes are not of a purely economic character; they are moral problems in their very essence and can be settled only by having recourse to the fundamental principles of justice and charity."

The Church In Japan Shows a Remarkable Growth

Many Natives Confirmed During the Past Year. A Marked Increase In Contributions Shown

The church in Japan has now, roughly, the same number of bishops and about half the number of clergy that the church in the United States had one hundred years ago.

With 6 bishops—all foreign—56 foreign clergy, 145 native clergy (45 of them deacons) and nearly 12,000 communicants, it is a definite working church. It may be remembered that Bishop Whipple described his small traveling party as a "working church" when he had only "one bishop, one priest, one deacon, one white and two native Christian laymen—and the heathen to be converted." Compared with this necessary minimum, the church in Japan is tremendous.

There are 28,000 baptized persons, 1,400 of them baptized during the last year reported, 1920. Confirmations numbered 857.

Among the buildings there are 127 churches, about half of them consecrated; 84 mission halls; 2 hospitals, 2 dispensaries; 5 orphanages with about 200 cridren. There are 70 boarding and day schools, 50 of them in Tokyo and Kyoto.

The contributions from the church during the year 1920 were about $70,000. There was a marked increase in the contributions per capita from 1919 to 1920. Counting only those who communicated during the year, the per capita contributions for three years, 1918-19-20, were $5, $5.50 and $9.

That no one may conclude the time has arrived for foreigners to withdraw and let the Nippon Seikokwai make its way unaided, it must be remembered that the population of Japan is about 77,000,000.

Episcopalians Capture Wireless Field

Filling the air with religion is the latest exploit of an Episcopal Church. First a church in Pittsburgh began sending out the evening service by wireless. A telephone carried the sermon and music out to the outskirts of the city where a powerful radio outfit sends it hundreds of miles to operators who were listening in. Trinity Church, of Hamilton, Ohio, has recently made arrangements to send their morning service over a radius of five hundred miles. Portable sets will be furnished invalids who wish to attend church by listening in. The Hamilton church will reproduce the Pittsburgh evening service with a special outfit on Sunday evenings.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

A Missionary Takes Trip to Korea

One of the missionaries of the MissionaryDistrict of Kyoto was recently invited by Dr. T. Hajo, a leading Japanese educator and member of the House of Peers, to accompany him on a two weeks' visit to Korea. Dr. Hajo's object was to get at, as far as he could, the truth of the matter in the almost constant criticism of the government by missionaries, and the very frequent complaints heard that the missionaries are mixing in political affairs. Dr. Hojo is not a Christian, but is very sympathetic in his attitude toward all Christian work, and no doubt his tour will do much to help matters by creating a better mutual understanding. Schools, both mission and government, were visited, and conferences with the leading missionaries and with officials were held in several of the larger places.

One of the most striking features of the tour was the invitation extended to the missionary by a group of twenty-five or thirty men, led by the Deputy Governor of the Bank of Choren (Korea) and including either the head of or a representative from each of the government bureaus, to give them, frankly his views on the question of the Japanese administration of Korea.

As he was urged to speak his mind with perfect frankness, after stating that he had seen many things worthy of praise, but would leave them untouched as they could take care of themselves, he spent an hour and a half in stern criticism of the weak points of the administration. The men listened carefully, and when it was over, there was an hour of free discussion. The tone of the discussion and letters received by the missionary since have indicated very clearly that not only was there no offence taken at the severe criticisms levelled at the administration, but that the men were grateful for a frank statement of the views of an outsider.

The missionary himself was most strongly impressed by the need of more of the spirit of love in all the relations between Japanese and Koreans, or to put the matter in a more direct form, Japan is trying to carry "the white man's burden" without the white man's religion.

It is interesting to note in this connection that an officer of one of the large American mission boards who came out some months ago to see the work of that mission in the East, and who felt when he began his tour that China was the pivotal nation of the Orient, has, after spending all but two or three weeks of his time in China and Korea, come to the conclusion that Japan is really the key to the conversion of the Far East.

A Sample of Rural Work

The Home Missions Council reports a suggestive piece of country church work carried on by the Episcopalians at Coventry Center, Rhode Island. It's characteristic features, some of which are novel, are the following: 1. A farm of forty acres, with buildings modernized by a former owner constitute the plant. 8. A rector and wife, both of whom have been school teachers and are experienced in country life, reside on the farm and make it the center of activity. 3, Boys and girls of the vicinity, already interested in gardening under school and state supervision, will have an opportunity to raise a white corn, for which this part of Rhode Island is famous, and with an old mill, re-established on the place, make a "Johnny Cake Meal." 4. Classes in industries may be opened. But promising young people will be helped toward their future careers. 5. A deaconess may be added to the staff for neighborhood ministries. 6. Rectors and their wives will be encouraged to spend vacations on the farm and help in its enterprises. 7. A grove is adapted to use as an out-of-doors chapel and assembly-room, and summer encampments of boys and girls, at different periods, will be arranged. 8. The prevailing spirit is to be a combination of play and recreation directed toward gainful work, with a quiet religious atmosphere among all.

Ask Legislature to Extend Suffrage in Church Affairs

At a conference held in Baltimore recently, made up of Churchmen from the Diocese of Easton, Maryland and Washington, each Diocese being officially represented, it was decided to ask the coming legislature to amend the Vestry Act of 1798, so as to extend suffrage to women in Church affairs. The proposed act is as follows:

"Be it enacted by the General Assembly of Maryland, that on the petition of the vestry of any parish or separate congregation of the Protestant Episcopal Church in the State of Maryland, the convention of the Diocese with which said parish or separate congregation is in union, is hereby authorized and empowered to give the same right to women to vote and hold office as is now conferred upon men by existing laws.

After the presentation of the proposed bill the conference adopted the following resolution:

Resolved, that the conference of the committees from the Dioceses of Maryland, Easton and Washington, approves the submission of the foregoing proposed act to the General Assembly of Maryland at its next session, subject to the approval of the Bishops of Maryland, Easton and Washington, and that the chairman of the three diocesan committees are requested to submit the proposed act to the General Assembly of Maryland at its next session."

The Bishop of the Diocese has signified his approval of the proposed act.

Rev. P. E. Osgood Accepts Call to Minneapolis

The Rev. Phillips E. Osgood, vicar of the Chapel of the Mediator, Fifty-first and Spruce Streets, Philadelphia, has resigned and accepted the call to the rectorship of St. Mark's Church, Minneapolis, Minn., succeeding the Rev. James E. Freeman, D. D., now rector of the Church of the Epiphany, Washington, D. C. He will enter upon his services at St. Mark's the second Sunday in October.

Since Mr. Osgood came to the Chapel, April 19, 1915, the number of communicants has increased from 260 to 1,056. The new chapel was built at a cost of approximately $300,000, and was consecrated last April. It has been due largely to his efforts that the present church, which is a memorial to the late George C. Thomas, was built. As a member of the Commission on Religious Drama and Pageantry, Mr. Osgood has been active in bringing about the present realization of the value of the drama in connection with religion. He was also a member of the Social Service Department and Anti-Vice Commission.

The New Rector of St. Luke's, Kalamazoo

The Rev. James H. Bishop, rector of St. Paul's, Dowagiac, Mich., enters upon his duties as rector of St. Luke's, Kalamazoo, Mich., September 1. St. Luke's is the third largest parish in the Diocese of Western Michigan and is second to none in the completeness and beauty of its equipment. Possessing a beautiful church and chapel, a large and elegant parish house, and a fine rectory. The Rev. Mr. Bishop is no stranger to the people, having served under the Rev. B. F. P. Ivins, the retiring rector for two and a half years as curate, organist and choirmaster, and scoutmaster. For several months he was in entire charge while Mr. Ivins was in the war service as chaplain. The Rev. Mr. Bishop is thus called back by Church people who know him well, admire, and love him. His work at Dowagiac has been marvellously blessed. Taking up the young parish in March, 1919, after the excellent start made by his predecessor, the Rev. John Wilkins, the following are some of the visible results of his labors: The church, formerly owned and used by Universalists, has been thoroughly remodeled and enlarged by the addition of a chancel, the towers have been rebuilt, new pews, new stained windows, and a bell installed, and the whole tastefully decorated. A comfortable rectory adjoining the church has been bought and a spacious Parish House erected, eighty by thirty-five feet in size, with a kitchen twenty by fifteen. The cost of the new work adds up to some $15,000 and is all paid for, the cost of the rectory alone remaining to be raised. In the two and a half years of the rectorship one hundred and twelve persons have been confirmed and one hundred and nine baptized. The membership of the parish has grown from eighty to one hundred and eighty.

The Rev. Mr. Bishop graduated at Seabury after spending over two years at Nashotah. His successor at Dowagiac has already been secured in the person of the Rev. Roy R. Fairchild of St. Mary's Church, Nebraska City, Nebr., also a graduate of Seabury in the class of 1919.

Lynching Record Not Improved

According to Principal Moton of Tuskegee Institute, the record of lynchings during the first six months of 1921 is not reassuring. The total number of lynchings in that period is thirty-six. This is twenty-four more than the number twelve for the first six months of 1920, and seven more than the number twenty-nine for the first six months of 1919. Of those lynched, two

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were whites and thirty-four were Negroes. Two of the latter were women. Eleven of those put to death were charged with the crime of rape. The states in which lynchings occurred and the number in each state are as follows: Alabama, 1; Arkansas, 4; Florida, 4; Georgia, 9; Kentucky, 1; Louisiana, 2; Mississippi, 10; Missouri, 1; North Carolina, 2; South Carolina, 1; Tennessee, 1.

How Churches Lose Members

The Presbyterian church has a very careful system of keeping its records, and statistics from this source are quite reliable. The recently published statistics of this denomination give some impression of the way in which denominations lose their members, for it is well known that the large ingatherings every year are not matched by the net gains. Death seems to be the least serious loss to the membership of the Presbyterian church. Out of a membership of 1,692,558 the death loss last year was only 19,958, or slightly over one per cent. The number dismissed to other churches was 61,157, which must be compared with 84,858 received from other churches, leaving a balance on the right side of the ledger. The real leakage is shown by the fact that 67,157 were placed upon the suspended roll, while only 12,345 were restored from the list of inactives of previous years. This indicates a loss of fifty thousand a year, approximately through spiritual relapse, as compared with a loss of twenty thousand a year through physical death. It would seem that the spiritual death rate among Presbyterians is two and one-half times as high as the physical death rate.

Bishop Wants More Dignified Money-Raising Methods

The Episcopal Church fair got a severe rap from Bishop Brent when the Women's Auxiliary of Western New York met recently. The Bishop was the preacher at the opening service and he declared that some methods of raising money in the church were so nearly immoral as to make him blush. Great church leaders are more and more favoring the outright giving of the money that is necessary in order to put forward the kingdom of God.

Call for Disarmament Conference

The peoples of earth are weary of war. They want reduction in armament to the point of well organized and orderly conducted national and international police forces. The hour has struck for obtaining this much to be desired end. With the opening of the international disarmament parley in the capitol of our country the eleventh of November next, peace-loving American citizens have the greatest opportunity of their lives to secure the answer to their prayers and obtain the realization of their hopes. If they will but crystallize and focalize at Washington the disarmament sentiment of the country to support our statesmen while they lead in the discussion for this great object, there can scarcely be any failure of results.

To this end the National Reform Association—which for fifty years and more has been advocating that the principles of the Prince of Peace, so generally accepted as applicable in the dealings of nations each with the other—hereby calls a conference of American Christian patriots of every name and organization, to be held in Washington, D. C., October 30-November 2, 1921, to be addressed by representative men and women active in the civil and political life of our beloved land.

Having organized and successfully conducted three great World's Christian Citizenship Conferences, at the last of which in 1919 forty-one different countries were represented by the presence and participation of citizens or subjects of each, and at which action was taken looking toward world disarmament, it seems to us not only quite fitting but also most dutiful to call this Conference for the purpose we now do. It shall be our endeavor in assuming the responsibility for this Conference to conduct it in a most sane and safe manner and to this end we shall seek the counsel and advice and hearty cooperation of all organizations known to us to be specially interested in the disarmament of the nations.

Daughters of King to Join Synod

"The Daughters of the King" in the Sixth Province hope to affiliate with the Synod when it meets in Denver in September—25th to 28th.

The local Daughters are inviting as their guests two official delegates from each diocese or Missionary District; and are hoping that many more will be able to attend. The Synod program is an especially good one and promises much pleasure and profit.

Daughters are requested to write to Mrs. W. E. Lamb, 2652 Lafayette St., Denver, Colo., for any desired information.

From Mr. Randall to Dr. Shipman

Editor of The Witness:

May I ask you, please, to give the enclosed letter publicity in the next number of The Witness?

I am,

Sincerely yours,
Geo. H. Randell,
Editor of St. Andrew's Cross.

The Rev. Dr. Herbert Shipman,
New York.

My Dear Dr. Shipman:

May I express my regret for my hastily written editorial in the August number of St. Andrew's Cross.

So far as personal qualities are concerned, a Diocese of course is free to make its own choice, and I recognize that my remarks were out of place, as well as personally discourteous, though this was far from my intention. Let me beg you to accept my apology.

As this letter or its substance is too late for insertion in the current number of St. Andrew's Cross, I am requesting the general Church papers to give it immediate publicity.

I beg to remain,

Very sincerely yours,
(Signed) G. H. Randall.

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THE USE OF MONEY

By Bishop Johnson

There has been considerable criticism from time to time of the wisdom of our official boards in the expenditure of funds committed to them.

It is characteristic of democratic constituencies that they elect representatives to office whom they fondly expect will administer the government with a maximum amount of efficiency and at a minimum tax upon the individual.

We are, most of us, generously patriotic in time of war, oversubscribing the necessary bonds and very impatient of any criticism as to the spending of the same; but artful tax-dodgers in times of peace, trying to evade all that we can in support of the government.

This same critical evasion characterizes the average churchman.

He is willing to make a subscription to the support of his parish and, if necessary, to make sacrifices to build a church or to buy an organ.

He knows that the parish is run economically for, if he himself is not on the vestry, his neighbor is, and he knows that the vestry will not be wasteful in spending their money and his.

He gives something to the salary of the Diocesan and the missionary work of the Diocese, although usually he has an alibi for any generous gifts.

He doesn't like the Bishop or doesn't approve of his Churchmanship, or doesn't believe that the Mission Board is effective.

Most dioceses have little or no money to squander.

But when we come to the work of the General Church, there ought to be an appeal to the loyalty of Churchmen.

This work is headed by a Bishop, selected from all the Bishops of the Church because he was believed to be eminently fitted for the job.

He is aided and advised by a picked council which is composed of about 10 bishops, 5 presbyters and 10 laymen, supposed to be representative of all parts of the Church, who receive no salary and freely give their time to the consideration of the problems before them.

I question whether any Board of Directors in the country is more able, more conscientious and more desirous of doing the right thing than is the Presiding Bishop and Council of this Church.

There are laymen of this Council who make frequent trips to the Eastern Seaboard from California, Colorado and Wisconsin without any compensation for their time and trouble.

I know them to be vitally interested in the welfare of this Church.

It is a presumption that a board thus constituted will do the best they can for the welfare of this church.

Compare it in ability and character with any other representative body in this country, and it will not suffer by the comparison.

This Board has called to its aid men, selected for their special ability and interest, to preside over the various departments.

The treasurer is a man to whom the government entrusted the floating of its liberty loans, and who could command three times the salary which he is paid by the Church. The head of the Religious Department has done the finest piece of constructive work in religious education that has been done in this country.

The head of Missions is an expert of many years' experience.

The head of Social Service was known as one of the most effective workers in this line throughout the country.

Those who have managed the Nationwide Campaign were rectors of large and flourishing churches, who had vision, courage, and enterprize.

It is a presumption that these executives know more about their departments than any of us, and that they are conscientious in their desire to make good.

Mistakes! Of course they have made mistakes, some of them may have been expensive errors. But they have made no greater mistakes than you and I would have made, had we been in their shoes.

Moreover they had the misfortune to have had made an adequate budget for an aggressive movement of the Church, aggregating some ten millions and we gave them less than half of what they asked; not because we did not have it to give, we spent the millions that we withheld on gasoline, movies and chewing gum if we are to believe the statisticians. But we withheld it because we were not generous and because we began our support on suspicion. If they spent five millions foolishly, they did not spend it half so foolishly as we spent the five millions that we withheld, did they?

But they had a difficult task because they were pioneering.

The Church had an equipment that was archaic, defective and inefficient. We needed a survey. Surveys are expensive.

We needed a force at headquarters to think, speak, and act and we needed a force that could command adequate salaries elsewhere.

We could not call them on pittances.

We needed to penetrate into the chaos of selfish Diocesan and parochial interests to stir up the gifts that were dormant.

Travelling is expensive. We needed a propaganda of information and inspiration. Of course it didn't do our thinking for us, and if it wasn't read, it didn't inspire, but I want to say right here, that where parishes and dioceses utilize the Nationwide Campaign, they have been blessed four-fold in their own morale.

If this propaganda was a failure in some places, it was a failure because of the suspicion which received it.

In short the success of the Nationwide Campaign (like any other campaign) depends more upon the enthusiasm which greets it than it does upon the super-excellence of the materials furnished.

The Church has deliberately created an executive agency which it has subsidized inadequately, criticized unmercifully and sidestepped adroitly, but the fact remains that had the whole Church accepted the task laid upon it, loyally, and had every member done his duty conscientiously, we would have seen a forward movement in the Church which would have been most exhilarating.

But any movement which this Church may undertake is going to be met by a galaxy of Episcopal Micawbers, clerical Rip Van Winkles and lay Col. Sellers, I do not care how able and efficient a Presiding Bishop and Council you may select.

Who was Col. Sellers?

He was the man who put a tallow candle into the stove on a cold evening.

It gave the appearance of heat through the isinglass, but lacked calories.

We are entering upon the last year of the campaign.

It is the most vitally important of any year because it will lead us to the General Convention in Portland, Oregon, next September.

Shall we go to that Convention full of hope and courage because we have at last done well, or shall we go chagrined by our failure and lacking faith in the future work of the Church?

Let us realize the importance of this year's campaign.

The Witness Fund

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

Mrs. L. E. Lemen	$3.50
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Church Politics and Youthful Idealism

By Rev. James Sheerin

Another expression of feeling as to the fight raging against the confirmation of the election of Dr. Shipman as suffragan in New York was expressed somewhat as follows:

I am deeply concerned and chagrined over the effect of the agitation on young men interested in church affairs, especially candidates for the ministry, the scarcity of whom is so much lamented in these after-war days. A youth of high hopes and eager enthusiasms seldom reasons in these matters. He simply feels, or jumps to conclusions. The beautiful thing about it all is that his intuitive notions are apt to be nearer divine than the cooler reasonings of age. He does not, for example, fear small salaries. The question of how large or how small his future salary as a clergyman will be seldom enters his head. Its relative meanness is no real obstacle to him. He is indifferent to old age pensions. He is as to this and other defects that trouble older people merely a joyous opportunist, dwelling only on the work when it is alive and flourishing. Higher criticism or theological opinions do not concern him much. If doctrinal differences and ritual questions do absorb him a candidate for the ministry, it is because he was born an ecclesiastic, in which case there are those who wish he had never been born, or that the Church could keep him out of its official leadership forever!

What does trouble the right kind of a young man is mainly the quality of the work and the character of the minister who is trying to do it. He is apt to ask of the clergyman, Is he manly? Is he a good sport? Is he clean in body and genuine in mind? Does he seem to be interested in the bigger things of life? Does he avoid quarrels on party matters as a mere waste of spiritual energy? And so on, in like manner.

Youths who openly or unconsciously ask questions like these are more numerous than elderly pessimists are wont to think. When some tempest in the tea pot, or furor of party feeling arises against a good man who has been, in a spurt of Christian feeling, elected bishop somewhere, as was the case of Herbert Shipman, he is apt to be all upset, and unless strong in the faith, driven into hostility against the whole ecclesiastical fabric. He is impatient and restless, and suspects a nigger in the woodpile. He revolts against all partisanship, and fears its hold on the church. The whole row appears to him petty and degrading to all his as yet dimly comprehended ideals of the ministry. He puts it plainly to his friends outside the church, "If that is the kind of bunch it is, I will stay out!" To go on takes a greater experience of the human side of the church than he has yet had, and a deeper faith than can ordinarily be found in young men.

Let me mention concrete examples. Two men I know have just graduated in a great university. In spite of the hostile or discouraging atmosphere of much life in such a place ,one of them at graduation clings steadfastly to his early desire to be a minister ,and the other is on the edge of uncertainty as to going into it. Imagine the effect on such young men! The one who was almost persuaded (and I speak of an actual case) is completely disgusted over the Shipman episode, and has definitely decided to steer clear of church and ministry. We may hope that the decision is only temporary and may be changed. But it is perfectly human and understandable. He is simply unable to grasp the claim that men may be Christians yet fight against the confirmation of another who is preeminently Christian and soldierly—a man among men. It was the final straw in his ministerial hopes.

The other young man had a deeper background of faith and a clearer call. His father and mother had prayed before he was born that he should be a boy and that he might become a true servant of God in the Church. There are still people like that, thank God! He, the boy, has never thought of anything else as his call. His dominating nature was that of one born to serve, and his talents in this direction were marked by all who knew him. He feels that the great problems of life revolve around this ideal of service. If there is a Church theory of organization, he is kindly enough disposed to it, but only with a hope that it will better serve to help the world. If there are rules and heritages of ritual, he will list them in the same way.

Above and beyond all these lesser things over which some men and women seem to be rather seriously debating, a young man of this sort, not always able to express it clearly, sees a world needing brotherliness, friendship, help, comfort, peace. If there are to be quarrels, debates, arguments, or differences of opinion he imagines them as centering about the relations of nation to nation, man to man, human being to God, capital to labor, etc. Therefore, when he sees the Church at least on its noisier, visible side, apparently up in arms against a man whose nearly thirty years of ministry has been noted for winning the love of soldiers and men everywhere, he is simply stunned and aghast at the pettiness of it all! He sees opponents making more of some possible single mistake in practical pastoral work than they do of a life of devotion to duty and Christian ideals. He does not know how to explain it, and it is impossible to condemn him unqualifiedly if he seems to blame the whole Church for the folly of a few.

Is it worth while to endanger the hopes of the Church in men like this because of charges that are more or less dubious and based on rumor? Can we expect such a youth to go into the official life of the Church when it meets him at its very threshold with revolting conditions such as these? If he does it will be to his everlasting credit, as well as to the deeper credit of a better Church within the Church. It will be because he is wiser than Elijah who said wonderfully and hopelessly What's the use of working! My fathers have tried and failed—so shall I! It takes a big vision in a youthful heart to determine to go on, in face of overwhelming pettiness, with hopes of taking zealous part in the creation af a bigger world and a better Church. Woe unto those who put stumbling blocks in his way!

Co-operation in Western Washington

The Home Mission Council of Western Washington, composed of the administrators of Home Mission interests of the different denominations in the western part of the state, held a regular quarterly meeting at Seattle, July 2, Dr. L. C. Barnes, chairman of the Committee on Comity and Co-operation of the Home Missions Council and Dr. A. W. Anthony, Executive Secretary of the Home Missions Council being present.

A card catalogue of all the church and mission work in Western Washington is being completed as a basis of information for the exercise of comity and co-operation. Denominations do not mean to crowd into territory already occupied.

Places already overchurched are dealt with in the manner in which this concrete example shows. A place of about three hundred people has a Congregational and Methodist Episcopal Church. The Council appointed a committee consisting of an Episcopalian, a Baptist and a Presbyterian to take all of the facts into consideration and advise what should be done, whether one church should withdraw, and, if so, which one.

Another case similar in character, but affecting other denominations, was dealt with in a similar manner.

Important Announcement to Parents and Clergy

PARENTS:

Does your son or daughter expect to attend the UNIVERSITY OF WISCONSIN this coming school year?

CLERGY:

Will any of the boys and girls of your parish attend the State University at Madison this coming school year?

It is important that the sons and daughters of the Church should have the same pastoral care at the University as they have had in the various parishes from which they come. To make this possible the University Commission of the Church in Wisconsin has provided for the proper pastoral care of the young people of the Church, by the appointment of a Student Chaplain and the opening of an Episcopal Club-house at the University of Wisconsin.

It is equally important that the parents of these young people, and the clergy of the many parishes from which they come, **immediately** send the names and Madison addresses of Churchmen and Churchwomen attending the University of Wisconsin this year to the **Rev. Stanley M. Cleveland, 1019 University Ave., Madison, Wis.**

Please Co-operate!

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The Fellowship of the Holy Spirit

By Herman S. Sidener

The religious world of today is witnessing among many activities a revival of the "church unity" movement. One can hardly glance over a church magazine or newspaper without running across some article dealing with this phase of religious endeavor. There is nothing new about the idea for that is as time-honored as Christianity itself. Modern religious development, however, has caused the movement to adopt a more fraternal attitude.

We have just emerged from a great world struggle in which life, money and property were at stake and, incidentally, in which members from all branches of Christianity lent a helping hand. A war in which extremes were thrown together; where Roman Catholic priests rubbed shoulders with Unitarian ministers. It is, therefore, but natural that those who participated in this great strife and who are now at home should, as a result of their recent common and trying experiences, feel all the more keenly the catholicity of mankind and mankind's religion. The war was a great leveler of men religiously, as well as socially, speaking. The fraternal character of the Master's kingdom was strikingly brought to mind.

Experience has taught us that the more often we approach our Christian brother without a chip upon our shoulder, the more fully we come to realize that the Holy Spirit is not monopolized by any one particular party. The Kingdom recognizes no barriers for it is not of this world; it is not of the world which we understand and to which we are enslaved most of the time. The Kingdom is more lofty and dwells in higher realms; it cannot be choked out by earthly arrogance or selfishness; it is not merely intended for brilliant religious organizers who find it most interesting to dissect, and who afterwards announce their discoveries to the world only to kindle more and more the flames of sectarianism by enlisting recruits under a new flag, and by swelling the number of their followers at the expense of another organization. The Master's Kingdom is intended for everyone, great and small, rich and poor, educated and ignorant. Its Spirit is found manifested upon the wooden bench of paupers as well as upon the velvet throne of kings.

In vain have men set forth their respective claims to monopolize the Christian Spirit. Vainly has each one argued that his particular creed was the most truthful. Denominational conventions have been held during the course of which questions of ecclesiastical history and doctrine have been discussed pro and con in the hope of arriving at some basis for Christian unity, but, in many cases, the Spirit was almost entirely neglected in thought and action. Yet above, behind and through all of Christianity can be seen that wonderful Spirit of Christ which HAS to be considered and without which all is of no avail.

Forms and pet doctrines have long been bones of contention; they are good, but only as means to an end. Whenever undue emphasis is placed upon the instrument and whenever the motive prompting the instrument is lost, form has about as much weight as a tinkling cymbal. It is only natural for man to pin down his belief upon something tangible, something material, something which has a great and glorious genealogy, but often this sort of practice degenerates into nothing short of idolatry—worship of the instrument rather than the object to which all else is secondary. The Spirit is, after all, what counts and what binds.

The average person—and the world is made up of just such people—knows very little or nothing concerning the theoretical side of Christianity and does not care to quibble over it; he cannot, as a rule, afford to sit down and spend a lifetime figuring it out. Christianity, to him, is as plain as day simply because he knows nothing of its many great complexities. He views it as it generally ought to be viewed—from the spiritual, rather than the critical, standpoint. Its fruits, not its roots, play the important part with him. He is affiliated with a certain branch of Christianity, not because he has spent considerable time and energy in weighing the various claims, but because he was born in that particular faith, or was attracted to it because of pleasant associations, or else is there due to some other reason of a similar nature. It would be useless to say that his outlook could not assume a broader scope. Christianity was not always split up so much as it is today and there is no reason why it cannot become more united as time elapses. We lose out, not so much because of diversity, but because of rivalry.

There is nothing quite so distressing as to go into a little town which boasts of a few business structures and one paved street, and see at four corners of the public square, four different houses of worship

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Address all communications to the Dean

The Rev. Benj. F. P. Ivins, M.A., D.D.

Nashotah, Wisconsin

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each of which, from its very looks, betrays a wretched condition within. Yet each is the sponsor of some pet doctrine and is striving with might and main to support a resident clergyman and considers itself to be just a trifle nearer than its neighbor to God's truth. Most likely no one of them could clearly state just why it was separated from the rest. There are as many good people, Christian people, Christlike people, in one as in the other. The offices and sacraments mean as much to one as to the other; all have the central truth, but each clothes it to suit itself. Where there are now nothing but weak and scattered groups in a little town, there could be cathedrals were there but harmony. When we think of these petty and scattered congregations, we are reminded of those words of Frederic Robertson: "Wherever opposite views are held with warmth by religious-minded men, we may take for granted that there is some higher truth which embraces both."

Of course, we can never expect to have uniformity as long as two human beings exist for there are not two identical minds in the world; nor can we hope to have one branch of Christ's Church join hands with another as long as one clings to its pet doctrines and hair-breadth shades of difference. There is no reason, however, why the situation could not be partially remedied at least between communions which differ from each other in such a slight degree; and there is no reason why a more fraternal attitude could not be displayed among different groups. As Auguste Sabatier so fittingly said: "All men enter into the kingdom of God by the same door, and that door cannot be shut by anyone; for it is the door of humility, of confidence, of self-renunciation, of the higher righteusness fulfilling itself by fraternal charity. Rank in that kingdom is determined by the measure of devotedness. The greatest is the one that humbles himself the most, and the only way of being master is to serve."

What seems to be needed the most is the "fellowship of the Holy Spiritt." The universal Church can be likened to a vase containing a great variety of flowers. The most highly cultivated and organized plants of the greenhouse as well as the commonest and wildest specimens of the field are contained therein. Each is a separate unit in the one great collection. Each is a true product of its peculiar environment and evolution; together, they form the one large group. True, some of them seem to mar the beauty of the color scheme, but then, in any gathering there would be some not quite to one's fancy. You may consider each bloom by itself and you may find one especially to your liking; you may even go so far as to say that it seems the most beautiful of all to you. However, as you search farther, you will find many others equally attractive. You will only appreciate your favorite by replacing it in the vase among the rest and by considering and contrasting it along with the others. Then, as Thomas Moore so truly said:

"You may break, you may shatter the vase if you will,
But the scent of the roses will cling 'round it still.'

In other words, it is only through comprehension and inclusion that we approach the Christian ideal. It is only by viewing the question in all its fullness that we can ever hope to share more plenteously in the blessings of the Comforter. We cannot rebuke our Christian neighbor simply "because he is not a follower of ours," as did St. John in the case of the stranger who was doing a good work in Christ's name. "It is the Spirit that bears witness," and the followers of the Master have been recognized by this distinguishing feature ever since the dawn of Christianity. The "fellowship of the Holy Spirit" is the only true and lasting bond of union. "By this shall all men know that you are my disciples," said Jesus, "if you have love one for another."

An Appeal
for Russia

The Editor The Witness.
Dear Sir:

I have received from the revered Patriarch of Moscow the following cablegram forwarded to me by the Secretary of the Russian Trade Delegation in London:

"To His Eminence the Right Reverend Bishop of New York, U. S. A.:
Right Reverend Sir:

Through you I appeal to the North American Nation. There is famine in Russia. A great part of her population is doomed to a hunger death. The corn of many provinces, formerly the country's granary, is now burned by drought. The famine breeds epidemics. Most generous aid is needed immediately. All other considerations must be cast aside. The people are dying, the future is dying, because the population is deserting homes, lands, fields, farms, and is fleeing eastwards, crying for bread. Delay spells an unprecedented calamity. Send immediately bread and medicines. I am sending a similar appeal to the English people through the Archbishop of Canterbury. Pray may God avert his wrath.

Tikhon, Patriarch of Moscow and All Russia.

This message needs no commendation. It makes its own urgent and tragic appeal. Its words have singular force coming as they do from the heroic head of the Russian Church, who in the face of the present regime has at the daily risk of his life continued openly to serve God and to minister to His People playing a part similar to that of the noble Cardinal Mercier in Belgium.

All Amercans of whatever creed or political view, will wish to do what they can to aid our Government in its measures, under the direction of Mr. Hoover, for the help of the people of Russia in their untold suffering and need.

It would be an immense reassurance to us in this country, and also to his own people, if the Patriarch Tikhon, the man most trusted in all Russia, could be brought into direct relation with the work of our American Relief Administration.

Is it not possible for this to be arranged?

William T. Manning.

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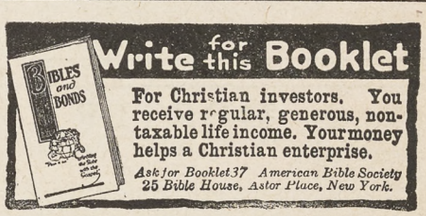

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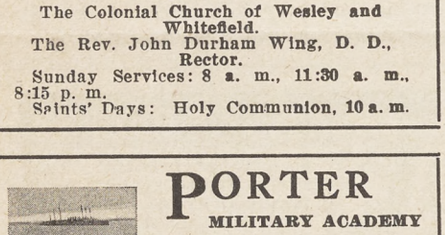

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The Church Today Not Tomorrow

South Byfield, Mass.,
Editor "Witness": Aug. 30, 1921.

Dear Sir:

I have just been reading the two letters from Southern women in your recent issue about the Irwin case. Though I am a Northern man, the greater part of my ministry has been spent in the South—in Arkansas, South Carolina and Tennessee—and I love the Southern people, among whom I number many of my dearest friends. I understand and appreciate their feeling about social equality of Negroes with whites, but all that these good ladies say as to that is beside the question, for Bishop Mann, after careful examination, distinctly declares that Archdeacon Irwin never taught or advocated anything of the sort. Neither does it seem to me a question of any importance as to whether those responsible for the outrage were Southern men, or Northern or Western men. The outrage has been committed, and it happens to have been in a Southern state. As despicable things have at times happened in Northern states. The question is, are the authorities of the Church going to do anything about it? They have made inquiry of Bishop Mann, and he has made his report. Is the matter to be allowed to rest there? If so, let not Dr. Drury nor any others concern themselves with plans for securing fresh recruits for the ministry. Take no thought for the "Church of Tomorrow." It can take thought for the things of itself. Let us clean up the Church of Today. Yours truly,

George F. Degen.

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The Witness

Vol. VI. No. 4. CHICAGO, ILLINOIS, SEPTEMBER 17, 1921 $1.50 A YEAR

To Celebrate Golden Jubilee of the Auxiliary

Hope to Raise Fifty Thousand Dollar Fund to be Used For Missionaries at Home on Furlough

The Golden Jubilee of the Woman's Auxiliary is nearly here. On October 16, 1921, the Woman's Auxiliary will celebrate its fiftieth anniversary.

For the past year committees have been busy in each diocese and missionary district trying to make the women realize what the Auxiliary has stood for during these fifty years, and what it has accompished. These same committees are collecting money which, it is hoped, will represent a gift from every member of the Auxiliary. This money will be presented on October 16 at a celebration of the Holy Communion in each parish church, when the women will be asked to dedicate themselves afresh to the service of the Master that He may use them in the spread of His kingdom.

The Auxiliary is hoping for $50,000, which will be given as a trust fund to the Presiding Bishop and Council, the interest to be used for missionaries at home on furlough, for medical care, for board, study or recreation. It will be known as the Emery Fund in grateful appreciation of what the three Emery sisters have meant in the life of the Auxiliary.

Different dioceses are pursuing different plans in connection with this fund. Massachusetts, for instance, is to have a Book of Remembrance, which will contain the names of devoted Auxiliary members, both past and present. The title page will have the verses from Malachi 3:16-18 inscribed on it. This will be followed by a dedication to those women of the diocese who for fifty years have shown their interest in the Church's mission, through their prayers, their work and their gifts. The next page will contain the prayer, followed by pages with the names of the women from each parish and the amount that parish gives to the Emery Fund. Three women from the Auxiliary will present this book to the clergyman at the chancel rail during each annual and convocational meeting, and he will read the Bible verses and the prayer, to remind the women of those who have gone before, and to ask God's blessing on present workers. Several other dioceses are copying this idea. It is probable that even more may establish a Book of Remembrance after the actual anniversary is past .

The Diocese of Texas is making a systematic effort to interest the girls in the Church's mission, through this Jubilee. Every church girl in Texas is to be asked to have a share in this celebration and to make a contribution to the Emery Fund. Personal letters are being sent through the Young Peoples' Service League to each girl, so that she may know what the Auxiliary has done for the spread of Christ's kingdom.

The Diocese of Kentucky is presenting its contribution as a memorial to Mrs. M. E. A. Dudley, who was for thirty-six years its president, thus linking the local name with the national one.

It does not matter how the money is raised, if the idea of gratitude to God for the fifty years of service is kept to the front, and if the celebration culminates in a re-dedication of the women of the Church to the service of the Master, so that each one may be truly a reasonable, holy and living sacrifice to Him.

Bishop Weed in Poor Health

Owing to poor health and impaired eyesight, the Bishop of the Diocese of Florida, the Rt. Rev. Edwin Gardner Weed, D.D., has turned over to the standing committee the care and administration of the Diocese until such time as his health and eyesight are restored. Business communications intended for the Diocese of Florida should therefore be addressed to the Rev. L. Fitz-James Hindry, secretary of the standing committee, Trinity Parish, St. Augustine, Fla.

The General Committee of the English Church Missionary Society has adopted a budget of $3,000,000 for the year 1921-22. This amount is expended entirely in work outside the British Isles.

NOTIFY COLLEGE RECTORS

The Church will have approximately twenty-five thousand students in college this year. It is imperative that parents and rectors send the names of these young folks to our clergy in college communities at the beginning of the academic year. The Department of Religious Education is doing its best to get in touch with each and every student. Do your share of the work. THE WITNESS will gladly aid you by sending the name and address of the clergyman ministering to your son or daughter.

New York Parish Organizes a College Club

Keeps Track of Students Away From Home and Entertains Those Studying in New York City

A new method of caring for college students has been developed by St. Mary's Church, Manhattanville, New York City, which, it is earnestly hoped, will spread rapidly to other parishes. Like most parishes St. Mary's has a number of young people away at school or college and has not heretofore made any special effort to care for them. But unlike the majority of parishes St. Mary's is set in the midst of colleges. A few short blocks south lies Columbia University, a few north is the College of the City of New York, and further north yet is New York University. So the parish has a double task: caring for her students away from home and entertaining those who come from a distance to New York colleges.

One Sunday morning after church service, the rector, Rev. C. B. Ackley, called a meeting of all those who had attended colleges, universities or normal schools. A tentative organization was formed and another meeting to formulate plans was set for Wednesday night.

The following general scheme of work was drawn up at the later meeting. A committee was appointed to go over the parish lists with the rector and discover all young people of high school or college age; list those away at school or college, and bring to the attention of those not at college and to their parents the great desirability of a college education. In this connection it was decided to ask Rev. Paul Micou, College Secretary of the Presiding Bishop and Council, to address the congregation on this subject.

Early in September it was voted to hold a good-bye service for those going to college; to notify the rectors in the college towns with sufficient data to personalize their first contacts with the students; to send to the sudents the parish paper and occasional letters (especially from the rector); to ask some of the students to report on the Church work and religious life of their colleges at the time of the giving out of notices the first or second Sunday after Christmas; to see to it that every student is set to work in the Church in some congenial way when graduated, and if he or she goes to another community to follow them up there with a letter to some clergyman who will make use of them. Such a plan if carried out will "stop the leaks" so far as the young people of St. Mary's are concerned.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishop Gailor Against Prohibition

According to an Associated Press report which received wide publicity throughout the country, Bishop Gailor, of the Presiding Bishop and Council, denounced the 18th amendment as unpardonable before the Synod of the Province of the Pacific meeting at Salt Lake City.

"I take no part in politics; I am neither republican nor democrat in such questions," declared Bishop Gailor. "I want to say that politicians of both parties have played politics with the good name and the conscience of this country.

"Whatever in the league of nations was repugnant could have been written out, but to refuse to countenance any measure for universal peace was nothing but a denial of every principle for which this country went to war.

"As to prohibition, that is a delicate question, but I have always asserted my belief and have never evaded a question. To me, the writing into our constitution of the eighteenth amendment was unpardonable. The saloons were going; the church was making headway against what evil there was in liquor. To my mind, it was nothing short of hysteria that put over a restriction which could not hope to suppress that evil."

A Church Pioneer

A writer in The East and the West thinks that we should write John Talbot down as first bishop in America, and do something publicly to perpetuate his memory. This is for historians and theologians to settle, but it would be well if the rest of us considered a little more how difficult was the Church's life in these long years before Bishop Seabury's consecration in 1784.

Since 1638, at least, the necessity of a bishopric in America had been recognized. Archbishop Laud then intended to send a bishop, but political troubles prevented this, and from that time forward there were repeated efforts on the part of one or another of the friends and friendly agents of the little Colonial Church to secure a bishop for its work and its protection, all repeatedly thwarted by political or religious hostility. The appointment of Dean Swift as first bishop of Virginia was contemplated, which would have made some interesting history!

Meanwhile, the fiery and indomitable John Talbot was going his troubled way as a missionary in America. Something of the troubles and difficulties of the same time may be imagined from letters he and others wrote back to England.

"I don't doubt that some good man with one hundred pounds a year would do a church more service than would a coach-and-six hundred years hence."

"The poor Church has nobody on the spot to comfort or confirm her children; nobody to ordain several who are willing to serve, were they authorized, for the work of the ministry."

The Society for the Propagation of the Gospel in 1710 represented to the Queen "the earnest and repeated desires, not only of the missionaries, but of divers other considerable persons that are in communion with our excellent Church, to have a Bishop settled in your American plantations."

And John Talbot again, "We have been here these twenty years calling till our hearts ache. . . . Poor America . . . shall have her Gospel-day even as others."

The Church in the Magazines

We are advertised, to the extent of a full three-column page with two illustrations, in a recent issue of Henry Ford's paper, The Dearborn Independent. The subject of the article is Bishop Wise of Kansas and his camp and convention for the boys of his diocese, a long story, intelligently and sympathetically told in this purely secular paper.

Also, a recent issue of Forest and Stream has a page in praise of St. Andrew's Brotherhood, urging that their invidual and personal method of work be employed in other matters.

Still more interesting are two pages from an article by A. Edward Newton in The Atlantic Monthly for August, containing picturesque description of the three oldest church in Philadelphia, Gloria Dei, St. Peter's and Christ Church. Of the last he observes, "When Philadelphia was the national capital, Washington attended it, as did John Adams and Benjamin Franklin, occasionally—perhaps not often enough."

Peace in the Centennial Year

The summoning of the great nations, England, France, Italy and Japan, to a Disarmament Congress by the President of the United States, recalls the interesting fact that it was an American warship, commanded by a communicant, which carried Christianity to Japan. The first Christian service in Japanese waters was celebrated on Perry's flagship; and five years later, 1858, in the home of Townsend Harris, first American Minister to Japan—a house which had formerly been a Buddhist Temple—the first Christian service was celebrated on the mainland by Rev. Henry Wood, Chaplain of Episcopal Church. Within a year from that time the Rev. J. Liggins and the Rev. C. Williams, later Bishop of Yedo, arrived to represent in Japan the Missionary Society of the Protestant Episcopal Church in the United Sttes. They were the first Christian missionaries to enter Japan following the opening of the kingdom to the world. Since they sixty-three years have elapsed. Will it not be a glorious working out of destiny if, in this Centennial Year of the Missionary Society, the nations shall agree on a basis of lasting peace?

"Johnnie" Returns to Alaska

Johnnie Ford, the little Alaskan Indian boy, who was with Archdeacon Stuck on his climb to the summit of Mt. McKinley in 1913, now grown to man's estate, has entered the service of the Church. It will be remembered that Johnnie, born north of the Arctic Circle, was left behind at the base camp by Archdeacon Stuck while he and the others struggled to the summit; and the Archdeacon in his book makes special mention of the fact that during his long vigil Johhnie Ford carefully preserved the supply of sugar which had been left with him, which was heroic self-denial on the part of any small boy! Having graduated from Mt. Hermon and now bound for Alaska, Johnnie aims to study medicine and will devote his life to the work of a medical missionary, among his people of the Far North. Which is one more achievement to add to the record of the Missionary Society as it rounds out its first hundred years of usefulness.

Happenings in Wyoming

On July 31st, the remains of Sergeant Archie L. Hay were interred at Rock Springs. Archie Hay was the son of John W. Hay, treasurer of the Cathedral Chapter of the Missionary District of Wyoming. He was killed in the Argonne offensive on September 27, 1918. His remains were brought home from France, together with those of Private Joseph Milburne of Rock Springs, and the funeral services were read simultaneously, those for Sergeant Hay at the Church of the Holy Communion, and those for Private Milburne at the Congregational Church. The processions then formed into one cortege, and "taps" were sounded over the graves of the two comrades.

Interested women of Jackson have formed themselves into a Hospital Auxiliary and are rendering efficient aid to St. John's Hospital.

The Wyoming Clericus will meet at Bishopstowe in Cheyenne from September 29th to October 5th inclusive, immediately after the meeting of the Provincial Synod in Denver.

Deaconess Virginia C. Young of No. 17 Beekman Place, New York, has given her summer vacation to Wyoming, and has done marvellous work in the mining town of Hanna. She has visited every home in the town, and has organized a flourishing Sunday school and Bible class.

The Rev. J. J. Dixon, formerly of Alliance, Neb., is priest in charge of St. Andrew's Church, Basin, and St Luke's Church, Greybull, Wyo. He is also the rural dean of the Big Horn.

Mr. George Chalmers Richmond has been doing missionary work in Wyoming throughout the summer. In September he will take charge of St. Paul's Church, Evanston, Wyo.

Women to Meet in Denver

The provincial meetings of the Woman's Auxiliary, the Daughters of the King and the Girls' Friendly Society will be held in Denver during the Synod from the 25th to the 28th of September, inclusive. Mrs. Bishop, the chairman of the Provincial Auxiliary Meeting and president of the Colorado branch, has asked me to place before you, in a very definite way, the im-

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portance of sending delegates to these meetings from every diocese and missionary district in the province, even though it be necessary to pay their expenses. At Davenport last year the Woman's Auxiliary could transact no business, as there were not present representatives from seven dioceses, which is required for quorum.

At the meetings in September business of importance must be acted upon preparatory to the triennial meeting of 1922. Two national secretaries are coming to Denver for the occasion, Miss Tillotson, Educational Secretary, who will conduct a class on "The Survey" each morning, and Mrs. Wade, Secretary of Supplies, who will talk each morning on the mission boxes, supply stations, etc.

All meetings and classes are being so arranged that the women may attend the open meetings of the Synod, where each day there will be addresses on subjects of vital interest to all church men and women.

The Woman's Auxiliary is prepared to entertain, while in Denver, at least two delegates from each diocese and district and it will delight them to do so, as they feel that a personal acquaintance with their provincial family will greatly benefit all. The two other organizations are anxious to do the same.

The Woman's Auxiliary has invited the Daughters of the King and Girls' Friendly Society to join with them in making this a memorable provincial meeting.

The names of delegates should be sent early in September to the following:

The Woman's Auxiliary—Mrs. Howard Fielding, 545 Washington Street.

The Daughters of the King—Mrs. William E. Lamb, 2652 Lafayette Street.

The Girls' Friendly Society—Miss Carrie M. Clinton, 3936 Vallejo Street.

Lack of Clergy in England

Organized Christianity in England is confronted with a serious problem for which a solution must be found if the churches are to "carry on." There is a growing lack of candidates for the ministry, both Anglican and nonconformist. The number of ordinations in England last year was 158, and 161 in 1919. These figures are far below the pre-war average; in 1912, they were 626; in 1911, 640. On Trinity Sunday at Birmingham, a diocese containing a million people, only three deacons and two priests were ordained; and at Durham, with a population half as large again as that of Birmingham, there was only one deacon. It is estimated that the Church of England is 2,372 clergy short. The "Challenge" states that the supply of men from the public schools and the older universities is dwindling almost to nothing, while the "Christian World" points out that the shortage is as pronounced in the non-creedal churches as in those which demand subscription to a creed. The Bishop of London says: "I go to all the public schools in England, and I find that there is hardly a boy allowed by his parents to give his name for ordination, and a very few at the universities." In the Wesleyan connexion, the "Methodist Times" laments that "the more privileged sons of our church are sending few representatives into the ranks of the ministry. There are only three graduates among this year's candidates." The conference committee states that the shortage of young ministers and the growing practice of circuits inviting younger ministers to be superintendents have added considerably to the difficulties of stationing. Small stipends are partly but not wholly responsible for the present dearth. The headmaster of Eton, preaching in Westminster Abbey, said that an almost unbelievable change has come over the standard of clerical life since the days depicted by such novelists as Jane Austen and Peacock. No satirist now would suggest that a man took holy orders to secure a life of comfort an luxury. Today large numbers of the clergy live a life of poverty; no class in all our hard-pressed society is suffering more. One hears of a vicar who has given up his orders and started a greengrocer's shop in Oxford in order to provide for the needs of his family. Bishop Winnington-Ingram is aiming to raise the income of every beneficed clergyman in London to 400 pounds a year, with a house free of rent and rates. The "Guardian" expects little improvement until a definite scheme of assessment and pooling of resources is initiated from above. Such a practical application of Christian principles would not only benefit the poor clergy but make a great impression on the outside world. The Bishop of Salisbury advocates a more economical and scientific use of the clergy and the amalgamation of small parishes. He would supplement the regular clergy by "the permanent diaconate"—men who, while continuing their secular calling, would be authorized to conduct services, administer the chalice, and preach if licensed. There is a corresponding shortage in the foreign field. The Church Missionary Society reports unlimited opportunity but lack of men.

Liberia and the State Department

That the United States is under moral obligation to extend a desired loan of five million dollars to Liberia is the substance of a long statement from Secretary Hughes to the President, published in the papers early in August. The loan has been under consideration since 1918. Secretary Hughes calls attention to the fact that the need for the loan resulted largely from the fact that when the United States entered the war Liberia decided to enter it also, making common cause against the enemies of this country. He also says, "Our people have always been especially interested in the welfare of Liberia because of the close relations which its prosperity may be deemed to have to all that pertains to the advancement of the Negro

In a speech just made after his consecration, Bishop Gardiner said: "If the State (Liberia) develops, the Church will surely be benefited by that; and we are hoping great things of the present administration under the leadership of the Hon. C. D. B. King, himself a staunch churchman."

Wins Diploma in Teacher Training Course

The standard course in teacher training is seldom accomplished in less than three years of good, solid work. It is, therefore, a matter of church interest to chronicle the receipt of diplomas in this course. The Department of Religious Education has just granted a diploma to Miss Margaret M. French, of Marion, Mass.

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The Protestant Episcopal Theological Seminary in Virginia
The ninty-ninth session opens Wednesday, September 21, 1921. For catalogue and other information address THE DEAN,
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THE DANGERS OF AUTHORITY

By Bishop Johnson

It frequently happens that one is seriously criticized because he accepts those whose theological positon is seemingly at variance with one's own.

For example, how can a convinced sacramentalist accept and aid a strong evangelical in his position?

How can a bishop who has pronounced views of eucharistic adoration welcome into his diocese a priest who regards such views as dangerous? and how can the editor of a paper admit so many signed articles which are contrary to his own views?

* * *

Of course every one has to have a modus operandi in dealing with theological differences and personal convictions, and any one who is called upon to exercise authority or edit a paper needs to have certain principles which guide or govern him in the exercise of these responsibilities.

In the first place I believe in the Church as the greatest reality in life. Its gifts are infinitely more permanent and more real than those of this temporal life. Just as good people are so much more attractive than those who are merely rich.

I believe that one has a far more potent birth in Holy Baptism with far greater possibilities than he ever had when born of a woman—nor is the one birth any stranger or more impossible than the other.

I believe that the Holy Catholic Church is the Kingdom to which Christ gave His promises and which He richly endowed with His Holy Spirit and I have no confidence in the ultimate power of man-made institutions which claim to be just as good as the historic Church.

It may be that by the grace of God they are permitted to accomplish the end for which they were established, but if so, it is by the grace of God, and not by any inherent power to accomplish that result. They are just as capable of bearing fruit as a branch lopped off from a tree, no more, no less.

You may answer that there is some capability in such a branch and I will willingly agree, but if there is, such power comes from the tree and not from the branch itself.

I believe that in the Holy Eucharist my Lord is present in accordance with His promise; that He is present so that He may dwell in me and I in Him; and that such presence commands my adoration.

And in that adoration I am no more worshipping the Bread and Wine than I would be worshipping flesh and bone if I, like St. Thomas, were permitted to fall down and say, "My Lord and My God," before His incarnate presence.

I mention these matters of faith as explaining my own position regarding these things.

* * *

Now there comes into the Diocese or into the paper one who does not believe as I do.

What shall I do? Reject him as a heretic because he differs from me or test him by those standards which the Church itself has laid down and which I have promised to accept

I will grant that when I believe in the Holy Catholic Church I believe also in that which the Church has asserted but that which the Church has asserted regarding the application of facts must not be confused with the facts themselves upon which the Church is founded.

* * *

It is obvious that one must endeavor to catch the Lord's mind, not only in matters "of the faith" but also in the application of these matters of persons.

For the sacred ministry deals essentially with facts and persons and a person is not merely a funnel down which is poured the sacred stream.

The ministry is more a matter of reconciling persons to the faith than it is a matter of cramming persons with the faith.

The sacred ministry is not a corps of engineers, dealing with bricks and mortar, but rather fathers in God trying to get along with blood relations—a far more difficult task.

In short the ministry is not a mechanical but a personal job.

* * *

The Church like the nation has seen fit to set a standard for layman, priest and bishop in the various sacramental vows which we undertake. They are carefully worded and should be conscientiously studied and not amplified by the individual priest or bishop.

And first a layman undertakes to accept "all the articles of the Christian faith as contained in the Apostle's Creed. These articles stand or fall together. They are a platform on which to put a weight, not a bundle of unrelated sticks.

If a layman assert that he does not believe one of these articles I cannot baptize him, unless he says I accept the whole platform, although there are parts which I do not understand.

In other words the formal rejection of the Virgin Birth would be a bar to baptism, but the inability to apprehend it would not be such a bar.

I may not be able to undersand the wisdom or justice of the XVIII. amendment. That does not debar me from my citizenship, but if I were to formally reject it I could not become a citizen.

The Christ has purposely made the entrance to His Kingdom simple and elemental, nor has the Church added any theory thereto which can be made part of the record.

* * *

Again in the ordination of priests, the Church has not set up an inquisition, but has left the question to the conscience of the individual and the judgment of the examiners.

If the Church had seen fit to anticipate modern societies in the minuteness of its questionairre, we would have kept the priesthood to men of a single school, but the Church has purposely included many schools, Grecians, Hebraists and Barbarians, in order to prevent the Church from perishing by reason of its own conceit.

Mechanical uniformity has been attained, but never has succeeded in making itself to be desired.

God never made all the members of one family from the same pattern, not because the pattern isn't good, but because the family so made would be an aggregation of parrots.

The Church is divine in its faith and human in its relations.

It is the depository of all truth and the dispensary of such truth as the patient is capable of receiving.

* * *

The foes of Christ's own household have ever been pride, prejudice and pettiness. He carefully builds the household of faith and it is wrecked by these three busy bodies.

He himself drew a careful distinction between His own testimony to truth and His own attitude toward the seeker.

He never sacrifices truth in order to win the seeker, and he never sac-

(Continued on page 7)

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The Nest of Practical Ideals

By Rev. J. A. Schaad

I live in a state which specializes on the raising of sugar beets as well as on the making of automobiles. So, when we started south, by motor, to meet a lecture engagement at a Provincial Summer School for clerical and lay Church workers, we passed through miles of fields where men and women were busily cultivating the essential ingredients of fudge and the sine que non of frappe; and we passed acres of "plants" where gas wagons are made. Soon these same beets will yield their saccharine substance to the process which makes granulated sugar, and the thousands of new automobiles will help carry the commerce and pleasure traffic of the world.

Presently the scenery changed from the low dark green vegetation of the beet fields to the tall and impressive rows of embryonic "Johnnie cake," "corn pone," and, —but the 18th amendment put an end to that, except surreptitiously as a "still." In the midst of these verdant scenes the Dixie Highway led us through the ill-smelling stretches of farm land where oil drills and pumps work overtime to settle the moot question of the old debating societies, "Resolved, that pursuit is better than possession." It was easy to visualize the feverish activity of the whole community after the first local discovery of "fluid gold." And great areas of huge tanks give evidence that some people are getting dividends on their oil investments.

After a sleep our motor brought us to the land where the great masculine temptation is produced. It looks innocent enough as one sees its stately green forms growing the "thirty inch leaf." It smells rather good too, as it lies in its dark brown praisal, sale and shipment. It is only when the beautiful plant gives up its simple, rural life, to become the somewhat complicated "Lady Nicotine," that she is called a vampire, and some reformers issue warrants against the seductions of her erstwhile innocent face.

After another moon and much road-grief in the unfinished stretches of the Dixie Byway in the mountains of Kentucky and Tennessee, we came to the land of cotton. But, as we did not pass through the cotton-belt, the nearest approach to cotton that we saw was the "waste" we used to wipe our hands after tire changes and certain mechanical operations of which the flambuoyant auto ads assure the prospective purchaser there will be none.

And then we came to Sewanee in the mountains, and straightway forgot all about the roads behind, and those which yet lay before us, before we again reached the land of the sweet tooth. There are really four Sewanees:

Sewanee, the village, is a quiet little place which injects no distractions into the purposeful student life of the University. And it is mighty groud of its distinguished patrons and neighbors.

Sewanee, the University, is a classical sort of place where men learn how to think things through, and have the opportunity to do it. It has a distinct, cultural atmosphere. Its buildings bear the marks of a ripe, historical ancestry in educational architecture. Its environment of far-reaching mountains speaks of the eternal verities. It lures one to research. In all this it in marked contrast with some of the larger centers of learning whose environment smells of the smoke-stack, and whose methods often suggest the boiler room.

Sewanee, the Corporation, is a group of devoted men who still cleave to ideals, even in the midst of a rigidly pragmatic generation. They refuse to be beguiled, either by money or by the spirit of the age, from the theory that religion is life, functioning correctly; and that therefore education is complete only when it includes the religious motive, influence and opportunity for experience. And so, in the face of the surrender of some other Church-born colleges, they keep up the even pursuit of that ideal, causing their university to grow in influence and to increase in equipment and efficiency.

Sewanee, the region, embraces about 60,000 acres of land, including a group of Church-controlled institutions such as can seldom be found in America. Besides all the departments of the University of the South and of the Military Academy in the village, there nestle in the mountains the following: St. Andrew's School for boys, which is in charge of the Order of the Holy Cross; St. Mary's School for girls, which is conducted by the Sisters of St. Mary; the Hodgson Memorial Hospital, now under management of the Rev. W. S. Claibourne; and the new Du Bose Memorial Training School for clerical and lay workers, which will open on Sept. 21st of this year.

All of this is Sewanee, that dream of three generations of loyal Churchmen; that institution which binds together the Churchmen and others of the Southern States in a bond of affection which finds appropriate expression in the name "The University of the South"; that "nest of practical ideals" which has given to the Church and to the Nation a more-than-proportionate number of its great leaders; that place of real learning on the mountain top which merits all the sacrifices which past generations have made for it, and which challenges the Churchmen of today to give it adequate support to enable it to meet the new and larger needs of the times for education, safeguarded by religion.

Of the Provincial Summer School whose sessions called us South, I need not speak now. Two hundred and seventy students of both sexes and orders, from seventeen dioceses, will be doing that enthusiastically for months to come. Church schools, parish guilds, pulpits and home life will be enriched by it. And a still larger number of men and women will be looking forward to its sessions of 1922.

Building Church in Slums of Tokyo

The Rev. P. K. Goto of the Shitaya Mission, Tokyo, who spent last autumn and winter in the United States, taking post-graduate work at the General Theological Seminary, has returned to Tokyo. Writing three days after his return, he says:

"It is just like a dream and I feel still running and running and everything looks very strange and queer when compared with New York life.

"Would you be so kind as to advertize my return and a few words of my thanks for their help and ask them to send their letters to my address, No. 1, Nakaneigishi, Shitaya, Tokyo, Japan."

While in this country Mr. Goto received gifts of nearly $8,000 for the purchase of land and the erection of a church, parish house and residence for the Shitaya Mission. The funds which Mr. Goto has on hand in Tokyo bring the total up to $10,000. Recently one friend has promised to give $5,000, providing the remaining $5,000 to make up the total of $20,000 is given by October 31st.

Mr. John W. Wood, executive secretary of the Department of Missions, 281 Fourth avenue, New York City, will be glad to give information to any friends who may care to help Mr. Goto

Important Announcement to Parents and Clergy

PARENTS:

Does your son or daughter expect to attend the UNIVERSITY OF WISCONSIN this coming school year?

CLERGY:

Will any of the boys and girls of your parish attend the State University at Madison this coming school year?

It is important that the sons and daughters of the Church should have the same pastoral care at the University as they have had in the various parishes from which they come. To make this possible the University Commission of the Church in Wisconsin has provided for the proper pastoral care of the young people of the Church, by the appointment of a Student Chaplain and the opening of an Episcopal Club-house at the University of Wisconsin.

It is equally important that the parents of these young people, and the clergy of the many parishes from which they come, **immediately** send the names and Madison addresses of Churchmen and Churchwomen attending the University of Wisconsin this year to the **Rev. Stanley M. Cleveland, 1019 University Ave., Madison, Wis.**

Please Co-operate!

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A High Day in the Christian Calendar

November 11 should be a high day in the Christian calendar. On that day every church bell in America should ring and every whistle in the length and breadth of the land blow, at the hour appointed for the opening of the conference on disarmament at Washington. On that day—even though a week-day—Christian minded people should assemble in churches for prayer and song. Schools and courts and legislatures should adjourn. Work should be stopped, as far as possible, during the hour of assembly, that the people might give themselves to worship and reflection. Street cars could well halt for five minuates—a concession which has been granted by transportation corporations on more than one occasion of far less importance than this. It is not too soon for ministers and church leaders to begin preparation for a mighty welcome to this first real international peace conference. The public mind ought to be made to vibrate with solicitude and hope. Earnest, deep-rooted expectancy ought to be created in every community. No Sunday in September and October should be allowed to pass without some reference in prayer or pulpit utterance to the significance of this first explicit, practical attempt of the nations to persuade one another to beat their swords into plowshares and their spears into pruning hooks. It will be a great religious event. The day of its realization ought to be celebrated by the church with solemn joy as a religious festival. This is the psychological moment—the providential moment—for instruction that will both create and quicken the international mind in America. Ministers and all moulders of public opinion, great and humble, should saturate their own minds with the current literature of peace. Such books as Will Irwin's "The Next War," Kirby Page's "The Sword or the Cross." John Hutton's "The Proposal of Jesus," Henry Churchill King's "The New Mind for the New Age," Richard Robert's "The Untried Door"—to name only a few of the more luminous little volumes that come to mind—should be in the hands and hearts of all Christian laymen and ministers who earnestly seek to interpret the signs of our times with intelligence.

The third anniversary of the Armistice is the date set for the opening of the conference on limitation of armaments. Three years after the fighting in the great war stopped—what a revolution in popular feeling has taken place in that short stretch of time! Then hope was ecstatic. We were all filled with a sort of child-like expectancy that the sonorous promises of our war interpreters would of course now forthwith be fulfilled. In his Armistice Day proclamation to the American people, President Wilson bade us rejoice because now "all the ends America sought to accomplish in the war have been accomplished." These words would now seem like mockery if we did not take them as a mere expression of the ecstasy of the hour to which even the President's pen fell a victim. The fact is, we now see, that not a single end for which America fought was accomplished. The war did not end war; there has never been so universal and determined a war spirit among the nations as since November 11, 1918. The war did not annihilate Prussianism; at best it only scattered it; and at worst it shifted its habitation from Germany to France. The war has not made the world safe for democracy, because in the nature of democracy war cannot do that. If these were the ends for which we fought we still have on our hands an unfinished war. A war for moral ends can never be finished by the sword. And the unspeakable tragedy of it all is It can only be finished by moral forces. that the entail of a war fought with the sword only adds to the dragging weight which the moral forces making for peace have to overcome. We still have the great war to win. We fight no longer against flesh and blood, but against principalities and powers, against the rulers of this world's darkness. The world war begun in 1914 has passed into its moral, its spiritual, phase. The first battle of this moral phase was fought at Versailles. The principalities and powers, the rulers of this world's darkness won that battle. The next battle will be fought at Washington. Who will win? The Church of Christ has the power to defeat the victors of Versailles by creating a public opinion in America thoroughly impregnated with Christian ideals of peace.

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Address all communications to the Dean

The Rev. Benj. F. P. Ivins, M.A., D.D.

Nashotah, Wisconsin

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The Editorial

(Continued from page 4)

rificed the seeker in order to show that He knew it all.

He first taught His apostles to love Him as a man before He expected them to adore Him as God.

They committed many offences against His Real Presence before they were compelled to fall down and worship it.

He was patient with their deficiencies in order to win their allegiance. He could have forced the issue at any moment. He waited until St. Peter's spontaneous confession had justified His way; and He meekly put up with the crudences of St. Thomas and the rudeness of Judas.

He never adopted the method of the hard ecclesiastic, but sanctified the ways of the Good Shepherd with foolish sheep.

The function of the Church is to make men like Christ in so far as that is possible.

The only trouble with mechanical methods has been that they have produced more devils than Christs.

It is just as important to catch the personal ways of Christ as it is to get His whole scheme of salvation.

* * *

I am glad to accept the usual order of faith, worship and discipline and the least of these is discipline.

It is the limitation of the pedagogue that he puts it first and the glory of the good father that he seldom has to exercise it.

It is the most obnoxious feature of one's ministry, that a priest or bishop must administer discipline to a fellow sinner.

The man who glories in disciplining others is fundamentally wrong himself. And yet the man who refuses to exercise it because of popular clamor is a coward and false to his ordination vows.

The man who enjoys hearing confessions is one who ought never to hear them. Faith and worship are a joy in themselves. Discipline is a cross to be carried.

* * *

One must draw his own line of toleration. If one is a just judge, he errs on the side of mercy and mutual consideration.

He does so because he is so conscious of is own sins that he has a profound sympathy with the sinner.

He must defend the constitutional safeguards of the Church as witnessing to the verities of the faith or he is false to his commission, but he must be careful to sense the difference between a Thomas and a Judas. The one he may rebuke, the other he must cast out. But even Judas was permitted to have his time for repentance.

The Roman pagan and the Jewish hierarch loved to exercise authority but be ye not like unto them.

Loving authority is a dangerous indulgence and being over-anxious to separate yourself from those who differ from you has an unsavory reaction.

It is so hard to discriminate between personal pride, prejudice and pettiness and official integrity.

If men hold the faith and practice the worship they are members of our family. It is only when members of the family defy the rules of housekeeping that one may venture to discipline and then with extreme caution lest the punishment be greater than the offence.

Surely one may not discipline a member of the family simply because he has different views.

Surely one may listen to a member of the family even when those views are contrary to our own.

Surely one loves his brother less and his own opinions more when he breaks the unity of the family because of his own pride, prejudice or pettiness.

There are differences of opinion but one body, and I am sure that the Lord accepted an attitude of mind rather than mathematical accuracy, important as the latter is. For Christ deals with erring children and leads them from truth to truth and has great patence with those who find it hard to learn.

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Bishop Rowe Writes on Fisheries

Bishop Rowe recently wired from Fort Yukon that the fish situation in the interior of Alaska was becoming serious again. The telegram has been followed by a letter written from Tanana, in which the Bishop says:

"In reference to the canning business on the Yukon, I supposed the matter was settled—that after September 1,1921, it would cease. But on arriving here I found that an employee of the cannery has been traveling along the Yukon and getting signatures to a petition asking the Bureau of Fisheries to set aside the order of December 18, 1920, to the effect that commercial fishing ceases on the Yukon after September 1, 1921. The said employee has made the statement that should the Bureau of Fisheries deny the petition, that his company would fish outside of the mouths of the Yukon and absolutely so seine them that no salmon would escape to go up the Yukon at all.

"We must get busy to protest against said petition. I am informing you so that you may post the bureau and start such measures, information, as you may see your way to do.

"I have begun here. While lying on the Pelican here, as the engine is being overhauled, I have written some thirty letters to parties at different points on Yukon, Tanana, etc., to get signatures to a petition to the Bureau of Fisheries to stand by their order to keep out commercial fishing. I have seen Father Jette at Tanana, and he will write and do his best to thwart the cannery interests. To his surprise and mine—two Roman Catholic priests on the Yukon have signed the cannery petition. This employee is very able, persuasive, and many signed his petition who were camouflaged.

"While too early to speak positively, yet the run of salmon is very small—may be a failure—and all affirm it is due to the cannery which is catching many King salmon—the kind it is after."

The Department of Missions has conferred with the Bureau of Fisheries on the subject. Commissioner Smith is at present in Alaska. The Deputy Commissioner, however, informs the department that no change in the present regulation will be made without a hearing at which all parties at interest may be represented. The exact regulation promulgated on December, 18, 1920, which it is now sought to repeal, is as follows:

"On and after September 1, 1921, and until further notice, all fishing for salmon, or other fishing in the prosecution of which salmon are taken or injured, in the Yukon river, its tributaries and lakes, and within 500 yards of each mouth of the Yukon, is prohibited for other than local use in Alaska."

This subject is not at the present time before Congress and is not likely to come before it in the immediate future. The regulation of December 18, 1920, was promulgated by the Department of Commerce by virtue of authority vested in the Department of Commerce by an act of Congress adopted June 26, 1906. Any change in the present regulation will by promulgated by the Department of Commerce.

Friends of the Alaska Indians may help protect them by requesting their representatives in Congress

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The Witness

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The Brotherhood Convention Completes Program

Prominent Speakers to Lead in Vital Discussions When Churchmen Meet at Norfolk

By George Herbert Randall

The Brotherhood Convention will be held at Norfolk, Va., during the five days, Wednesday to Sunday, October 12th to 16th. Its program, after many vicissitudes, is now complete. Its setting—churches, halls, conference rooms—is all arranged for. Some of the strongest men of the Church will take part, and there will be some voices never before heard at a national Brotherhood gathering.

The Convention divides itself naturally in a number of ways. There is first and foremost the central Corporate Commission; for this Bishop Tucker of the Diocese of Southern Virginia will be the celebrant. Next in spiritual importance will be the Preparation Service, led this year by the Rev. G. Ashton Oldman of St. Ann's Church, Brooklyn. The morning Quiet Hours, with the Bible as the central thought, will be conducted by the Rev. Dr. W. H. Griffith Thomas, a recent and strong accession to the Church in the States, and who has come from Canada. An interesting and profitable evening will be devoted to the Convention Missionary Service, with Bishop Overs of Liberia and Dean Berryman Green of the Virginia Theological Seminary as speakers; while the Call to the Ministry will again be sounded, this time by Bishop Guerry of South Carolina and the Rev. Dr. Hubert Carleton, for many years as a layman the General Secretary of the American Brotherhood.

Unusual prominence will this year be given the general conferences in Convention Hall. The Rev. Dr. W. A. Goodwin of Rochester will speak to the topic, The Teaching Mission of the Church as a Challenge to a Life of Devotion and Service, while the important subject of Family Prayer will be led by the Rev. Dr. E. L. Woodward of the Virginia Board of Religious Education.

Saturday will find the delegates continuing to discuss the time-honored features of the Brotherhood's work, and on this day's program an outstanding event will be the address of Bishop Davenport of the Diocese of Easton on our work among seamen.

Recreational periods will have a purpose, all of the daylight hours of Friday being given to the Convention Pilgrimage to Jamestown and Williamsburg. A special steamer will take the party up the James River to Jamestown Island, where Bishop Tucker will make a brief historical address,, and following this at Williamsburg, eight miles inland, Dr. Goodwin will speak at the luncheon at the College of William and Mary, and the Rev. E. Ruffin Jones in Old Briton Church. Automobiles will carry the large party to Newport News, 27 miles, where the special steamer will again take them on board for the sail across Hampton Roads in season for supper and the night meeting in Norfolk.

Because of the arrangement of railroad and steamboat timetables, the final service of the Convention will be held Sunday afternoon. It will comprise the reading of the Memorial Roll and the Charge to the Convention. The only other general assemblage of the Convention that day will be the annual Corporate Celebration of the Holy Communion.

Most of these main services will be held in Christ Church, one of the most beautiful church buildings in America. The main Convention Hall will be in the Ghent Club, a near neighbor to Christ Church. As in other recent years the boys of the Brotherhood—and the Church—will have their parallel Convention in the splendid auditorium of Christ Church parish house. Canon Skey of Toronto will be their spiritual leader, while the general engineering of the Junior Convention will be in the hands of Francis A. Williams, formerly Secretary of the Brotherhood in Canada, now on the American staff.

AN IMPORTANT NOTICE

For the past year THE WITNESS has been under new management. It has been our aim, first, to get out a wide awake, attractive little paper. We have also gone to great pains to see that our mailing lists are kept in good condition and that the paper is mailed from Chicago early enough in the week to reach you by Saturday. We mean that you shall receive your paper regularly, in good condition, and never later than Saturday. We want your enthusiastic support. We can deserve it only by giving you business-like service. The Managing Editor will appreciate a note from anyone who feels he is not getting it.

English Churches Unite to Fight Drink Evil

Large Sum Which Was Wasted Last Year on Liquor Arouses Christian People to Action

The churches of England, particularly Anglican and Wesleyan, are increasing their efforts to combat the drink evil. The need is great and urgent. Last year in Britain the appalling sum of 469,000,000 pounds was spent on liquor. Convictions for drunkenness in England and Wales (excluding Scotland) numbered 95,763. These are more than in the previous year, but fewer than before the war, and the figures for the first half of 1921 show an improvement. But the drink bill steadily rises from year to year. The increased cost of wines, spirits and beer is partly responsible for last year's record expenditure. The anti-drink organizations in the churches, having formed a National Temperance Council, representing fourteen denominations, have now a united program. The main plank is local option—localities to vote for No Change, Reduction, or No License. Long-sustained pressure upon the government resulted in a round table conference whose conclusions formed the basis of the licensing act just passed. Temperance reformers agreed to accept this as an interim measure. Perpetuating some of the salutary restrictions of the Central Control Board, set up early in the war, the new act represents a substantial advance on previous legislation. The hours of opening public-houses have been reduced on week-days to nine in London and eight outside the metropolis, and on Sundays to five; they must not open before 11 a. m. and must close for two hours in the afternoon. Total Sunday closing prevails in Wales and Monmouthshire. Temperance members of parliament unsuccessfully fought the clause authorizing restaurants to serve liquor with meals up to half an hour after midnight. The chief defect of the act is that it does not embody the principle of local option, and the temperance forces will not be satisfied until this method becomes the law in England and Wales, as it already is in Scotland.

Plan Big School Building

Plans for the erection of a Sunday School building with a capacity for 200 pupils, and for various alterations within the church, have been made by the vestry of St. James' Church, Macon, Georgia. To afford a more spacious interior it is proposed to enlarge the chancel and to erect a recess altar. Work on the building will begin at once.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Two Missionaries Start on Their Journey

One of the most impressive missionary services ever held by the Episcopal Church in Detroit took place last Thursday morning in St. Paul's Cathedral, when Miss Frances C. Sullivan, a communicant of St. Joseph's church Detroit, and Miss Marguerite J. Schaad of Trinity church, Bay City, were speeded on their way to missionary service in China.

The service was arranged by the archdeacon of Detroit, the Rev. H. K. Bartow, who preached the sermon. The holy communion was celebrated by the Rev. J. A. Schaad, rector of Trinity Church, Bay City, and father of Miss Schadd.

For the last two years Miss Sullivan, who is the daughter of Mr. and Mrs. D. P. Sullivan, 306 Holbrook avenue has been on the staff of the Rt. Rev. Chas D. Williams, bishop of Michigan. During the general convention of the church held in Detroit two years ago, Miss Sullivan became interested in the Chinese mision field. She will be secretary to Bishop Frederick R. Graves of Shanghai. She will live in the compound of St. John's university, near which is located the general offices for the whole work of the Protestant Epicopal church in China, including the dioceses of Hankow, Anking and Shanghai.

Miss Schaad will go to Anking as secretary to the bishop, the Rt. Rev. D. T. Huntington.

Both young ladies left Detroit Thursday evening for Vancouver, B. C., whence they will sail Sept. 15 on the Empress of Russia. They will be members of a large party of missionaries who are embarking for Japan and China for work under the Epicopal church.

All the clergy of the diocese were invited to attend the service Thursday morning and appeared in the procession wearing their vestments. The organist of the cathedral, Francis Mackey invited members of choirs throughout the city to be present and form a volunteer choir for the service. Communicants of the church from all over the diocese, as well as the general public attended the service in large numbers.

Are You Going to Pittsburgh

The Board of Religious Education of the Diocese of Pittsburgh is endeavoring, through its Committee on schools and Colleges, to bring in touch with the clergy the students and teachers from elsewhere who are coming to the Diocese to live and work in the various institutions of learning. Will any of the clergy who have friends and parishioners coming to the Diocese of Pittsburgh help render this service by writing to the chairman of Schools and Colleges, 317 Jenkins Building, giving names and addresses.

Changes in Diocese of Newark

Several changes among the clergy in the Diocese of Newark are to be recorded. The The Rev. Addison T. Doughty from Western New York has taken charge of St. Alban's and St. George's, Newark; the Rev. Benjamin C. De Camp has come from Long Island to take care of the Church of the Ascension, Bloomfield; Rev. Paul Roberts of Holy Trinity, West Orange, has accepted a call to the Cathedral at Boise, Idaho; Rev. James H. S. Fair of Bernardville has acepted a call to a School Chaplaincy and a rectorship in Rhode Island: Rev. Dr. Fleming James of Englewood has accepted a professorship at Berkeley Divinity School; Rev. O. W. Leslie of Jersey City has taken work in the Newark City Mission, with charge of Christ Church, Newark; Rev. Donald Wonders, for some years an assistant at Trinity Cathedral, Newark, has accepted a call to the Diocese of Pennsylvania; Rev. Charles S. Armstrong, sometime a curate at St. Paul's, Patterson, has taken charge of St. Mathew's Church, Rev. A. P. Knell has removed from east Rutherford to have charge of St. John's, Hasbrouck Heights.

One Hundred ears Ago

One hundred years ago, a gifted man with vision and faith addressed the First Triennial Meeting of the Domestic and Foreign Missionary Society of the Church, which convened in St. Paul's, Philadelphia. Looking forward, even beyond the Centennary of the Society which we are to celebrate this year, Bishop William White said on this occasion (the date, May 20, 1823):

"While nothing is to be expected without the beginning and the continuing of our endeavors with zeal worthy of the cause, under the guidance of the Gospel of Truth we may trust, for the issue, on the promises of God in Scripture; assuredly believing that as the rains and the snows of Heaven, not returning from the Hand which sheds them from the clouds, so shall be the irrevocable Word that has gone forth from the Great Conductor alike of nature and grace. It 'shall not return unto him void,' but shall progress in the course of natural causes; overruled to the accomplishment of his will in the spreading of the glad tidings of salvation; until, as announced by our Savior in person—'His Gospel shall be preached among all nations, and then shall the end come.'"

The words are not less a trumpet call to service now than when they were delivered almost one hundred years ago.

Meeting of the Province of the Northwest

The Synod of the Northwest Province is to meet in Denver Sept. 25-28. Before the meeting of the Synod there will be a meeting of the Bishops in the Province from Sept. 20 to 22, inclusive, and a meeting of the Provincial Presiding Bishop and Council on Sept. 23 and 24.

These meetings will be held in the Dean Hart Memorial House at Evergreen, a mountain village about 25 miles west of Denver.

It is expected that Bishop Gailor will be present at the meeting of the Synod and the relation of the Province to the Presiding Bishop and Council will be the main topic for discussion.

Notes from the Diocese of Colorado

The Rev. Gilbert A. Ottman, rector of Trinity Church, Trinidad, is very ill at the Minnequa Hospital in Pueblo. He has resigned his parish to take effect Dec. 1st.

* * *

The Rev. R. P. Eubanks, in charge of Montrose and adjacent missions, has accepted a call to Cairo, Diocese of Albany.

* * *

The Rev. . A. McNulty, formerly of St. Mary's Church in the Bronx, has accepted the cure at Alamosa and will go into residence about Oct. 1st.

* * *

Dean Browne, who expected to begin his work at the Cathedral last July, has been hindered by illness, but is well enough to begin his work on Sept. 11th. He will be instituted as Dean by Bishop Johnson on the first Sunday in October.

* * *

St. John's College, Greeley, a theological school, under the supervision of Dean Bonell, will open on Sept. 20th with about fifteen candidates for Holy Orders, several of whom have been ordered to Colorado because of pulmonary weakness developed during the war. This school is especially helpful to such men who are not seriously ill, but who are threatened with pulmonary trouble.

It is remarkable how robust some men who were delicate when they entered the school become in the course of their training.

This is the only Theological School in the Rocky Mountain district, and if it can be adequately financed ought to do a good work in training men to be missionaries in this district.

* * *

For the coming year Bishop Ingley will have charge of the northern half of the Diocese, including Denver, and Bishop Johnson will have charge of the southern and western portions, including Pueblo. He also expects to give considerable time to the work of the nation-wide Preaching Mission, as he is chairman of the committee appointed by the Presiding Bishop to consider that subject.

The Rev. J. F. McCloud, rector of St. James' Church, who has heretofore preached one Sunday out of the month at St. Andrew's Church, Fort Valley, Georgia, will now devote his whole time to his parish in Macon, Georgia.

Secretaries, Do Your Duty

Alexandria, La.,
Sept, 8th, 1921.

The attention of the Secretaries "of every Diocese, Misionary District and the Convocation of American Churches in Europe" is respectfully called to Canon 50, *IV, (ii), requiring their transmission "on or before Sept. 1st, in each and every year," to the Recorder of General Convention of the names of the Clergy and Deoconesses as stated in said Canon.

On Feb. 10th, I was appointed by the Rt. Rev. D. S. Tuttle, D. D., LL. D., D C. L., Presiding Bishop of the Church to that office, made vacant by the death of Rev. Herman C. Duncan, S. T. D., (who had been Recorder since 1885), and only the Journals of the Canal Zone, Louisiana, New Jersey and Springfield have been received.

The importance of keeping these Re-

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cords as required by the Church needs no emphasis, and the attention of all Secretaries to the Canon of the General Convention is earnestly requested.

Faithfully and fraternally,
W. S. Slack,
221 Winn St.,
Alexandria, La.

In Regard to Divorce

To the Editor of the Witness:

Allow me to call the attention of your readers, especially the members of women's clubs and societies, to a strong appeal to women on the divorce question, to a strong appeal in Good Housekeeping, "A New Crusade." The author is Judge of the Probate Court of Boston where he has had a large experience in alimony, which is declared by Judge Morschauser of the Supreme Court of New York to be one of the chief roots of the evil. The plea of Judge Grant is for uniform Federal legislation, which necessarily implies an amendment to the Constitution.

Hitherto the chief objection to uniform laws, such as we have in business contracts and many other national affairs, has been, as the author says. "deepseated, difficulties. But the **Edmonds bill for an amend**me to the Constitution meets in an admirably simple way the worst of these, namely the fear of such States as South Carolina and New York that their standard should be lowered; South Carolina granting only judicial separation without right of remarriage, and New York confining that right to adultery as the ground of the action. The judge seems to be unaware of the Edmonds bill; but the proposed amendment has this as a proviso, namely that, while Congress shall have power to establish a maximum of causes for absolute divorce, every State may reduce (but not increase) that maximum, as in the case of South Carolina to no cause whatever, and to New York to only one.

The way for this bill has been already blazed by the work of various State Commissions on the uniformity. It only remains now to bring the power of public opinion to bear on Congress to apply this remedy to the most imminent danger that threatens today the very life of the nation. It is to urge sane Americans, especially members of women's clubs, to stir up interest and take up definite measures to this end, that Judge Grant has written his paper. He begins by calling attention to the fact that the average rate of divorces to marriages in the United States in 1916 was to one to nine. But this is really and understatement of the case for that year, Nevada had one divorce to 1.54 marriages; Oregon one to 2.51; Washington one to 4.0-; while New Hampshire leads the east with one to 6.40.

The first week in October the Association for the Sanctity of Marriage will issue its next Bulletin on "The Cruelty of Divorce Legislation" which is now in type. It hopes also to print the admirabley practical article by Bishop Moreland on "Five Divorce Remedies," which lately appeared in the New York Times, but funds are greatly needed for this purpose. Checks should be made payable to the Rev. Dr. Edwin A. White, Treas., and sent to me.

Rev. Walker Gwynne,
Summit, N. J., General Secretary.

Give Their Skin to the Church

Miss Eleanor J. Ridgeway, who is serving at St. John's in the Wilderness, Allakaket, the most remote of our interior station in Alaska, writes:

"On the fourth of July at the service I had an offering taken for the Archdeacon Stuck Memorial Fund, and I enclose a draft for $41.50. The offering was a novel one in that $26.50 of it was cash and there were twenty-two muskrat skins. These I took to the trader and he helped towards the offerings by giving us $2.25 more than the value of the skins. May I say to the credit of our native people that among the twenty-two skins given there was but one poor one, On June 26th at the Morning Service I asked them to be prepared on that day to give the offering. After the service the people said that some did not have the cash and would it be all right to give the skins? They said that the Archdeacon had always been their friend and they honored him and wished to give to the fund."

This offering has been added to the fund for the endowment of St Stephen's hospital, Fort Yukon, in memory of the late Archdeacon Stuck. Of the $25,000 asked for this purpose, there has so far been received $2,652.24. With the exception of two or three gifts from friends in this country who have not waited for a formal announcement that gifts would be received, everythink given so far come from the Archdeacon's white and Indian griends in Alaska. The last $1,000 has been promised by a member of the Church in Virginia.

Bishop's Secretary Has Accident

Miss Lucy Taylor, the efficient secretary of Bishop Thomas, and the faithful correspondent for The Witness from Wyoming, met with an accident recently while cranking one of the missionary Fords. She was injured by being pinned between the car and the wall of the Bishop's garage, when the missionary vehicle, without any warning, suddenly manifested an earnestness of purpose, which in its future work will be very commendable, but which on this occasion was painfully inappropriate. Miss Taylor is in the hospital with a badly damaged hip, daily hoping, as she expressed it, "to be promoted to crutches."

Confirmation Instructions
By BISHOP JOHNSON
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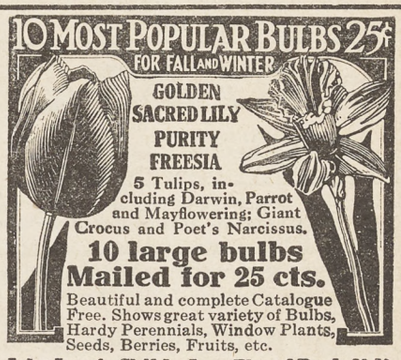

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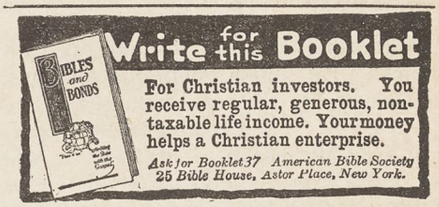

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THE IMPOTENCY OF SELFISHNESS

By Bishop Johnson

The natural man is as self centered as a savage.

Everything revolves around his own interest. He thinks about his opinions, his success, his prowess, his business and his diseases. As a matter of fact he is a drop in the ocean of life, but he will not admit it. He talks about his rights and his injuries but is not keen about his responsibilities and his own sins.

He cultivates certain tastes and life becomes a passion for the gratification of these appetites.

It may be a thirst for whiskey or the love of money or the desire for show.

Whatever it is that obsesses him, he acts as though God had created the world in order that he might gratify his own little soul, and the tragedy of his life is that the more he gets, the more he craves.

Possession cannot keep pace with desire. He worships the creature which he fondly believes will satisfy him and he ends by being the slave of the creature which he worships.

He avoids God for it seems to him as though God, if indeed there is a God, exists to rob him of his heart's desire.

The selfish man is a spoiled child grown to man's estate.

His Heavenly Father delights in setting him tasks to do when he himself knows what task lies before him.

He hasn't time for God because God is always taking the joy out of his life.

* * *

The self centered man does not believe that, if you seek the Kingdom of God and His righteousness, all those things over which he is anxious, will be added unto him. The self centered man is extremely childish in his attitude toward His Father in Heaven.

Your child comes in and asks for a quarter, or wants to gratify a wish, or wants to go with certain companions, and you, because you are his father, refuse. You are thinking of his future life about which the child cares not a rap. He wants what he wants, now!

So men grasp for this and grab for that and when it is denied them they curse and rave like a spoiled child, or they grow sullen and unapproachable.

"God gave me these appetites," said a young man, "and he is to blame if I indulge in them."

God gave you certain desires which are perfectly good and you have centered on this or that desire to the exclusion of its counter-balancing control, which God also gave you. Nothing is holier than the love of man for a woman and nothing more lovable than children, yet the perversion of this love, not only has defeated the purpose of the desire, but has changed the child of God into a pervert.

He then blames God for his own selfish perversion of a holy thing.

He has thrown his life out of plum because he is disobedient to God's will for him.

Desire loses its beauty and fastens the bands of its own tyranny upon him.

These men have turned the truth of God into a lie, and worshipped and served the creature more than the Creator.

Professing themselves to be wise, they become fools and God permitted them to reap the results of their own self-sufficiency.

But says the rebellious pervert, "God is all powerful and had no right to make me so weak that I could become a fool." The doctrine of God's omnipotence is a curious boomerang.

If we accept the doctrine, then we should never resist His power; and if we do not accept the doctrine, then we have no right to claim it as an alibi.

The omnipotence of God is governed by the omniscience of God and His omniscience has so directed His omnipotence that He wills to have children who love Him by choice.

You so will. You would not have your child grow up to be an automatic reflection of yourself. You deliberately allow him to mingle with the world in order that he may learn to overcome the world.

You would not permit him to grow up in bovine ignorance of evil, even if you had the means to segregate him in a monastic garden of virtue. Yet possibly your income would not admit it.

The truth is that we want to play the game of life as it is because it is a good game and because it is quite possible to overcome evil with good.

If God's Almighty power is a factor in the game which you admit when you are winning, then it cannot be a factor which you eliminate when you are losing.

* * *

The strength of a nation is just as great as the greatness of its ideals. Great Britain has been a great nation because it has had mighty men who had a vision of empire, and more than any other nation has it had the fear of God.

Don't mistake this statement or confuse the issue. I am not saying that Englishmen have been more virtuous than other peoples. The one is not necessarily a corollary of the other.

Reverence for God like reverence for parents is one thing and it has a tremendous influence on the sons and daughters of its family life.

Personal morals is another thing, equally important, but not at all the same thing. They ought to go together but do not do so necessarily.

National reverence for God and a belief in Divine Providence will cause that nation to have a big vision and to attempt great things, even though individually men do not live up to all that God demands of them.

I do not know that the men who made England and the United States to be great nations, were better men personally than the present leaders of parliament and senate, but I do know that they were bigger men and that their vision of national responsibility was not so petty as it is now.

And I know further that a self centered policy of selfish self-seeking is as dangerous to the future of both nations as red anarchy has been fatal to Russia.

It is impossible for little men to rule adequately a great nation.

Better have leaders who have glaring personal faults and a big vision than little men of irreproachable habits and petty self centered policies.

They are the kind of people who crucified Christ once and have crucified his leadership ever since.

I mean the kind of men who prate about duty when we are in danger and then exploit the nation for their own personal aggrandisement when we are at peace.

There is nothing that has so nauseated me in our national history as that big booming voice that proclaimed to American youth the necessity of their sacrifice during the war; which has in both England and America trailed off into a whine about taxes and a policy of national isolation. Who is so small that he cannot see that national isolation is a policy of small potatoes from every angle.

If Europe needed England and America then, it needs it far more now, for it is desperately ill.

If this be true then my son and yours went into the war, not for the high-sounding principles which resounded then, but for the small minded policies which are prevailing now.

It is a sad thing that when we need

(Continued on Page 8)

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A Century of Preparation

People are going to hear about the Missionary Centennial and are almost certain to ask us questions about it which will prove embarrassing if we do not have at tongue's end at least the salient points of the century's work. Here is a chance for readers of The Witness to give a good account of themselves. In brief space it is not possible to give more details than can easily be read and remembered. The following is not more than an "outline of history," but may serve to call attention to past events which, as we learn more about them, will do much to wake us up and make us realize the opportunity that lies in the century ahead of us.

To begin with, for nearly a century before the Revolution, the English "Society for the Propagation of the Gospel in Foreign Parts" sent many English clergy to minister to the colonists from Vermont to Georgia, and expended about one million dollars. Then came the Revolutionary War, which left the Church seriously weakened and depleted, but as the former colonies were united into nation so the church in the various states became one national Church. Its constitution was adopted in 1785.

Remember three names—Bishop Seabury, consecrated Bishop of Connecticut in 1784; Bishop Provost of New York and Bishop White of Pennsylvania, in 1787. "The great work of establishing a single and united national Church could hardly have been accomplished but for the gracious personality, tireless patience and farseeing statesmanship of Bishop White."

For the next thirty-five years the Church grew in strength and numbers along state or diocesan lines. The work was really to a very large extent missionary in character.

Three great men of this diocesan period were Bishop Hobart of New York, Bishop Griswold of the Eastern Diocese, which comprised most of New England, both conscratd in 1811, and Bishop Moore of Virginia, consecrated in 1814. A fourth, Bishop Chase of Ohio, consecrated in 1819, was in fact what would now be called a missionary bishop, although his work was within the bounds of diocesan methods and authority.

Missionary work as such did not appear to claim formal recognition by the Church as a whole until 1820. The Domestic and Foreign Missionary Society was organized in 1821.

For a noble and irretrievable moment the whole Church realized that its missionary work must be done as a whole, that missionary work could not be done independently by separate dioceses."

In the society as then organized, however, membership and the payment of dues were purely voluntary, and little was accomplished for fifteen years, until in 1835, guided chiefly by George Washington Doane, Bishop of New Jersey, General Convention "roused itself and declared that every baptized member of the Church was an active and responsible member of the missionary society."

The General Convention of 1835 also declared that the Church should send forth missionary bishops into new regions without waiting for dioceses to be formed to ask for them and elect them. The bishops should create the dioceses.

They at once acted on this principle by sending the Right Reverend Jackson Kemper, consecrated during the sessions of the Convention, to be missionary bishop of Missouri and Indiana. In 1838 they sent Leonidas Polk to be missionary bishop of Arkansas, and in 1844, the William Jones Boone, the elder, to be the first foreign missionary bishop to China. Three more great names to remember.

Two committees, "domestic" and "foreign," carried on the work of management and direction. For a number of years, differences in policy, the Civil War, the separation of domestic and foreign interests, had a divisive effect on the work as a whole, but fundemental earnestness on both sides led eventually to better ways and means.

Dr. Twig, secretary of the domestic missions committee in 1866, is a man of this period to remember for his stimulating and reconciling work.

The Woman's Auxiliary was formed in 1871. Its story should be read in detail by every Churchwoman in this, their Jubilee year.

The interest of children in the Church's mission was organized from 1877 and onward. The growth of the children's Lenten offering from its beginning in the little Church school in Pennsylvania, of which John W. Marston, Jr., was superintendent in 1877, with an offering of $200, to the offering of children from all over the world some forty years later, amounting to nearly four million dollars, is one of the most fascinating stories of the Centennial.

Further changes in organization at home occurred in 1877 when General Convention appointed a Board of Missions to unite the domestic and foreign committees and the domestic and foreign fields into one work, which of course they really were.

The splendid work of missionary bishops in the great West and North of our country as well as abroad has resulted, to put it in one way, in many thrilling biographies for us to read. From Bishop Kemper to Bishop Tuttle and the other bishops of today there have been a hundred men whose lives make wonderful reading. The work among the Indians and the negroes are long and important chapters of the story. Learn at least the names of our heroes, to that when some-one asks, "What is there in this Centennial to be really proud about? he may be given a definite answer.

The latest developments in the ways and means of carrying on the work are within the memory of most readers. The Board of Missions under Bishop Lloyd worked steadily forward toward a better and more complete method of applying the whole energy of the church on the whole mission of the Church. With this aim, through the General Convention of 1919 the Church unified and co-ordinated the Boards of Missions and Religious Education and the Social Service Commission, and authorized the movement known as the Nation-Wide Campaign.

We are ready as never before to go into all the world and preach the Gospel to every creature, if every Churchman will do hi part.

A Live Parish Magazine

By Rev. A. Manby Lloyd

The old Anglican Parish Magazine was an appalling thing. There was the goody-goody sermon; the silly serial, where the curate's love for the squire's daughter was foiled by a wicked sister who played the piano on Sundays. There were cookery notes, Scripture puzzles, and "shop" of the dullest kind.

That was called the "inside." The "outside" contained the Vicar's letter, announcing that new hassocks would be placed in the Church before Lent. Here and there a personality could make it interesting, but for the most part it gave the impression that religion was complete boredom.

Of recent years there has been vast improvement; but the best magazines are local ventures, made up of red-hot copy, and they sell like hot-cakes. There is one, however, that is without a rival, edited by our enterprising brother, "Dick" Sheppard; it has a circulation of over 3000 monthly and it sells for 15 cents. It is called the St. Martin-in-the-Fields Review, and anyone wishing to see a specimen copy can have a back number for 20 cents (stamps taken). Address: 151 Learn Terrace, Leamington Spa. Each number contains about 50 pages of first class matter, and some of the contributors are famous. A few specimen make-ups will speaks for themselves. Take March, 1920:

The Poor Man's God, by Jas. Adderley.
The God of Fellowship, by F. R. Barry.
The Crusaders, by Admiral Hopewood.
Old Bill on Gawd, by Woodbine Willie (the Rev. Studdert Kennedy).

The Co-operative Character, by Dr. David (Headmaster of Rugby School).

The Thresher's Wife, by Lady Hy Somerset.

The Drink Question, by Canon Masterman.

Church Music Notes, Guild of Fellowship News, etc.

Here is July, 1921:

The Confessions of a Modern Opium Eater, by Dr. Boquet.

The Will to Peace, by Robert Hichens (the novelist).

A Lesson from History, by J. L. Hammond (Guild Socialist historian).

Politics in the Pulpit, by one of the staff, etc., etc.

Bernard Shaw, Stephen Leacock (the Canadian humorist), Chesterton, Rev. W. J. Carey, Dr. Martin Shaw (Master of the Music), Dr. Inge, Maude Royden, Dr. Dearmer, Viscount Haldane (a famous metaphysician), George A. Birmingham (the novelist), Owen Seaman (of "Punch" fame), John Galsworthy (the playwright) are a few of the names which figure from time to time. Nothing that savors of mediocrity is allowed between the covers of this magazine.

During the coal strike there were articles on the government's position and the miners' position. The pros and cons were fairly put. Every party (so called) in the Church is allowed to have its say. The

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Catholics are allowed to explain the Old Testament and the Modernists to explain it away. Crusted old Tories appear side by side with dangerous persons like Hilaire Belloc and Canon Donaldson, the little Leicester parson who led a hunger-march to London many years ago. Lord Bryce shakes his fist at Frederic Harrison, who thinks the League of Nations is a wash-out, and the Rev. J. M. Crum gives an "Account of a Voyage or Discovery which has not yet been made." It begins like this: "Once open a time, long, long ago, there was an Englishman, Mr. David Live-and-Learn, by name, who wanted to be a missionary.

"He wanted to tell the Heathens in their Blindness who had no Religion, that they ought to have one. So he sailed away across the seas for seven weeks, taking his Religion with him to the Islands of the Heathens in their Blindness.

"Now his religion was this: On one day in seven, at 11 o'clock, you unlocked a Church-door and you all went in and sat down in rows in pews, and remembered that you were in Church until 12:15.

"During that solemn hour and a quarter, several people were paid to wait on these Religious People. Some strong men were paid to ring bells, to remind them when the one-day-in-seven had come round again. And some melodious men and boys were paid to sing to them when they stood in their places, and one man was paid to read to them out of very large books when they sat down. And then, for about 20 minutes, this man used to read something he had written himself, or to talk out of his own head, and that was known by all to be the most solemn part of all their Religion. . . .

"And all the boys of the village when they met the Man touched their caps very seriously to him, and all the girls of the village curtseyed very respectfully too, and what they liked about it all (the people said) was that 'it was so very English.'"

And so this fascinating missionary story goes on, but when you learn that in the hundredth week, Mr. Live-and-learn brought out seven silk hats and gave them to the seven best-behaved chiefs who had been taught to be the two Church wardens and the five sidesmen and promises, if they do their duty in the future as they have done in the past, to have sent out from England shoes and waistcoats and watch chains and a pair of trousers each, to match their silk hats—well, we begin to suspect that the author of this delightful satire is pulling our legs.

And when the great chief places his silk hat on the seat instead of under it, and his eldest son—how can I tell you?—his eldest son sat—he meant no harm at all, poor boy—but he sat upon the chief's silk hat . . . then we have no doubt at all that the author is pulling our legs.

* * *

But don't imagine that this is mere flippancy. There is room for satire even in a Church paper. Our author is not making fun of religion, but of some ludicrous caricatures of religion that have been known to exist and may still linger in obscure regions. There is plenty of serious matter in this model magazine. I can praise it the more sincerely, as the Modernist view, which looms so large, is not my view at all.

There are several pages of local news and announcements under the heading of Matters Merely Parochial, in which Church services, lectures, etc., are announced and for which the editor is responsible. For the signed articles he accepts no responsibility.

I can remember St. Martin's Church thirty years ago. It is situated on one side of that wonderful site, Trafalgar Square. I once ventured inside, but as rapidly came out again. It was only opened on Sundays, and gave one a funereal impression—the Church of England in its winding sheet. It was about the same time that an officious verger ordered me out of St. Paul's Cathedral when I proposed to stay behind to a late celebration, but did not intend to communicate!

But the Rev. H. R. L. Sheppard (commonly known as "Dick") came along with his magic-wand of common sense and good humor—which are Charity writ large—and now there are queues outside the Church which would not disgrace a theater; there are all kinds of local activities; it is the life and soul of the Life and Liberty Movement, and it is now proposed to convert the Churchyard into a place of real service to the neighborhood, with its rostrum, its band-stand, its coffee-stall, and other attractions. Twenty-five thousand dollars will be needed for this purpose.

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The Rev. Benj. F. P. Ivins, M.A., D.D.

Nashotah, Wisconsin

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1921

1821



2021

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The Editorial

(Continued from page 4)

big men in the senate, we should have chiefly mere moneymakers.

And selfishness is so impotent.

Nobody ought to know this more than the average rich man who shows boredom in his face. I will guarantee that there is more complaining, murmering and discontent in the homes of those who have made much during the war, than there is in the homes of those whose sons paid the supreme price of their idealism.

They increased their goods and are so bored that in innumerable cases man and wife cannot live together.

But selfishness is no more important in the homes of the new rich than it is in the ranks of labor.

General Pershing struck a responsive chord when he reminded the unions that patriotism was the product of the individual American and not selfish corporations, whether of capital or labor.

The laboring man has avowedly rejected God and gone after his rights.

Let us assume that he has a perfect right to do this. What has been the result

Their leadership has also been self-seeking. Men who are not lovers of God are not lovers of their fellow-men, and when they get into positions of power they feel no more love for their fellow laboring men than they are capable of showing for their personal friends. They become bosses because they are selfish men. Men like Trotsky and Bill Hayward do not love their fellowmen. They merely envy and hate those who are in the saddle, and when they in turn are in the saddle they are more ruthless than their predecessors.

I am sure that there is no hope for labor without God in the world.

They may get shorter hours and more wages but their children will not rise up and call them blessed, for they are not the men that their fathers were.

No man can be great who is merely self centered. No nation can be mighty when selfishness has broken its ranks into class hatreds and those who demand special privileges for their particular class.

* * *

When more than sixty per cent of a nation has rejected God, that nation is in a fair way to become apostate, and when a whole nation becomes an aggregation of self-seeking individuals, it will lose its power, whether that power be commercial, political or moral.

We will be justly despised of the nations which are ill, when our policy of isolation demands that we be clothed in purple and fine linen and that we fare sumptuously every day.

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The Witness

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Church Should Take a Stand on Social Questions

So Declares Bishop Lines of Newark in a Sermon Preached in Trinity Cathedral

The venerable Bishop of Newark, Edwin S. Lines, in a sermon preached in Trinity Cathedral, Newark, strongly endorses the right of clergymen to express themselves on industrial and social questions.

The clergy are oftentimes criticized, Bishop Lines said, for discussing from their pulpits business problems and questions.

"Those of us who are sent to preach the Gospel are not called upon to tell men how to conduct their business, but many of us are not as ignorant of practical life as some great business men think," he declared. "We do know also how men and women who are doing the world's hard work feel and think, and for them we are bound to speak. The reproach of the church for not being interested in the conditions under which the great majority live and work is being lifted.

The tendency is to treat the subject of labor in a material way almost entirely and to think of it only in connection with wages and production, the bishop asserted, and while admitting that the questions which confront men today in industry are by no means new he referred briefly to the efforts to better conditions, and added, "It must be acknowledged that the church has not given the proper leadership in this great movement for the betterment of those who do the world's hard work. The penalty has been paid for such lack of foresight and interest in men and women in hard places in life and this generation has seen the church on both sides of the Atlantic awake to its duty and its privilege of proclaiming that industry must be ordered according to the just and merciful principles of the Gospel of Jesus Christ."

"We need more friendliness and neighborly feeling in community life," declared the bishop. "There are no neighbors any more in our great towns. We are all too busy to give attention to the gentle and kindly side of life. We are ready to give relief but not to give ourselves to make a more friendly world.

"We let hardness come into business and indifference into social life. We go to the homes of our friends to attend their funerals, but not to see them living. We put everything in life on a hard business basis and look out for ourselves.

"No right-minded man can stand for the existing industrial order, nor for the conduct of organized labor without qualification. The church is in the world and is the only organization in the world having for its supreme end the maintenance of morals, manners and religion, and they all stand together or fall together. So the message of the church must be to all men, whatever their position, of the unchanging and eternal principles of good religion in the ordering of every part of human life.

"It is a time of turmoil and upsettlement, of anxiety and fear as to what may be coming on the earth. A new world is in the making, and they who are trying to bring back the old order and set the world going again as it was are sure to be disappointed. The message in the midst of all the conflict and confusion is, 'Sirs, ye are brethren; why do you wrong one to another?' Why should not men and women, whatever their calling and place in life may be, with courage and great hope set themselves to the making of a world in which dwelleth righteousness?"

OUR CHRISTIAN CIVILIZATION

In view of the coming Disarmament Conference the following news item, carried last week by secular papers, is rather interesting as a commentary on our Christian civilization:

"To Chicago through Dr. A. Franck-Philipson, a noted chemist, will probably come the credit for having originated the "liquid death," a poison recently perfected by the chemical warfare division of the army.

So powerful is the poison that three drops touching any portion of the body will kill, and when sprayed from airplanes will kill all living things and burn all inflammable material. Already the government has equipped 200 airplanes to spray the poison and something over two thousand tons of it have been manufactured."

Chicago Cathedral is Moved to the West Side

The Cathedral, Church of the Epiphany and the New Chase House United Under One Head

On Sunday there was held at the Church of the Epiphany, Chicago, the first service of the combined Epiphany and Cathedral congregations. Bishop Anderson was the preacher. This service inaugurated a move which promises to be a solution of the problems not only of the Cathedral and of the Church of the Epiphany, but of all the church work on the near west side of Chicago. For a long time the people have been moving away from the neighborhood of the Cathedral, and the work has been carried on with more and more difficulty. The burning of the Cathedral last March and the breaking up of the work of the Sisters of St. Mary at the Mission House, made necessary new plans for the Cathedral work. Rebuilding in the present location seemed inadvisable, especially in view of the possibility of a project for a new Cathedral in a different part of the city. Services have been carried on in Sumner Hall all summer, but this arrangement could not be anything more than temporary. The election by the Epiphany vestry of Bishop Anderson as rector opened the way for a solution of the problem. Making the Bishop rector makes it possible for the work at Chase House and at the Epiphany, as well as City Mission work, to be carried on under one head.

Bishop Anderson preached at the last service in Sumner Hall on Sunday, September 11th; there was a large congregation of old Cathedral people, and the hall was crowded. Bishop Anderson spoke about the Cathedral's past, and about the new opportunities for work on Ashland Boulevard. The service closed with the singing of hymn No. 34, "Lord Dismiss Us With Thy Blessing."

Plans for the work at Epiphany and Chase House are rapidly taking shape. Chase House will be used as a community house and settlement, as it has been for the past year, with a library, kindergarten, and neighborhood clubs. The Day Nursery for so many years carried on by Sister Janet at the Mission House, will be transferred to Chase House as soon as proper facilities are arranged. The Rev. Charles L. Street, who has been priest in charge of the Cathedral and superintendent of City Missions, will be in charge of the combined work under Bishop Anderson.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Outdoor Service in Sacramento

Three thousand people gathered recently at a great outdoor service held in Sacramento. On the concrete covered band stand was a group of local ministers, a choir and orchestra. Methodist and Baptist pastors offered prayers, a United Brethren minister read the Scripture and the sermon was preached by the Bishop of Sacramento, Dr. Moreland.

The great audience gave close attention as the bishop dealt with the practical theme, the debt of the community to the Church.

In the crowds were hundreds of non-churchgoers, business men, members of fraternal orders and public officials. The bishop traced all that is fine and unselfish in the moral, respectable non-churchgoer to the Christian training and atmosphere of early years. He compared the upright citizen of America to the savages of Africa, each being the product of his environment. He contrasted the United States with Japan, England with India, France and Belgium with Korea and Turkey. The truth of a religion, he declared, was not shown by its antiquity or numbers but by the moral elevation of the people who practise it.

Appealing to a sense of fairness he asked the merchants and others to realize that the credit system which is the soul of business is impossible in nonChristian countries, that organized charity, democracy, free education are the products of Christianity. Men are welling to take from the hands of Christ all that makes life worth living, yet never lift a finger to uphold the institutions of Christianity.

He dealt with the usual fallacies of the non-Christian, and with the fine breadth of sympathy urged that men should take as much time to decide whether they should be Roman Catholic or Protestant, as they do to the determination of which political party they shall adopt. As they were unable to vote at all unless they are citizens, so they were not Christians until they had sworn loyalty to Christ in some form of organized Christianity.

These open air services have been held in the parks of Sacramento during July and August, and reached their climax in this great meeting.

Advisory Board for Department of Christian Social Service

At the meeting of the National Conference of Social Service Workers of the Episcopal Church held in Milwaukee in June, a resolution was passed asking the Executive Secretary to appoint a Council of Advice.

In compliance with this resolution the following appointments have been made:

Rev. Charles K. Gilbert, Secretary o the Social Service Commission of the Diocese of New York, 416 Lafayette Street, New York City;

Rev. Robert P. Kreitler, rector of St. Luke's Church, 706 Jefferson Avenue, Scranton, Pennsylvania;

Rev. Charles L. Street, Cathedral of SS. Peter and Paul, 117 North Peoria St., Chicago, Illinois;

Rev. Rufus D. S. Putney, rector of St. Philip's Church, Union and Maple Avenues, St. Louis, Missouri;

Rev. Raimando De Ovies, rector of Trinity Church, Galveston, Texas;

Rev. C. Rankin Barnes, rector of St. James' Church, 1205 Fremont Avenue, South Pasadena, California;

Rev. William T. Renison, rector of St. John's Church, Stockton, California.

The list is by no means complete and the team work we look forward to is only beginning to be developed. It seems wise, however, to publish this incomplete list immediately, in order that the commissions and those interested may know where to turn for speakers and for counsel.

This Council of Advice will represent the department, will be in close touch with it and can speak with authority of its plans and policies. On the other hand, it is hoped that the members of the Council will help in keeping the department in close touch with the field. They will always welcome any suggestions or criticisms.

The Rev. William T. Renison represented the department at the Synod of the Eighth Province; the Rev. C. Rankin Barnes will represent the department at the Synod of the Sixth Province; the Rev. R. D. S. Putney will represent the department at the Synod of the Seventh Province; the Rev. Charles L. Street will represent the department at the Synod of the Fifth Province; the Rev. Robert P. Kreitler at the Synod of the Third Province; the Rev. Charles K. Gilbert at the Synod of the Second Province.

Educational Campaign for N. W. C. in Diocese of Maine

The Diocese of Maine is carrying on an educational campaign in preparation for the Nation-wide Campaign. The services of Mr. Alfred Newbery, from the Department of Publicity of the Presiding Bishop and Council, have been enlisted, and he is devoting three weeks in the diocese to this campaign.

Mr. Newbery is the remarkable speaker of great spiritual insight. His incisive and instructive addresses, combined with the spiritual force which he brings, are doing much to arouse the people of the diocese. Having served as a missionary in China for five years, Mr. Newbery brings with him much information about the foreign field which is instructive and interesting. The people of Maine congratulate themselves on having been able to secure his services.

The educational campaign began in Portland, where a series of four conferences were held on the afternoons and evenings of September 8th and 9th. On Sunday, the 11th, Mr. Newbery addressed the congregation of St. Stephen's, Portland; in the afternoon he spoke to the people of Trinity Church; and in the evening he made a stirring address in St. Luke's Cathedral on the "White Menace," which, as he expressed it, was the spread of our American materialism to foreign countries far in advance of our spiritual ideals.

From Portland Mr. Newbery went to Newcastle to hold similar conferences for the surrounding parishes at Wiscasset, Rockland and Camden. He will continue to conduct these conferences in Saco and Biddeford, Augusta, Waterville, Bangor, Calais and Bar Harbor.

The committees for the diocese in the Nation-wide Campaign is as follows: The Rt. Rev. Benjamin Brewster, D. D., chairman; Very Rev. Edmund R. Laine, Jr., Dean of the Cathedral, executive secretary; Rev. Canon R. W. Plant; Mr. Henry Lewis, treasurer; Rev. Canon Philip Schuyler, Rev. E. A. Pressey, Rev. T. F. Marshall, Rev. E. M. H. Knapp, Rev. R. D. Malany, Rev. John H Yates, Hon. J. F. A. Merrill, Mr Charles H. Randall, Mr. Fred Greenleaf, Mr. E. L. Lincoln, Mr. Rae Moody and Hon. W. M. Ingraham.

The committee on the Preaching Mission has been formed and plans are being made for this. The members of this committee are Rev. E. M. H. Knapp of Augusta, chairman, Rev. J. H. Yates, Rev. E. C. McAllister.

Church Workers' Conference Held at Pocatello, Idaho

A Conference of Church Workers was held in Trinity Church, Pocatello, Idaho, on Monday and Tuesday, September 12 and 13. The total attendance, not including the evening congregation, was about 100. There was a good number of delegates present from points outside Pocatello, both clerical and lay. One woman deleate traveled a distance of 150 miles in order to attend. Another had her expenses paid by the Guild connected with the Mission of which she is a member. The clergy present represented fifteen stations in southeastern Idaho. Bishop Touret conducted the conference personally.

The program of the first day began with a Celebration of the Holy Communion, the Rev. B. T. Kemerer, of New York, representing the Presiding Bishop and Couicil, being the celebrant. During the afternoon a conference on "Religious Education" was conducted by the Rev. H. I. Oberholtzer, Director of Religious Education for the Diocese of Olympia and the District of Spokane. In the evening a public service was held, with the Bishop in charge. The speakers at this service were Mr. John W. Lethaby, financial secretary for the Diocese of Oregon, who spoke on "The Layman in Church Work"; the Rev. Thomas Jenkins, of Portland, who has just returned from a two months' period of work for Bishop Rowe, and whose subject was "Our Alaskan Field," and the Rev. Mr. Kemerer, who spoke on "The Church at Work." There was a large congregation present, and the addresses were both highly inspirational and instructive.

At the close of the service a public reception, arranged for by Archdeacon Stoy, was tendered Bishop and Mrs. Touret and the Rev. and Mrs. Chandler.

On the morning of the 13th the program for the day began with a Celebration of the Holy Communion, the Rev. Mr. Jenkins being the celebrant, assisted by the Rev. B. C. d'Esum, of Rupert, Idaho, and the rector of the parish.

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The morning conference was on "Woman's Work," and was conducted by Mrs. Touret. The speakers at this session were Mrs. Wilson Johnston, President of the Woman's Auxiliary of Oregon, whose subject was "The Woman's Auxiliary"; Mrs. T. W. Kydd of Seattle, Wash., Vice-President of the Woman's Auxiliary for the Province of the Pacific, and who spoke on "Our Young People"; Mrs. S. H. Morgan of Seattle, representing the Daughters of the King, who spoke on that organization, and Mrs. Touret, whose topic was "The Child in the Home."

Bishop Touret was in charge of the afternoon session, the speakers being the Rev. Mr. Jenkins, who spoke on the motto of the Conference, namely, "The Church in Action," and the Rev. Mr. Kemerer, whose topic was "The Spirit of the Giver."

Sectional conferences were conducted as follows: one for boys on "Our Vocation," one for girls, on "Our Part in the Church," and another for the clergy on "Conducting a Parish Conference."

The conference, which was arranged for by the Rev. Mr. Chandler, was made possible by the kindness and co-operation of a number of the delegates in attendance the Synod of the Pacific, held at Salt Lake the week before, and who stopped off at Pocatello on their way home. It is the unanimous opinion of all present that the conference will prove to have been of great inspirational and educational value to the Church in southeastern Idaho. The visitors and delegates to the conference were the guests of Trinity Parish.

Notes from Diocese of Kansas

Rt. Rev. and Mrs. James Wise have returned from their summer camp at St. Joseph's Island, in Canada.

Rev. J. E. Brodhead, formerly in charge of St. George's and St. John's Church in Wakefield, Kansas, is now rector of St. John's Church, Abilene, Kansas, and St. Luke's Church, Wamego. His family will make their home in Abilene.

Archdeacon and Mrs. L. W. Smith and daughter, Virginia, have returned from a summer vacation spent in Allen's Park, Colorado.

Miss Dorothy Spencer, a missionary in Japan for four years, has returned home for a visit with her parents in Emporia, Kansas.

Mr. Albert Haberston, for many years a field secretary for the Brotherhood of St. Andrew, is now located at Washburn College, Topeka, Kansas, where he is a teacher of voice.

Mr. George W. Barnes, formerly of Christ Cathedral, Salina, has become choir director for Grace Cathedral, Topeka.

Dr. Helen Bowerman, religious education secretary for Kansas, has returned to take up her work in the Diocese. She has been spending the summer in the east.

Hobart Has Large Enrollment

Unemployment is not having a depressing effect upon the student enrollment at Hobart College which celebrates its hundredth anniversary this year, according to the Rev. Murray Bartlett, D. D., President of Hobart College.

"We expect the largest entering class in our history when college opens on September 20th," said Dr. Bartlett. "Apparently, either the unemployment situation has been exaggerated or it is not affecting the families of young men who wish to come to College. We shall have the largest enrollment in our history.

"Nor do we find former students failing to return because of financial stringency. Practically every man who was in college last year, and who did not graduate, or go to a technical or medical school, will return to Hobart this fall.

"The only explanation I can offer is that young men who recently remained away from college to work at extraordinary wages are now seeking an education."

Large Entering Class at Alexandria

The Virginia Seminary near Alexandria reports opening September 21st, with the largest enrollment of students in its history . Two students entering from New York are Mr. Alexander Zabriskie, son of George Zabriskie, chancellor of the Diocese, and Charles W. Sheerin, son of the New York editor of The Witness.

Mr. Zabriskie is a Princeton man, Mr. Sheerin a graduate of Columbia university. Each has been prominent in athletics and other student activities.

Keep Busy During the Summer

At the Wednesday evening service of St. Paul's Church, Augusta, Ga., lay readers are assisting the rector, the Rev. G. Sherwood Whitney. The rector reports that the laymen are learning to say something in fifteen minutes which "is not an easy thing to do." The congregations in this parish during the month of August have been most satisfactory witnessing to the fact that very few seem to be taking vacations from religion during the hot weather.

Christ Church Mission, Augusta, Ga., located in the Mill section, where the rector of St. Paul's is in charge, is having increasingly large congregations. Mr. Whitney holds service every Sunday evening and is assisted by some of the lay readers of his parish. On a recent Sunday the congregation was fifty per cent larger than usual, and the attendance at the Church school that day was sixty.

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SPOILED ADULTS

By Bishop Johnson

It is not an unusual thing for a child to ask for money, or permission to do this or to go with that crowd.

It sometimes happens, where the mother is both wise and capable, that the child is told to perform this or that duty before the request is granted.

And it also happens sometimes that the child frets and fusses because he wants to do the other thing now, and the duty afterward.

But it remains a fact that those children who are blessed in their parents are those children who are made to respect parental authority first and to have their own way afterward, and it also remains a fact that nothing spoils a child's life quicker than an indulgent parent who always has his own way first and thinks of the parent afterward, if at all.

* * *

It is a basic principle of human life that God is our father.

Even those people who never act as though they had a father in heaven would be the first to resent the statement that God is not their father.

It was the fatherhood of God that Christ put first just because it comes first. It is true that it often happens that brothers who have a very good father do not treat one another very well, but it happens more frequently that, where none of the children respect or love their parents, they dc not develop brotherly love as life goes on.

It is fundamental to a good home that children reverence, respect and obey their parents and then they become fit to enjoy the real things in life, which cannot be secured by grabbing, but can be secured only by those who acquire the capacity to enjoy them.

* * *

It is with this in view that Christ may have told His disciples not to fret about what they should eat or what they should wear—as though by grasping these things people would have joy.

Rather He says, Seek ye the kingdom of God and His righteousness and all these things that people fret about will be yours and much more besides.

It is a notorious fact that people who have the most which they obtained without seeking God's righteousness, are the very people who complain the most and feel the greatest amount of discontent.

Whereas a person who is really seeking righteousness acquires the faculty of joyous peace whether he abounds or suffers loss.

* * *

In other words the world is full of spoiled children who grow up with the idea that the sum of human bliss is to be obtained by grabbing much and giving little ,whereas they are really seeking the ultimate harvest of human misery.

A man's life consisteth not in the abundance of the things that he possesses half so much as it does in being able to make the most of whatever is within his reach. Any one who has been camping knows that the person who must take along everything will be the one who will be a nuisance when things happen.

The best camper is the one who can get along with the least, but knows how to enjoy the most which the occasion affords.

* * *

After all aren't we living in an age of spoiled children who have twice as much as their grandfathers ever had and complain twice as much about their deprivations?

And when men do have things come their way fast like the movie stars or those who strike it rich in mines, the real test of their capacity is touched and usually they give signs of spoiling in prosperity.

Look at the careers of Douglas Fairbanks, Mary Pickford, Charlie Chaplin, Geraldine Farrar and now the tragedy of Roscoe Arbuckle and you will discover that prosperity has caused them to feel superior to the laws of God and to have their good time as though they were above God's laws.

And the fact that the world goes on pampering them in their lawlessness shows clearly that the age is indulgent towards lawlessness.

I have come to the conclusion that the hypocrisy of those who get their morals from the theatre is colossal.

The public demands that the clergy shall avoid the slightest piccadilloes or be ostracized because they teach morals.

People prate about the moral influence of the theatre but are unconcerned as to the habits of the actors.

It is characteristic of spoiled children that they applaud lawlessness and prefer to smother their conscience while they indulge themselves.

It is also characteristic of spoiled children that they are selfish, inconsiderate, and unthoughtful of others.

It is as serious a business as is running a bank, but the public demands that bankers be honest because the love of money makes the care of money a very sacred trust. But righteousness or the search for it is looked upon as a humorous folly and the man who seeks to be righteous becomes a mark at which jokes are levelled and gibs thrown.

One wonders sometimes what "Life" would do for amusement if it could not ridicule the person who is seeking righteousness.

* * *

Again we are familiar with the man who will gladly pay two hundred dollars to be inducted into a lodge who would think that he was being robbed if he were asked to give two dollars to that institution which God founded to teach righteousness.

He also says that the Lodge is as good as the church but is absolutely indifferent to the fact that the one is an institution in which he does that which he desires to do and the other is the place in which the Lord hath commanded him to serve.

Something just as good is what he wants. But God has bidden him to do something else. He has not forbidden the man to go to the theatre or to belong to the lodge but God has bidden him to take up his cross and follow Christ, not privately under a bushel but publicly in the light of day, subject to the gibes of the scornful.

The obligation to the church is the duty to our father in heaven; the privilege of these substitutes is our pleasure. It is interesting to see a group of men gather at their earthly shrine in good fellowship—in which the practice of righteousness is usually confined to the ritual performance; and then find that the same men who belong to the church cannot afford to attend those councils and conferences in which righteousness is a serious matter.

Of course no one claims that they are any better men when they are at one place than they are at the other. One only wonders what would be the effect upon the righteousness of the nation, the family and the community if they were as interested in one as they are in the other.

* * *

It is all right to have a good time and I am sure that, in the end, you will have a better time if you seek first the honor of the king, and show that respect for authority which is basic.

Bolshevism, Juvenile Delinquency, Immoral orgies, are not seriously interfered with by the fact that men flock to their earthly shrine. They are seriously interfered with only when the man power of the nation regards God's honor be-

(Continued on Page 8)

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Famous English Preachers

CANON NEWBOTT

By Rev. A. Manby Lloyd

All the world has heard of the "gloomy Dean" of St. Paul's. He has the reputation of being our super-pessimist. Dr. Inge is the candid critic of the Church and the candid friend of Democracy. He probably agrees with Lord Rosebery who told us, years ago, that Socialism would be "the end of all things."

It is only fitting that the balance should be preserved in the pulpit of St. Paul's by a preacher of a very different type, who might be called our super-optimist—the Rev. W. C. E. Newbott, Canon and Chancellor. He, too, is filled with despair, but it is despair of the world. "The whole world lieth in the Evil One."

The world! What does it mean? Does it mean society organized apart from God? Does it mean business, pleasure, money, friendship; a tower of Babel built to defy Him? Does it mean a world exactly as the Fall left it. Is it only a nickname given to anything which dares to oppose the progress of the Church?

There still lingers in our mind a fond anticipation of a golden age; we still look back across a misleading perspective and babble about the joyous Greek; we still think that civilization will do something more than lift us on to a higher plane of materialism or to a more scientific and less brutal lawlessness.

Let us face the facts. Can we trust the world? If you have a son, who is starting in business in London, have you not to warn him again and again not to trust every companion, to guard against being cheated, to tell him that he is going into an enemy's country where indeed he can find friends and follow honorable pursuits, but where he can never afford to be off his guard . . . We sigh for another Isaiah to denounce the indecencies and extravagance of dress. Warning voices are heard about the modern dance, and the lack of refinement, good manners and Christian courtesy. . . Progress is made not by going with the tide, but by working against it. For the tide itself is setting away from progress; rather its progress is towards the cataract, its movement is towards destruction.

The world is very strict in some ways. A man may be a libertine in private life, and the world asks no questions. He is admitted to the best society. He is smart, he is wealthy, he is amusing; if he has powerful friends his misdeeds are concealed. But let him beware how he makes a public scandal—that will cause him to lose his position at once. The respectable man is the saint of the world.

And the world has its religion—it is not respectable to be an atheist. It will go to Church on Sunday morning during a week-end visit, if the majority of the guests go. It will go here for a sermon if the preacher is the rage, and there to listen to a service if it be the fashionable Church; you can tell the child of the world at once by his behaviour. He never kneels; it would spoil his clothes. The creed of the worldling runs like this—"I believe in God—of course I do. I believe that God ought to be worshipped, but that a kind, useful life is better than any prayer. I believe that when a man dies he will go to Heaven if he has lived a good life; if he has lived a bad one—he will not."

It is a creed like Islam, which is admirably adapted to human nature; which takes poor humanity as it is, alters nothing, raises nothing; which persuades a man that he is not a sinner because he has not been found out. Truly, as we look out upon things around us, we are disposed to agree with St. John in his conception, "The whole world lieth in the Wicked One."

Such, in brief, are the premises of a preacher who has been the contemporary of Liddon, Church and Scott-Holland. He belongs to the early Tractarian school, and would doubtless be grieved at the flippancy (so-called) of Woodbine Willie or the revolutionary attitude of men like Conrad Noel. He thinks, sincerely enough, that such men are girding at authority, when in truth they are only mocking Herod and defying the priests of Baal.

But we must thank God for priests of the old school, with their deep-seated reverence, their love of Scripture, their devotion to the ancient offices. They are "mighty in the Scriptures" and our hearts burn within us as they unravel the mysteries of the Gospel and "beginning at Moses" make the Old Testament a living book.

Here are a few examples taken at random. "Men are going back again into Egypt, and prefer to serve with plenty in captivity rather than to reign with Christ in the desert."

"I fear there will be many who have knelt at the altar this Easter whose orthodoxy is unimpeachable, who, like Abraham and Isaac, will tell the convenient lie, or like David will snap beneath a sudden blast of temptation, or like Solomon will rear up beside the temple which they love the idol shrines of worldliness, while they wish to proclaim to Society that they are no bigots."

"We cannot live two lives like Dr. Jekyll and Mr. Hyde. We cannot be one man on Sunday and another on a week-day. The Christian is no chameleon who takes his color from his surroundings, who changes with startling rapidity and is always on the popular side." (Canon Newbolt is not popular with our professional politicians.)

"We read in Nehemiah of the restoration of the walls of Jerusalem, and we are told there of those who repaired the wall 'everyone over against his house.' Certainly there are a good many repairs wanted in the homes of England to-day."

"St. Paul preached to the Athenians about 'Jesus and the Resurrection'. I reverse the text and say in our moral effort and spiritual struggle let it be 'The Resurrection and Jesus.' I am sceptical of a Resurrection without Jesus. I seem to have heard enough of the elevating nature of art schools, of baths and gymnasiums. I seem to see that undenominational ethics and admiration for a shrewd teacher have failed to supersede the absolute need of a dogmatic faith and belief in Jesus as a Saviour."

"Not far from this Cathedral, in the days of the Stuarts, there was that strange place known as Alsatia, where every thief, debtor, gambler, cut-throat, and reprobate used to resort, and claim the protection of outlawry. It was a place where the King's writ did not run. It is a sorry thing if we allow an Alsatia within our heart, a place where the King's writ does not run; where evil remains unchecked, where it has become a domesticated curse, where it must dwell, for it cannot be cast out."

It is this wonderful use of metaphor that marks out all the sermons of this great preacher, whose published volumes should be studied by every priest who would learn the secret of sermons that are as heart-searching as any in the English language. Every ordination candidate should read "Speculum Sacerdotum," which has become a classic, together with "Priestly Ideals," and "Priestly Blemishes," all published by Longmans. A number of sermons have been bound together under the title of "Counsels of Faith and Practice, and his smaller manuals, especially a quite recent one on Confirmation will be found invaluable.

A Great Opportunity

By Rev. W. B. Spofford

The two news articles on the front page of this paper have a very decided bearing upon each other. In one, that great leader, Bishop Lines, challenges the Church to interest itself in the tremendous social and economic problems that are pressing for solution. It was not possible to print his entire sermon in which he spoke of the great contributions being made by the Church of England toward the settlement of like problems there. Our London correspondent has been telling us all summer of the remarkable things being done by various English clergymen, while our leaders here have been busy discussing in a rather un-Christian way, whether or not Dr. Shipman should be the Second Assistant Bishop of New York. It may be important but to my mind it is petty business compared to the activities of our English brothers, and I should judge that Bishop Lines feels the same way about it.

The other leading news article reports the uniting of two large congregations, under one head, on the great West Side, of Chicago. Here, as nowhere else in America, the Church has the opportunity to make its contribution towards the solution of the problems Bishop Lines speaks about. It is more than an opportunity—it is a challenge. The Church of the Epiphany, with Chase House adjoining, is located in the very heart of the stronghold of labor. Directly across the street is the national headquarters of the Socialist Party. The national headquarters of the Railroad Brotherhoods is in the same block. A stone can be thrown to the huge Labor Temple, owned and managed by organized labor, where workers crowd to hear their leaders, and where national labor conventions are in session constantly.

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A block away from this is a large plot of ground where the strongest union in America is soon to build their temple, while within a few blocks is the national headquarters of the Industrial Workers of the World.

The Church should have a message for these men. It is not an easy task and it is one which Churchmen may well hesitate to tackle. The people who gather in these places care little for the Church and its message. They must be won. Here is the place to start. The National Church should support Bishop Anderson and Mr. Street in the work that they propose to do. And those directly responsible for the work should draft the services of the few men in the Church who can command the respect of labor. They should then launch an offensive, and stick to the task in spite of the tremendous obstacles that are sure to be placed in their way. It will require men of vision, enthusiasm and courage. Bishop Anderson and Mr. Street are well endowed with these qualities. There are doubtless others anxious to help. Get them lined up—then start something. The Church in England is doing it. Why can't the Church in America?

Day of Prayer for Conference on Limitation of Armaments

The Sunday preceding the International Conference on the Limitation of Armaments, November 6, is proposed by the Federal Council of the Churches of Christ in America as a special day of prayer. This action of the Council is a reflection of the widespread interest of the Churches, suggestions having come to the Council from every quarter that such a step would be especially welcomed. The call for the observance of the day is as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America suggest that Sunday, November 6, 1921, be observed by the Churches as widely as possible throughout the country as a special day of prayer, self-examination and supplication for the guidance and blessing of God on the International Conferece on Limitation of Armaments."

In a fuller statement in a special "Disarmament Number" of the Federal Council Bulletin the necessity for special activity by the Churches is urged on the ground that the disarmament question is at heart a religious one. The Bulletin says:

"These weeks before the convening of the Conference call the Churches to clear thinking and to earnest prayer. The nations need to recognize that armaments and super-armaments, growing ever more terribly destructive, are but external symptoms of deep-rooted moral disorder. Armaments and war spring from national policies that are under the control of fears, suspicion, greed, arrogance—in a word, from sin. And sin it is the Church's

That the issues at stake in the Conference on Limitations of Armaments are at bottom moral and religious no less than economic is indicated even in President Harding's official invitation to the nations. It declares that "the rivalries of armaments (are) not only without economic justification, but (are) a constant menace to the peace of the world."

Hymn to Commemorate the Missionary Centennial

The Rev. Edward Henry Eckel, rector of St. Andrew's, Fort Worth, and former provincial secretary of the Southwest, has written a "Centenary Hymn" to commemorate the first century of the Domestic and Foreign Missionary Society and the semi-centennial of the Woman's Auxiliary, and dedicated it, by permission, to Dr. Alexander Charles Garrett, Bishop of Dallas, now 88 years of age, who as Missionary Bishop of North Texas came to the state in 1874 as one of "the Church's pioneers, who sowed with mingled hopes and fears," alluded to in the second stanza. Mr. Clarence A. Marshall, the veteran organist and choirmaster of St. Andrew's, has composed a beautiful tune for Mr. Eckel's words.

Essay Contest for the Children

Rules for a diocesan essay contest in connection with the Centennial plans have just been issued in Georgia. The contest is open to any member of the senior and junior departments of the Church schools, and the subject is, "The Missionary History of the Church." The first prize for the seniors is $10.00, second $5.00; the first for the juniors is $5.00, second $2.50. The contest will close on November 15, and the winners will be announced in the Church schools the first Sunday in Advent, Nov. 27.

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E PLURIBUS UNUM

Over 14,000,000 of the population of our country are of foreign birth. Over 21,000,000 are the children of foreign parentage.

Almost every parish has within its bounds from one individual to tens of thousands of these people, an enormous number of whom are without Church, without real American friends, out of touch with American and Christian life.

It is not a mere slum proposition, nor a social "uplift" side-issue. Many of our foreign-born neighbors are the equals of our Church people financially, often intellectually. It is such who are often the loneliest and who are becoming the most cynical.

The children of the foreign-born, the schoolmates of our children, are all too often growing up with but a veneer of Americanism, contemptous of their own parents and ignorant of God.

The motto of our great country is "E Pluribus Unum,"—out of one, many. The United States is, in fact, today made up of many races intended to become one, but are being kept aloof from one another. This is unpleasant, dangerous, un-American and un-Christian.

What are we going to do about it?

In the little parish of Holy Trinity, Iron Mountain, Michigan, eleven nationalities worship and work together in Christian brotherhood and American fellowship because the rector met them halfway, tried to understand their problems and succeeded.

Other parishes in different parts of the country are doing the same in this great work for God, our neighbors and our country.

What Is Your Parish Doing?

The Foreign-Born Americans Division of the Department of Missions was created by our Church in 1919, following the vote in General Convention. The Secretary, Rev. Thomas Burgess, and the Field Director, Rev. William C. Emhardt, with the help of others they have called to their aid, are developing leadership in the Church to show the way to meet the responsibility we all as Christians bear to our foreign-born neighbors and their children.

This is the work that every diocese and parish can do. Many of them already are doing it. The Foreign-Born American Division stands ready to help in any way in their power any diocese or parish, either by correspondence or personal visitations.

"Foreigners or Friends"

This is the title of the Division's latest publication and embodies the result of nation-wide experience. It has been prepared in co-operation with the Department of Christian Social Service and the aid of many experts. It answers in detail the question constantly asked by parishes, "WHAT SHALL WE DO AND HOW?" It provides the essential text-book training for volunteer workers and is full of practical suggestions. It is recommended for parish discussion groups. Price: Cloth, $1.25; Paper, $1.00; in lots of ten or more, $0.75. Write for Supply List of material published free for general distributions.

Address all orders and correspondence to

FOREIGN-BORN AMERICANS DIVISION
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Publicity Department,
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THE EDITORIAL

(Continued from page 4)

fore his own pleasure.

We are a reckless nation merely because so large a proportion of our man power makes a joke of the church and regards with solemnity his monitorium of private ritual.

The lodge will never rise above the average earnestness of its members. The church of the living God is the instrument of God's grace and is always higher in its ideal and practices than the dead level which surrounds it.

It is because men would rather do anything than obey Christ's commands that they put secondary things first and omit the weightier responsibilities which God lays upon them. If it be true as they say that the theatre and the lodge are equal to the church in moral uplift, then let them require that the actor and the imperial potentate be required to exhibit the same moral attributes as are required of the clergy. Why not?

* * *

One shudders when one contemplates the selfish young man who has always done as he pleased, marrying the selfish young woman who has never learned to obey.

Each will talk grandly about his rights but neither has any conception of his or her responsibilities.

Bless your heart! There is no worse torture than to be tied for life to a spoiled human who thinks only in terms of self will, and when two such get together they suffer the tortures of the damned.

But we live in an age when suffering is a sign of mortal error. So the divorce court administers the anaesthetic but the divorce court cures nothing; it merely scatters the disease.

The only cure for spoiled children is to learn obedience by the things that they suffer and adults are merely grown up children.

To learn obedience to parents is the salvation of the child and to learn obedience to God is the salvation of the adult. And without obedience there can be no order and no peace.

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The Witness

Vol. VI. No. 7 CHICAGO, ILLINOIS, OCTOBER 8, 1921 $1.50 A YEAR

Opening of the Dubose Church Training School

The New School is Given An Enthusiastic Start With An Enrollment of Thirty Students

In the beautiful Chapel of the Holy Comforter, on the grounds of the DuBose School, at Monteagle, Tennessee, were held the opening exercises of this new institution, which has come into being in response to the dire need for a ministry for rural and general mission work.

The Rev. W. H. DuBose first addressed the friends of the school, gathered in such numbers as to fill the Chapel to overflowing, on "The Inception of the School," calling attention to the necessity, precedents for, and advantage of, this training school, paying a tribute to Mr. Cailborne in passing, and ending with a prayer for a blessing on the work just beginning.

Bishop Green of Mississippi spoke on the "Organization of the School," calling attention to the system of education and culture of which this is the latest branch, other institutions connected with it being St. Andrew's School, St. Mary's-on-the-Mountain, the Emerald-Hodgson Hospital, and other establishments for the furtherance of religion, health, and knowledge in the mission field. He stressed the fact that this school will not clash with existing institutions for the training of clergy, but rather, aid and supplement them in its special department. He spoke of the fitness of this memorial to the beloved Dr. W. P. DuBose.

Bishop Green also read a few of the many telegrams and letters bearing good wishes and congratulations on the opening of the new institution. These included wires from Bishop Gailor, Bishop Mikell, Bishop Moore, Bishop Brewster, letters from the Rev. Mr. Tucker, Bishop Woodcock, Mr. Francis Lynde, and a great many others. Mr. W. A. Sadd, President of the Chattanooga Savings Bank, and president of the Board of Trustees of the School, spoke feelingly, from a layman's standpoint, of fifteen years realization of the need for more clergy, especially trained to take care of mission, rural and suburban churches and missions. He spoke of the economic and moral disintegration, constantly increasing, and threatening the ideals and solidity of our country, and ended with a plea for the furtherance of this work, and assurance of his continuous co-operation.

The Rev. Mercer P. Logan delivered an inaugural address, giving an outline of his own missionary experiences in several localities, paying tribute to Mr. Claiborne who has done so much in this particular field—the mountain districts—and to others who have been instrumental in advancing the work of the Church.

He gave an outline of the splendid possibilities in connection with the institution, such as church schools, a parochial mission staff, and other enterprises. He laid emphasis on the practical side of training, and said that emphasis **must** be laid on the teaching functions of the church. "The young must be taught right principles in the beginning." The address throughout was helpful to the listeners, inspiring to the Board and others associated directly with the school, and it made one realize Dr. Logan's entire sympathy with, and peculiar fitness for, the work he begins this Fall.

There are thirty applicants for admission to the School, which was planned to accommodate twelve or fifteen. These men are of the best type, successful in secular endeavor, and give promise of having more than usual ability for the ministry.

Taken all together, the opening was most auspicious, and the school goes forward immediately with the work for which it was designed, without a hitch or hindrance, with the endorsement and co-operation of almost every Bishop in the Church, an excellent faculty, and a Board comprising, besides the clergy thereon, some devoted laymen.

GEORGE PARKIN ATWATER

It is with a great deal of pleasure that the Editors of The Witness announce the return of a former Corresponding Editor, Rev. George Parkin Atwater, D. D.

Dr. Atwater is well known throughout the church as a successful parish priest, and as the author of several popular books, the most recent being "The Episcopal Church; It's Message for Men of Today."

A series of articles called "Cheerful Confidences" begins with this issue.

Layreaders to Be Set Apart at Cathedral Services

Twenty Laymen in the Diocese of Michigan Graduate and Take Up Their New Duties

What is expected to be one of the most interesting and unusual services ever held in the Diocese of Michigan will occur on Sunday evening, October 9, at 7:30 P. M. in St. Paul's Cathedral, Detroit, when twenty laymen of the Diocese who have been training for the past several months in lay reading will be definitely set apart by the Church to carry on their reading work in the Churches of the Diocese, in addition to their secular occupations. The service will be in charge of Bishop Williams, assisted by the Dean of the Cathedral and the three Archdeacons of the Diocese.

The Layreaders League was formed under the auspices of the Church Club several months ago, and a course of study for the men who were willing to help the work of the Church in holding services at Missions and out of the way places where there were no clergy, was laid out. A number of instructors including the Rev. H. K. Bartow, the Rev. C. L. Ramsay, the Very Rev. Warren L. Rogers, Rev. W. M. Washington and Mr. Francis Mackay, director of the Cathedral Choir, were secured to give instruction.

At a training conference held the afternoon and evening of Thursday and Friday, Sept. 22 and 23, more than fifty laymen and clergymen from all parts of the Diocese of Michigan promised their assistance in the Nation-Wide-Campaign. The Rev. J. A. Ten Broeck, a traveling secretary of the staff of the presiding Bishop and Council of the Episcopal Church in New York and a specialist in the affairs of the Nation Wide Campaign had charge of most of the meetings of the Institute and outlined the plan which is to be followed in each parish conference.

Either a layman and a clergyman or two laymen will go into each church in the Diocese and hold a two day conference on the five fold mission of the Church. Meetings will be held both afternoons and evenings and the work of the Church in the parish, the diocese, the community, the nation and the world will be discussed and placed before the people.

The Rev. Alexander Galt has accepted the call extended to him by the vestry of upper Truro Parish, including Herndon and Chantilly. After October 1st his address will be Herndon, Va.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Berkeley Opens With Good Class

The Sixty-seventh year of Brekeley Divinity School, Middletown, Conn., began last week with evensong, at which Dean Ladd made a brief address of welcome to the students. The regular courses of study began promptly the next day, and the school is now in complete running order.

There have been several changes in the Faculty. The Rev. Percy V. Norwood, Professor of Liturgics, has gone to the Western Theological Seminary, Chicago, where he is filling the chair of Church History. The Rev. Fleming James, Ph. D.. formerly rector of St. Paul's Church, Englewood, N. J., has come to Berkeley as Professor of Old Testament History and Literature. Dr. James is an Old Testament scholar of wide reputation, and has been acting as Professor of that subject in St. Faith's Training School for Deaconesses, New York City, for some years in conjunction with his important parochial duties at Englewood. With his wife and family he has taken up his residence in Middletown, and it is planned to have a formal inauguration of the new head of the Department some time in October. Dr. James will continue to lecture at St. Faith's School in connection with his duties at Berekley.

Another addition to the Faculty is that of the Rev. George A. Barrow, Ph. D., Rector of St. Luke's Church, Chelsea, Mass., who will be lecturer in Theology. Dr. Barrow holds his Doctor's degree from Harvard University, and has been instructor in the Diocesan Training School for Teachers in Massachusetts.

The Rev. William B. Lusk, Rector of St. Stephen's Church, Ridgefield, Conn., will give a course of lectures in Homelitics the coming year, and the Rev. Dr. E. deF. Miel, Rector of Trinity Church, Hartford, and one of the Board of Berkeley Trustees, will be in residence at several periods during the year, giving courses of lectures in Practical Theology. The Rev. George B. Gilbert, of Middletown, Diocesan Missionary of iMddlesex County, will continue his interesting and valuable course in Rural church administration, with occasional field visits by the students where they may see Mr. Gilbert's methods in actual operation and take an active part in them.

Dean Ladd has returned to his work after a summer spent in Lancaster, N. H. Professor Hedrick has resumed his courses in New Testament, after an absence of five months in Germany, where among other experiences he was able to observe the fine relief work of the American Friends' Committee in the feeding of under-nourished children. The Rev. Mr. Lauderburn spent the summer in residence at St. Stephen's Church, Boston, his former parish.

The first of the Sunday evening Conversazione, which are such a popular feature of the life at Berkeley was given to a discussion of summer experiences, and on the second evening Professor Hedrick spoke of conditions in Germany as they came under his observation.

The entering class this year is larger than at any time since the war, when the unusual conditions caused such a general falling off in the number of students in divinity.

Michigan to Celebrate Centennial

The Diocese of Michigan and Detroit should play a large part in the celebration of the one-hundredth anniversary of the Foreign Missionary Society of the Church which is being enacted throughout the Country during September, October and November.

The first service by an organized religious body held in Detroit was conducted by the Rev. A. W. Welton of the Episcopal Church in 1821, the first year of existence of the Missionary organization. It was held under the auspices of the First Protestant Society. The Rev. Mr. Welton came to Detroit from New York and after a ministry of about a year, died, and was buried in the Churchyard then located near the corner of Jefferson Avenue and Randolph Street, and now one of the prominent districts of the city.

Services of the Church were held from time to time at the old Indian Council House on Jefferson Avenue near Randolph Street. It was at this place the first St. Paul's Parish was subsequently organized in 1824. It was not a building suitable in many respects for church worship, nor was it Ecclesiastical, but it was the cradle of the Episcopal Church in Michigan, and as such it will always be remembered.

St. Paul's was the first of the organized parishes of the Episcopal Church in the Northwest. It has been closely associated with affairs of more than local interest and it has been the starting point of agencies for Church extension not only in Michigan, but in regions beyond which once belonged to the Diocese.

Plans are under way in most of the churches of the Diocese of Michigan to present the centennial pageant. Special sermons have already been preached in many places and the celebration will culminate in special services with appropriate sermons which will be held on Nov. 6 in practically every parish in the Diocese.

The One Hundred Per Cent Use of a Fund

About the first of July, the American Church Building Fund Commission reached a turning point in its history. For many years it has been able to supply the Church's demand for Loans from its Permanent Fund. This Fund, now totalling $672,707.41, has been paid out or pledged in Loans to the Church, which potentially, therefore, has a One Hundred Per Cent Use of the same. In the future, loans can, therefore, be promised only as payments are received from outstanding Loans, and the Fund will thus become purely a Revolving Fund limited to actual receipts. While the Church was attaining the full use of this Fund a larger number of Loans could yearly be granted than will again be possible until the Permanent Fund is enlarged by gifts, offerings, and legacies of the Church. The demand for assistance in Church building has never heretofore exceeded the Commission's ability to help, but the time has now arrived when it might be well to recall that the original plan contemplated a Fund of $1,000,000—a goal which the Church's multiplying needs in the erection of churches, rectories and parish houses render most desirable of realization. The Commission is endeavoring to awaken interest in such an achievement by the wide distribution of an illustrated circular lately issued.

The last of the Loans granted between the May meeting of the Board and July first, amounted to $20,300. Grants and gifts made since the May meeting have totalled $13,050 given to sixteen dioceses.

The Corresponding Secretary, 281 Fourth Avenue, New York City, would be glad to supply literature to all who are interested in the increase of the Commission's Permanent Fund. ,

Lights From the N. W. C.

Kenyon College opened for its ninety-eighth year with the largest attendance in its entire history. For the entering class the registration amounted to 113. The total number of students is about 230. The College dormitories are over-crowded, even trunk and storage rooms being occupied by students, while a number of entering men are obliged to find rooms in the village.

Professor Edwin L. Baker, formerly of Oberlin College, takes charge of the department of Romance Languages on the Samuel Mather foundation. Frederick L. White, '07, has been appointed instructor in surveying, and extra assistance is being arranged in several other departments. The large increase in attendance imposes extra service on all of the members of the Faculty but the situation is satisfactorily adjusted.

During the past summer the College buildings have been wired for electricity. The current will be furnished from the transmission line of the Ohio Power Company. In addition, the College has installed a large dynamo for emergency use. The electric lighting system has been installed with the approval and endorsement of the Priorites Committee of the Presiding Bishop and Council. It is hoped that the expenditures will be met from future receipts through the Nation-Wide Campaign.

Normal School Opens at Spokane

The Spokane Church Normal School, which is under the Department of Religious Education, of which the Rev. B. A. Warren of Walla Walla is chairman, has commenced its work under the superintendency of the Rev. H. I. Oberholtzer, Director of Religious Education for both the District of Spokane, and the Diocese of Olympia. The Principal is the Rev. Lindley H. Miller, vicar of St. Peter's, Spokane, whose special work will be that of instructing on "Child Nature." The faculty consists of local Church School Teachers, with the assistance of Deaconess Christabel Corbett. The course will

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consist of two periods of five evenings each, meeting on Monday evenings at All Saint's Parish House, Spokane, Wash.

A most successful Sunday School Institute was held at Wenatchee recently, and lectures given by the Rev. H. I. Oberholtzer of Tacoma, and the Rev. Herman Riddle Page, R. D., of Okanogan.

Still Another Decrease in N. W. C. Receipts

August shows another decrease in receipts on account of the Nation-Wide Campaign. The decrease for the month is only $2,165.76, but it brings the decreases of the last three months up to $192,887.35 and leaves our receipts to September first $2,300.86 below amount received in the corresponding period last year.

The Council in making its appropriations counted on an increase for the year of $200,000 and practically this entire increase was realized in the first five months. Now it is gone! Another $100,000 borrowed to carry on the work through August! We are now wondering if the missionaries' salaries can be paid at the end of this month.

Dean Announces New Plans for Cambridge

Important changes in the curriculum of the Episcopal Theological School in Cambridge under which students are permitted to elect a majority of their courses were announced today by the Dean, the Rev. Dr. Henry Bradford Washburn, in connection with the opening of the fifty-fifth academic year.

Registrations indicate that there will be more than twenty students in residence at the school this year, a resident enrollment twice as large as that of last year.

The new curriculum makes possible greater use of the facilities of Harvard University with which the Episcopal School is affiliated.

Bishop Page Heads Eighth Province

Bishop Herman Page is now provincial head of the Church for the Eighth Province. The honor was conferred on him at the recent synodical meeting of the Eighth Province at Salt Lake City. Heretofore the honor usually has been conferred on Diocesan Bishops. The eighth province which takes in all of the District west of the Rockies, is probably the largest of the eight provinces into which the United States has been divided. The synodical meeting was attended by some fifteen active Bishops, as well as many of the clergy and laity.

Gifts and Building in Diocese of Newark

Four bequests to the Diocese of Newark have just now been announced: Mr. DeWitt Cook, the late Senior Warden of Christ Church, East Orange, has left $10,000 to his Parish Church; $5,000 to St. Barnabas' Hospital; and $5,000 for the Diocesan House. Mr. Rudolph Levi, beside remembering his Synagogue and the Hebrew Home for the Aged, has left $1,000 for St. Barnabas' Hospital.

Several big building projects are being carried out: a new rectory for Trinity Cathedral Church, Newark; a new chapel at Lincoln Park; a new church at Woodcliff, on the Palisades. As many as ten or fifteen churches, rectories and parish houses would be built at once if only the cost of building might be somewhat lessened.

The Diocesan Church Extension Fund, with subscriptions of one dollar or more from about four hundred persons, to be paid in response to calls from the Bishops and Board of Diocesan Missions five times in the year has recently made possible the building of the churches at Woodcliff and Lincoln Park. It has helped toward the purchase of rectories at Oredall, Ramsey, St. George's, Passaic and Westwood and the purchase of land at Mountain Lakes and Fort Lee. This Bishop's Church Extension Fund has gone on steadily through many years and has made possibly fifty or sixty needed church buildings.

Women to Meet in Birmingham

The Thirty-third Annual Convention of the Woman's Auxiliary in the Diocese of Alabama will be held November 1st to 3rd, at the Church of the Advent, Birmingham. The Birmingham churches will unite to present on a large scale at one of the evening sessions of the convention the Missionary Centennial Pageant, "The Mission of the Church." The three speaking parts, the "Voice of Divine Mediations," the "Appeal of the Human Spirit," and the "Word of God" will be taken by the Rev. Middleton S. Barnwell, rector of the Church of the Advent, the Rev. Joseph T. Ware, rector of Saint Andrew's Church, and the Rev. Oscar DeW. Randolph, rector of Saint Mary's Church respectively. The two Missionary Clergymen will be represented by the Rev. Edward Bermett and the Rev. Carl Henckell. Mrs. Joseph T. Ware, the general chairman and director of the pageant, is being most ably and enthusiastically assisted by chairmen representing the five Birmingham churches and the new mission at East Lake. There will be more than a hundred characters representing the various mission fields and nations. The choirs of the churches will unite in furnishing the pageant music.

Good Books for Theological Studies

The Commission on the Ministry of the Presiding Bishop and Council has undertaken and accomplished a difficult and important task in preparing a list of the best books on the theological studies required by the canons of the church for candidates for Holy Orders.

It is significant of the finer spirit of the church that a body of men representing widely divergent types of churchmanship should be able to come to a unanimous agreement on such a list of books.

The list covers the following subjects: Holy Scripture, Church History, Christian Missions, Doctrine, Christian Ethics and Moral Theology, Liturgics, Ecclesiastical Polity and Canon Law, and Ministration.

It was prepared by a special committee of the Commission on the Ministry who by extensive correspondence secured the best expert opinion. The list as drawn up by the committee was then submitted to the entire Commission, and, after some changes, approved book by book.

Such a list of books should be of great value to candidates for Holy Orders, especially those unable to attend a theological school. It ought also to appeal to men already in orders in continuing their studies; and it will also be suggestive to not a few of the more thoughtful laymen. The Presiding Bishop and Council is publishing this list of books as an Official Bulletin, thus placing it in the hands of every clergyman of the church.

Copies of this Bulletin in any quantity may be had on application to the Department of Religious Education, 289 Fourth Avenue, New York, or to the Secretary of the Commission on the Ministry, the Rev. Malcolm Taylor, One Joy Street, Boston.

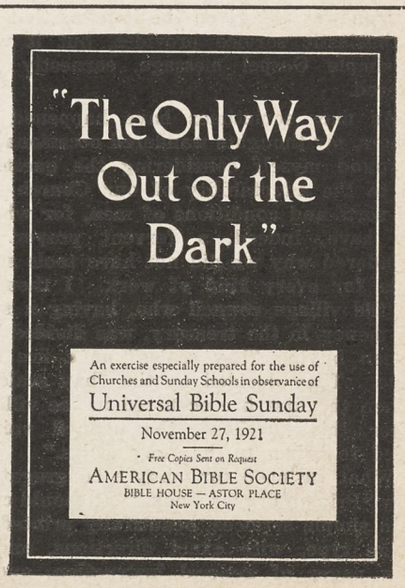
Centennial Posters Are Out

The Missionary Centennial Poster, a striking example of the adaptability of modern lithographic art to a distinctively Church subject is off the press and is being delivered to clergy throughout the country, for display in churches and parish houses. Two copies have been mailed to bishops and parochial clergy, while bulk shipments are being sent to diocesan headquarters for distribution to those parishes and missions without resident rectors. All shipments are encased in mailing tubes to insure receipt in good condition.

The poster is a reproduction of the Missionary Centennial seal which was designed by Mr. Hobart B. Upjohn of New York City, the poster itself being the work of Mr. T. Leslie Thrasher also of New Yor City.

The seal has been developed in colors which harmonize—a dull gold effect against a deep blue background, seven color lithography has been employed by the firm Snyder and Black of New York, who did the printing. Under the seal, in lettering in contrast to the blue ground is the legend: And He said unto them, Go ye into all the world. Under this is the wording: Centennial Sunday, November 6, 1921.

The poster was prepared under the direction of the Department of Publicity.



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Cheerful Confidence

By George Parkin Atwater

I

BOOKS VERSUS WINDOWS

I have been summering in a remote section of Michigan, where off season for bass is always the season one is there, and where the natives honor its visitors by treating them as millionaires. A small white church stands on a rocky field. It is used by almost any chance parson, of whatever persuasion, who can be induced to enter its portals. During August a priest of the church was in residence, and held service every Sunday morning at the hour of eleven. The only furnishings are a battered pulpit, an organ, pews, and some large hymnals in which familiar words are set to strange tunes, tunes that have a little flourish and a few notes as high as a seven barred gate.

The congregation consisted of several summer visitors, a few natives who took their religion quietly, sitting down, and a few persons whom I could not classify. They were earnest, patient and reverent, even though the women had no hats. They sang the hymns with aggressive dolefulness.

It was a hard task for the clergyman. The chants could not be used, and the psalms were read, and the hymns had a "do your best at any cost" following. The sermon was not given the impetus that an enthusiastic service provides, but it was a simple Gospel message, earnestly delivered.

As may sometimes have happened to others, my thoughts wandered occasionally. I found myself considering the question as to the adaptability of our Church for all sorts and conditions of men, for whom we have, indeed, a fervent prayer. I wondered why we did not have tools suitable for every kind of work. I thought of the village council who, having a sum of money in the treasury, was divided between buying "hay scales" or a fire engine. They decided on the "hay scales." When the first fire occurred in the village after this purchase, the council vainly tried to bring up the "hay scales."

What we need for many a congregation is a "Primer Prayer Book." It should contain simple services, beautifully printed in large type, with exact directions, and a few pages of general instruction, and a footnote giving permission to take the copy for use at home. It could be bound in paper, with an attractive cover, and embellished with a picture of two. The addition of the psalms, and a few hymns, would make it a splendid book for the occasional services that are everywhere held in our land. It would educate countless simple people in the first principles of our method of worship. Our summer congregations everywhere need such. The trained congregation at the delightful chapel at Bretton Woods may get on well with the Prayer Book, but it's a long cry from Bretton Woods of the White Mountains to the Back-woods of Michigan. If some of our Saints, who are remembered in the frozen credit of a stained glass window, could be immortalized in the living memorial of endowed churchly literature, a score of eyes would be deprived of a luxury, but ten thousand eyes would be led to see the King in His beauty.

Famous English Preachers

BISHOP GORE

By Rev. A. Manby Lloyd

Charles Gore, late Bishop of Oxford, needs no introduction to American church people. Some of you have seen and heard him, and there is no need to dwell on his manifest eloquence, scholarship and sincerity. A contributor to **Lux Mundi**, steeped in the theology of the "Fathers;" lucid in thought, romantic in temperament, no man in England has done so much to consolidate the great work begun by the Tractarians on the one hand, and the Christian Socialists (Maurice, Kingsley, Ruskin and Dolling) on the other.

As a young man (he relates) he was present at a discussion between two notable churchmen of the last generation, the one Dr. Liddon, and the other Dr. King, Bishop of Lincoln. They were discussing the Germans and the French and it appeared that Dr. Liddon had an infinite preference for the French ,and Dr. King for the Germans, on grounds characteristic of each. And Dr. Gore confessed that he was on the side of Dr. Liddon. Like the French, Dr. Gore is intensely logical—so logical, that he is the despair of the majority of Englishmen and many of his own school of thought, who are not logicians. For example, when an Anglican Community of Benedictine monks on Caldey Island had voluntarily placed themselves under his jurisdiction, he allowed them to secede to Rome rather than give way on what, to many, seemed a matter of secondary importance, viz., the use of a particular altar book or liturgy. Dr. Gore is intolerant of sinecures. If frogs prefer King Stork to a log of wood, they must take the consequences.

On the other hand, we owe to Dr. Gore the conversion and ordination to the Anglican priesthood of Dr. R. T. Campbell, the leader of English non-conformity, and the pioneer of the New Theology. Always warm personal friends, the shaky foundations of the New Theology gave way before the long-range guns of the Old Religion, and English nonconformity has never recovered from the shock. For it is score of eyes would be led to see the King in His beauty.

Not only have Emerson, the Stoics, and the Pantheistic school fared badly at the hands of Dr. Gore. He has turned Col. Ingersoll, the Epicureans and the Rationalists inside out. It is no use telling him there is no room for God in this clear-cut scientific universe. No use putting a monkey in at one end of the evolutionary machine and producing a man at the other. No use to dissect a man or a rabbit and tell Dr. Gore that you cannot find a soul. Because there are men in Mars it does not follow there was no Son of Man in Bethlehem. It is quite easy to abolish hell, but to be logical you must put out the lights of heaven. Dr. Gore hoists Ingersoll & Co. with their own petard. There are logicians and logicians. We are reminded of Dante's account of St. Francis and the devil contending for the soul of Guido, condemned to Hell for fraudulent counsel. "Absolution is null and void without repentance—repentance and the will to sin cannot go together" Satan exclaims. And as he carries Guido off he turns and says sardonically, "Perhaps you did not know that I was a logician!"

* * *

But let no one think that Dr. Gore is a logician and nothing more. It would be fatal in these days of Einstein and Relativity, when Euclid is out of date and Time and Space have changed their values. Like all good Catholic Christians Bishop Gore takes his stand on facts. He defends the dogmatic, and people who have heard him lecture on the Historical Trustworthiness of the Gospels are not worrying about Harnack and DeCheyne.

When the great war came, people spoke of the downfall, of the breakdown of Christianity. There is as much Christianity as ever, said Dr. Gore, but there is something that has broken down in effectiveness, and that is the idea of the Catholic Church, that supernational bond, closer even than a nation or family, which was meant to bind the men of good-will in every country. . . The Roman Catholic Church had an advantage, but what has it come to? What difference did it make to the politics of Austria and France and Belgium and to the German Catholics that they were one in the religious bond? Nationalism—excessive, exaggerated, exclusive nationalism—which we see in a specially horrible form in Germany, has made the war something quite intelligible.

Nationalism is the enemy. Here some

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are inclined to cross words, though with great deference. They see a more sinister foe in Imperialism, whether German or British or Japanese. But perhaps the confusion is more apparent than real, and we should have to define our terms.

"What people like is a religion of their own race, instinct with their own nationalism. . . . The Reformation was not primarily a national movement, but nationalism seized on its opportunity, as it always seizes on every opportunity—so national churches came into being, English, German, Russian. The very idea of the Catholic Church receded into the background." But national churches must go. "God has founded Zion and in her shall the afflicted of His people find refuge." That is the conception of the Catholic Church, which is super-national because it is super-natural.

* * *

Recent events in England have driven De Gore back to the study. Hard work in the dioceses of Worcester, Birmingham and Oxford left him little leisure time. The governing class took advantage of the war to work quiet revolutions in Church and State:

(a) The Welsh Church has been disestablished wholesale. The English Church is being disestablished piecemeal. Many of the clergy find themselves in dreadful financial straits. Divorce laws have been rushed through Parliament that must eventually provoke open conflict between Church and State.

(b) Bureaucracy has made enormous strides. Lloyd George and his friends keep themselves in office and reward their supporters by creating new ministries (Health, Housing, etc.) and hordes of officials. The nation has decided to end this iniquity. And the wage system is on its last legs.

(c) The League of Nations is a washout. Bernard Shaw says we are arming against U. S. A. and that Ireland's demand for separation is the reflection of their foresight.

These are the three main problems which confront De Gore in his study. What is likely to be his answer? Let me paraphrase it.

* * *

Let us be logical (he is now speaking):

(a) Establishment is an accident, not an essence of the Church in England. Let it go. We are no longer a Christian nation; let us give up pretending to be one. Pool your endowments. Remove the scandal of idle clergy in rich livings while the slum parson is allowed to kill himself. You claim to be Catholic—then stop the persecution of the ritualist who teaches by eye as well as ear. You claim to be Apostolic—then stop simony, and see what the Fathers said about usury. You claim Unity for the church—then cease encouraging sectarianism. Reordination of Methodist ministers savors of unreality. Enlarge your vision. Rome is adamant, but Holy Russia is looking towards us. Let us first heal the schism between the East and ourselves.

(b) Again, be logical. You want to stop the system by which one section of the nation lives on the labor of the rest. But I am at a loss to see how a demand for more and more work will end the system. Chasing prices is less profitable than chasing Arabs. Cease talking about production and talk about property. Mere production is a slave-test. Nobody visiting a plantation full of niggers would think of asking how much property was possessed by the men working there. There is no liberty without property. Read your Ruskin. Seek first the Kingdom of God. Capitalism is doomed—in its present shape. But the wage system is the bedrock on which it is founded. Workingmen, I love you and respect you, but don't make fools of yourselves by demanding a rise in wages—and nothing more. Destroy the wage system, and you will destroy capitalism. Study Guild-Socialism. Read Penty and Orage and the New Age. Settle down to hard thinking and leave the talking to the Quacks of Politics, to the Welsh Wizards and the Horatio Bottomley's and the gasbags of the society press.

(c) And lastly, let us be logical in our international relations. Make the League of Nations a reality and not a league to put down nations. Why do you keep faith with Serbia and break faith with Ireland? Religion and politics . . .

* * *

But my space is exhausted. The first time I heard Charles Gore was in a famous cathedral in Kent. Not twenty yards from the pulpit was the scene of Becket's martyrdom. The impression left on my mind by the preacher was that John the Baptist was risen from the dead. Or was it the ghost of Becket that haunted that noble fane! I know not, but I can still hear the tones of that deep vibrant voice. I can still imagine that grave ascetic face and see those nervous hands, and the youngest child in that vast cathedral knew he was in the presence of a great personality. That was more than 20 years ago and Dr. Gore is no longer young. But there are many who believe there is yet a great work before him, and that English churchmen will be called upon to face their politicians as unflinchingly as Becket was called upon to face his King. And if that day comes, we could offer no better prayer than this—that Charles Gore may be here to lead us.

The Church and Students

By Rev. James Sheerin

Bishop Manning writes: "I am greatly encouraged at both the numbers and the type of young men who are coming forward as candidates for the ministry. Yesterday morning I saw, one after another, four exceptionally fine young fellows, and they are coming in almost every day. And, so far, every postulant that I have admitted is a graduate of a university of recognized standing. We may not, of course, continue at this high level, but it is most cheering thus far, especially in view of the doleful reports that have been current."

This is good news from headquarters in one Diocese. But the proposition elsewhere does not seem to be so good, and the only seminary not shaking in its shoes this fall seems to be Alexandria, Virginia, where instead of the usual status of some 40, the number reaches 58, with a greater per centage of college graduates and athletics.

As an illustration of what we must regard as one of our biggest problems, in which we were shamefully late in making the initial attack and woefully backward in carrying on, I want to quote a letter from a student just returning to one of the oldest and most influential colleges in the East: "The Rector of the local church has been trying to get a young priest as curate to devote his entire time to the college fellows, but all he wants to pay is one thousand dollars. It is a shame to the church that there is not a lively clergyman here who would take an interest in the college boys. Almost 75 per cent of the students are Episcopalian. If there were a minister interested in them, the church would be full every Sunday. But as it is, nobody cares. The students go to the college chapel, and before the four years are up, many of them leave the church, as records show. If the church wants to be strong in the future, it should look after its parishes in college towns."

Nothing is truer than that last sentence. If the church wants to be strong in the future it should look afer its parishes in college towns. Some years ago I wrote a booklet entitled, "The Church, the State and the University," in which I urged the imperative need of church chaplains at every great university as well as resident halls for students under general church auspices. It is a great policy welcomed by most distinguished educators, but thus far little has come of it. Along with that plan, before and after it, must go the strengthening of the parish churches in the towns where there are great seats of learning. They should be manned by the best pastors and preachers obtainable. The need is growing yearly more urgent. Never were there so many young men going to college as now, and never was the influence of the church more needed. We have sometimes been called the church of education and culture. It is not a bad characterization if it does not mean that we therefore ignore the uneducated. But we are in danger of losing both privileges if we do not strengthen our hold on the men and women who seek for college degrees, who in the long run may be depended on to reach and help those who have never been so favored.

THE WHOLE CHURCH WILL BE SINGING
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The Church Tomorrow

III.

The Rev. S. S. Drury, D. D.

After this third bulletin about a conference of boys to consider the Church's ministry and to replenish it ten years hence, I promise to print not another word, until there is something tangible to report. The subject has been aired long enough. A group of clergymen and laymen will meet in October to make plans. Let friendly readers, therefore, be on the watch for a statement from this committee not later than November 15th. Ideas from anybody anywhere will be warmly welcomed. Our next step is to assemble a small group, who will put something definite before boys and their parents, parishes and their vestries.

An anonymous postcard arrived this morning, calling in question the sentence in my last bulletin which ran: "On one point we all agree—we need more ministers." Our critic says, referring to a church paper, "Nine priests looking for work. Many New York curates cannot secure parishes. Why all this hysteria about August, 1922?" Though I don't object much to anonymity, that word "hysteria" is galling, for nobody likes to be hysterical, especially in the Church's business. Before we venture to repeat the assertion that "There aren't enough ministers and we ought to raise up more" and before we make country-wide plans to increase the ministry, this ghost of unemployed clergy ought first to be laid. Figures from our seminaries and articles in the secular press seem clearly to indicate that large portions of our Republic suffer from closed churches and a lack of ministers. No man who happens to be pleasantly situated in the ministry should pick flaws in his brethren, nor is there room here to debate with a truly fraternal patience why nine clergymen can't get work. That there is restlessness among certain clergymen we know well. We expect that the New York curates above referred to could readily find parishes in rural New England or in the mission field if they wanted to go there. Is it over-harsh to ask the following question: Allowing for that occasional tragedy in all professional life, where the provably good man can't get work, how many tactful, diligent and godly ministers do you know who are out of employment? Note these qualifications and the necessity of all three in one man. There are clergymen who are hard-working and good but whose lack of tact unfits them for leadership. There are ministers who are gracious and godly, but who seem to be looking for nice easy parishes, which do not or must not exist. And there are a few men who may be tactful and diligent but whose personal history hasn't stood scrutiny. Supposing that the clergymen who advertise for work are unable to get it, and supposing further that there is no personal disqualification, should we let that condition, sad as it may be, deter us from laying plans to raise up fresh candidates for the ministry? We must go forward with it. Our needy Christian communities call for ministration. And the less insistent sense of need of rural communities shows the depth of the need. The suggestion that no more candidates should be raised up till the last ordained clergyman is placed to suit himself after an enterprise is started are as nothing compared to the drag of the cry "Why start at all?"

Not in a spirt of hysteria, but with sober conviction, students of society are noting that whatever may be said about today, ten years from now surely there won't be enough ministers to go around. Other professions are full. Why not the ministry? Last night I asked a teacher of medicine if his calling was as starved for candidates as mine. "Oh, no," he replied, (I am not sure of the figure) "Columbia had 600 applicants for its first year class in the medical school and turned more than 400 away." Just to let some sunlight of friendly criticism in upon our calling, let me here briefly hazard two reasons why our best young men shy away from the ministry.

(a) The scope for spiritual leadership is cramped. Clergymen are forced to be good-natured routineers rather than religious guides. The minister is the people's man—his actions perhaps a proper subject for their praise or blame. But is the minister often blamed for spending quiet hours in his secreted study preparing not Sunday's sermon perhaps but reading and delving and thinking and praying himself into that clarified state so essential to spiritual guiding? Parishioners fritter away the energy of their leader in a dozen materialistic side issues. What man wants to see himself thus kently degenerating? These time-consuming chores do not cause the clergy to grow in grace or power. And what results? With shame I say it—the clergy are not radiant advertisements of their profession. We ministers are a real barrier to the increase of the ministry. But the blame is not all ours, not nearly all. The parish is to blame. Were the modern minister expected and allowed to fulfill his ordination vows, he would be achieving an enviable and attracting career.

(b) Wrong inducements are emphasized. Why should a man become a minister? Is it not intimated that the ministry is a gentlemanly job and that certain immunities are attached to it? In vain is that kind of a net spread in the sight of any bird of spirit. Such an inducement (seldom phrased of course) is as humorously purblind as the sermon a dear old English don preached in mid-summer to the bed-makers and goodies of his college. This learned cleric discovering about him the ancient retainers of the college, arranged for them a special service in the chapel. He preached on the vocation of the ministry. Just why nobody knew. Pointing out the charm of Greek and the delights of Hebrew, he concluded by saying: "Moreover, the ministry leads to positions of great distinction and molument, such as bishoprics." The picture of patient rows of bed-makers considering Hebrew and bishoprics is about as sad as the picture of our young men in American contemplating the ministry because of its ease. The Church has never grown by that method. Our Lord's call was ever to adventure and sacrifice. Tell a boy that a course is fraught with danger, and it attracts him. Tell a young man that a career involves sacrifice, and he hears it calling. But tell him that it is "handsome and out of the wet," and he will not consider it. At the conference of boys next summer, which we are planning, no young man ought then and there to be allowed to sign on for the ministry. We want young men who have not made up their minds pro or con about any career. We shall ask only for a hearing. And we believe that our Church can provide a goodly number of earnest young men from sixteen to eighteen, who will gladly spend a week in considering the career of the ministry.

So, then, first for a small central committee to get the whole plan in shape and by a certain hard-headed practicality to rob it of "hysteria." (Yes, that word from our anonymous friend has gone home and should bear fruit!) The committee will decide where to have the conference and when to have it and how to finance it. Perhaps they will let me raise the money, for we should not except vestries or individuals to pay for more than traveling expenses and a registration fee to validate attendance. The other costs, which might include one outstanding leader from England (not a college don!), the expenses of speakers, and the board of all who attend, should, in my judgment, be free. The committee may say NO. I suppose it will amount to about $5,000. If this plan has got life in it and is based on sound principle it won't take long to persuade people to invest in such a provocative cause.

Now no more talk for two months. Just thought and prayer and visions. We are committed to a difficult undertaking. It is going to tax our energy and patience.

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English Bishop Praises American Work

The Right Rev. W. Banister, English Bishop in Kwangsi and Hunan, writes enthusiastically of what he calls " the high altruistic services rendered by American Christian educators in China:"

"Their contribution to the moral uplift of the Chinese by means of higher education stands pre-eminent above all the efforts of other Christian entreprises in the East, and is due in part to the fact that America devoted a portion among the Chinese. In this task the highest position has been taken by an institution of our own Anglican Communion-St. John's University, Shanghai."

Bishop Banister says that St. John's is worthily exemplifying its motto, "Light and Truth." Most of its graduates, since the incorporation on a university basis, Bishop Banister says are "filling important positions of trust and influence in the political, commercial and intellectual life.

"Some are helping to direct the political destinies of their country in relation to world problems and adjustments, for example, Dr. Welington Koo and Dr. Alfred Sze, the Chinese Ministers to London and Washington, and Dr. W. W. Yen, the present Minister for Foreign Affairs at Peking. In all, some twenty-three men are serving the State in one capacity or another.

"Twenty men are serving the Church as religious leaders, and one is at the head of the Y. M. C. A. organization for the whole of China. Nearly a hundred men are taking part as teachers in the educational and intellectual movements among students.

"Twenty-four graduates in medicine, who have subsequently qualified in foreign universities side by side with young men of America and Great Britain, are making a great contribution to the well-being of the Chinese people. Some of these men hold positions of eminence and distinction as specialists.

"Then in engineering, some of the men from St. John's hold the first places in enterprises for the extension of communication and mining. In the great trunk lines which are extending year by year and linking the provinces and people together, and in the development of the vast mineral and coal deposits, which make China so important to the economic life of the world, they are to be found.

"Other men are engaged in large commercial corporations, business houses and banks in many parts of China. This is a great achievement and a worthy disposition to hold. There is not the glamor of ancient halls of learning about the great buildings erected at Jessfield, but they impress the observer as meeting the needs of the present time in China.

"The American Church can be warmly congratulated on its work at St. Johns's for present and future generations of Chinese students."

Ordination in West Texas

On Sunday, Sept. 25th, 1921, at St. Paul's Memorial Church, San Antonio, Texas, Mr. Claude R. Parker was ordained deacon by Rt. Rev. W. T. Capers, D.D., Bishop of the Diocese.

On Wednesday, Sept. 28th, at Trinity Church, Victoria, Tex., Rev. Louis A. Parker, was advanced to the priesthood.

There took part in the service, along with Bishop Capers, Rev. H. R. Remsen, of Port Lavaca, Rev. Geo. W. Smith, of Cuero, Rev. M. A. McKeogh, of Goliad, and Rev. D. A. Sanford, late of Amarillo.

Mr. Parker resigned from his parish at Victoria, Texas, and accepted work in connection with "Near East Relief." He sails from New York on October 12th, and expect to be gone at least two years.

Sewanee Chaplain Becomes a Rector

The Rev. Henry D. Phillips, D.D., chaplain of the University of the South, and professor of English Bible in the same, has accepted a call to become rector of Trinity Church, Columbia, S. C., and will enter upon his new duties January 1, 1922.

Doctor Phillips, who is the son-in-law of Bishop Reese, of Georgia, is a bachelor of arts graduate of the College of Arts and Science, and a bachelor of divinity graduate of the Theological Department of the University of the South. The honorary degree of doctor of divinity was conferred upon him by Oglethorpe University, Atlanta, in 1920.

Upon his graduation in 1906, Doctor Phillips founded the church settlement and training school for settlement workers at LaGrange, Ga., and remained in that work, which he made eminently successful, until September, 1915, when he became chaplain of Sewanee. He was a member of the City Council while he was in LaGrange.

Since becoming chaplain of the University ,Doctor Phillips has been faculty director of athletics. He is president of the Southern Intercollegiate Athletic Association and a member of the executive committee of the National Collegiate Association. Doctor Phillips has always taken a great interest in athletics, having been a star football player in his college days, and he was rated as Coach Heinman as the best line man the South had produced.

Before coming to Sewanee as chaplain, Doctor Phillips was the clerical trustee of the University from the diocese of Atlanta.

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The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, ST. ANDREW'S CROSS, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

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BUDDHISTS BETTER TRAINED

Bishop Tucker of Kyoto points out the Buddhists "are giving their candidate priests a much more thorough scholastic training than we are giving to our theological candidates in Japan. In addition to the men who study in these Buddhist Universities and theological schools they are through the Imperial Universities. "I think," says Bishop Tucker,"that one might make the following comparison between the education given by the Buddhist and the Christians. Our men probably get better training in the English language, and probably equally good training in specifically Christian subjects such as the Bible, dogmatics and Church history are to the Buddhists in Buddhist theology. The Buddhists, however, seem to get a very much more thorough training in philosophy, psychology and in Oriental subjects."

A list of subjects taught in Buddhist institutions includes not only the study of the history, literature and philosophy of Japan and other Oriental nations but such subjects as the history of English literature, the principles of sociology, the outline of ethics, the history of pedagogy, political economy, mental diseases, biology. Bishop Tucker believes that just as the Buddhists send some of their picked students to the Imperial universities, so the Church in Japan should be helped to send some of its picked men for study either to the Imperial University in Kyoto or Tokyo or abroad for two or more years. While this plan has been followed occasionally, Bishop Tucker would have it made a regular part of our educational work.

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The Witness

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Interchurch World Movement Issues New Report

Deals With the Employment of Spies by Large Corporations In Their War On Workers

Widespread systems of espionage are an integral part of the anti-union policy of great industrial corporations, according to the supplementary report on the steel strike of 1919, made public by the commission of inquiry of the interchurch world movement.

The most important of the supplementary report deals with employment of spies, known as "under cover men," by the steel corporations and the findings are backed up by hundreds of original documents.

The story of the interview of the commission with E. H. Gary, chairman of the board of the United States Steel corporation, when an informal plan for mediation in the strike was offered, is made public for the first time. The commission recommends federal investigation of labor detective agencies, looking to their regulation or abolition.

The spy hired by the steel companies, says the report, worked like a workman, talked like a workman, whispered depressing rumors, stirred up racial strife, and argued failure to the strikers, and 'even in his daily mailed spy reports he advised not so much 'sluggers' as 'influence' by municipal authorities to close up public meeting places."

"It is impossible to criticize the present report on undercover men in the steel strike as 'an exception instance,'" says the foreword. "Instead it is a typical spadeful out of the subsoil of 'business enterprise.' Industrial espionage is confined to America; what espionage there is in Europe is a government monopoly; no other civilized country tolerates large scale, privately owned, labor spying."

The reports cover the work of the labor spies in the town of Monessen, Pa., during the steel strike. The spies designated by code numbers such as Z-16, X-199, No. 203, mixed with the strikers or held jobs inside the plant and dressed as workers.

The corporation's auxiliary company professed to have had 500 "operatives" at work in the steel strike and the concern's Pittsburgh manager told the investigator, the report says, that many of these men were inside the unions, frequently as officers.

S. S. Dewson, resident manager at Pittsburgh, of the corporation auxiliaries company is said to have declared "the corporation's auxiliary had men who were officers of international unions"; that "a member of the steel strike national committee was their man," adding: "Take Akron, Ohio, for example; we control the situation there. There is no trouble in Akron. When the A. F. of L. organizer comes to Akron he reports to our man."

The report quotes instructions by the spy organizations to its operatives. The "under cover" men were told to "try to hold as many and as high offices (in the union) as you can," and to "try to get as popular as you possibly can."

The Sherman Service, Inc., of Chicago, according to the report, sent an operative instructions to "stir up as much bad feeling as you possibly can between the Serbians and the Italians." This was at the time when the Fiume controversy was exceedingly bitter. "The Italians are going back to work," the instructions continued. "Call up every question you can in reference to racial hatred between these two nationalities."

BISHOP JONES' ARTICLE

We urge Witness readers to give careful attention to the article in this issue written by Bishop Paul Jones. There is no subject more important at the present time than the coming International Conference on the Limitation of Armaments. And we dare say that there is no one in the Church better qualified to speak on the subject than Bishop Jones. As a pacifist, who suffered for his convictions, he has earned his right to be heard now.

In less than a month statesmen of all nations will be gathering in Washington. Public opinion must be aroused to the importance of their meeting. You can perform a Christian service by urging your rector to hold special services and meetings on the subject of Disarmament.

Big Enrollment at Hobart

With the largest enrollment and the largest entering class in its history, Hobart College opened formally last week when Dr. Bartlett and Dean Durfee welcomed back the old men and welcomed for the first time the new.

Japanese Become Interested In Social Reform

Natives Outside the Church, Especially Buddists, Are Taking Up Practical Social Work

Largely as a result of the stimulus given by Christian teaching in Japan, there has been a marked awakening of interest on the part of Japanese not in the Christian Church, with regard to social reform. Bishop Tucker of Kyoto reports that until recently, little has been done in this direction except by the Church. The Church is doing more than ever to better the social environment, but what it does now is necessarily compared with what is being done by those who command very much larger resources and who even though they may not be actuated by the same spirit of Christian brotherhood, can at least show results which look larger. Bishop Tucker says emphatically that Christians in America "should do more in the way of cooperation with the Japanese Christians in practical work. They have the willingness to do such work. In proportion to their means they give generously to the Church's support, but they are not able to provide material means adequate to the situation.

"Recently I read in a Kyoto newspaper an article written by a man who is one of the Government experts in social reform matters, the gist of which was that formerly the Christians had shown great interest and activity in all matters relating to the practical welfare of society, but that at present, they seemed to be asleep, that the Buddhists are doing far more in this direction than are Christians at the present time.

"There has been a great awakening of activity on the part of the Buddhists during the past two or three years. While this criticism leaves out of consideration many factors, yet it does express what is getting to be a very common opinion, that somehow Christianity is losing its grip and its position of leadership. It is not that Christianity is going backward in these respects, but that other people are going forward, which is of course, all to the good, yet it is a challenge to Christianity and I think indicates the direction in which we can be of help to the Japanese Church in the future. I am sure that our people have the spirit, but things are being done on such a big scale at present in Japan that they feel it useless to try to do anything with their present resources. One interesting fact, however, is that in places like Osaka a large proportion of the working heads of philanthropic enterprises carried on by non-Christians are Christian."

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Is Your Church Doing Anything?

Appealing to 150,000 churches of America to marshal their forces to seize the "priceless opportunity" offered by the International Conference on the Limitation of Armament, the Federal Council of the Churches of Christ in America has issued a Call to Prayer and Consecration. The message is a frank statement of the responsibility of the churches and presents as a definite aim:

"We cannot be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice."

A program for a country-wide observance of special sessions of prayer and meetings of an educational character has been prepared. It presents concrete suggestions. The most important feature is a call to "observe Sunday, November 6th, as a day for special prayer, self-examination and supplication for God's blessing on the International Conference on the Limitation of Armament; and to consider in a sermon on that day, America's international duty."

As requested by President Harding the Federal Council appeals to the churches to hold special services on November 11th at the time of the opening of the Conference and the national memorial service. It also suggests that special meetings in the churches be arranged for Monday, Tuesday, Wednesday and Thursday evenings, November 7-10, to consider the problems of international relations; ;or, if these dates be impracticable, to use the ordinary mid-week meetings for this purpose for a month.

Plans are presented for union services or public mass meetings on a real reduction of armament in every city the latter part of October or in November. The local congregations are requested to cooperate with other national and local movements promoting the demand for a reduction in armament and to emphasize on Thanksgiving Day the Christian belief in a warless world.

Christians throughout the country are urged to follow the proceedings of the Conference closely during its sessions and to pray regularly for its success.

A special committee from the Federal Council of the Churches called on President Harding on September 28th to assure him of the cooperation of the churches; to ask that he designate Sunday, November 6th, as a day of prayer; that he issue a proclamation to be read on the day the Conference on Limitation of Armament convenes and that he make arrangements for the daily sessions of the Conference to open with prayer. The President expressed his interest and took the requests under consideration.

Young People Active in the Church

The Young People's Service League of the Diocese of Texas is having its share in the work of the Emery Fund and the Jubilee celebration of the Woman's Auxiliary. There is a long established tradition in this Church of ours that girls and young women can not be forced by any means whatsoever into Woman's Auxiliary; the girls of Texas are being given a chance to shatter this tradition. The Young People's Service League works on the basis that all boys and girls need is a chance. They do not often fail when they have been given a fair one. Summer camps are a part of the chance the Church is giving the young people in Texas, and of those privileged to attend them, the Church, in turn, is expecting a great deal.

The leaders of the young people's work in Texas, and of the camps, work on the supposition that girls and boys will be interested in missions, if they get the right idea, which in the past so few of us have gotten. So "Missions" are taught at Camp Allen and is emphasized in all Y. P. S. L. programs—without apology and without fearing for a moment that it is expecting too much of young Churchmen to demand an intelligent interest in their Master's work. They got the interest and they dared even to present quite strongly the call to life service. The results of this will be known only in the years to come. However, the girls of the Diocese are now being given a chance to translate some of this interest into action. They are studying about the Emery Fund and are contributing to it—to the work of the Woman's Auxiliary!

Georgia Trains Her Leaders

A Diocesan Institute for instructing leaders for holding parish conferences was held in Savannah, Ga., September 27 and 28, conducted by the Rev. Louis G. Wood, field secretary, this marking the opening of the fall activities in the Diocese for the Nation-wide Campaign. Ten clergy appointed by the Bishop, attended the institute, and beginning the first week in October will hold conferences in thirty-five parishes and missions, allowing two days for each place.

Never Too Late to Start

St. Paul's Church, Augusta, Ga. (the Rev. G. Sherwood Whitney, rector) feels great happiness over the announcement made at a recent week-day service of evening prayer, that Mr. Claude M. Hobart will enter a theological seminary as a candidate for Holy Orders. Mr. Hobart has a wife and four children who will live with him at the DuBose Memorial School, Monteagle, Tenn., where he will take his training.

St. Paul's has organized its Church school along the lines worked out by the Department of Religious Education. On the second Sunday in September, the rector held a service adapted to the children, and gave an address on the subject of "School Time."

Clergy in New York Help Hobart

The campaign for money for Hobart College's Million Dollar Centennial Fund, in Western New York, opened on Sunday, October 2d under very favorable auspices. Thorough preparation had been made throughout the Diocese, and it was the hope of all, that Bishop Brent's statement that the Diocese should contribute $200,000 and could contribute $400,000, would be found to be correct.

On the nineteenth Sunday after Trinity, designated by Bishop Brent as Hobart Sunday, every clergyman in the Diocese spoke from his pulpit concerning Hobart and its contributions to the Diocese. In Buffalo, John K. Walker, acting as chairman, was assisted by a committee of Hobart Alumni, headed by Percy S. Lansdowne and a committee of churchmen, headed by W. E. Townsend. In Rochester, Dr. C. O. Boswell, as chairman, and Bishop Ferris cooperated actively. In Niagara County deLancey Rankine was chairman, and in Le Roy, Reverend Pierce Cushing, who received an S. T. D. Degree from Hobart last June.

A particularly successful step in the preliminary work of the Campaign was an automobile trip through Western New ork by Peter R. Cole, treasurer of Hobart College, and a vestryman at St. Peter's Church in Geneva, and two Hobart students, Harold Bailey of Buffalo and Dudley Gordon of Geneseo. The party visited the rectors in many of the smaller cities and larger towns and were very successful in interesting them in the plan of the Campaign as outlined by Bishop Brent in his Pastoral Letter and in the accompanying letter of explanation.

Just before the opening of the Campaign new literature, including an illustrated booklet and endorsements of Hobart by sixty-five Bishops, was widely circulated throughout the Diocese.

Modern Caravan Reaches Idaho

That spirit of enterprise and zeal which is responsible for the achievements of the century of Missionary endeavor that will be commemorated in the Centennial of the Missionary Society, has a timely illustration in the splendid effort just put forth by Bishop Touret, of Idaho.

Last June twenty-eight families of Brooklyn, New York, abandoning all ties which bound them to associations of a lifetime, fared forth in a modern caravan of motor cars under the leadership of Captain William D. Scott, to begin anew in far off Idaho, on a tract of land, which has been set aside for them by the officials of that State. Bishop Touret read of the venture in the newspapers, and at once got in touch with the leader of the caravan.

Ten days ago the modern pilgrims neared their future home, strangers in a strange country; but advancing to meet them with the right hand of fellowship extended was a Missionary representative of Bishop Touret. Before a tree had been felled or a spade-full of earth turned on the spot where a new town will spring up, the Church enveloped these pioneers in its welcoming and protecting fold. The following letter adequately tells this story of modern missionary service. It is written from Twin Falls, Idaho, under date of September 23, and breathes that spirit of applied Christianity which is the glory of this rounding-out century of the Missionary Society:

"The twenty-eight families, coming with William B. Scott from Brooklyn in auto trailers, in what is popularly known as 'Scott's Modern Caravan,' have reached

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their destination on the Roseworth irrigation tract, 25 miles south of Buhl, Idaho. The Priest-in-charge of the Church of the Ascension, Twin Falls, and of Trinity Church, Buhl, the Rev. Charles Glenn Baird, met the caravan in advance at Burley, Idaho, to greet the members and extend to them a welcome from the Episcopal Church in Idaho. Mr. Baird went immediately to Buhl and when the pioneers arrived, he enrolled the names of all Church members among the party and arranged for a service of welcome in the school-house on the Roseworth tract in the near future.

"There are ten families of Episcopalians in the caravan of twenty-eight families. Our church has easily the largest representation of any of the churches claiming adherents among the new settlers. It is obvious that we have an immediate responsibility in ministering to the newcomers, and Bishop Touret is making definite plans to meet this need. For the present, Mr. Baird will hold occasional services at Roseworth, and a clergyman will be placed in the field within a few months.

"Among the settlers is one man who has had several years' experience as organist and choir master in the Brooklyn churches.

"The land is already being cleared of native sagebrush and prepared for crop. Men from the Extension Division of the Agricultural College are on the ground and are assisting them in preparing their farms for civilization."

Brotherhood Is in Session in Norfolk

The Brotherhood of St. Andrew is holding their annual convention in Norfolk from October 12th to 16th.

The outstanding features of the Convention are the three daily Quiet Talks on the Bible by the Rev. Dr. Griffith Thomas; Family Prayer, by the Rev. Dr. E. L. Woodward, Dean of Education of Virginia; an address in Convention Hall on The Church's Teaching Mission, by the Rev. Dr. W. A. R. Goodwin of Rochester, N. Y.; the Convention Missionary Service, with Bishop Overs of Liberia and Canon Skey of Toronto as speakers; a service for the presentation of the Call to the Ministry, with Bishop Guerry of South Carolina and Rev. Dr. Hubert Carleton of Chicago as speakers; the preparation for the Corporate Communion, conducted by the Rev. G. Ashton Oldham of St. Ann's, Brooklyn; and the Charge to the Convention on Sunday afternoon by Bishop Darst of East Carolina.

An important part of the program is the pilgrimage to Jamestown and Williamsburg, occupying all of Friday. A special steamer is being used in going to Jamestown Island, automobiles transferring the large delegation to Williamsburg and from there back to Newport News and Norfolk a special train being chartered.

As an informal part of the Convention program, representative speakers discussed the latest plans of the Nation-wide Campaign, the Church Mission of Help and the Work among the Foreign Born.

A Weekday Religious School in Montana

A very successful Weekday School of Religious Education has been organized at Grace Mission, White Sulphur Springs, Montana, by the Rev. Ralph F. Blanning, the missionary in charge.

The Church School meets every Wednesday afternoon from four to five o'clock. The Christian Nurture Series of lessons and helps are used. It has been impossible for the missionary in the post to conduct a Sunday School, on the grounds of failing to secure trained teachers and a competent head to supervise the work during the rector's absence from the mission. Under the present arrangement of a Weekday School, religious education for the children of the community (there are very few church children) with the splendid Christian Nurture Carriculum, is possible. The missionary is able to be present at every session to supervise the work. The attendance of both children and those who feel they are beyond Sunday School age has been surprising; there has been little difficulty in securing competent teachers with teacher training. Once a month, on the missionary's Sunday at the mission, the Church School meets in the Church for Young People's Church.

But the Church School has not been confined to the children. On the evening of the day for Church School, taking advantage of a fire in the furnace, there is a service for adults, at which church instruction is given to all the members of the congregation and others who will attend, using Course No. 9 of the Christian Nurture Series, with some elaboration and additions. So successful has the class for adults been that the missionary is going to carry out the idea in all the missions of his extensive mission field during the fall and winter months.

The Aftermath of War

Church rectories bore their toll of sacrifice in the World War in common with all other homes. It was the sad duty of receiving the body of his son, Corporal Emil Henckell, from the War Department, which brought Reverend Carl Henckell of Grace Church, Birmingham, Alabama, to New York recently. Mr. Henckell is one of the Alabama diocesan missionaries. Corporal Henckell, who was just 25, was killed on July 26, 1918, at Chateau Thierry. He was a member of the 167th Infantry. His Lieutenant Colonel wrote to his father:

"Emil was attached to my staff as a member of the intelligence section, a body of men picked for their bravery and intelligence. No braver man ever wore the uniform of our country than your son. He was with me almost daily, and I feel that I am in a position to know. It should be a great consolation to you to have given to our country so brave a man, one who made the supreme sacrifice with a smile on his face. He never showed the slightest fear in the face of danger. He was given the most dangerous assignments, filling them with honor and credit to himself and our regiment.

Much Expected of Japanese Clergy

Bishop Tucker of Kyoto feels that the future of the Church in Japan lies largely in the hands of the younger Japanese clergy. It was therefore with special satisfaction that he ordained on St. James' Day, Mr. T. Hoyo to the diaconate. Mr. Hoyo graduates from St. Paul's College, Tokyo ,and from the Central Theological College of the Church in Japan. Bishop Tucker is gratified to note the satisfactory development and capacity which the younger clergy are displaying for independent evangelistic work. He expects soon to ordain three other young men.

Praise for St. James' Hospital

Director Richard M. Pearce of the Division of Medical Education of the Rockefeller Foundation, writing to the Secretary of the Department of Missions, says:

"In the course of a journey which I made during April and May through central and southern China, I had occasion to visit Anking and spent some time with Dr. Harry B. Taylor at St. James' Hospital.

"I found a development under Dr. Taylor's direction which as far as I know does not exist elsewhere in China, and I therefore desire to write you and congratulate you and your Board on carrying your medical missionary work somewhat beyond the field of immediate relief of the sick. I refer to the work Dr. Taylor is doing through contact with various government agencies, especially along the line of disease prevention.

"Whether this result is due to peculiar characteristics possessed by Dr. Taylor, the ultimate outcome is most gratifying and is a permanent asset for Christian work in China along medical lines."

Anyone interested in having further information concerning St. James' Hospital and its admirable work in China, can obtain it from Mr. John W. Wood, 281 Fourth Avenue, New York City.

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PROVINCES

By Bishop Johnson

There is a certain confusion of mind in the councils of the Church between a Nation-wide vision of the Church and the methods by which a Nation-wide vision may be secured.

The word "Province" has the misfortune to be the origin of the word "provincial," so that, whenever one speaks of a province, the subconscious mind immediately thinks of "provincial" and at once leaps to the conclusion that provincialism is something to be avoided.

As a matter of fact selfishness takes on chameleon colors.

The unit is self and when a hundred selves get together in a parish we may have parochialism which is a phase of selfishness; and when twenty parishes form a diocese, we may run into diocesanism; and when a dozen dioceses form a province we are apt to have provincialism; and when eight dioceses form an ecclesia (a national church) we are apt to have ecclesiasticism.

Also when the National Church divides its work into several departments we are in danger of a bureaucracy and when the Church centralizes into a President and Council we feel sure that we are going to have a hierarchy.

As a matter of fact we shall have these evils if the individuals who compose them are selfish in their vision and we shall have a most effective organization if we have the right vision in the majority of the people involved.

* *

Before the Church formed its present Board of Strategy the General Convention created Provinces.

Why we created them, it would be difficult to explain, except that it is apparent that the country is too large to manipulate from one central office and so we feel the need of lines of communication.

The parish and the diocese are realities at one end and the Central Council is a reality at the other end, and one feels that there ought to be something in between, not to become a new corporation so much as to become a line of communication in administration.

But the trouble is that having created provinces, we are afraid of Archbishops, who from time immemorial have been associated with provinces.

Someone shouts "archbishop" and "hierarchy" and everybody sidesteps the seemingly inevitable consequences.

But they are not inevitable and as a matter of fact have nothing to do with the case.

What we want is not the revival of a mediaeval machine which we could not use, but rather the creation of a modern and scientific organism which the Church must have if it is to carry out its work effectively.

The real trouble is that we have to secure this piece of machinery at the hands of a convention which is more concerned with sidestepping our imaginary bogey than it is anxious to do something constructive.

* * *

Of course we are told that the U. S. Government has no province. Why should we?

Well in the first place, the U. S. Government has several billion of dollars with which it runs a very expensive machine called the U. S. Government, but you will also notice that when the United States Government has to face a real problem, such as the distribution of money, it creates regional banks; and when it wishes to do a hard job such as selling liberty bonds it creates zones; and when it organizes an army it creates field departments.

The United States is too big a country to do much of anything en masse except legislation.

We have our General Convention for legislation, and when we consider that some seven hundred delegates meet in two houses for fifteen days once in three years, we ought to be able to see that legislation is about all that it can hope to do effectively.

In spite of the bogey which is invariably invoked by the timid and which causes us to substitute alphabetical symbols for traditional nomenclature, this Church must face the fact that it can be administered only by administrative machinery and that this machinery must follow the lines of scientific organization.

We have the Presiding Bishop and Council—perish the name!—and we have independent dioceses, but what have we between these units by which the one is related to the other?

If we were to chart our present method of administration, we would put first the P. B. & C. Related to that we have certain departments, headed by able men who naturally are thinking in terms, each of his own department.

The heads of these departments are in intimate touch with the P. B. & C., so that they can be seen and heard by them.

Next we have the Missionary Bishops who are the children of the P. B. & C., and who have been sagacious enough to organize themselves into a compact body and so they too can be seen and heard by the P. B. & C.

Then we have some sixty dioceses, which collectively have created the P. B. & C., but which individually are related to it by traveling secretaries.

Now these secretaries are estimable gentlemen selected by the P. B. & C., not to represent the dioceses to that body but rather to exploit the dioceses for that body.

In short, the P. B. & C. has wisely related itself to the dioceses but the dioceses have unwisely not related themselves to it.

When the P. B. & C. puts its ear to the ground it can hear the departments distinctly by an open door. It can hear the missionary bishops over a private wire. But if the dioceses are to be heard they must come in one by one and of course the P. B. & C. which meets for a couple of days, four times a year, hasn't much time to give to the individual dioceses.

* *

Now the Church has created a piece of machinery which it calls provinces so that as the canon says they may be "auxiliary" to the P. B. & C.

But these provinces are viewed with suspicion. We are told that they will make the Church provincial, sectional, hierarchial.

Really they haven't red blood enough at present to make the P. B. & C. realize that they exist.

They are not financed, nor related to that body.

There is no more danger of their making the Church provincial than is the parish in danger of making it parochial. In either case it can happen if it has little vision and petty constituents.

The country is sectional in its genius and its reactions.

Like the London cabby when told by another cabby that he had given him a nasty look, replied, "You have a nasty look but I didn't give it to you."

The East is East and the West is West and the South is South whether we have provinces or not.

The privonces will not give this sectional feeling to the Church but rather give an opportunity for each section to express itself intelligently and sympathetically with each other section.

The East has a different problem from the West and the South from either.

As for a hierarchy? It is much easier to have a hierarchy with an unrelated P. B. & C. in New York than it will be if the province asserts itself in relation to that body.

If we want no college of cardinals, let us have somebody to speak for diocesan groups to an administrative body.

If we do not do this in some way, we shall find ourselves criticizing a body to which we cannot speak and refusing to co-ordinate as dioceses with a body to which we are unrelated.

The diocese is too stable and important a factor in the Church's life to have no other administrative link than that of traveling secretaries.

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Cheerful Confidences

By George Parkin Atwater

II

THE PARSON'S DILEMMA

Many a parson is in a dilemma in these days. He is not quite sure whether he is a parish priest, a "liaison officer" between countless boards and his congregation, or a high powered collector. Indeed, we may soon be compelled to add a third name to the time-honored titles of prophet and priest. It is possible that our children may say "prophet, priest, and publican." Our ambassadorship in the Kingdom of Heaven may develop difficulties. When John Adams represented the Continental Congress at the Court of St. James, that impoverished body used to draw on him for funds, expecting him to use the influence of his high office to provide a way to meet the draft.

The clergy, without question, welcome the new life that is stirring within the Church. It is a challenge to their energy and their resourcefulness. There may be a few indeed who feel about the same enthusiasm over it as the corpulent army officers whom President Roosevelt invited (i. e. commanded) to take a fifty mile horseback ride: but they are few. Most of the clergy see the signs of a new era; a day when every parish shall have access to the enthusiasm, intelligence, and power of the whole body.

We have all been fishing off the dock, each one on his own spot, with his particular bait. The luck has varied as always happens with fishermen. The cry now goes up, "Come, let's weave a net, and get some boats, and all work together, and go and get a big catch." Somehow we can't grow quite enthusiastic. Its rather pleasant to fish with a rod, and in spite of many east winds we get a string, with patience.

But we must fall in with the general plans. The process of readjustment, however, is filled with amusing and perplexing difficulties, especially for such men as have a fairly large burden in their parish work.

A man must choose at times between his pastoral work, his sermons, and services, and study, on the one hand, and meetings of various sorts on the other.

Then the mail. It sometimes takes so long to read and digest all the official documents, that one has no chance to apply their wisdom or programs. Many of the documents assume (once I saw a pastoral letter from a bishop of the 10th province guilty of this error) that the entire congregation is in the next room waiting for news from the front, and ready to rush into the first line trenches. It takes a campaign of no small magnitude to impress a single idea on a large congregation, or to get united action on a simple program. "To tell the people on Sunday" is a method that cherishes the delusion that the people are there to be told.

So the parson is in a fix. He doesn't want one laboriously knit sleeve of the garment to unravel, while he meets with a committee to draw up a constitution, that will empower a diocese to get up a campaign that will unite all the parishes into an effort to raise the money to employ an expert who in time will inspire him to begin to knit the other sleeve. But he does want the coordinated power and wisdom of the Church to be available for all, and to uphold the whole structure of the Church's life. If the time consuming way of lunches and meetings will do it, then we must conform. Let us eat, meet and be merry.

The Apotheosis of George

By Rt. Rev. Paul Jones

These paragraphs will be of no interest to those who are suffering from (or perhaps enjoying) either Anglomania or Anglophobia, for the title refers to no English George, whether King or Lloyd. There is in mind rather that semi-mythical personage to whose broad shoulders and capable hands we are willing to surrender any hard disagreeable or painful task when we shrug our responsibility away with the phrase: "Let George do it!"

The phrase does not carry with it the idea of cold, cynical, calculation that goes with the term "passing the buck"; for it essentially suggests a certain care-free irresponsibility that implies the absurdity of the thing's having been our business in the first place.

All this is apropos of the current discussion of disarmament. It is a most remarkable thing the way the demand for some measure of reduction in armaments has in the last ten months grown from a few isolated cries to a well organized movement participated in not only by pacifist organizations but by the greatest organized groups in the country, the Federal Council of Churches, the American Federation of Labor, the great farmers' organizations, the Leagues of Women Voters, the National Education Association and many lesser federations. There is no question but that the demand represents a real desire on the part of the great body of people for some sort of relief from the barbarous threat of war.

It should next be observed that all this great surging of activity and enthusiasm centers around the Conference on Limitation of Armament which will begin its sessions in Washington in November. Indeed much of the former enthusiasm for the League of Nations which had been based on the hope of what it might do in the way of disarmament has been transferred to this coming Conference. Plans are already matured in most of the organizations referred to for deluging the country on or about November 11th with mass meetings, speeches, sermons, parades, demonstrations, petitions, pamphlets, lectures, and, in short, everything that will catch the eyes and ears of the populace and thus build up the pressure of a public opinion that will cause the gentlemen in Washington to come through.

Here is where we need to look beneath the surface indications to guage what is really involved in the movement. Without questioning the excellent intentions of those who are taking part in the campaign, the fact must be noted that the great public clamor to have the Conference give us disarmament is unconsciously perhaps but really, the careless shifting to George of a responsibility we are not ready to face, a weakness which we are covering up with the insistance that George can and must do it. This criticism of course does not apply to those who look to the Conference merely for saving some millions of dollars at present spent in armament. It can and probably will do that and no one else can do it. But the great body of people want and expect something more to come out of the Conference that will mean the doing away with war, or that at least will be a real step toward it. They are the ones who are apotheosising this particular George.

The point is just this. Most of them individually and collectively still rest their fundamental reliance upon force and compulsion. In international affairs they believe that their nation's integrity depends upon its ability to defend itself from aggression by the ordinary means. They want America to get its share of the world trade, in a word to drive other competitors out of certain markets, and be protected in so doing. They are satisfied to have economic power in the hands of the few dictate the lives and welfare (or ill fare) of millions here at home. And in personal relations most of them believe that law and order are maintained by putting the fear of consequences into the hearts of those whom they look down upon. Then, they hope and pray and agitate to have the Conference on Limitation of Armament get rid of war, the logical consequence of what they are living every day! Norman Angell in his recent book, "The Fruits of Victory," puts the thing in a nutshell when he says that to get rid of war we must change the ideals in the light of which we live. That is the task for our hundred millions rather than the twenty gentlemen in Washington. To translate the doctrine that he that saveth his life shall lose it into terms of international relations, world trade, or even everyday business is a tremendous impossibility to those who have not learned that it is happier to give than to get. Yet all of that is what is required if we are to make any appreciable progress toward the elimination of war. To reduce armament is a good thing and to abolish it is still better; but any real achievement in that direction can come only from a body of people who are trying to put 100 per cent of brotherhood into all their relations instead of living on the dog eat dog basis of modern commercial and industrial rivalry.

The acme of irresponsibility is to dodge our obligations with the lazy, "Let George do it." We complete the apotheosis of George when we advertise to the world that we really expect him to do that which we are willing to undertake ourselves.

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The Rebirth of Hope

By Rev. J. A. Schaad

A pessimist has been defined as a man who wears a belt and suspenders at the same time.

The optimist is portrayed as one who will, if need be, undertake eighteen holes of golf with only one ball.

A plain fool would probably either not venture out of the house at all, for fear that both belt and suspenders might break; or would sally forth upon an eighteen hole golf course with no reserve of balls, on the cock-sure assumption that there would be no need for them anyway.

The world has many persons of each type, and so has the Church. And the success or failure of any civic or religious enterprise depends, humanly, upon which of these types predominates in its influence in the critical decisions of the effort.

Israel is not the only nation whose pessimism led it to vote down the courageous optimism of Caleb and Joshua, with the result of forty years' wandering in the wilderness; or whose folly in rejecting the prophets' warnings caused it to be condemned to some Babylonian captivity, where hope died until reborn by the new visions of some Ezekiel.

Perhaps you remember the story of the "Valley of dry bones." If not, get your Bibles and read it. (Ezek. 37:1-15.) It is tremendously worth while.

Has this allegorical vision any value for us, here in this now-prosperous America? I think it has.

To be sure, Americans are in no apparent form of physical captivity. In fact, we have never seemed stronger or more independent.

But,—

The idealism of the early period of our national life ,and of the war-period, now seems dead.

The spiritual side of human life in its several relationships seems decadent.

Hope for international relations and peace upon some higher plane than that of armaments and war has, for some time, declined.

American life,—industrial, social and personal, is becoming soggy with crass materialism, so that men of high idealism and vision are becoming heavy-hearted.

As we think of the civic nobility of our national ancestry, and of our own one-time resolves, we ask, "Can these bones live again?"

And our present answer can be only that of Ezekiel, "O Lord, God, thou knowest"; for who knows whether, if America sins away her divinely given opportunity in this crisis of the world's history, God will permit her to live.

When Israel shirked her mission to the world of her times, she perished as a nation. All that now remains of that once-proud nation is a scattered people, and a written history, which as a mausoleum enshrines the hallowed memory of a glorious but departed past.

In respect to the Church, that is, organized Christendom, the situation is much the same.

To be sure, there are not now, as in the days of the Roman emperors, any persecutions of Christians; nor is the Church in America in any bondage of State control.

But,—

The vision of Church unity is dim—dimmer than before the war. Spiritual power, in personal life of Christians seems destitute. World-conquest for Christ is distant.

Press and platform are commercializing their disparagements of the Church. It is now profitable for writers and speakers to heckle the Church.

The public seems to have so absorbed the flaunted lies as to the general uselessness of the Church, that over half of our people think of it only as a rather respectable Justice Shop for weddings, or as an annex to the undertaker for funerals.

Churchmen, themselves, evidence by their absences from the Church that the Club is rather more important than divine worship or religious instruction; and that a week-end holiday is more sacred than a Holy Day, even the Lord's Day.

As one thinks of the sainted heroes of the Church, by whose fidelity and courageous efforts savage kingdoms were subdued and became peaceful provinces of Christ's dominion, one asks, "Can these bones live again?"

And our present answer can be only that of Ezekiel, "O Lord, God, thou knowest"; for who knows whether, if the American Churches refuse to function earnestly in the one supreme mission which Christ conferred upon us, He will say as of the Church of the Laodiceans, "Because thou art luke-warm, I will spue thee out of my mouth."

Only God knows whether a given nation or Church shall continue to live, function or prosper.

In the face of the present American trend, the pessimist may say, "What's the use," and refuse to make any effort; or the fool may rush on in his folly and say, "O Jeremiah, cease your lamentations. There is no danger."

But, being an optimist, I prefer to acknowledge the danger and then seek to prepare for it by laying hold upon the one ray of hope contained in the vision of Ezekiel.

God said, "I will cause breath to enter into you, and ye shall live."

Translated into the language of our own time, Ezekiel's vision may be expressed in this wise:

Life is a great forward-moving procession:

Nations may rise and fall; but civilizations, in new civic forms, advances.

Religions may be born and die; but spiritual truth, in new ecclesiastical garb, advances.

Humanity has its ebb and flow of experience; but character, in new personalities, advances.

Where vital truth is concerned there never was, and never can be, such a thing as a forlorn hope or a lost cause.

Whether a particular nation or church shall be the instrument of God to bring about the final success of a given task depends entirely upon its attitude towards that task. And in choosing its attitude it determines its own destiny and writes its own epitaph.

Opportunity is still with us, as a nation and a church. If we meet it aright, hope may be reborn.

The disarmament conference of November 11th may mean much to America and the world, if Christian principles are applied to statesmanship. To create such sentiment is the present task of the church. To enforce such principles is the duty of our nation. If America makes the right decisions at this conference God will continue to give us life.

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Famous English Preachers

PREBENDARY DENISON

By A. Manby Lloyd

From the subjects of my previous sketches your readers may get the impression that our great preachers are all Radicals, Socialists or semi-Bolshevists. But this is a mere accident. There are some fine old crusted Tories in my picture gallery.

For my own part, I regard our labels as misleading and our categories as arbitrary. If it pleases anyone to call me pro-Irish, or Conrad Noel pro-Russian, they are welcome. But the label settles nothing. The bottle is known by its contents.

There is only one real test of a man and it is this. Does he believe in the Incarnation of the Son of God, or does he not? That is the only valid dividing line. So far, the answer is in the affirmative. The other differences (as in the case of Manning and Newman) may be generally traced to temperament. The dreamy master mind becomes a Platonist, the practical master man an Aristotelian.

My whole philosophy of life was changed by an accident. Some 15 years ago I was walking along High Holborn, close to the pulpits of two famous preachers who had both exercised a fascination over my mind, but had not quite satisfied it. The one was Dr. Parker of the City Temple, the other Father Stanton of St. Albans. But as I passed the Church of St. Sepulchres, my eye caught a bill announcing a course of sermons with a puzzling title. The title ran,

"Joshua, Judges and the Church of England,"

and the preacher was Prebendary Denison. Out of mere curiosity I dropped in to the second of the series. What could Joshua and the Judges have to do with the Church of England? And I found myself listening to the most original of discourses. Nothing about Higher Criticism. Nothing about J. E. and P. But a combination of practical common-sense, caustic humor and mysticism that demolished all my difficulties and left me wondering at my folly in not having seen it before. It was so very obvious.

The Bible was not two Books, or 80 books, but one book. It was not the Word of God, but the Record of the Revelation of the Word of God. Jesus Christ is the Word of God and Joshua and Judges and the Church of England are part of the History of Jesus Christ. For Jesus Christ and the Church are one. The Catholic Church was not a new idea, put out at Pentecost. The Old Testament idea was not Nationalism, Tribalism, etc., and the New Testament idea Universalism, etc. Joshua and the Judges were not bloody fanatics emerging from barbarism, while the twelve apostles were simple Quakers. The twelve tribes did not worship the devil under the form of Jahweh, as the Secularists do vainly say. For the Old Testament is not contrary to the New, and in both Testaments Jesus Christ is set forth as the only Mediator between God and man, being Himself both God and man.

In other words, Prebendary Denison **appeals to history,** and not to argument. Argue from abstract ideas and you can go on arguing to the end of the chapter. But put your foot upon a solid fact and you can get on with your religion.

It was a solid fact that in Abraham all nations of the earth were to be blessed. To Joshua and the Judges the history of Jacob and Moses, the crossing of the Red Sea, the miraculous journey through the wilderness, the passage of the Jordan were solid facts. The Covenant and the Promise were solid facts. The Presence of God and His Providence were solid facts. Treat the Covenant as a reality and all was well. Treat it as a pious fiction and there was nothing before them but the blackness of despair. They were without God and without hope in the world.

As it was with Joshua, so it is with the Church of England today. The Covenant is a reality or it is not. You are either in the Covenant—or you are not. Such a thing as a "moderate" churchman is a pious fiction. How long halt ye between two opinions? If the Lord be God, serve him. If not, Baal. There is no betwixt and between.

To Joshua and the Judges, though, the Revelation was partial. That which was perfect had yet to come. Coming events cast their shadows before. They had the shadow, while we have the substance. They had the Ark, the Tabernacle, the Holy Law of Priesthood, the cloud by day and fire by night. . . . We have the True Ark and the True Tabernacle, which the Lord pitched and not man.

"Very Pretty," says someone, "but what about the seamy side? What about the extermination of your enemies?"

"Never mind about that," is Preb Denison's reply. Let God manage his own business and let us mind our own business. God has not told US to exterminate our enemies, but to drive out sin. Never mind about the seven nations of Canaan. Our business is with the seven deadly sins. Never mind the Old Covenant with its bloody rites. Our business is with the New Covenant sealed in the Precious Blood of Christ. Think of the tremendous warning given to those who tread under foot the Son of God and count the blood of the covenant an unholy thing and do despite to the spirit of grace—and then, if you dare, repeat your silly questions and inane quibbles.

Such is a rather crude summary of his line of thought. These lectures were only part of a long series and the whole have been gathered up and amplified in a book (price about $2.00 to $2.50), entitled "The True Religion," and published by Elliot Stock. It should be in the hands of every layman and priest, lay-reader and Sunday school teacher. There is no book quite like it in the world, and to my knowledge it has reached America and has brought back wobblers, and put heart into many puzzled souls. Those who look for cut and dried answers may be disappointed, and partisans of Luther and Calvin will find themselves severely handled. But the wit and simplicity and charm of the book are not to be denied, even by those who call themselves Protestants. For these old labels have lost their meaning. Those who gurgle and gush over John Bunyan and his bitter satire must not complain if they are hard hit in this Catholic Pilgrim's Progress.

Henry Phipps Denison is the nephew of the famous Archdeacon of that name; he has written many valuable books, of which "Thoughts of Penance" would be found most valuable to the clergy. He is now over 70, in failing health, and hoping to end his days in quiet retirement at Wells, where he may be found saying his daily offices. For he is a true child of the Oxford movement and the early Tractarians, to whom modern phrases—Christian Socialism, etc., etc.—are anathema. But to him, humanly speaking, I owe more than can ever be repaid.

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The Texas Conference.

Due to the increased activities, and new opportunities in the Diocese of Texas, the Bishop Coadjutor felt constrained to convene a Fall Conference, which were held in the Parish House, Christ Church, Houston, and at the beautiful Allen Home, Sylvan Beach, LaPorte, Sept. 27 and 28.

After expressing his joy of finding such a representative gathering, the Bishop directed the Rev. Mr. Witsell, Rector of St. Paul's, Waco, and Diocesan Chairman of N. W. C., to conduct the conference on this subject. Rev. Mr. Glaybrook, Rector Christ Church, Tyler, and former N. W. C. Chairman ,reminded the conference that the N. W. C. had always been successful, financially and spiritually, wherever it was launched and carried out according to plans outlined by the general committee in charge. Detailed accounts were given as to what the N. W. C. had done, and was doing in the world, United States and Texas. A show of hands made it evident that, in most places, there has resulted a great spiritual awakening; congregations have received new visions of God's Kingdom; loyalty has been created; church service and church schools have been better attended; financial problems solved, and a host of new church workers won.

Hearty and long applause was given when it was made known that Texas had gone "over the top" in paying its minimum quota of $52,000, and that a considerable sum would be added to this before the close of the year.

Recruiting for the Ministry occupied the mind of the conference for a considerable time. Conferences have been held in two parishes where the subject of the Ministry was presented to gatherings of young men. And thus far Texas has five, and other good prospects for the work. A native ministry will solve the question of so many vacancies in most Dioceses. Some thought the Church should enlist more young men for lay-reading.

A report on Young People's work, by Rev. Mr. Gordon Reese, was received with deep appreciation.

Hearty applause was given when it was announced that Mrs. A. T. Autrey, Houston, and communicant of the Church, had given $50,000 for the Community House at Rice Institute.

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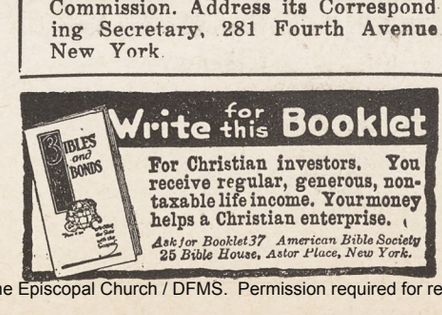

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The Witness

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Department Heads to Address Fourth Province

Synod to Meet in Savannah Next Week. Church Service League Meets at the Same Time

The Synod of the Fourth Province will meet in Savannah, Ga., Oct. 25 to 27, opening with a service of evening prayer at St. John's Church, the evening of the twenty-fifth. The speakers that evening will be the Rev. R. Bland Mitchell and the Rev. W. C. Sturges, D. D., from the Missions House, whose subject will be "The Nation-wide Campaign." Wednesday evening the service will be held at Christ Church, and the Bishop of Tennessee and the Rev. Bernard Iddings Bell of St. Stephen's College will speak on the University of the South. On the third evening at St. Paul's Church, a missionary meeting will be combined with Evening Prayer, and the Bishop of Tennessee will preach again; and Mr. Richard I. Manning of South Carolina will speak. At the business sessions the Rev. Charles N. Lathrop of the Department of Christian Social Service will make one address and others will be: "The Mission to the Mountain People," by the Rev. S. B. Strong of Asheville; "The Rural Missions," by the Rev. James M. Maxon of Tennessee; and "The Mission to the Negroes," by the Rt. Rev. H. B. Delany of North Carolina.

The Provincial Council of the Church Service League will be in session at the time of the Synod, meeting also in St. John's Parish Hall. As this is the first meeting of the Council, the program has been arranged so that each organization will have its meeting before the combined group of women, reserving only its elections for a meeting which is distinctly of its own delegates. The advantages of this are that there will be no conflict from delegates wanting to be at two meetings at the same time, and also that all women may know the work of each organization. Miss Nannie Hite Winston of Kentucky, Provincial Chairman, will preside over the general meetings, and each Provincial president of the national organization will preside in turn. Addresses will be given on "The United Thank Offering," "The Church Service League Prayer Leaflet Quarterly," and one on "Leadership," by Miss Grace Lindley from the Missions House. There will be a conference on the "Position of Women in the Church," and Mrs. W. J. Loaring Clark of Tennessee will lead one on "Parish Cooperation and Federation."

On the Sunday previous to the Synod, Oct. 23, four parishes in the diocese besides Savannah, will be visited by Bishops who will preach on Religious Education. The Bishop of Mississippi will be at St. Mark's Church, Brunswick; the Bishop Coadjutor of Mississippi will be at Grace Church, Waycross; the Bishop of East Carolina will be at St. Paul's Church, Augusta; and the Bishop Coadjutor of Tennessee will be at St. Andrew's Church, Darien. In Savannah the pulpits on that Sunday will be filled as follows: Christ Church by the Bishop of Kentucky; St. John's Church by the Vice Chancellor of the University of the South; St. Paul's Church by the Bishop of Southern Florida, and St. Michael and All Angels by the Bishop of Florida.

A Pre-Synod conference on Religious Education will be held in Savannah Sunday afternoon, Oct. 23, and Monday afternoon and evening. Lectures for the officers, teachers and senior pupils of the Church Schools will be given by the Rev. Gardner L. Tucker, Provincial secretary of Religious Education, Miss Mabel Lee Cooper and the Rev. W. A. Jonnard of Tennessee.

A CENTENNIAL PRAYER

Prepared by Bishop Brent.

Inflame the Church of our day, O Lord, for Thee and obedience to Thy will, that we may freely give of ourselves and our substance to the enlightenment of the ignorant, the conversion of wrongdoers and the building up of Thy Kingdom everywhere. We offer Thee grateful praise for a hundred years of blessing upon our missions and missionaries at home and abroad. Increase our laborers, multiply our givers, enlarge our gifts, that we may honor Thee and win mankind to a sincere following of Christ: Through the same Jesus Christ our Lord. Amen.

Bishop Opposed to Christian Union

Bishop Joseph C. Hartzell of the Methodist church said recently at the St. Louis Conference: "The popular craze for church organic union is a menace to Protestant Christianity." He defended the present denominational order, and especially deprecated the consideration of the Lambeth proposals.

Plan Young People's Work In Massachusetts

Rapidly Growing Movement in the Diocese to Organize Young People's League

A movement is rapidly gathering headway in the Diocese of Massachusetts to organize a more efficient work among the young people along the same general lines of the Christian Endeavor. The purpose of those interested is to afford opportunity for religious self-expression and also to train up future adult leadership among our young men and women. The weakness of the Episcopal Church in both respects has long been a source of concern to leaders throughout the country.

In general the plans follow the lead of organizations recently developed in Michigan, Texas and California, usually bearing the name of Young People's League. Both sexes are admitted to membership, and meetings are patterned after similar gatherings in the evangelical churches with necessary modifications for Church teaching and emphasis on worship. The social element is amply provided for, and weekly activities form part of the program. The meetings are conducted by the membership under the supervision of adult leaders.

Two parishes, St. John's, Winthrop, and the Messiah, Auburndale, have maintained societies for some time now with great success. Under their leadership a conference was held early last summer which aroused great interest throughout the diocese. Various schemes were outlined and a sample young people's meeting was conducted. A diocesan committee is being organized to push the movement under the supervision of the board of education. A number of parishes are commencing young people's societies this fall, to meet in connection with the evening service on Sunday.

The Oldest College Building

The College of William and Mary, in Williamsburg, Virginia, second oldest college in the United States, has a beautiful main building, designed by Christopher Wren, built in 1693, and thus said to be the oldest college building. It was a hospital for American troops during the Yorktown campaign in 1781. James Madison, first bishop of Virginia, is buried in the chapel in a wing of the building. A photograph of the building appeared in St. Andrew's Cross for August.

The Brotherhood of St. Andrew, holding its thirty-sixth annual convention, plans a visitation to the College.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

New Feature at St. Stephen's College

The only reason that St. Stephen's College, which opened late in September, is not able to report the doubling of its enrollment this year is that it was already full to capacity last year. Over twice as many students decided to enter the college this year as could possibly be taken care of. As a result the men were thoroughly sifted and only those exceedingly well prepared were accepted. The college authorities decided in the spring that rather than crowd the men they would take only as many as could be housed with comfort and efficiency. The dormitories this autumn are full and students are lodged in the nearby village.

There have been a number of additions to the faculty this year. The chief of these are:

Archie W. Henzell, M.S., member of the American Society of Engineers, as Associate Professor of Physics.

James A. Muller, Ph.D., Princeton, Associate Professor of History.

Leonell C. Strong, Ph.D., Columbia, Associate Professor of Biology.

John W. Torok, Ph.D., Vienna, Associate Professor of Political Science and Instructor in European Languages.

This brings the faculty to fifteen men all of whom have done at least three years' post graduate work themselves equivalent to the Doctor's Degree, and all of whom have had at least three years' college teaching experience.

During the summer the Biological Laboratory was enlarged and the Chemical and Physics Laboratories completely reconstructed. The Library has been put in charge of Miss Grace Littell, for fifteen years Assistant Librarian at the General Theological Seminary.

A feature of the work this year is the open lecture course arranged for the students and the neighborhood. The lecturers will include some of the most prominent people now in the United States, among them being Sir WilliamRamsay, the Archeologist, the Hon. Alanson B. Houghton, M. C., Dr. William Norman Guthrie, Dean Julian Park of the University of Buffalo, etc. The subjects are sociological, political and literary.

Death of the Reverend Mother Eliza

Wednesday morning, September 28th, at the hour when the Sisters say the Office of Prime, there passed to her eternal rest and reward the soul of Mother Eliza, Superior of the Sisterhood of the Holy Child Jesus. Born in Lyons, N. Y., December 5, 1834, she entered as a novice the Diocesan Sisterhood of the Holy Child in 1879, founded that year by Bishop Doane of Albany. On the death of Mother Helen in 1902 she was elected Mother Superior and as Head of the Sisterhood for almost twenty years she has been universally loved and respected by all who came in contact with her sweet spirit of unselfish devotion.

Mother Eliza's life though chiefly passed in the seclusion of a Sisterhood, has seen some of the most stirring times in the history of both Church and State. While connected with St. Mary's Hall, Burlington, N. J., a school founded by the elder Bishop Doane, she married at the outbreak of the Civil War the Rev. George Seymour Lewis, assistant priest at St. Barnabas' in that city. Their married was very brief and her husband died less than a year afterwards in Lewes, Delaware, where he was rector. The widow returned to St. Mary's Hall and taught there until 1879, when Bishop Doane of Albany founded the Sisterhood of the Holy Child Jesus, and Mrs. Lewis entered the new order as "Sister Eliza," being professed in 1881.

For many years Sister Eliza taught in St. Agnes School, Albany, and there are many "old girls" who remember with affection their teacher. Associated closely with Bishop Doane in the building of All Saints' Cathedral, she has been a faithful supporter of that church up to the day of her death; she rarely missed the Daily Eucharist in the Cathedral, and by her prayers and devotion she has been a constant source of comfort and strength to the Cathedral clergy.

It was fitting that the last tribute of love should be paid to Mother Eliza in the Cahedral which she loved and where for so many years she worshipped. On the morning of the funeral the Holy Communion was celebrated in the Oratory of the Sisters House by the Rev. Canon Fulcher, D. D., Warden of the Sisterhood and lifelong friend. The body was brought to the Cathedral, being carried by four priests in their cassocks and surplices, and followed by a long line of mourners. A solemn requiem was sung by the Dean, assisted by the Rev. M. L. Yates of Cooperstown, as Deacon, and the Rev. D. H. Clarkson as Sub-Deacon. The Bishop of the Diocese pontificated in cope and mitre.

Novel Service in Detroit

Following the custom of a special order of lay preachers observed by the Church of England, the Rt. Rev. Charles D. Williams, Bishop of Michigan, set apart fifteen laymen to be lay readers in the diocese at an impressive service at St. Paul's Cathedral, Detroit, Sunday evening, Oct. 9th. The Bishop preached on the subject "The Call to the Ministry," and he was assisted at the service by the Very Rev. Warren L. Rogers, dean of the Cathedral, and the Venerable Messrs. H. K. Bartow, C. L. Ramsay and E. B. Jermin, the three Archdeacons of the Diocese.

After the ceremony the setting apart which was witnessed by a large congregation which included large delegations from the Diocesan Brotherhood of St. Andrew and the Episcopal Young People's Association, Bishop Williams presented each of the layreaders with a silver cross on a purple ribbon which will be worn as a badge of office. The men will be used in various missions and churches, especially in the neighborhood of Detroit, which are at present without the services of regularly ordained clergy.

The men set apart have been following a four months' course of study and practice in preaching under the direction of a faculty composed of several clergymen of the diocese.

A Drive for Better Education

Educational parish conferences driving home the facts of the Nation-wide Campaign are being arranged throughout the Diocese of Michigan and after a month of preparation, the conferences in every church in the diocese will be undertaken by a picked squadron of clergy and laymen.

Meetings of the three Archdeaconries of the diocese were held the last week in September at which the plans for the conferences were explained to delegates and co-operation for the movement was secured. The Rt. Rev. Charles D. Williams, Bishop of Michigan, the Rev. J. A. Ten Broeck of the Nation-wide Campaign Department of the Presiding Bishop and Council, the Rev. E. J. M. Nuttor, rector of the Messiah Church, Detroit, and Charles O. Ford, executive secretary of the diocese, were present at all the meetings and outlined the plans which will be followed.

It is expected that the conferences which are to be of three days' duration in each parish, will get under way about the first of November.

Colored Churchmen of South Carolina in Council

The twelfth annual council for the Colored Churchmen of the diocese of South Carolina convened in the Church of the Epiphany, Summerville. The council opened with the celebration of the Holy Communion and a sermon by the Rt. Rev. Wm. A. Guerry, D. D., Bishop of the diocese. The Bishop in his sermon stressed the importance of the missionary work of the Church, and urged the clergy and delegates to adopt the Church's program for the celebration of the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society of the Church and the jubilee of the Woman's Auxiliary. The Bishop was assisted in this service by the Rt. Rev. H. B. Delany, D. D., Suffragan Bishop of North Carolina, Archdeacon Baskervill, and the Rev. John B. Elliott.

Immediately after this service, the council went into organization, and Bishop Delany read his annual report, which was a review of the visits made by him during the past year. The Bishop's report was inspiring and encouraging, and showed that progress was being made throughout the archdeaconry both numerically and financially.

Throughout the council, subjects of deep and vital interest to the growth of the Church and the religious development of the people were discussed by the clergy and laity. Archdeacon Baskervill made his annual report, which was very comprehensive. The Archdeacon said in part: "During these days of lawlessness and mob violence, our Christian responsibility is tremendous and imperative. We must stand up as Christian heroes for righteousness and peace. There is no place for retreat or surrender. Brethren of the clergy, I strongly beg you not to become discouraged at occasional disturbances between the races. As ministers of the Gos-

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pel of Jesus Christ, we are not to be pessimists but optimists. We are not to be preachers of strife and hatred, but preachers of righteousness, of love, and peace, on the basis of the religion of Christ."

Novel Way of Propagating Religion

If by chance you should be in Sakai, one of the important industrial districts of Japan, some bright morning, and among the score of factory chimneys belching smoke and fire, note three that stand out silent and smokeless, you will know that it is Sunday. These three giant funnels, each bearing on its side a gigantic Cross of St. Andrew, are the sign of the Christian Sabbath to the natives of the district.

William C. Sturgis, Ph.D., Educational Secretary of the Department of Missions of the Episcopal Church, in a recent tour of the Orient, came across this novel method of advertising Christianity which has been adopted by M. Yanagihara, a wealthy Japanese manufacturer. Many years ago M. Yanagihara became converted to the religion of the west. Up to that time his factory had run full blast seven days a week. Then one day "sailors" mounted the three stacks and painted on the side of each the great Crosses of St. Andrew, and on the following Sunday, and on every Sunday since then, the stacks were "dead." Instead of operating his factory on that day, M. Yanagihara organized a Sunday School, which he conducts in person, and which is attended by most of his employes. Daily, at the noon hour, moreover, there is a brief service in the factory, in which the employes also participate.

"These smoke stacks," says Dr. Sturgis, "with the immense crosses, stand out like beacon lights at all times in the Sakai District; but they are particularly impressive on Sunday when, with the other factories going at full blast, they stand silent and alone as an object lesson of great value in many ways. For instance, M. Yanagihara has never had a strike among his employes."

The Sunday closing movement, apparently, is spreading in Japan, for Dr. Sturgis reports, a "Sunday Observance League" in Tokyo, composed entirely of natives.

"The sixty members," he says, "are desperately poor, close their little booths on Sunday, thus foregoing one seventh of their average profits of a yen a day. They give one-tenth of their income to the Church, as a matter of course, and have to be restrained from giving more."

One Parish Gives Thirty-six Clergymen

When the Ven. John Chanler White, Archdeason of Springfield, was celebrating the thirtieth anniversary of his ordination last spring, it appeared that thirty years ago he was the forty-eighth from his parish to enter the ministry. The parish is St. Helena's, Beaufort, S. C., and as it has sent out many more clergy in the past thirty years, the total must now be one that a parish may be proud to claim. From the same place came one of the two Bishop Boone's of China, and Stephen Elliott, first Bishop of Georgia. St. Helena's Church was established in 1712 and the present building was completed in 1714.

It is a small parish. A writer in The Holy Cross Magazine calls attention to the fact that one of its rectors, Mr. Walker, during his rectorate of forty years, sent thirty-six men from the parish into the ministry.

Our present clergy list would be just about doubled if all our parishes could attain this record for one consecutive year!

Former Congregational Minister Ordained

Belvo Z. Stambaugh, for the ten months on the staff of St. Paul's Cathedral, Detroit, as a lay reader was ordained to the Diaconate Sunday, Oct. 2, at the Cathedral by the Rt. Rev. Charles D. Williams, Bishop of Michigan.

Dr. Stambaugh was formerly minister of the Congregational Church at Marlborough, Mass., which pastorate he left to become a candidate for holy orders in the Episcopal Church.

In addition to his work at the Cathedral, Mr. Stambaugh has also been in charge of the Emmanuel Mission which was recently started under the direction of the Reinforcement Fund Committee of the Diocesan Church Club.

The presenter at the service was the Ven. Archdeacon H. K. Bartow and the sermon was preached by the Very Rev. Warren L. Rogers, Dean of the Cathedral.

New Secretary for Educational Board

E. E. Piper, for some time past connected with the Educational Department of the Presiding Bishop and Council in New Yor City, has accepted the position of Superintendent of Religious Education for the Diocese of Michigan and has just entered upon his new work.

Prior to going to New York, Mr. Piper was connected with the Ypsilenti Normal College at Ypislanti, Michigan.

Healing Books in Spanish

Arrangements have just been completed for the translation of two of the Rev. Henry B. Wilson's books in Spanish. They are: "The Revival of the Gift of Healing," and "The Power to Heal."

This work has resulted from the spread of the Healing Ministry in Cuba and Porto Rico and other Spanish speaking countries.

In Cuba, there are a large number of members of the Society of the Nazarene, and in Porto Rico, Bishop Colmore is deeply interested in the work and has identified himself personally with it. He is acting as advising editor of the translation.

Records of Distinguished Service

This year marks the thirtieth anniversary of the consecration of Bishop Sessums of Louisiana.

He has in his diocese a man who has served thirty-two years continuously, except for a two years' visit to England, as Church School superintendent. This is Mr. F. G. H. Fry, of St. Paul's Parish, New Orleans.

An Old Church Bell

In the old Bruton parish church, in Virginia, on Sunday morning and also every hour during the day, one can hear the bell, presented to the parish by Queen Anne, peal forth its silvery tones. This bell could well be called the "Father of the American Liberty Bell." About a month before the meeting in Philadelphia (July, 1776), the Virginia delegates to the house of Burgesses had decided to declare themselves free from the British yoke, and it was this ancient bell that rang forth the glad tidings to the Virginian in May, 1776.

This church now reads its morning lessons from a Bible given to the church by King Edward VII, and its evening lessons from another Bible presented by ex-President Wilson.

Episcopalians Go to West Point

Though the Episcopalians are outranked by more than a half dozen other denominations in their general strength in the United States, they lead all denominations in the number of students which they have at West Point. The Roman Catholics and the Methodists tie for the second place. It is an astonishing fact that more of the students of this insitution are members of the church than any other non-sectarian institution in the country.

Bible Sunday on November 27

The American Bible Society has prepared an elaborate exercise for use in evangelical churches in celebration of Bible Sunday. It is called "The Only Way Out of the Dark." The society has the support of practically all the evangelical churches of America, and November 27 will this year assume large importance in the ecclesiastical calendar. In co-operation with the British organization, the American Bible Society does a large work in providing the scriptures in the native tongue for missionary use in foreign fields.

We Beg Your Pardon

To the Editor of The Witness:

Dear Sir: Will you kindly correct a statement made in The Witness of September 24th, page 2, in regards to the men at St. John's College, Greeley, Colo. There are no men at St. John's "who have been ordered to Colorado because of pulmonary weakness." St. John's is not a sanitorium. There are no men here contrary to Canon I, Sec. 1 and 2. We have a healthy, wholesome set of men—football men. Some interested friend, who forgot to sign his name, seeing The Witness, sent a note requesting me to look up the canon I take this opportunity, over my signature, to inform him that I have done so—we are not even cracking the canon.

Sincerely yours,
B. W. Bonnell, Dean.

Confirmation Instructions

By BISHOP JOHNSON

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THE NATIONAL PREACHING MISSION

By Bishop Johnson

The commission which has in charge the consideration of this subject consists of the Bishop of Colorado, Father Hughson, Dr. Floyd Tomkins and Dr. Loaring Clarke.

The commission met last July in New York and has kept in touch with one another by correspondence since that time.

The commission has in view a definite program, the leading features of which are as follows:

It was decided by the commission that there was great need of preaching missions throughout the country but if they were to be effective men must be trained in larger number to conduct them, and there should be a distinctively American manual upon the subject. Accordingly the commission authorized Father Hughson in collaboration with Dr. Tomkins to produce such a manual to aid men in preparing for missions and in conducting them.

The chairman hopes that this manual will be out in the near future and will be of assistance in guiding and directing those who are willing to conduct such missions.

* * *

But the commission did not feel that this by itself would meet the need and sent out a questionnaire to all the bishops asking whether they would be willing to cooperate in a movement whereby schools of the prophets might be assembled at convenient places under designated leaders to stimulate the gift of preaching with especial reference to fitting a number of men, who might be selected for that purpose to act as missionaries.

These schools are not held in order that men may put on the cloak of some prophet who might lead them, but in order to bring together a group of interested men who will exchange ideas, listen to lectures and work out a program for this purpose.

To this end the Presiding Bishop and Council has authorized the commission to go ahead with the program for the coming year.

* * *

This means that the commission does not propose to go into the business of conducting missons during the year 1922, but rather it is going into the business of learning how to meet the present opportunity in the most effecive manner.

Such missions as are held under the guidance of the commission from Advent 1921, to Advent 1922, are in the nature of clinics for the conferences that are to be held in connection with them.

The commission hopes that such arrangements as may have been made in any diocese for conducting missions during the coming year will be carried out as planned and that the commission may be informed as to methods pursued in the conduct of these missions, wherever they are effective.

* * *

The chairman of the commission has arranged for two such conferences this fall.

The first of these conferences will be conducted at Faribault, Minn., for such clergy in the state of Minnesota as may be selected to attend it.

The maximum number in the conference should be twenty and with the cooperation assured us by Bishop McElwain and Bishop Bennett, it is hoped to select such a number to meet in Faribault between Tuesday, Nov. 15, and Saturday, Nov. 19, for that purpose.

By the cooperation of Dr. Kramer, warden of Seabury, and Dean Zoubek of the Cathedral, these men will be entertained in Faribault during the week and a mission will be conducted by Bishop Johnson, assisted by the two bishops of the state, and others during the conference.

Thus the conference on preaching missions will be held at the time the preaching mission at Faribault is under way, thus affording a clinic for discussion.

It is not expected that men selected for these conferences shall be merely learners, but that each one invited to attend shall bring his contribution of ideas to the conference.

In this way it is hoped to build up a school of the prophets who will go into a mission with a clear idea of the objective to be attained and of the best methods to be followed.

* * *

Bishop Johnson has also arranged through the cooperation of the Bishop and Bishop Coadjutor of the Diocese of Ohio, for a similar conference and mission to be held in some citiy or cities selected by the diocesan authorities at which the same experiment will be repeated.

Following these conferences it is hoped to have a meeting of the commission to perfect plans for the extension of the principle if it is found to be a workable one under various leaders in various parts of the country.

* * *

If preaching missions are worth doing at all they are worth doing on a large scale by preachers who have consulted as to the best methods of securing the results sought.

We are convinced that the whole matter of preparing, conducting and following up preaching missions is the stimulus needed in the aggressive work of the Church.

We cannot understand the viewpoint of those who minimize the prophetic office of the Master which He passed on to His Church and which St. Paul so vehemently asserted to be the salvation of the world.

Surely, conferences called for the purpose of stirring up the gift that is in us might be productive of much good in giving a new emphasis to the place which preaching ought to have in the Church.

I know there are those who think it all foolishness. In that, too, they agree with St. Paul, but he felt that just this foolishness was God's opportunity.

At any rate, we present the plans to the Church and ask for such cooperation as you may be able to render in your prayers and service.

We talk of a Godless, discontented, materialistic world. It was the same kind of a world into which St. Paul entered, determined to know and to preach nothing but Christ and Him crucified.

Against this world is arrayed a divided Christendom which the world loves to receive as non-sectarian. Not because non-sectarian represents the maximum of Christian self-sacrifice but the minimum. As a force it is not equal to the zeal of the wildest band of sectarians in the country.

Not that sectarianism is a virtue but that non-sectarianism is even less virtuous.

We do not get rid of sectarianism by a negation.

We are surrounded by non-sectarians and non-partisans. It is only a question of time when we will all become nonnentities.

The cure for both sectarianism and worldliness is an aggressive Church which preaches Christ and Him crucified and ourselves your servants for Jesus' sake.

As one layman expressed it in a recent speech before the synod of the Northwest:

The Christian world is trying to accomodate God to circumstance, but the Christian religion was founded to subordinate circumstances to God's will.

Let the Church fearlessly preach the gospel committed unto it and God will surely give the increase to our endeavor.

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Cheerful Confidences

By George Parkin Atwater

III.

REACHING THE NINE-TENTHS

One of the questions of our Lord, in the ew Testament, has always been a con- enient text with which to rebuke the in- fferent: "Were there not ten cleansed? ut where are the nine?" But one was ound to give thanks for the cleansing. his text is turned "broadside on," upon ie careless.

It may be, however, that in modern days ie nine are not being "cleansed" by the hurch. One sometimes wonders if nine- nths of the efforts of the Church are not eing directed toward the needs of one- nth of the people. It may not be so, but appears to be so in some instances.

It is pretty certain that not one in ten f our communicants reads any Church aper. Yet a vast amount of toil and ef- ort, of an earnest and creditable sort, is ent on Church papers.

Those who spent the week at the last eneral Convention listening to the dis- ussion of the revision of the Prayer Book ust realize that nine-tenths of our peo- le will not recognize the value of the hanges adopted. The changes are, no oubt, of real value, in giving expression o the better judgment of the Church, in he matter of liturgical worship. But the eal problem is to educate the majority and he vast numbers of sympathizers, in some ntelligent understanding of any type of rayer Book worship. We need a simpli- ed Prayer Book, logically arranged, and dapted for popular use, more than we eed the refinements of one so voluminous hat it bewilders the man in the pew.

Then the lectionary. All honor to the eroic work of our scholars who have rappled with the tables of lessons. But gain, not one person in ten will ever have he slightest inkling that the lessons follow system. Two lessons for each Sunday, he most majestic and inspiring of the ible, printed in a book, with a foreword, nd brief notes following, and put into the ews, would incite more Bible reading mong the nine-tenths, than all our excel- nt devices.

Did I mention our Hymnals? It is ter- ibly humiliating to have such poor taste s to want to sing inferior tunes. But we o, many of us, and while Dr. Lutkin, or r. Douglas or Harvey Gaul may inspire s with their leadership to enjoy the best, et so few have the privilege of such eaching. The nine-tenths have some ights in the matter. Why Hutchin's Re- ised will not let us sing Sullivan's "Gol en Harps are Sounding" passes my com- rehension.

It would not do for us to allow the idealists to relax their efforts. But we ight enlist a few of the "powers that be" o visit a mid-western parish, and spend a eek, and sit in the back pew, and visit he people and then try to create some ess complicated scheme of religious life or them.

Perhaps this analysis is all wrong. Why do not the laity give us their im- ressions? Write to The Witness your pinion of how to reach the nine-tenths.

The News Letter From New York

By James Sheerin

How far it is true I do not know, but it is said that neither Bishop Potter nor Bishop Greer ever made visits to the Holy Cross establishment of those under monastic vows at West Park, on the Hudson. It is interesting, therefore, to record that one of the earliest acts of Bishop Manning's administration was to go there and consecrate an addition to the buildings. In addition to the inmates, there were present a good many of the "secular" clergy of the diocese, who were greatly delighted to have this official recognition of the Holy Cross fathers.

A strange event is recorded in the newspapers which more superstitious countries and darker ages would have ascribed to miraculous intervention. One of the Greek orthodox priests of this city had offended by his exercise of pastoral discipline a powerful and wealthy fruit dealer, who appeared in church the following Sunday, approached the altar and, in strong language, upbraided the priest. In the midst of his aspersions the bold layman fell dead. Among the conflicting reports of the tragedy one was that the priest struck the obstreperous layman with a heavy candle. Medical opinion asserts that he died of heart disease which had been aggravated by his exciting outburst. But many of the congregation who were sympathetic with the pastor attribute the sudden death to the hand of God, who was offended by the supposed blasphemous attack. At any rate, the police authorities exonerated the priest from blame as to the immediate cause of death.

A Roman Catholic priest was met in a hallway of his rectory the same week and fearfully beaten by unknown parties. In all the criminal brutalities of the day, these two incidents will indicate that even the Church is subject to physical attack, and that priests are not always reverently saluted.

It is doubtful if any unknown or well known baby ever had the newspaper notice given to little Faith Willard, a waif found last spring on the steps of the rectory of Ascension Church, on West 10th Street. It was taken in by the rector, Dr. Grant and made a favored resident of the rectory, with a nurse and all the comforts that sympathy and money could provide. At the time it was for several days a front page feature of all the newspapers. This October it fell ill of pneumonia and was taken to the Presbyterian Hospital, where in about a week it died. Nearly every day a front page news article described the child's condition, with headings that were as prominent as if it had been some great and well-known citizen.

The whole occurrence is typical of the distinguished place Dr. Grant holds in this great metropolitan community. No clergyman since Bishop Potter has been able to command public attention so much and, in spite of what his enemies say, it is not so much because of his errors in doctrine, as because of the manly generosity displayed in his daily actions with an almost reckless indifference to the adverse effect of conventional judgments. One cannot defend his words and actions in formal Church affairs, and it is difficult to say good things of his general attitude in marital questions. But, when it comes to the petty round of irritating concerns and duties, no man has been more Christ-like or more careless of mere personal reputation than this same Ascension heretic. If a drunk man clogged the steps of other men's homes the police usually were summoned. Grant carried them in to his own home and kept them until sobered and well-fed. If a radical laboring man, anarchistic or socialistic or what not, was found friendless and in danger from the police, this aristocratic son of Harvard and culture, rushed to his defence, regardless of detrimental inferences made by others as to his action. If a woman of uncertain life, Magdalene-like, came desolate to his door, it would never occur to the so-called fashionable rector that to take her in and help her might contaminate the public record of a famous bachelor. Likewise, when a baby, neither father nor mother discoverable, was left on his doorstep, it would never enter his head that it might be made the duty of someone else less compromisingly situated to care for it.

If these are not Christian qualities, then the inheritance of Jesus of Nazareth has been misunderstood, and the long line of St. Francis-like men of God has been unduly honored. What the Church needs is a noble army of men and women today who are orthodox enough and conventional enough to please the historic sense of correct Christian belief, but who are not unlike Percy Stickney Grant in going about doing good even to the extent of what a blase world calls folly.

The Jewish New Year has come and gone. Publicly it was in evidence by the closing of many stores and the filling of numerous theaters with an even larger percentage of Israelites than usual. As Bishop Lloyd said the other day to a gathering of clergymen, the overwhelming presense of the million and more of new Jews in New York has given us a problem of a yet unreached humanity who

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seem separated from us by an impenetrable wall. There are Jews that impress one as refined and pure of character to a degree seldom equalled even by the best Christians. There are also Jews who give one the feeling that the doctrine of loving-kindness as taught by Jesus and the Apostle Paul is as totally absent from them as it was from Petronius or Nero. In other words, they are as untouched by Christianity and unaffected by Isaiah and Micah as if the Bible were an unwritten book. The same, alas, may be said of many who are called Christians. It would be foolish and impertinent to attribute the ambitions and misdoings of offending Jews to intentional scheming, organized plotting, or secret protocols. Where there are wrong and meanness and avarice it is because all that was tender and beautiful and humanly helpful in the men who taught the supremacy of mercy and walking humbly with God has never penetrated their make-up, or has been eradicated by the ugliness of their life. Those who race up and down the avenues of New York in cabs or in private limousines are mainly Jews, and young and aggressive Jews of recent arrival seldom revealing the look or speech of refinement or human consideration. Those who in subway trains never rise to offer a seat to old men and women or even to mothers with babes in their arms are most frequently prosperous looking young Jews. It is chiefly because they do not know that such things are unmanly and un-American. If ever religion—even the ancient Jewish religion—were needed among the rising generation in New York, it is right now. It is the sin of so-called Christians that these people, new to our shores, and anxious to be Americans, have never learned the truth of what it is to be both Christian and American. If we cannot get them to be Christians, the next best thing is to have them become good Jews not in the racial sense but in the religious way.

Clergy Prevent a Lynching

An unusual affair transpired at Meeteetse, Wyoming, on a September day when three of our clergy visited the place in order to hold a missionary service. The service being completed, and the clergy having adjourned to a room in the hotel, there was a commotion and outcry outside, and a group of men were discovered apparently about to kill their victim. The the Rev. J. J. Dixon, the Rev. Wm. H. Haupt, and the Rev. H. H. Daniels, rushed to his defense. The ringleader in the mob poked a gun in Mr. Haupt's face, demanding that he keep out of it. The clergy continued their expostulations and protection of the victim until finally, police officers arriving, the latter, a criminal, was taken to jail and the crowd dispersed.

Parish Has a New Organ

A $4500 pipe orgaan has been recently installed in St. Peter's Church, Pittsburg, Kansas. The parish, after many years of working and hoping has realized its aim.

The instrument was built by the Rueter Company of St. Lawrence, Kansas. The console has a large number of stops and unlimited combinations.

The Physchology of Worship

By J. A. Schaad

The worship of God, by man, presupposes the possibility of a communicating relationship between the two; and it arises from man's acknowledgment that there is a Supreme Being, who exercises a measure of control over his life.

The purpose of divine worship is to establish and to maintain right human relations with God, and to pay Him the honor due unto His divine majesty. And the motives which prompt such action largely determine the nature and benefit of it. Therefore the form and method of divine worship becomes important.

Psychology and Religion are both concerned with states of mind and heart, with motives and psychic action and reaction, and with the processes by which the latter operate. And both have found that the spiritual and physical are so interrelated that for all practical, functioning purposes they are inseparable in this world. Physical action may therefore be expected to be a natural accompaniment of spiritual feeling in divine worship.

All our human relations and fellowships are based upon our concepts of each other, and are governed by corresponding motives. This principle applies equally to man's relations with God in worship. Since man's concepts of God are diverse, according to his place in the upward scale of mental and spiritual evolution, the motives which prompt him to worship God will differ also. Let us then consider first the bearing of motives upon action, as related particularly to divine worship.

Among man's earliest concepts of God are the qualities of creative and destructive power, and of authority as expressed in law. From this governmental idea of God comes the natural doctrine of His sovereignty. And the primal reaction from this is fear. Fear, expressed in an act of worship, would naturally make it assume the quality of propitiation. And that motive for action leads man to make sacrificial offerings to his god as a natural reaction.

Next in the upward scale of man's concepts of God comes the thought of His love. This is inspired by observing His unfailing and bountiful provision for humanity. Out of this grows the idea of the Fatherhood of God. Man's spiritual reaction from the continued evidence of God's fatherly love towards him would naturally be a reciprocal measure of filial love. This love as a motive, expressed in the reaction of divine worship, would prompt thanksgiving and adoration. And this again induces man to make sacrificial offerings to his God. But these are grateful gifts of praise, offered now as a response to love, and not from the coercions of fear. Impelled by this motive, fellowship between man and God becomes possible and may attain a high degree of personal realization. (The Hebrews reached this plane of thinking and experience, as is shown in their literature, particularly in the Psalms).

A third progressive step in our concepts of God would be that of His moral character, as revealed most fully and effectively in the life of Christ. Both by precept and example He gave as the motive for action in this respect that of emulation: "Be ye perfect, even as your Father which is in heaven is perfect." The motive of emulation, expressed in terms of worship, again leads to reactions in sacrificial offerings to God. But now the purpose of the offering is neither propitiation nor thanksgiving, but personal service. In this connection I think it not without deep significance that St. Paul, when he had written to the Romans about being grafted into the Vine, proceeds at once to say, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

The natural reaction from the concept of a self-sacrificing God would have as its motive that of self-immolation in emulative service for Him.

All of this is only another way of saying that the motive and principle of sacrifice is psychologically inseparable from true worship. And such sacrificial worship necessarily involves ceremonial acts as well as liturgical words. I shall feel the freer to speak of ceremonial because I am not a ritualist, as that term is commonly understood.

(To be Continued)

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Head of Galilee Mission On Prohibition

By J. J. D. Hall
Head of Galilee Mission, Philadelphia

I must ask permission to dissent in the strongest possible terms to the article in a June number of The Witness on Prohibition, and also to your rejoiner to the article recently from one who had expressed sorrow at seeing it in The Witness. I fully realize that every man has a perfect right to his opinion on any subject, but I feel very much grieved when an editor of any Church paper uses language in speaking of prohibition that would cause the liquor interests of the nation to applaud, and they surely would applaud these statements from W. B. S. I am afraid your utterances are now in circulation in the Wine and Spirits Gazette. That kind of talk is just what they want to hear, and especially from a clergyman. I have felt deeply grieved that the liquor dealers have been able to quote some of our most prominent bishops and clergymen as against prohibition, when the fight was on hottest.

In a state-wide fight against the liquor traffic a few years ago—five—the saloon element in the state published the names of fifteen of our most noted bishops as against prohibition, and also a large number of distinguished clergymen. Their names were paraded in large letters in the Sunday morning edition of the largest daily paper in that state. It created a terriffic sensation, but not withstanding the boost of the bishops and clergy, prohibition won by almost 40,000 majority. The whiskey people are constantly quoting a number of the bishops and many clergymen on their side, and I personally feel that it is a burning shame that they are in a position to do so. You mention that the saloons in Chicago are open—many of them. Do you cite this fact as a reason against prohibition, and also a large numdepths to which the consciences of the people in that rather well known city have fallen? Has there been any strong denunciation of the violation of this law by bishops and clergy of the city? I have not seen any press dispatches to that effect, but I have just read in all the papers that the head of the Council of this Church has recently made a strong assault on the value of the prohibition amendment—calling it "hysteria." His name was one of those published by the liquor dealers in the state referred to above. Is not the law against stealing, gambling and even adultery openly violated in Chicago? Is this fact any reason for speaking about it as you did about the violation of the prohibition law? Some people seem to think that everything that happens in the country—from rape to arson—is chargeable to the eighteenth amendment.

Someone said to me: "It is making criminals rapidly." I replied, "No, it was only showing us "who" the criminals were in the country." The eighteenth amendment has almost broken up rescue missions in the country, and will do, when the law is better enforced, and that will be when we line up the bishops and Rev. clergy strongly for the enforcement of the law. Galilee Mission has lost much of its patronage —thank God—since the law went into effect. I have had sixty-one of the reverend clergy—of all kinds—in this mission—"down and out" through drink—since coming here, and all other professions in a larger proportion. The prisons of the country are steadily going down and quite a number of them have been closed. I do not remember to have seen any notice of this fact in The Witness. Suppose you allow some expert in this matter to report such marvelous facts for the readers of The Witness—giving at least as much space to it as is given from time to time to the boosting of theaters, etc., by your brilliant New York correspondent—divide time and space with the other side of the question.

I admire The Witness very much, and have spoken to large congregations of its merit. The editorials of Bishop Johnson are alone worth far more than the price of the paper. They are wonderful.

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The Synod of the Northwest.

The Synod of the Northwest Province met in Denver Sept. 25 to 28, inclusive.

The meeting of the Synod was preceded by a four days' meeting of the Bishops of the Province in the Hart Memorial House Evergreen—in which they were joined the last two days by the Council of the Province. During these days in the mountains the Bishops found a fellowship in one another that was delightful and accomplished much in conference with one another.

The conferences were held in the study of Neosha Lodge, the mountain home of Canon Douglas.

From this conference, the company adjourned to Denver where they were joined by other members of the Synod.

We were favored by a visit from Bishop Gailor, who preached the opening sermon of the Synod at St. John's Cathedral, and who led in the discussions of the Synod the day following.

On Sunday evening there was a mass-meeting at the Cathedral at which Bishop Gailor, Bishop Beecher and Bishop Burleson addressed a large congregation.

The conferences were entertained on three successive days by Ascension, St. Mark's and St. John's parishes at breakfast and luncheon and on Monday evening the Synod was given a buffet supper by Mr. and Mrs. W. W. Grant, Jr., at their residence, and on Tuesday evening the members of the Synod were invited by the members of the Denver Country Club who are Churchmen, to a dinner at which each member of the Synod was the personal guest of a member of the club.

The program was exceedingly interesting and the discussions were animated and earnest.

The Synod favored the plan that the Province should become the instrument of the Presiding Bishop and Council for conducting that which is to succeed the Nation-wide Campaign and also that publicity should be entrusted to the Province in large degree.

Seldom have the speeches at any convention which the writer has attended been of so uniformly high an order and seldom have discussions been more apt. It was easy to see how strong an influence the Province could be if it were to become a real auxiliary of the Presiding Bishop and Council.

If so much enthusiasm could be aroused over a discussion of the possibility of such an event, surely the realization of some real purpose could make our Synods far more compelling in interest than all the sessions of General Convention.

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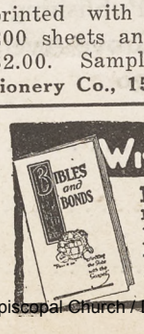

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The Witness

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LIBRARY OF EPISCOPAL THEOLOGICAL SCHOOL

Presiding Bishop and Council Meets in New York

Plans to Curtail Expenses Next Year. Asks Churchmen To Observe Armistice Day

The Presiding Bishop and Council at its regular meeting in New York in October faced a great many matters of importance. One of these was the fixing of the budget for the various departments for the year 1922. The Finance Department reported that the income for 1922 based upon reasonable expectations might be counted on to be $3,750,000 without any provision for the payment of debts incurred before the Council had taken office. It was felt that the budget should be brought as nearly within this figure as possible. It was therefore necessary to cut down some of the askings, important though the projects might be. Action on the requests of the Continental Domestic Missionary Bishops for $127,900 for the purchase of land and the erection of buildings had to be deferred. The budget of the Department of Missions was further reduced as were also the budgets of the Departments of Publicity, Nation Wide Campaign and Religious Education, as well as the American Church Institute for Negroes, the Brotherhood of St. Andrew and other agencies which have been receiving appropriations from the Presiding Bishop and Council. An item of $250,000 was added to the budget on account of payments on the reduction of debts. The Treasurer submitted a report showing that for the first five months of the present year the receipts were $190,586.48 in excess of receipts from dioceses and districts last year for the same period. Then came three months in which the receipts were very much less than in the corresponding months last year, so that up to Sept. 1, 1921, these receipts were actually $2,300.86 less than in the same period of 1920. September shows an increase of $11,936.29 over last year, so that the total receipts up to September 30th are $9,633.43 ahead of last year.

The question of the Conference of the Great Nations to consider the limitation of armaments and other subjects relating to the peace of the world came in for consideration. It was voted that a letter should be sent to the clergy and laity of the Church asking them to observe Armistice Day and Sunday, November 13th, as days of special intercession. Special prayers were prepared which will be sent out with the letter, and, if approved by the Bishops of the several dioceses and districts, their use is recommended on these days. These prayers appear elsewhere in this issue of The Witness.

In the report of the Nation Wide Campaign Department the resignation of the Rev. J. A. Ten Broeck was offered and accepted with great regret. Mr. Alfred Newberry, one time missionary to Shanghai and who has been in the Nation Wide Campaign Department for several years, was elected a General Secretary with special supervision of the Speakers' Bureau. The proposals of the department for the securing of the budget for the next triennium were presented and adopted by the Council.

The Committee on Co-ordinated Program for teaching Missions, Religious Education and Christian Social Service reported by submitting a program which had been considered with great care and approved by the committee. The Department of Publicity was instructed to effect the publication of this program.

The resolution offered by the Bishop of Massachusetts that the Presiding Bishop and Council ask the Commission on the Recruiting of the Ministry of the Department of Religious Education to take such steps as they think advisable to urge the clergy of the Church to present to their people on the third Sunday in Advent the necessity of a larger number of consecrated, strong and well-equipped young men in the Ministry, was adopted.

The meeting occupied two days with twenty-one members present on the first day and all but three of these on the second.

PRAYER FOR DISARMAMENT

O God of all the nations, look down, we beseech Thee, upon us who ask Thy help and blessing. Sustain in us the spirit of justice and humility: enable us to recognize in other peoples and races their virtues, traditions, and just rights. Cultivate in us more fully the love of the arts of peace; train us in habits of self-command and simplicity; and so purge our hearts of suspicion of others and increase a confidence in our brethren, that we may keep our place among the nations in peace and goodwill. Through Jesus Christ our Lord. Amen.

Diocese of Chicago Celebrates the Centennial

Big Mass Meeting is Arranged for Next Sunday Afternoon in the Auditorium Theatre

To celebrate the one-hundredth anniversary of the Domestic and Foreign Missionary Society of the Church, the Diocese of Chicago is holding a great missionary mass meeting on Sunday next—the 30th—in the Auditorium Theatre. The meeting is scheduled to commence promptly at 3:30 o'clock. Bishop Anderson of the Diocese of Chicago will preside, and the speaker is to be Mr. John Stewart Bryan, editor of the News-Leader, Richmond, Virginia.

On the platform with the speakers for the occasion will appear all of the clergy of the Diocese in vestments, and a vested choir of at least six hundred voices, selected from the various parochial choirs. Dr. Hemington, the Dean of the Illinois Chapter of the American Guild of Organists, has consented to take the organ on this occasion, while Dean Lutkin, of Northwestern University School of Music, is to direct the singers.

The clergy of the Diocese have made great efforts to arouse interest among their people in this service, and it is fully expected that the thirty-five hundred seats of the Auditorium will be occupied. Bishop Anderson has asked the clergy to give up their afternoon and evening services for the day so that all may have the opportunity to attend.

The hymns to be sung are the old familiar ones which can be sung by all attending even if they are without the words and music—such hymns as "O Zion Haste," "Thy Kingdom Come, O Lord," "The Morning Light Is Breaking," "Fling Out the Banner," and "Jesus Shall Reign Where'er the Sun."

The committee on charge of arrangements is to pay one-half the railroad expenses of these choristers and clergy who attend from the Northern and Southern Deaneries.

The meeting, with such notable speakers and such a large choir, is certain to be a great and memorable affair, one that shall give inspiration and blessing to all who attend.

Akeley Hall Receives Generous Gift

The Diocesan School for Girls at Grand Haven, Michigan, opened auspiciously in September. The task of clearing off the bonded indebtedness has been well started by the generous donation of $2,500 in bonds by the heirs of the late Mr. Thomas Hume of Muskegon.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Emery Fund Over Subscribed

October 16th was a red letter day in the history of the Woman's Auxiliary, its 50th anniversary. None can tell what these fifty years have meant in the life of the Church nor what the Auxiliary has meant in the lives of many Churchwomen. Fifty years of loyal devoted service to the Master and each year a joy to those who have rendered that service. When the Triennial of the Woman's Auxiliary met in Detroit two years ago, it was decided to celebrate this Jubilee year by an educational campaign that more people might know of the work of the Auxiliary. The plan was to culminate in a celebration of the Holy Communion throughout the whole country and Mission Field on Sunday, October 16th, at which time women should return thanks to Almighty God for the privilege and joy of serving Him through the Woman's Auxiliary and ask that He would continue to use them as He saw fit. Beside this, they were to make a Jubilee offering of $50,000, which should be given to the Presiding Bishop and Council as a trust fund to be known as the Emery Fund in grateful appreciation of what those three sisters have meant to the Auxiliary. The income from this fund is to be used for missionaries at home on furlough for board, medical or dental care, study or recration. Already the goal of $50,000 has been exceeded and there are still several places not yet heard from. The financial report by Provinces is as follows:

Province I	$13,314.59
Province II	9,129.37
Province III	13,475.94
Province IV	6,490.53
Province V	5,121.67
Province VI	1,735.00
Province VII	4,808.00
Province VIII	7,277.19
	$61,352.19
Five foreign districts	267.86
Total	$61,620.05

Better even than this is the stimulation of interest in the work of the Auxiliary. Many dioceses report that the celebration of this 50th Anniversary has aroused more enthusiasm than anything the Auxiliary has undertaken for years. May it be only an omen of the greater work which the women of the Church will accomplish in years to come!

Ten Years of Active Work

There has been a great deal done recently toward the fulfilling of the advanced program in St. Paul's Church, Waco, Texas, Rev. W. P. Witsell, rector.

The Bishop Coadjutor, Rt. Rev. C. S. Quin, D. D., visited the parish on the 14th of October to administer confirmation to a special class. This is the fourth time that confirmation has been administered in the parish since of 1st of April. The total number confirmed in that time being seventy-six.

On the 6th day of October, the Church Service League of the parish held its quarterly meeting and made the feature of the meeting the celebration of the tenth anniversary of the rectorship of the present incumbent. A paper setting forth the progress of the parish during these ten years was read by Miss Minnie Taylor, and among other things it was shown that 450 have been added by confirmation, 227 men and boys and 223 women and girls, and 341 have been baptized, 127 of whom were adults. The 450 communicants of 1911 have increased to 735 at the present time. There had been, however, a gross gain of 785 or 174 per cent, but the losses by death and removal amounting to about 500 reduced the gross gain to a net gain of 285 or 64 per cent. In the ten years, something over $205,000 has been raised by all agencies in the parish, or an average of a little over $20,000 a year, as against an average of about $6,000 in 1911 and the immediately previous years. Each organization in the parish has a definite program for the year and it is believed that St. Paul's is entering upon the finest year of its existence. It is recalled that the Rally Day Services of the Church School held in the church building, were the most largely attended services of the kind ever held in the parish, the church being full at nine-thirty. More adults were present than have been at any previous Church School observance and the program has never been excelled either in its plan or its execution. The work at St. Paul's House settlement in the Mill district, is progressing very nicely under the leadership of Mrs. M. H. Wolford, and consists of Kindergarten, Day Nursery, Mothers' Club, Girls' Sewing Classes, Boys' Clubs, Sunday School, Recreational Activities, including a free picture show each week.

Fiftieth Anniversary of Ohio Parish

St. Philip's Northside, Cincinnati, is to celebrate its 50th anniversary with a fine program, Sunday, October 30th. Bishop Vincent of the Diocese and Bishop Hunting of Nevada will preach. November 1st the pageant "Send Out Thy Light," will be given. November 4th will be a Parish Social and Homecoming, with Bishop Reese, Coadjutor of the Diocese, and other clergy present. November 6th a week's preaching mission with Rev. Gilbert P. Symons of Glendale as missioner will begin.

Cincinnati Rector Resigns

The Rev. Frank E. Cooley after eighteen years of devoted service as rector of Madisonville, Cincinnati, has resigned to take at least six months' much needed rest. During his rectorate the Church has become an independent parish, a parish house has been built and a rectory purchased. Mr. Cooley will retain his duty as missionary in charge of St. Mark's, Oakley, and also as a worker on the staff of the Cincinnati City Mission, where his ministrations are most acceptable. He is fifth on the list of presbyters in active service in this diocese.

Things Start Well at Howe School

The new year at Home School has begun with a splendid enrollment. The lower school especially is filled to capacity, with many writing for admission. Athletics are in full swing with nearly one hundred boys in the football squad. The academic department, famed throughout the college world for its thoroughness, is stronger than ever. The rector, the Rev. Charles Herbert Young, is more than pleased by the spirit and purpose which pervade the school. This will undoubtedly be one of the best years in the school's history.

Conference on Education Held in Grand Rapids

The Michigan Diocesan Department of Religious Education held a very important meeting at the rectory of Grace Church, Grand Rapids, October 11, with a large attendance. Arrangements were perfected for a series of normal school meetings for Church School teachers, the first to be held in Grace Church Parish House, November 8. At the inaugural meeting, besides devotions and grade conferences, the main discussion will be on the subject of "The Church School in Action and Its Challenge," presented by Mrs. G. P. T. Sargent, President of the Provincial House of Churchwomen of the Mid-West. Officers elected are the Rev. G. P. T. Sargent, Principal and Executive; Secretaries, Miss Janet Howes, and the Rev. H. C. Benjamin, rector of St. John's Church, Grand Haven; Treasurer, Mrs. J. D. McCormick. This is considered a movement of great promise.

Dr. McComb Joins Cambridge Faculty

The Rev. Samuel McComb, D.D., preaching canon of the new Cathedral in Baltimore, has accepted the invitation of the trustees of the Episcopal Theological School at Cambridge to become professor of homiletics and pastoral care.

"The school at Cambridge feels itself particularly fortunate in securing the services of Dr. McComb," says an announcement made today by the dean, the Rev. Dr. Henry B. Washburn, "for it is confident that he stands for a rich conception of both the subjects he is to teach. His careful training in history and psychology as well as his intimate contact with the problems of the individual, gives promise of a teacher of rare value to men training for the ministry.

"He will enter upon his new duties February 1, 1922."

In America, Dr. McComb has held several positions of importance, such as the pastorate of Rutgers Presbyterian Church of New York, and a professorship in Church History at Queen's University in Canada. He received the degree of Doctor of Divinity from the University of Glasgow, at its tercentenary celebration in 1901, for distinguished services to the Christian religion.

He was ordained to the Diaconate by Bishop Lawrence in 1905, and to the

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Priesthood by Bishop McVickar in 1906. Dr. McComb is well known in this country for his work in Emmanuel Church, Boston, where as Rev. Dr. Elwood Worcester's friend and associate, he threw himself with enthusiasm into the movement for the treatment of nervous maladies by combined medical, phychological and religious instrumentalities. Here he gained a wide experience in the handling of spiritual problems, and his conception of what the modern age demands in matters of pastoral care was broadened and deepened.

In 1916 he was called to be preaching canon at the new Cathedral in Baltimore. He did not confine himself, however, to preaching, but took occasion to found an anti-tuberculosis class in one of the poorest districts of the city, and to carry on the work of practical helpfulness which has engaged his energies at Emmanuel Church.

Church School Has Beautiful Home

The Church School of Christ Church, Savannah, Ga., reopened for the fall session on Sunday, October 9, in its beautifully remodeled school. The entire basement of the church, which was a gloomy, inadequate room, has undergone a complete transformation, and has been divided into individual class rooms. The walls and woodwork are painted cream white, indirect lights give sufficient light in the inside rooms, and a new system of ventilating provides fresh air every three minutes. On the north side there is a small chapel, with sliding partitions, that is used for the primary department, and on the south side, also with sliding partitions, is part of the space for the junior department. As it now stands, Christ Church has the finest arranged and best equipped Sunday School in the city. The Christian Nurture Series was installed last year, and this month, the week-day session will be organized under the Church School Service League.

Wyoming Clergy Have Busy Summer

The Rev. Lewis D. Smith, Dean of Wind River, Wyoming, and the Rev. Frank J. Chipp, vicar of St. James' Church, Riverton, Wyoming, have sent to the Bishop most interesting reports of their summer's work in the rural communities.

Dean Smith spent the month of July attending St. John's College, Greeley, and taking the services at Trinity Church. On August 1st he left Greeley in his Overland, and during the month of August, he covered 1053 miles by auto and 100 miles by train. He held 4 church services, baptized 15 children, and visited 48 families living outside of the more settled communities. According to reliable statements, his visit to the Sweetwater district was the first time in twenty years that a clergyman was known to be in that region, for Church purposes. His visits brought into close touch with the Church many isolated families, and he, together with Mr. Chipp, has made arrangements to continue these ministrations.

Mr. Chipp, who worked out from Riverton, reports two trips of eight days each. He called upon everyone living on or near the road between the Agency at Fort Washakie and the Crowheart Indian School, and between Lenore and Dubois. He started a Sunday School at Dubois, and made arrangements for one at Lenore. He found twenty-four families and forty-eight children. The condition of the roads made traveling difficult, but no serious mishap occurred. Mr. Chipp fixed a bed in the rear of his car over the seats, and camped where night found him.

The Bishop of Western Michigan Holds Conference

On October 12, 13 and 14, Bishop J. N. McCormick held a series of conferences on the teaching of the Church in St. Andrew's Church, Big Rapids, Michigan.

Big Rapids is of special importance to the Church as the seat of the Ferris Institute, an educational institution unique in that it requires no prerequisite of admission. Many of the students are beyond the average age of college men while quite a few are from foreign countries studying English. One is a Japanese judge learning the English language before beginning to specialize in the great law schools of this country. The Bishop, on the morning of the 13th, gave a very forceful address to over seven hundred of the students on the coming conference on the limitation of armaments. On the morning of the 14th he gave an address to the students of the high school. Bishop McCormick's presentation of the teaching of the Church was grouped around Baptism, Confirmation and the Holy Communion. The Church and parish are very fortunate in having the Bishop of the diocese for this very important work.

Convocation of Christians in Behalf of Disarmament

Tentative programs have been issued for the Convocation of Christian Citizens in Behalf of Limitation of Armaments, which is to be held in the Central High School and new Masonic Auditoriums, Washington, D. C., Sunday, October 30, to Wednesday, November 2. They may be obtained by addressing the National Reform Association, Pittsburgh, Pa., which has taken the lead in calling the Convocation, to which individuals as well as representatives of religious and civic bodies will be admitted without enrollment fee or special credentials.

Those attending the Convocation will take part not as ecclesiastics but as citizens. The emphasis will be put not so much upon the economic as upon the Christian argument against militarism.

Among the subjects to be discussed at the Convocation are: "The Golden Rule in International Politics," by Hon. M. Clyde Kelly, Representative from Pennsylvania; "Applied Christianity in Relation to War," by Mrs. Deborah Knox Livingston, Superintendent of the Christian Citizenship Department of the National W. C. T. U., and "Let America Lead in the Limitation of Armament," by Bishop William F. Anderson of Cincinnati.

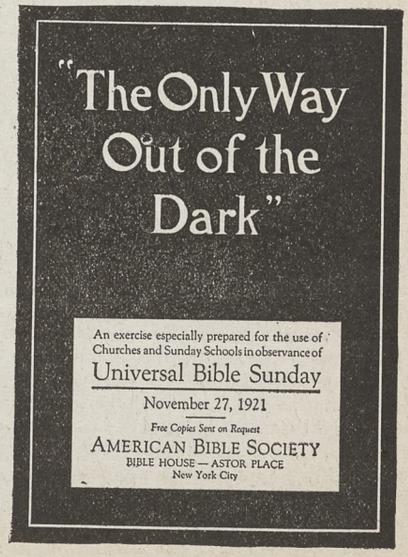
"Dragon's Teeth" is the striking caption chosen by Henry Van Dyke for his address at the Tuesday evening session of the Convocation and "The Next Great Event: Disarmament," is Clinton N. Howard's optimistic subject for the session that afternoon.

The practical side of the disarmament question will not be neglected as evidenced by the topic announced by Hon. Frank B. Willis, Senator from Ohio, who speaks Monday evening, October 31, on "Limitation of Armament and Business Revival." Another economic theme is "International Development Hindered by Militarism," by Mrs. Thomas G. Winter, of Minneapolis, President of the National Federation of Women's Clubs.

Two Weeks' Mission at Saratoga Springs

On Sunday, Oct. 2nd, Messrs. Mercer and Hadley, the laymen missioners of the Episcopal Church, opened a mission at Bethesda Church, Saratoga Springs, N. Y., and preached every night to greatly interested congregations. The compelling force of their message roused all hearts and made an abiding impression. In addition to the Church services a mass meeting for men was held in the Congress Theatre on Sunday afternoon when Mr. Mercer gave a most telling address. On Sunday evening, Oct. 9th, the Rev. Mr. Bentley joined them and spoke in conjunction with Mr. Hadley and during the following week carried on the mission alone to its close on Oct. 16th. In addition to his addresses Mr. Bentley used the Question Box at every service, and the interest created was shown by the great number of questions that were submitted. In addition, Mr. Bentley met the enquirers and also spoke at the Old Ladies' Home and addressed the faculty and students of St. Faith's School. The Mission was unique in the fact that it was opened by laymen and closed by a priest of the Church who carried the message along constructive lines and dealt frankly and clearly with all the religious problems that the Mission had raised.

Saratoga Springs and Bethseda parish have both greatly profited from the Mission and on every evening many members from other churches were present and on Sunday evening, October 9th, the Presbyterian, Methodist and Baptist churches suspended their services and attended Bethseda Church in a body.



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A MEAN VISION

By Bishop Johnson

There is nothing more tragic in life than to have a mean little man in a place of big opportunities. It is much better for all concerned to have a big wicked man in such a place.

The spiritual interests of this country have suffered more from the meanness of Christians than it has suffered from the wickedness of sinners.

For a mean Christian not only fails to let his own light shine, but he so misrepresents Christ to those without that he alienates the sinner with a big heart from the household of faith. If Christians are like that he will have none of it. This tendency to meanness is, I am afraid, one of the temptations of religious people.

They become attached to Christ because they want to save their own souls and this seems to beget in them a saving disposition.

They want to save everything else besides their souls.

These economical Christians remind me of the man who was so saving that he declined to give anything to the Church at all. He based his abstinence from giving on the ground that it did not cost the thief on the cross anything and he was assured of Paradise.

"The difference between you and the thief on the cross," said the indignant solicitor, "is that he was a dying thief and you are a living one."

The thief on the cross had nothing to give and the Lord accepted nothing.

The poor widow who gave her mite gave little in the aggregate but the Lord gave her unlimited credit in Heaven. The rich man clothed in purple and fine linen had much but he did with it as he chose and he woke up in absolute destitution.

Judas tried to use our Lord for business purposes and he finally went out and hanged himself, and there wasn't much to hang when he did it.

* * *

As I was writing this on the train, I overheard a Mexican in overalls delivering his philosophy to the newsboy.

He said in his broken accent, which I will not attempt to repeat:

"In my life I have sometimes been bad and I have sometimes been good, but the only way to live is to keep on trying to be good—it is the only way in which you can win out.

"If a man wants to live to make money, he can make money, but he was born without any clothes and when he dies he takes no more with him than he had when he was born. He cannot win out unless he tries to do right."

Truly one hears wisdom from unexpected sources. It was only the other day on another train, that a young man who is a country school teacher said to me: "The mistake in our educational system in America is that a boy has a head, a hand and a heart, and the boy's heart gets too little attention."

I wish some of the professors in our great universities could sit at this country boy's feet; they would learn something that they hitherto have missed.

To train a man's head and hand without training his heart is to train a mean man, in most instances.

What is meanness?

It would seem to have been derived etymologically from the word "me," and to describe the spiritual conviction of those who give a selfish interpretation to the first commandment which might be paraphrased to read: "I will not have any other God but me," and in this sense they worship the Lord their God with all their heart and soul and mind, and because their God is a very little of God, they come out of the game of life with a very little heart and a very little mind and a very little soul.

For no man who worships himself can ever grow to be any bigger than himself.

Now many a man who thinks he is a Christian is really ignoring Christ in this world with a vague sort of hope that Christ will reward him in the next. I am sure that Christ will reward him just as he deserves.

* * *

But all meanness is not money-meanness. That is perhaps the most evident and also the most sordid. A stingy Christian is such an evident hoax.

If we are a petty person, then we will have mean opinions about God and our God will be as meanly opinionated as we are.

It is a strange contradiction of terms but it is not infrequent to find mean persons who will be prodigal in financing a mean religion.

The difficulty in the average community is to find enough generous people to support a generous religion.

Some narrow partisan will give money profusely to propagate a religion which justifies his own pettiness and helps to belittle the big generous vision of the Lord Jesus.

That is one of the greatest troubles in America. Mean people have appropriated the gospel of Christ and are using it for the purpose of propagating a religion that might have been put forth by the Pharisees themselves.

And these evangelists of religious meanness are as bitter and intolerant of anyone who dares to differ with their petty principles as ever were the Pharisees when Christ broke their Sabbath day by rubbing wheat in his hands as he passed through a field of grain.

There are those who feel that unless the Church is achieving numerical results we are wasting money in helping to finance it.. In this particular religion is like art. The success of the Church in any community is directly in proportion to the proportion of people who abhor meanness, especially in themselves. This reduces the available material in some very prosperous communities to a very small ratio.

There are plenty of petty religions in the field to satisfy the people of little vision. And if they can satisfy their own meanness why seek further?

The Church has a difficult task, especially in the smaller towns and villages to compete with those religions which are content to send men of small caliber to be prophets to little souls. These petty prophets frequently have great success where a true prophet having a real message would receive a prophet's reward.

Christ ever sought out generous souls and when He found them, He rejoiced greatly even if they were Samaritans or sinners.

There must be generous natures for Christ to find satisfactory disciples.

* * *

It is the epidemic of petty selfishness which is to be found today in high places which makes it so hard to secure a decent world.

As one studies the leading figures in English and American politics and compares them with the statesmen of the past, one is forced to admit that their personal morals are much better but their political visions are much smaller than their predecessors. One despairs of men who trim down every issue to its political assets. In my judgment, it was petty politicians who produced the war.

When we put a pious two by four in a position of responsibility he is sure to break under the strain.

The little man in a big place is always sure to have two reactions. He is tremendously impressed with his own importance and he is very uncomfortable if his assistants know more than he does.

The Master had a great vision and there have been eras in which men have caught something of it, but as a rule men have been too little rather than too wicked to accept it.

"That ye may be able to comprehend," was the prayer of St. Paul, for if men are not able to comprehend the dimensions of Christ, they will never strive to attain the measure of His stature. We live in a society which is obsessed with the value of petty morals but are oblivious to the fact that Christ was a prophet of big dimensions.

I am more than satisfied that the message of this Church is good enough for us —I am not sure that we are big enough for it.

We prefer some little society in which the village barber can become an imperial potentate and the undertaker can be an exalted ruler. And we fancy that we are a democratic country and a Christian one.

Not that anyone objects to these or any other respectable citizen amusing himself with these titles of the past, but the horror is that they should seriously regard it as a worthy substitute for the religion of Jesus Christ.

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Cheerful Confidences

By George Parkin Atwater

IV

"SERMON SUNSHINE"

When a visitor comes to my study I find myself saying, "It needs cleaning up a bit." The constant debris of a clerical workshop is apt to get out of hand. It has set me to thinking as to the possible effect of our customary surroundings upon our sermons. Perhaps some men have such powers of concentration that they could prepare a good sermon in any environment. Others, no doubt, are influenced by the constant impression upon their minds of the picture presented to the eye when it wanders about the room in which they work.

The least professional study I ever saw was a well furnished room in a rectory, with cases of books in good order, but with no desk, no papers, no table with pen and ink, no evidences at all of work. Yet work was done here, and good work, too. The rector used the arm of a comfortable chair as his desk, and a pad of paper and a fountain pen. His old sermons, letters and papers and registers were kept in a shallow closet. It was startling in a way. And yet I somewhat envied him. Was it possible that the rest of us were carrying excess burdens with our desks, and files, and shelves. What a clean start he could make each morning, with no letters in sight clamoring for an answer, no bills fairly shouting that they had not been paid, no appeals from "281," no Church papers asking to be read, no rolls or lists suggesting calls unmade, no catalogues to distract. Some minds are so sensitive that the constant appearance of printed matter is as insistent as the jazz of a neighbor's phonograph.

And the worst study was in a little town in which I once spent a day. I do not even know the rector's name in whose study I found myself while attempting to make a friendly call. It was in a room adjoining the chancel of the Church, and a courteous custodian ushered me in. I sat and pondered. Every inch of available space was crowded with books in disorder, old magazines, packages of unknown contents, umbrellas, odds and ends. The flat top desk was clouded over with papers, letters, ash trays, books, pipe-holders, and sundry articles too numerous to mention. It was all somewhat dusty too. I wondered what sort of sermons could come forth from that desk. Maybe very good ones.

But do we not need a less cluttered state of body and mind for sermons? I imagine that the best sermons, in the long run, would be prepared on a clean desk, in freedom from telephones and callers, with no distractions ahead or about, and with the feeling that time was not passing.

Again sermons should be prepared in the sunshine if possible. At least the surroundings should be cheerful. Sermons prepared at night will need a cheerful frame of mind in the writer, to offset the possible effects of the late hour.

Why should sermons be dismal? They may be serious, yet strong and joyous; they may be earnest, yet not sombre; they may be searching yet not sunless. The most dismal I ever heard was preached in Lucerne, on a glorious summer day, with the vivid lake and the surging mountains calling on men to behold how beautiful is God's handiwork. The sermon was a prolonged groan. Perhaps the clergyman's salary was several months in arrears.

Joyousness is not only a tonic, it is sometimes a cure. It makes sin and selfishness and anger and envy seem such slinking, inferior, and degraded things, that men are the more abhorrent of them than they would be if the appeal were made to come and be swamped in a dismal sense of virtue, and perpetual gloom over the woes of life.

"Sunshine" is a quality, not a substitute for it. Cheerfulness is a tone of life, not a substitute for righteousness. Joy is an attribute of religion, not the essence of it. The sermon should have the substance of the Gospel, illumined by the radiance of the Master's triumph over sin, Satan and death.

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BY BISHOP JOHNSON

This book consists of the lectures delivered by Bishop Johnson at the Wellesley, Gambier and Racine Conferences during the past summer.

ST. ANDREW'S CROSS had this to say of these lectures:

"We have reserved our most extravagant enthusiasm concerning the Conference to the last; and this is accorded the series of lectures by Bishop Johnson of Colorado on The Development of the Church and Its Relation to All Religious Aspirations. There were six in the series, the first five leading through the tempestous and triumphant history of the Church with a profound and illuminating presentation of its continuity and purpose. The sixth was based on the thirteenth of first Corinthians, wherin Henry Drummond said that love shone through the prism of St. Paul's inspired intellect. It is not irreverent to say that love was re-refracted by Bishop Johnson in a light for every day. In the verse slogan used by the Conference for Church work, there is this line, "To make us see aright." Whether one considers the standpoint of personal religion or of religious knowledge, Bishop Johnson's lectures were a source of incalculable riches. They could profitably be heard by every communicant of this American Church. While they dissolved prejudice and broadened the horizon, they entrenched the position of the Apostolic Church and confirmed the sacramental faith once delivered to the saints—and perpetuated down the ages."

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The Clergy on the New York Stage

By James Sheerin.

Three of the plays now current in New York display clerical characters, all Episcopalian so far as the authors are able to make them so. This fact, whether the characters are disagreeable or not, indicates the dominant hold the rector of an Episcopal Church has on the literary and dramatic mind. It seems to be the thing to do to present an Episcopal clergyman in certain scenes. A Methodist, or a Baptist, a Congregationalist or a Presbyterian would not do, the implication being that a Churchman, as we delight to call ourselves, has a little more touch with the world of art and society than the other kind of official Christians seem able to suggest.

One of these plays is the revived "Return of Peter Grimm." Peter himself is the American equivalent of the English squire. He is a manufacturer not much troubled by the actual running of his factory, but proud, as he more than once proclaims, that "it has been in his family for centuries." He is the chief contributor to the parish church, is on intimate terms with the rector and his wife, and is, in short, that curious mingling of warm-hearted loyalty and pig-headed stubbornness which are traditionally associated with the "squire" character on either side of the Atlantic. He is willing to do good and even give liberally, but he must always have his own way.

The rector is a too frequent stage combination of refinement and subserviency, a presentment hateful to the sane clerical patron of the theatre, but typical, in the mind of the average manager and play-goer, of the usual pastoral personality. His head is bald, except for the back hair that hangs in straggling uncut condition towards the neck. His countenance is benign, and his manners are good, but there is nothing to be proud of in him as a representative of a noble profession, except that he does not sympathize with mere greed and does utter an occasional sentence of a dignified humanity. Generally speaking, this "Return of Peter Grimm" clerical character is insipid and colorless, under the thumb of his aggressive wife, soft and mushy to all; and it must be granted that that is an idea of ministers which a good many writers have who seldom enter a church and are indifferent to what is said and done in such a building. The wife reveals a certain rude strength with her powerful voice, but, having had to fight for years where her good natured husband had merely surrendered, she is of course glaringly worldly when it comes to seeking a windfall from the rich man's will, and she is un-Episcopalian in her inability to see a joke or share in the ordinary amusements of social life.

The other play is a new one called "Thank You." Besides being one of the best comedies of the season, worth seeing in itself, it ought to be very satisfying to the admirers of a dignified, churchly and human parson. The name "Thank You" seems to be based on a popular supposition that a rural or small town rector, if not all clergymen, is subject to voluntary additions to his small income by humiliating donations, for which he must be constantly in the attitude of saying a grateful "Thank You." What interests me especially in the play is the confirmation it gives to a claim I have made before in these columns that there are supposed money-mad managers who would shame many a bishop of the Church in their willingness to make altruistic ventures of faith. It takes considerable faith in humanity and good things in general for an ambitious manager, who must make money, to put on a play in the center of the fashionable theatre district of New York that is palpable propaganda on behalf of the clergy. "Thank You" is plain and outspoken argument in favor of every clergyman receiving a living salary apart from donations, so that men and women will respect and not pity him. Incidentally this argument seems to favor the refusal of all extra fees, particularly those sometimes given for funerals.

So far as Church law and ancient custom goes the play is a little outside the facts. It describes the senior warden as a hatefully superior man of means, who enters the vestry as if he were monarch of all he surveys, and actually orders the rector to open the meeting. Not a motion dare be made unless he has first consented. There undoubtedly have been parochial popes or parish patrons, whether wardens or not, who gave the impression, or their boot-licking friends did it for them, that they were the final authoritative source of action or non-action in all Church work, but I never heard of one who came into a meeting of the vestry and said patronizingly to the rector, "Now you may open the meeting." A little exaggeration of possible facts is, however, always permissible in plays as well as poetry. This tends to throw the intended moral under a spotlight of understanding.

The plot of "Thank You" hangs about the troubles of a rector who served for years on a salary of $800 a year, and what happened when he asked for a raise. Along with this went a feeling that because of his physical needs being gingerly met in haphazard ways by occasional splurges of a supposed generosity he was therefore a lucky dog who could be patronized or petter or kicked at will, as the loving congregation felt. The plot thickens with the advent of a niece who had lived so long in Paris as to acquire a delicious foreign accent and an unusual store of Parisian gowns and manners. She was only eighteen or so, but she assumed control of her uncle's household, became his champion against imposition, and was particularly piquant in her protest against humiliating donations. She persuaded him to promise to refuse all donations, which led the next hour to his returning $100 that had been unexpectedly handed to him as a return for holding the funeral service over the remains of a woman with rich city relatives. The sequel is that the dashing, hitherto rakish, son of the wealthy family comes to the town, falls head over heels in love with the fascinating niece, and admits "going to church and liking it," to the astonishment of his worldly old father in the distant city. Meanwhile the vestry and wardens have been ugly in refusing the asked for increase of salary, and the tongue of slander involves the seemingly gay Parisian niece and the strange rich young man, and there were heartbreaking times ahead. In the end, however, everybody is made happy, the stiff warden sees new light, the young couple are married, and the rector gets such an extraordinary increase of salary as to live in so grand a way that the people, instead of despising their minister, now stand in awe and boast in admiration of his sermons and his work.

This happy ending is a little too easily brought about, and sets the contrast of luxury versus poverty in a light that is just a little too delightful, for it is possible for a Christian congregation to admire even the clergyman who perforce must live simply, and it has been done in thousands of happy cases. Ministers have lived and died poor men, respected almost to reverent worship. It is also possible to have gifts and donations without destroying self-respect or producing a cringing, fawning parson and a patronizing, pitying parish. It would be a pity to eliminate from Christendom that spontaneous impulse of helpful friendly relationship which has been a main product of the apostolic injunction to do good and distribute. Nevertheless, this play, "Thank You," is on the right track, and is extraordinarily comforting in its manly treatment of clergymen. Fortunately it is also

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in itself a most fascinating play, avoiding the deadly dullness of many so-called "religious plays." It would pay the Presiding Bishop and Council (though it would have to be done surreptitiously, so as not to prejudice the public) to subsidize "Thank You" as a great means of wholesome propaganda for right things in the Church. It would reach multitudes that their campaigns cannot come near.

With it would go an attractive picture of an almost ideal clergyman, sufficiently unearthly and indifferent to his own prerogatives, but capable of utmost manhood when a moral crisis came or when there was need of decisive defence of a slandered girl. Winchell Smith, the author, aided by an unusual actor, Mr. Davenport, have given us a clergyman at last on the stage who does not burlesque a priest and minister by his inanities, or by pious smirks, or pretenses at goodness. He is good and he is faithful, and he is free from the bad habits that some think lead to more manliness, nevertheless, he is not made effeminate or foolish in order to make him both man and minister.

Issue Statement On Standard of Morals

The women members of the Georgia State Committee on Race Co-operation has issued the following significant statement:

"The double standard of morals which society passively permits, is rapidly producing results that imperil the future integrity of our national life, and we are persuaded that this problem can never be solved as long as there is a double standard for men and women of any race.

"We appeal for the creation of a public sentiment which will no longer submit to this condition and declare ourselves for the protection of all womanhood of whatever race.

"We are convinced that if there is ever to be a solution of the race problem, there must be an intensive and sustained campaign to instruct whites and Negroes to respect both moral and civil law.

"Therefore, we recommend that all people give themselves to a definite study of these vital matters relating to justice and righteousness and that the press, pulpit, platform and school endeavor to lead public thought in bringing about a state of public opinion that will compel the protection of the purity of both races.

"We further recommend that this group of women members of the Georgia State Inter-racial Committee form sub-committees on the Negro Church, School and Home, and seek to arrive at a more accurate knowledge of their needs that we may better understand our responsibility, the one to the other."

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Bishop Thomas Heads Important Organization

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E.T.S

The Witness

Vol. VI. No. 11. CHICAGO, ILLINOIS, NOVEMBER 5, 1921 $1.50 A YEAR

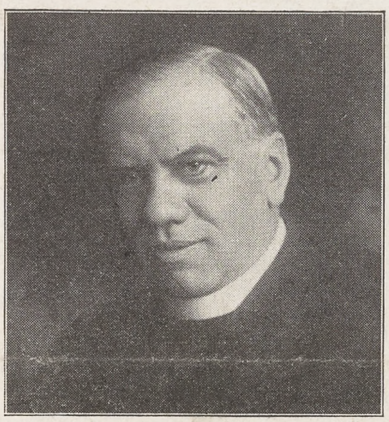
Hungarian Church Group Becomes Episcopalian

Fifteen Thousand Members from Twelve Eastern Congregations Come Into the Church

Announcement has just been made at the Church Missions House, of the affiliation to the Church of nearly the entire membership of the Eastern Classis or Deanery of the Hungarian Reformed Church in America, aggregating a membership of 15,000, distributed among twelve congregations in the Eastern states. Under an agreement entered into at a conference at Princeton, N. J., this body of Hungarian Churchmen, upon formal ratification of the Princeton Concordat, by the separate congregations, nine of which have already acted, will be admitted into full privileges in the Episcopal Communion under the pastoral direction of the Bishops in the diocese where the Hungarian congregations are now located.

The announcement is expected to awaken deep interest in religious circles of all denominations; not alone because of the strength of the Hungarian Reformed Church, but more especially because the movement into the Episcopal Church has been prompted by the declaration of the Lambeth Conference on Church Unity, is in direct line with these recommendations, and is the first practical step toward Church Unity that has been taken since these Lambeth recommendations were promulgated.

The agreement of union entered into at Princeton on Wednesday is between the Parishes and Missions of the Hungarian Reformed Church concerned, and the Bishops of the dioceses in which the former are located, and the Presiding Bishop and Council. These dioceses, and the Bishops presiding over them, all but two of whom attended the Princeton Conference, held in Nassau Hall, as the guests of Bishop Matthews, are as follows: Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem; Rt. Rev. Philip M. Rhinelander, D. D., Bishop of Pennsylvania; Rt. Rev. William T. Manning, D. D., Bishop of New York: Rt. Rev. Edwin Stevens Lines, D. D., Bishop of Newark; Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey; Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia; Rt. Rev. Chauncey B. Brewster, D. D. Bishop of Connecticut, and Rt. Rev. James H. Darlington, D. D., Bishop of Harrisburg. All the Bishops present signed the Concordat, with Rev. L. Nanassy, D. D., Dean of the Eastern Classis of the Hungarian Church, and clerical and lay delegates from nine of the twelve congregations representing parishes in Perth Amboy, New Brunswick, South River, Trenton, Roebling, Woodbridge and Franklin, New Jersey, Philadelphia, Kreischerville, Staten Island, Bridgeport, Conn., and Phoenixville and Bethlehem, Pa. Bishops Manning and Brewster were not present, but Bishop Manning has since added his signature.



The Editor of the Witness

Participating in the conference in addition to the Church representatives named, were Robert H. Gardiner, Secretary of the Commission on Church Faith and Order of the Episcopal Church; J. Wilson Bayard, Esq., Chancellor of the Diocese of Pennsylvania, and an authority on Ecclesiastical Law, who drew up the Concordat; Rev. Thomas Burgess and Rev. Chauncey Emhardt, Ph.D., Secretary and Field Director of the Foreign Born Americans Division of the Council of the Episcopal Church, and Rev. W. Northey Jones, Secretary of the Conference, and rector of St. Peter's Church at Perth Amboy, who, with Dr. Nanassy, originated the project for the union.

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

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Disarmament Demanded by Christian People

Churches Throughout the Country Are Planning Peace Services For November Sixth

Dr. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches has issued the following statement:

Christian men and women throughout the country are becoming aroused to the priceless opportunity offered by the International Conference on the Limitation of Armament. They are determined that a real reduction in armament shall be brought about.

Though the call to the Federal Council of the Churches to prayer and consecration for the success of the conference has as yet had only a limited circulation, the response is already country wide. The Christian forces of the nation are being marshalled for the purpose of cultivating a Christian public opinion so strong that it will "make possible the richest results" in the Conference.

In some cases the mobilization of entire states is under way, as in Massachusetts, Pennsylvania, Ohio and California. In many cities committees representing the churches are organizing to carry out the program suggested by the Federal Council. Word of plans under way has come from: Washington, Baltimore, Philadelphia, New York, Boston, Newark, Indianapolis, San Francisco, Atlanta, Minneapolis, Cleveland, Detroit, Rochester, Dayton, Hartford, Cincinnati, Harrisburg, Paterson, Toledo, Erie and Sacramento.

Nov. 6, the Sunday before Armistice Day, will be widely observed as a time of special prayer and supplication for the conference. Services will be held on Armistice Day at the time of the memorial service and this will be an almost universal response to President Harding's call for two minutes of silent prayer at noon on that day.

To Study Conditions in Central America

The Rev. T. C. Macklem, D. D., for twenty-one years Provost of Trinity College, Toronto, sailed from Montreal for Belize on Ostober 18th. He has offered his services to the Diocese of Honduras for a year. The idea is that he may obtain first hand knowledge of the work in different parts of Central America at this critical time in the civil and religious history of that interesting country, and be able to speak with authority when he returns to Canada.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Young People Issue a Paper

The young Church people in California are tremendously up and doing, the latest witness to this being Volume I, No. 1, of a little paper with a tentative title, The Y. P. F., edited by Mr. Elmer S. Freeman, with the assistance of the young people of the Diocese of California. It contains the modest budget of the Young People's Fellowship, a list of the local parish chapters, news of the executive committee, and two suggested lists of topics for discussion among the young people at their Fellowship meetings.

Among these subjects for discussion are: "Our best Friend, His relation to our pleasures," "Great friends of God, nation builders," "What difference does the presence of Christ made in a home?" "What should be a Churchman's attitude toward his city government?"

The increasing strength and activity of the Young People's Fellowship and similar young people's societies in other dioceses are, to say the least, interesting to watch.

Unemployment Is Discussed by League

The New York Chapter of the Church League for Industrial Democracy held its first meeting of the season at the home of Miss Grace Hutchins and Miss Anna Rochester. Following a short service of intercession, some of the members of the chapter had supper together. At a quarter before seven, other members joined them. The Rev. J. Howard Melish, Chairman of the New York Chapter, presided. Mr. A. J. Muste, head of the new Labor Statesmen's College at Katonah, was the speaker. Mr. Muste's subject was "Unemployment: Its Couses and Its Remedies." Although Mr. Muste spoke for fifty minutes and spoke rapidly, everyone present listened with close and unwearied attention to his every word. He gave the clearest, most comprehensive statement of the problem that any of the group had heard.

It was decided to meet this season on the second Tuesday in each month. Those present were urged to bring the time and place of the meetings to the notice of any persons likely to be interested—especially to young people in general, young theological students in particular, and to missionaries at home on furlough. The New York Chapter has started a lending library, which all local members are invited to use, the fee being fifty cents a person.

Blasphemy Is Not Free Speech in Maine

While the American government guarantees free speech there are some criminal misuses of speech which do not come under this head. Michael Mockus, a Lithuanian, showed some pictures in the state of Maine recently in ridicule of God, Christ and the Virgin Mary. His language was filthy and insulting to those holding to the Christian faith. Such a case is covered by the law in the state of Maine which provides a penalty for blasphemy against any person of the Christian trinity. The socialist orator was convicted, and henceforth will be compelled to [illegible] and henceforth without outraging those in his audience who are Christians. In many sections of the country the Christian press is discussing the decision of the judge, with a wide variety of opinion.

In Honor of Dean Davis

The Very Rev. Carroll M. Davis, whose resignation as dean of Christ Church Cathedral had been accepted to take effect Oct. 1, has been persuaded by the Cathedral Chapter to continue in office until Nov. 1. Mr. James A. Waterworth, Mr. R. W. Shapleigh, and Mr. George W. Boswell, representing the chapter, have just issued an invitation to a dinner in compliment to Dean Davis, to be given at the City Club the night of Tuesday, Oct. 25. The letter of invitation, a portion of which is copied below, is evidence of the great affection of the church people for Dean Davis and of the strong grip which he has on the life of the community.

"We would not wound the feelings and affections of our people by permitting Dean Davis to go from among them without an appropriate leave-taking in which every member of the cathedral congregation and of the Church in the diocese and other friends of Dean Davis should have opportunity to participate.

"It is the intention of the chapter to give opportunity for the expression at this dinner of the respect and affection in which Dean Davis is held by all classes in the community and to present him with a token of appreciation of his long and faithful service as canon and dean; for which testimonial the chapter has determined that a purse of substantial amount shall be presented to him at the dinner. There [illegible] and presented to the [illegible] dean a handsomely executed memorial preserving for the dean the names of all those subscribing to the fund."

Dean Davis has already entered upon duties connected with his new office, but is supplying the cathedral pulpit on Sundays. He will move this autumn with his mother and sister to New York, but he will continue canonical connection with the Diocese of Missouri in which he is now, in point of residence and service, the senior presbyter.

A CHALLENGE TO PRAYER
(1) For a Warless World

Let us give thanks:

For the growing conviction that war is an unmitigated curse to humanity and that it can really be abolished.

For the earnest men and women who, in every land, are working to secure a far-reaching reduction in armament, as a first step toward a warless world.

Let us humbly confess our sin:

In not having realized before that every battlefield is a Calvary on which the Son of Man is crucified afresh.

In not having set ourselves more firmly against the method of war and in having been too easily content to rely on the mailed fist more than on the power of love.

Let us pray:

That the spirit of Christian brotherhood may so fill our hearts that war will be more clearly seen to be a denial of the Gospel.

That ways may now be found for the pacific settlement of every international dispute.

Exchange of Method Is Being Distributed

A feature of the current issue of Exchange of Methods, the paper for workers published by the publicity department of the National Council, is a graphic poster illustrating the slogan of the Nation-Wide Campaign, "The Light that Shines Farthest Shines Brightest at Home." A smaller reproduction of this cartoon appears in the page advertisement elsewhere in this issue.

Exchange of Methods is now in process of distribution throughout the Church and is devoted this time almost solely to the Every Member Canvass of the Nation-Wide Campaign. It will be found of good service to every canvasser and other worker in the Church.

Dr. Bartlett at Cornell Inauguration

The Church colleges were well represented in the ceremonies incident to the inauguration of Dr. Livingston Farrand as President of Cornell University, on Thursday, October 20th. The Rev. Murray Bartlett, D. D., President of Hobart College, was chosen to deliver the invocation, being one of the five college presidents to take a leading part in the exercises. The others were the presidents of Harvard, University of North Carolina, University of Michigan, and Leland Stanford Jr. University.

Council Endorses Hobart Drive

The Presiding Bishop and Council of the Protestant Episcopal Church have given endorsement to Hobart College in its drive to raise a million dollar endowment fund.

In a letter to Dr. Bartlett, President of Hobart College, the resolution reads that, "the Presiding Bishop and Council hears with interest of the effort which Hobart College is making to mark its Centennial by securing an additional endowment of one million dollars, and desires to express its sympathy and cordial good wishes of this endeavor. The securing of this endowment will worthily crown 100 years of fine service to the Church and State."

Commemorate Jubilee of Auxiliary

Special services commemorating the Jubilee of the Woman's Auxiliary were held at the Church Missions House, New York City, on Thursday, October 20th.

The Rt. Rev. Thomas F. Gailor was the [illegible] and preached the sermon at the

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Communion service held at 10 o'clock, and the Rt. Rev. Arthur S. Lloyd, for many years President of the Board of Missions, made a short address at the noon-day prayer service. Bishop Gailor preached on the missionary duty and privilege of the Church, while Bishop Lloyd's talk was in the nature of a tribute to Miss Julia C. Emery and other faithful women to whom the Auxiliary owes much of its splendid progress, and upon whose wisdom and devotion depends the working out of larger things in the future.

There were many of the women who served the Auxiliary in its earlier days present at the services, about seventy-five being in attendance in addition to the Church Missions House staff.

Mrs. A. L. Sieussat, president of the Woman's Auxiliary in Maryland, presided at the session held in the Auxiliary rooms. Mrs. Sioussat has been identified with the work almost from its inception when the resolution was passed during the Convention of 1871, in Baltimore, from which date the Auxiliary traces its growth.

Miss Julia C. Emery, for forty years secretary of the Auxiliary, told of some of the things accomplished and spoke of the outlook for the future. Miss M. T. Emery, who assisted her sister in the Auxiliary, also made a brief address.

Mrs. John Markoe, of Philadelphia, treasurer of the Auxiliary, reported that the Emery fund has passed the $64,000 mark.

Southern Women Appeal for Justice to Negro

No more hopeful indication of a new spirit in the relations of the white and the colored races has appeared than a recent notable utterance of a group of Southern Churchwomen. They protest strongly against lynching or mob violence for any cause whatever. They insist that it is never necessary "for the protection of womanhood" and desire that this excuse should no longer be offered.

The group which has made this statement are prominent citizens of Georgia, assembled to form a woman's section of the State Inter-Racial Committee. Part of their fine utterance is as follows:

"We have a deep sense of appreciation for the chivalry of men who would give their lives for the purity and safety of the women of their own race, yet we feel constrained to declare our convictions concerning the methods sometimes employed in this supposed protection.

We find in our hearts no extenuation for crime, be it violation of womanhood, mob-violence, or the illegal taking of human life.

"We are convinced that if there is any crime more dangerous than another, it is that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism.

"Therefore, we believe that no falser appeal can be made to southern manhood than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are 'no protection to anything or anybody but that they jeopardize every right and every security that we possess.'"

This action of the Georgia women has been followed by a similar pronouncement from a group of Alabama women who have also organized a woman's section of the Inter-Racial Committee in that state.

Church Leaders of Many Nations Urge Disarmament

A Chinese, a Japanese, a Frenchman, a Swiss, an Italian and two Americans, gathering in the conference room of the Federal Council of the Churches, in New York City a few days ago, discussed how the churches of their respective countries may cooperate in prayer and work for limitation of armament. In striking contrast, the Japanese and the Chinese representatives sat side by side.

With one accord the foreign representatives stated that America is regarded as the hope of the world at this time and must assume the leadership in bringing about effective reduction of armament. They told of Christians throughout the world praying for the success of the Washington Conference. With great interest they listened to the plans of the Federal Council's Commission on International Justice and Good-will, as explained by Dr. Sidney L. Gulick, for making the churches of America centers of prayer and influence for disarmament.

Memorial Service in Macon, Georgia

At the first service in the church since it has been redecorated the congregation of Christ Church, Macon, Ga., united to honor the memory of Chambers S. Bunting, Jr., of the Rainbow Division, who made the supreme ascrifice in France during the world war. The military funeral was conducted by the Rev. Oliver J. Hart, rector of Christ Church, Macon; Bishop Mikell of the diocese of Atlanta, and the Rev. John S. Bunting, uncle of the deceased soldier, who is now rector of the Church of the Ascension, St. Louis, and was formerly rector of Christ Church, Macon.

Chambers Bunting was killed while acting as a stretcher bearer in the last offensive of the Germans near Champagne. He was one of two from Christ Church who lost their lives in the world war.

Movie Industry is a Big Trust

Charging that the motion picture industry in the United States is in the control of a small group of unscrupulous men, William Sheafe Chase, D. D., rector of Christ Church, Brooklyn, N. Y., chairman of the motion picture committee of the Society for the Prevention of Crime, addressing an audience at Middletown, Connecticut, told of his efforts to bring about reform. He laid the blame for indecent and vulgar pictures at the door of the producers and not the exhibitors. He disputed the claim that bad pictures are shown because the people want them. The people, he said, want to see good pictures, He told of a bill before congress providing for national censorship of pictures. He was of the opinion that federal censorship would be better than state censorship and that bribery of officials would be less likely.

Dr. Chase said that there is a resolution before the senate for the investigation of the picture industry and that the trust is threatened with a probe. He declared that exhibitors are against Fatty Arbuckle and that most of them favor a better class of pictures. Before discussion of his theme, "The Crisis in Motion Pictures," Dr. Chase briefly addressed the students of Berkeley Divinity School. He was introduced by Dean Ladd, who said that the problem of theological education is to make it alive. Dr. Chase, he said, "is one of our live men who does his work effectively and thoroughly." Dr. Chase told of two incidents in his life. One concerned his success in closing saloons in his field, Sundays, and the other with knocking out race track gambling in New York state. "Isn't it worth while for a clergyman to take the risk in reform measures?" he asked. "A man who is fighting for Christ is to assume that God will help him. Don't bring up sheep in your parish, but instead raise soldiers and servants."

Dr. Chase said that Edison has said that 85 per cent of our impressions come through the eye. That being so it was evident that motion pictures are a power for good or evil. The speaker had introduced motion pictures in his church. The picture, "Manger to the Cross," had been wonderfully recived. Jesus put his gospels into stories and if there had been motion pictures in his time he would have used them. Dr. Chase said he made his first attack on motion pictures in New York some years ago.

When Gold Was Discovered

Coloma, California, whatever it may be now, was once the center of the United States, for there in 1849 some men digging a mill race for General Sutter, found gold in the little mountain stream—"and then the fight began."

Six years later, William Ingraham Kip, first Bishop of California, was urged to make a visit there, and found that there was not a religious service or meeting of any kind. He had a service and a baptism in the court house, which was crowded, and started a subscription for a church. Four months later when he returned, the first object that met his eyes was the church built since his last visit.

When Bishop Kent finished his volume of reminiscences, in 1860, he said he had written it for the benefit of his successors. "How will this narrative seem to them?" he wonders. "When they are worshipping in splendid buildings and members of powerful parishes, how will they regard our early struggles? With us the contest is a hard one, as we strive in an unsettled state of society to inculcate a regard for the things which are "unseen and eternal" on a people given up to the greed and gold.

"Children of the next generation! To you we bequeath this contest. Living over our dust and inheriting the fruit of our labors, we pray you worthily to wage this warfare till you resign your weapons to others and join us in the land of spirits."

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THE MISSIONARY CENTENNIAL

By Bishop Johnson.

One hundred years ago the Episcopal Church began in a feeble way to organize its missionary forces.

Her methods were slow and cumbersome when compared with the rough and ready methods of the Methodist circuit rider and the Baptist preacher.

Her leaders were timid and apathetic about the conversion of pioneers to her ways.

Her laity were indifferent to the call of the frontier and were well satisfied with establishing their own parishes in the older settlements.

Her volunteers to undertake the task of planting the Church in the new West were few and ill-supported.

The skirmish line of light infantry thrown out by Methodists and Baptists occupied the ground while we were getting our heavy artillery in shape for action.

* * *

Thanks to men like Bishops Griswold, Bishop Hobart and Bishop Moore, the church became established in the original states but even these energetic men did not see how they could do that and add any effort to man the ever growing frontier.

There were few men like Philander Chase and Jackson Kemper, who wrestled with the problem of introducing the Church to the newer settlements. There were few men with the vision and the generosity to finance these pioneers—with the result that we lost our opportunity in the midwest to make the Church strong and vigorous.

And the weakness of the Church in the midwest made the problem of the Church in the far west still more difficult than it would otherwise have been.

* * *

The greatest comfort in the problem arises from the fact that each decade has marked a growing interest in missions, and a deeper realization that the spirit of missions is the life of the Church.

When I was a young man no men took interest in missions, but rather prided themselves on their indifference to the subject. A few women who loved the Church studied and prayed and did what they could.

* * *

Today there is an increasing circle of men and women within the Church who realize these things.

First: That the Church has an obligation to her divine Lord to carry out His command.

Second: That the Church has a message which the world sorely needs and which the Church can best supply.

Third: That the work of missions does more to enlarge the vision of the giver than any other instrument of service.

* * *

Let us meditate upon these three considerations at this particular time:

First: That the Church has an obligation to the Master.

I fear that many Christians do not worship the living God, but rather serve a definition of God.

It was in many respects a blessing that the early Christians loved Christ rather than defined Him.

It would be lovely if we could still do this, but when the enemies of Christ began to say what He was not, the Church was forced to come out and say what He was, and so Christ became the subject of definition.

It is a very different thing for a man to accept the hypostatic union as a tenet of theology and to accept Christ as the Master of his life.

Each may be necessary but the one in no way takes the place of the other.

The accurate theologian is not a synonym for the faithful servant.

As soon as Christ becomes a living Master enthroned in Heaven, then His commands become superior to our theories. It is no longer a question as to whether I believe in missions but it has become the question as to whether my Master commands me to go.

The soldier must not brood over the unpleasantness of his orders but he must rather ascertain the character of them.

Christ's command to go into all the world and preach the gospel to every creature, indicates His will and it is our business as Christians to do His will.

I believe in missions because I am fully persuaded that my Master commands me so to do.

Second: The Church has a message which the world needs.

It is as much a matter of our concern as to whether our standards of righteousness are correct as it is whether our individual performance is exemplary. I do not know that a good Mohammedan is more or less desirable than a poor Christian, just as I do not believe a good performer of jazz music is a better musician than a poor renderer of classical music. The performance of the one is placed against the ideals of the other.

The world is undergoing a disintegrating process because of three things which it lacks—

(a) Reverence for God and authority.

(b) Poise and sanity in religious expression.

(c) None of Christ's sympathy for the sinner.

Third: That the work of missions enlarges the soul of the giver.

Selfishness is the devastating scourge of human life.

To obviate selfishness we need to do something for which we receive no personal return. It is this which adheres to whatever we give to the local parish or in the community.

In giving ourselves, our souls and bodies to be a living holy and reasonable offering, we should give what Christ wishes of us—not that which will most profit us.

It is this aspect of giving and doing for missions that has the right reaction on the giver.

We sing: "More love to Thee O Christ," then let us do what we sing. Let us do that which the Lord hath commanded us to do because we love Him.

It is so hard to get people to see this, just as it is hard to get people to give a present which the recipient will enjoy, even though the giver cares not for it.

As Christ says, "If ye love Me, ye will keep My commandments."

It is just that. It is Christ's commandment that we assist Him in carrying the gospel to every creature.

It is an act of personal service to Him that we do this, all the more if we do it, because we love Him—not because we understand why He wishes us to make this sacrifice.

The cross of Christ is the great missionary gift.

He gave all for all men because He loved all.

He asks us to give something for all men because we love Him, and we love Him because He first loved us.

The cross was a gift to all, which few appreciate and which was wasted on many, but Christ is the loveable person He is, just because He gave, counting not the cost nor our appreciation of the cost. He gave simply because He loved—He asks us to do the same and there is no place in which we can give as He gave to us, so readily as in Missions. Thanks be to God for His inestimable gift and thanks be to God for an adequate appreciation thereof.

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Cheerful Confidences

By George Parkin Atwater

V

A VALUABLE BOOK

Evidently one good friend reads my words, for the following letter came to me from Rev. Gilbert P. Symons, with the suggestion that it might be published in The Witness. As it was prompted by my first article in this series, I am going to let the readers have every word. Those who know the rare and charming genius, devotion, and personality of Gilbert Symons, have a real privilege. The little service book of which he speaks, lies on my desk. It is the beginning of the very thing for which so many find need.

Dear Editor, "The Witness":

Isn't life the funny thing? While Dr. Atwater was marooned this summer on that well known island (see editorial, October 8) some of us down in Ohio and Indiana were perspiring away, unconsciously fulfilling his most helpful (though wandering) thoughts. Right here on my desk is the embodiment of his desire in the shape of the advance copy of "Church Hymns and Services," a little book from the Parish Press of Fort Wayne, Indiana. It is a winsome little book, just right for the hand, 240 pages of light paper; clear type and flexible binding. Price, only a quarter! No profit for anybody. Only wages for the workmen who set and printed it. The heart and brains of the Church priests and the organist who worked it into shape expect reward only in the service they hope to give to humble congregations in the length and breadth of the land.

The book opens with a page of simple instruction for chanting, which if followed, ought to turn chanting into a delight. Then comes "Opening Service" in large type—which is really Morning or Evening Prayer as you choose. Then some modern helpful prayers mostly for children, easy for anyone. Then the Litany. Then the Holy Communion. Then thirty-one psalms, with a fool-proof pointing, free from the pedantic and misleading machinery of bars, asterisks, accents and other diacritical and diabolical marks. At the top of each page of the psalter is a chant—a good chant, the choice of a life time of experience. Then some 270 good hymns printed in the alluring style of Moody and Sankey, but good Church hymns every one.

For twenty-five dollars the average little church can equip congregation and choir with a worship book which (although not bearing any precious "imprimatur") is as correct and as loyal as anything gotten out by the Oxford University Press. It is a book which begs to be taken into the hand. If it falls to the floor in service time no dreamer will awake with ghastly thoughts of a "blow out" on the car outside. It is a book that will slide into the pocket, and go home willingly. It is not the kind of book that any vestry could decently stamp: "Not to be taken from the Church," that pious little cousin of "Don't park here!"—No, it is more like Atwater's own friendly masterpiece, "The Episcopal Church," which so many of us are in the habit of handing out, with, "Now here's a little book I'd like you to read. No, don't bring it back, pass it on to some other fellow."

The little service book isn't perfect. It is going to grow in future editions; grow not in weight, nor in size, nor even in cost, please God, but in winsomeness and use. That's a fine idea of Dr. Atwater's, that there should be some illustrations. Isn't there in the Church a real artist, who, as a labor of love would do us some line drawings in the manner of Walter Crane or Joseph Pennell, which would easily reproduce upon ordinary unglazed paper? What an addition that would be to our little book. How those drawings would intrigue the heart and the eye. Stained glass windows are all right, especially good glass of which I know one splendid maker; but why not bring saints and symbols down into our book and tell a little about them?

Why not put Miss Withers' ground plan of a parish church into our book, and explain it? Why not have the events of Passion Week illustrated as beautifully as Chapman's "Homer"? It can be done and it very likely will be done in the Middle West under the urge of men like Averill of Fort Wayne, with the assistance of others like your humble servant who has served his time in composing room and bindery.

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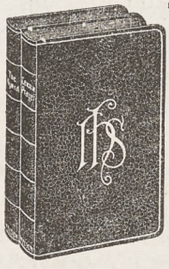

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New York Clergy Timid About Resolutions

By James Sheerin.

At a recent New York clerical meeting the clergy considered the grave question of disarmament. The general opinion in favor of an agreement among nations to disarm was urgent and strong. When it came, however, to making resolutions to give public expression to this view there were those present who opposed formal resolutions for various reasons, e. g., that offhand resolutions were apt to misrepresent through hasty construction, that a body of clergymen meeting periodically for social and recreative ends could easily endanger its existence by getting the resolution habit, and that the object of conference was best fulfilled if the results appeared in pulpit and parochial effort. There were also some who felt that the case for immediate diarmament was not yet proved.

When the resolutions were brought in by the committee, the first sentence expressed horror of all war in these words: "We utterly oppose war and all its evils." Several objected to the words "utterly opposed" as seeming to reflect on those who volunteered for the recent war, and might imply that this nation was wrong to enter it. Therefore the strong phrase was eliminated, and the resolutions went through without mentioning any fundamental principle of opposition, but mildly commending the work of the Peace Conference in its endeavor to reduce armament.

It was a just criticism on this action that it was unnecessary timidity of utterance as well as a strange failure to weigh fundamentals. It did not recognize that it is perfectly possible for a man to hate all fighting yet keep on fighting strenuously and honorably. The men who were most eager to enlist in the recent war, who thought most about its horrible meanings and who fought hardest for victory when in battle, were those who had the intensest and most wholesome hatred of all physical warfare. They are those who would probably rush bravely into another war-torn world if there were a real hope of making it the last to afflict the world.

* * *

When the General Convention in Boston was debating the need of a stricter divorce law, an intelligent Universalist lady said to me: "It is about time the Episcopal Church acted, for most of the great scandals in divorce are amongst Episcopalian leaders of fashion." When I asked her if she knew that we had the strictest of all Protestant laws as to divorce she replied that she had not known it and would not have guessed it.

The trouble with her criticism is that it was based on limited knowledge of the facts. It is true that we have a larger proportion of fashionable people than any other church, in New York, and it is true that among these are many of the heartless men and women who are so selfish and indifferent as to pay no attention either to church laws or public opinion, when it comes to having their own way in whatever scandalous form it may occur. But I have noticed that the proportion of fashionable divorces is greater, for example, amongst Baptists and Roman Catholics than it is amongst Episcopalians, so that one has to infer that it is the nature of the fashionable beast rather than the religious belief that leads on to thoughts of legal separation. "Life," the sometimes humorous periodical, declares that Roman Catholics are strict in their rules against divorce and Episcopalians think they are strict but are merely fussy. We do certainly fuss more about divorce canons than any other church, but it is because there is less canonical liberty on the one hand and less opportunity for making exceptions as the Roman Catholics can, either through the private privilege of wealth or papal power of dispensation.

It is not, however, in my humble judgment, quite so bad a work to try to piece up the broken fragments of marital mistakes by remarriage as it is to keep pouring into the ranks of married people young and inexperienced couples who have followed a hasty social impulse rather than a steady flame of long-tried love. Those who make the loudest protests against divorce are sometimes those who are readiest to marry anybody who comes along. What is needed most of all is a marrying parson who will not show the eagerness for wedding fees that seems a far too common trait of certain ordained men. No matter how young the girl may appear, nor how lonely they are in the absence of relatives or witnesses, there is a type of minister who takes more time putting on his surplice than he does in asking questions or saying a serious word or two about the step which the unknown young people are about to take.

An example of this occurred in the neighborhood of New York the other day. A beautiful and talented girl, not yet through preparatory school and totally inexperienced in meeting men, is led before one of our priests for marriage. She probably knew in her own heart that she ought not to marry. A question or two of the priest would have brought this out. But there was no question. She was there without knowledge of her parents. This was not inquired into by the priest. She was a school girl as yet ungraduated. The priest never asked about that. She had been only seventeen years old six days before. The priest noted that the license gave her age as eighteen, and asked no further questions. She was the daughter of a fellow clergyman whose name ought to have been known to him. He made no question as to that, or why the father and mother were absent. The father and mother were allowed to get the knowledge of a totally unannounced marriage after it was done, when a brotherly message over the telephone would have set the marrying priest in more loyal honor and saved the parents from a sudden and heartbreaking stab from the dark into all their parental hopes and dreams.

Is it not a fair question to ask, How will we ever get over the scandal of divorce while our priests marry in the haphazard way described above?

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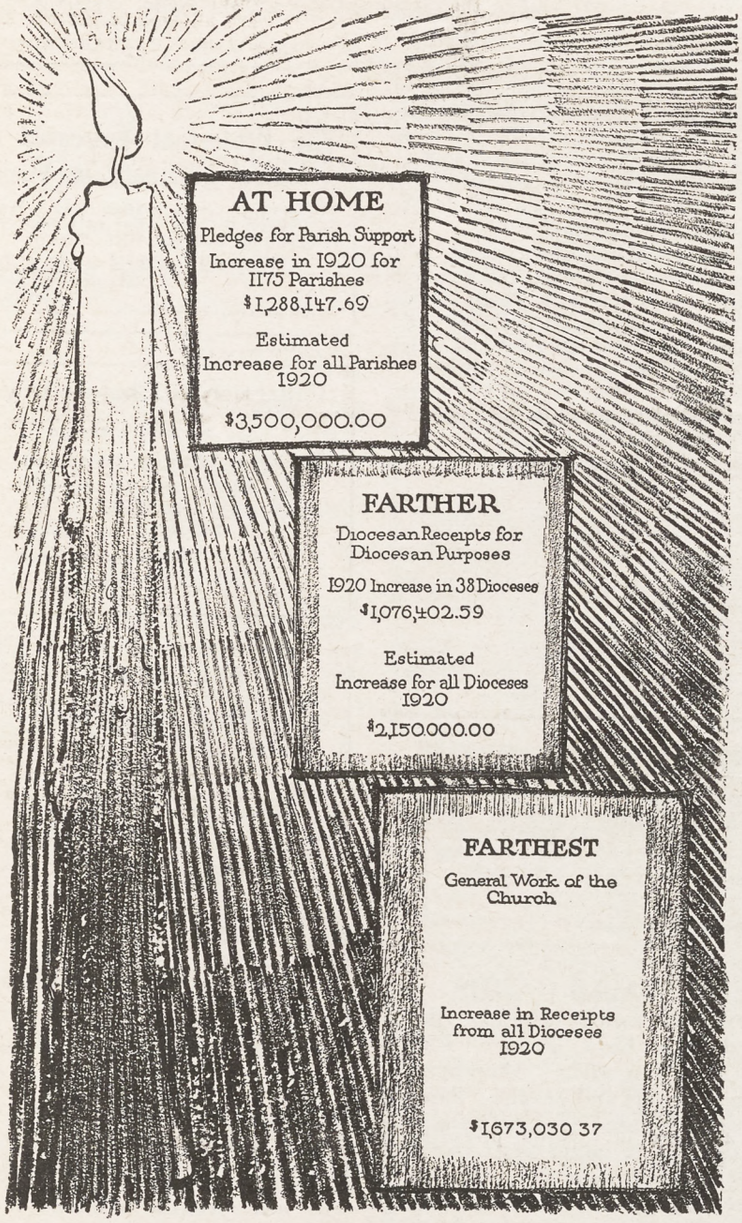

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¶ The Every Member Canvass will be held throughout the Church on November 20th.

¶ This is the last Canvass of the Triennium and the last Canvass before the next General Convention.

¶ It should be borne in mind that it is also the first Canvass of the new Missionary Century.

¶ An Every Member Canvass should be held annually, because experience has shown that otherwise there is a loss of contributors; because there are new members; because some will desire to increase their pledges and some may be obliged to decrease them; because it promotes fellowship.

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¶ The effort is to secure support for God's work. Therefore the main reliance is Prayer.

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Publicity Department, Presiding Bishop and Council
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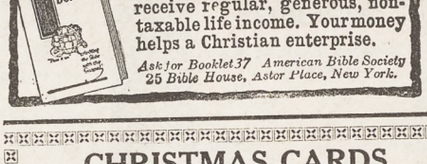
Dean Ladd Honored

Dean William P. Ladd of the Berkeley Divinity School at Middletown has been appointed by the faculty of the Hartford Theological Seminary to teach the courses in ancient church history to relieve Professor Edwin Knox Mitchell who will give almost his entire time to administrative work in view of the year's leave of absence granted Dean Melanchthon W. Jacobus. Dean Ladd will teach church history up to the reformation, relieving in part also, Professor Curtis M. Geer, who will devote himself especially to sociology.

The appointment of Dean Ladd is a natural one in view of the fact that church history is the department in which he has specialized and teaches at Berkeley and in view of the very cordial relations which have always existed between the Hartford Seminary and the Berkeley school. Professor Mitchell will continue his seminary work with students which take on more the character of conferences than class lectures.

Several of Berkeley's graduates have taken post-graduate work at the Hartford seminary particularly in the Semitic department under Professor Duncan B. McDonald, who has given several courses at Berkeley in recent years.

Dean Ladd is being increasingly recognized as a leader in seeking the solution of social and religious problems.



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The Witness

Vol. VI. No. 12. CHICAGO, ILLINOIS, NOVEMBER 12, 1921 $1.50 A YEAR

Anglican Church Congress Meets at Birmingham

Bishop Gore in a Notable Address Comes Out For the Disestablishment of the Church

By Rev. A. Manby Lloyd

The 56th Annual Church Congress meets in Birmingham, the city of John Bright, Dr. Dale, and Joseph Chamberlain, at a critical period in the history not only of Anglicanism, but of England and the Empire. Consider one moment.

Ireland has brought Dublin Castle to its knees and Lloyd George is shaking hands with the "rebels" whom he has failed to exterminate. Many honest men like George Lansbury and the Poplar Councillors, are in prison, while scoundrels sit in the seats of the mighty. The Jewish influence is dominant. The "Statist," the leading financial journal, proposed not long ago that St. Paul's Cathedral and Westminster Abbey should be sold to pay for the war—that is, to satisfy Jewish creditors. Parliament has abrogated the Church's law of marriage and threatens pains and penalties to those who prefer to observe it.

Doctrinaire Modernists openly deny the facts of the Faith and the League of the Church Militant claims the priesthood for women. On the other hand, the Rev. A. V. Magee made the thrilling statement at Wednesday's session of the Congress, that negotiations were in progress for re-union with the Eastern (Greek and Russian Orthodox) Church and that false steps or foolish toleration of heresy would imperil the most wonderful opportunity of making history that the Church of England has had for 500 years.

Bishop Gore's Pronouncement

On the eve of the Congress a crowded meeting was addressed by Bishop Gore, who subjected the Cambridge Modernists to a searching criticism. There were some who appeared to be orthodox; there were others who had substituted the Higher Pantheism for the God of revelation. Some had embraced Adoptionism; others like Dr. Rashdall, had said that Athanasius was Apollinarian. We must get back to Foundation Truths, said Dr. Gore, and we have really got to make up our minds with regard to the limits of toleration. He did not want to manufacture heretics. We must be careful of our use of the term. But he was bound to say that he thought some of those of whom he had been speaking were strictly heretical.

Then came a passage which roused the audience to enthusiasm. "I think the position under which our Bishops are appointed becomes increasingly intolerable. It is nowadays impossible to talk of England as a Christian community of which the State is one aspect and the Church is another. It is to my mind ludicrous. That being so, I for myself deliberately demand Disestablishment."

The Congress Opens

Under such conditions did Dr. Russell Wakefield, the presiding Bishop, make his inaugural address. He is the most cheerful and unconventional of men; one of the new type of Anglican Bishop which recent years have evolved. Whether breeziness and broadmindedness can compensate for the loss of men like Wilkinson of Truro and King of Lincoln is another story. The address was concerned entirely with ethical problems, questions of doctrine and discipline having been dealt with by the Congress preachers.

Platform Personalities

No Congress platform is complete without His Grace of Canterbury. Dr. Randall Davidson, by sheer force of character, has won the respect of all parties. Behind those bushy eyebrows is a subtle mind.

A still strong man in a blatant land
Whatever they call him, what care I,
Aristocrat! Autocrat! Democrat! One
Who can rule and dare not lie.

Notice that boyish face, with the triagular shaped forehead. That is Dr. Hensley Henson, Bishop of Durham, the stormy petrel of Anglicanism. Notice the cast

(Continued on page 6)

ANGLICAN CHURCH CONGRESS

We are giving a large share of our limited space in this issue to the report of the Anglican Church Congress written by our London Editor, A. Manby Lloyd. The Editor of The Witness has been criticized for giving so much space to English affairs, but we present the importance of the Congress to all Historic Churches, and the skill of Dr. Lloyd in reporting it, as our justification. Next week's issue will contain another article by the same writer, in which he gives G. K. Chesterton's interesting opinion of the Congress.

Southwest Province Favors Provincial System

Urges Presiding Bishop and Council to Make the Province a Real Factor in the Church

The principal matter of business before the Synod of the Southwest, meeting in St. Louis, centered about the relations of the Province to the general organization of the Church. The Synod adopted the following resolution:

Be it resolved by the Synod of the Province of the Southwest:

1. That a larger use should be made by the Presiding Bishop and Council, of the Administrative Agencies of the Provinces, in developing and carrying on the General Missionary, Educational and Social Service work of the Church in the Provinces.

2. That this Synod favors the strengthening of the Provinces as essential parts of the General Church Organization.

3. That this Synod hereby tenders to the Presiding Bishop and Council its Provincial organization for such service as it may be able to perform in the making of surveys, programs and budgets relating to the work of the General Church in this Province.

4. That a record of the action of this Synod be sent to the Presiding Bishop and Council by the Secretary of this Synod.

This action was taken in consideration of the policy of the Presiding Bishop and Council in not maintaining the offices of Provincial Secretaries. Much discussion centered about the future of the Provincial system, its reason for being and the ways and means by which the Provincial system might be recognized and become a real factor in the organized life of the Church.

On the afternoon of Friday the great question of the Church and the social problem was considered. The Rev. Samuel Tyler, D. D., of Rochester, answered the question, "Has the Church a contribution to make to the solution of the social problem," while the Rev. Frank H. Nelson, D.D., of Cincinnati, spoke of "The Church and the community," With no invidious comparison it can honestly be said that in these addresses the deliberations of the Synod rose to the highest level of spiritual approach to the needs of our country at this time, and pointed the way whereby the Church and Church people could best serve the community and the nation.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Disarmament Service at St. George's, Chicago

November 6th was Disarmament Sunday at St. George's Church, Chicago, of which the Rev. William B. Spofford is priest-in-charge. A special effort was made to bring the people out to this service, which resulted in a large congregation.

At the close of the service the following resolution, which is to be sent to the President and Congressional members, was passed unanimously.

"Whereas, The President of the United States has invited the leading powers to a conference in the hope that it may result in an international agreement for the abandonment of armaments; and

"Whereas, The success of this Conference will result in manifold benefits to the nations, bringing not only a much-needed reduction of the oppressive burden of taxation, but also an era of international goodwill; and

"Whereas, One of the essential contributing factors toward the success of the Conference will be a sympathetic atmosphere of eager desire on the part of the American people to bring to bear upon the conference the constraining influence of its compelling conviction that to fail in securing the high, Christian objective proposed would be nothing less than a world tragedy; therefore be it

Resolved, That St. George's Episcopal Church of Chicago hereby assures President Harding that it will faithfully remember the meetings of the Conference in prayer during the days preceding the Conference and throughout its sessions; and that it will do all in its power to develop an appreciation of the duty of international goodwill, so that every individual may exert a positive and vigorous influence to secure a wave of insistent demand that the Conference shall not adjourn without realizing at least its limited aim."

St. George's is planning a series of Sunday evening forum meetings to begin the latter part of the month, when the whole subject of War and Peace will be presented by notable speakers.

Kenyon College Founders' Day

At Kenyon College Founders' Day was commemorated on the Festival of All Saints' by a morning service sung by the choir of college students. The faculties of the College and Seminary in academic costume and the students were present. The Founders' Day Memorial was read by the Rt. Rev. Frank DuMoulin, D. D., Bishop-coadjutor of Ohio.

Bexley Hall opened with Evening Prayer on September 27. Ten new students entered the seminary, the total registration being twelve. This is twice the number registered for any of the past several years. Of this number seven are graduates of Kenyon College and the standard of scholarship is exceptionally high. During the past month courses of lectures have been delivered to the Bexley men by Bishop Leonard and Bishop Vincent. The ceremony of matriculation occurred on the Festival of All Saints' when the address was delivered by Bishop DuMoulin.

On October 15 President and Mrs. Pierce sailed by the "France" for three month's leave of absence granted them by the trustees. After spending several weeks as the guests of Mr. James W. Ellsworth at the Villa Palmieri, just outside Florence, they expect to travel through Southern France visiting Marceilles, Carcassonne and Egmonte, to Verdun and Paris and to Londn, where they will be the guests of Sir Frederick Kenyon, head of the British Museum.

Achibald Marshall, the English novelist, will address Kenyon College on the Larwill Lectureship Foundation November 18. His subject is "The Novelist's Workshop," in which Mr. Marshall deals with the work of his fellow novelists and his own work.

A CHALLENGE TO PRAYER

(2) For a Far Reaching Reduction in Armaments

Let us humbly confess our sin:

In having shared in the suspicion and distrust that have led to the big armaments of the present day;

In squandering millions in a riot of expenditure on battleships, at a time when all our resources are needed for constructive tasks and even when great masses of our fellow-men are dying of starvation.

Let us give thanks:

For the deepening conscience on the evils of competitive armaments in creating a state of mind from which wars easily spring;

For the sincere effort of national leaders to find a practicable way of reducing armaments.

Let us pray:

That the representatives of the nations may come to the Conference at Washington with steadfast and unselfish purpose to secure a sweeping reduction of armaments;

That the Spirit of God may so guide the Conference that rich results will be achieved.

Another Famine Likely in China

Shantung, China, one of the vital problems before the Conference on Armament Limitation, is now threatened by a famine which may extend to all of the eastern provinces of the republic, according to a letter from Rt. Rev. F. R. Graves, D. D., Episcopal Bishop of Shanghai, which has just been received by Dr. John Wood, secretary of the Department of Missions of the Episcopal Church. Bishop Graves was chairman of the international cimmission which had charge of relief in the recent famine in North China. Writing from Shanghai under date of September 15, Bishop Graves says:

"There is every likehood that the coming winter is going to be a very difficult one. The famine in the north is over; but though they have record crops up there, the trouble has broken out in a new place. There have been very heavy floods in Shantung, Anhui, Kiangsu and Chekiang, and large portions of the country are under water with a total loss of crops; and even in the southern part of this province where famine is practically unknown the people are reported to have lost one-half to three-fourths of this year's crop, and the rain still continues. I fully expect to see the Famine Commission functioning again by the first of November, when the distress will begin to be felt, so that there will be plenty of use for relief funds."

Bishop Graves reports that a total of $4,000,000 passed through the hands of the international commission on famine last February, of which "every cent went into relief."

Lord Bryce is Looking to America

The profound interest of leaders in other countries in the coming Conference on Limitation of Armament and their hope that America will take forward-looking leadership is illustrated in a striking way by a letter from Lord Bryce to the Federal Council of the Churches, written on board the steamship Adriatic on his return voyage to England. He writes as follows under date of October 6:

"Accept my best thanks for this very interesting document ("The Church and a Warless World") which you have kindly sent me, containing the appeal and program for the united action of the churches on behalf of Disarmament. It is a splendid illustration of the fervor and energy with which you in America take up measures and plans for the general good. I do not know that I can offer any suggestions to you, unless perhaps that further illustrations might be given of the tendency which huge armies and fleets exert towards making the idea of war so familiar that nations yield more readily to the temptation to let themselves be drawn into the war. The most effective factor in getting rid of armaments would be to substitute for national hatred and rivalries a sense of the brotherhood of nations such as our Lord inculcated upon individual men. The idea that 'we are all members one of another' needs to be applied to peoples.

"The heart and will of all Christians in Britain will be with your council in its efforts. They are grateful to your government for its initiative. They join in your hopes and prayers for a successful issue.

"One of the most pleasant parts of my visit has been the sense of the vigorous life which the churches of America are sharing. It struck me on my first visit, and seems to have kept on growing."

Half of Hobart's Fund Raised

The response to the campaign for subscriptions to the Hobart College Million Dollor Centennial Fund in Western New York has been very satisfactory and it seems probable that the total subscription will reach $100,000 so that the half of the Million Dollar Fund will have been raised. Responses continue to come in from various parishes following Bishop Brent's contributions.

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The campaign in Albany and vicinity for subscriptions to the Hobart Fund started on Monday, October 31st, when all alumni and friends of Hobart were solicited. This campaign has the endorsement of Bishop Nelson who has written to the Centennial committee that the Diocese of Albany is indebteded to Hobart for many of its faithful and devoted clergy.

Unemployed Find Aid at St. Mark's

The work that was engaged in from January to April, in connection with the restoring to fitness for employment and to opportunity for work of as many men as could be accommodated in the basement at the chapel, was again undertaken some time ago at St. Mark's, New York City, on account of the absolute necessity of some institution's taking the lead, and of that practical lead being clearly expected of St. Mark's, of which William Guthrie is rector.

About eight hundred dollars in gifts have already been expended during four week's work. They are housing 150 right along and conducting an employment bureau in their behalf. They are attending to the physical and also to their moral, needs, doing what can be done to restore their strength of will and their faith in their fellow men. The breadline, from which are recruited day by day as many as are removed by opportunities of employment, numbers about 400 men and inevitably is on the increase. They receive their small dole of bread and bun and coffee on the porch of the church.

The work is interesting outsiders, and the extreme expertness with which, by subtle supervision and the inauguration of self-government, the whole work is handled is likely to inspire others.

N. W. C. Conferences in Spokane

In connection with the Nation Wide Campaign and the Woman's Auxiliary, conferences were held in the Diocese of Spokane by the Rev. Benjamin T. Kemerer and Mrs. Biller. Three days were spent at Spokane, two at Wenatchee, two at Elelnsburg, three at Yakima, and two at Walla Walla. The attendances at each place was quite satisfactory, and enthusiasm greatly roused in behalf of the N. W. C. by the Rev. R. T. Kemerer, whose deep spirituality and practical earnestness won him friends all along the line of his pilgrimage, and Mrs. Biller proved herself capable and efficient in handling and holding the interest of the women. Bishop and Mrs. Herman Page accompanied them throughout and went with them to Pendleton, Ore., Diocese of Eastern Oregon, where a conference was held, all the clergy being in attendance and many of the laity. Individual conferences were also held, which gave excellent opportunity for the solving of many problems.

Spokane Church Has New Parish Hall

The new parish hall of St. David's, Ledgerwood, Spokane, was formally opened by Bishop Herman Page, Octoober 26th, various clergy and laity of other churches gathering together to add their congratulations. This parish hall fills an urgent need, and will doubtless contribute to the building up of the church in this vicinity of Spokane, which is under the leadership of the Rev. John G. Larsen, who is also rector at Hillyard.

Bishop Rowe Fund Time Extended

After careful consideration it has been decided to keep the Bishop Rowe Fund open until General Convention in September, 1922.

So many requests have come from all parts of the country asking for an opportunity to share in this tribute to the hero-Bishop of Alaska.

All checks should be sent to Mr. Stephen Baker, 40 Wall Street, New York City, who is Treasurer of this Fund. Up to the present about $35,000, in round figures, have been contributed and it is hoped that within a short time the $50,000 mark will be reached.

Chicago Churches Being Merged

Two of Chicago's most prominent and historic churches, St. James' and Grace Episcopal, will be united when the final plans for their merger, under way for almost a month now, are consummated. Merged, they will bear the name of Grace and St. James' Episcopal Church and services will be held in St. James' Church at Cass and Huron Streets.

"Vestrymen of both churches have agreed it is a desirable combination for the strengthening of both parishes," Dr. William Otis Waters, rector of Grace Church, says. "Plans for the merger were first broached early in October and will soon be completed, though it is doubtful if the two congregations will meet in the one church before the first of the new year.

"When the two churches are united both parishes will be represented on the vestry and the clergymen will be on equal status of authority."

The history of the growth of Grace and St. James' Churches is a history of the growth of the city of Chicago. The wealthiest and most prominent of Chicago's families have been numbered among their parishioners.

When Grace parish was organized in 1851 an edifice was built on the northwest corner of Dearborn and West Madison Streets. Four years later, when the vestrymen decided to build a new church farther south, the difference of opinion that resulted almost disrupted the congregation. The new location was Peck Court (now about 13th Street) and Wabash Avenue, and some contended it was entirely too far from the center of things.

The present site of Grace Church, between 14th and 15th Streets, on Wabash Avenue, was acquired in 1867 and the church remained there until 1915, when it was burned down by fire. Since then the congregation has been meeting in the parish house back of the church.

Plans for rebuilding had been made, but the merger will stop that.

"The general building and economic conditions have much to do with the merger," said Dr. Waters. "The St. James' Church is a much better location."

Like Grace, St. James' was built when Chicago was but a village. The first edifice, erected in 1834, was destroyed by the Chicago fire but was rebuilt in 1872. It is the dean of all Episcopal churches in Chicago. Dr. James S. Stone has been its rector for many years.

Several years ago, immediately after Grace Church burned, in 1915, an attempt was made to unite Grace and Trinity Churches into one large south side church, but Dr. Waters fought it hard and defeated the attempt.

New Life at Pueblo Church

A most successful parish conference, in accordance with the Nation-wide Campaign Program, has recently been held at Holy Trinity, Pueblo, Colorado. Over seventy communicants attended, and several excellent papers were read by prominent laymen, devoted to the subject, "How to Make This Parish Grow This Year." Bishop Johnson visited Holy Trinity the Sunday following when a parish Corporate Communion was held, and the attendance was larger than last Easter Sunday.

The rector, the Rev. C. Stanley Long, has just completed a course of sermons at Evensong on the teaching of the Church. The attendance at these services has been very large and the addresses have proved of great interest to non-Churchmen.

Organizations which were disbanded before the Rev. C. Stanley Long commenced his work here have been restored and reorganized and today the church is a live factor in the life of this large industrial city. The rector also holds the position of chaplain to the local post of the American Legion.

Surprise Party to a a Rector and His Wife

At St. Luke's Church, Kalamazoo, Michigan, the new rector, the Rev. J. H. Bishop, and Mrs Bishop were surprised by an invasion of the rectory by parishioners 250 in number, bringing a generous supply of preserved fruits and other supplies acceptable to a housekeeper and presenting the rector with one hundred and fifty dollars in gold.

A delegation from St. Luke's Church, consisting of the rector and several members of the congregation, journeyed to Nashotah at the opening in September to convey the love and good wishes of his former parishioners to their friend, the Very Rev. B. P. F. Ivins, the new dean of the old historic school.

Wish He Would Call on The Witness

As a postscript to the article, "Eleven Races Mingle in This Parish," printed in the last "Exchange of Methods," about the work of the Rev. R. F. McDowell in Iron Mountain, Michigan, it is interesting to hear that Mr. Henry Ford recently visited Iron Mountain, dined with the Rotary Club, of which Mr. McDowell is president, and a few days later had a sedan car delivered to Mr. McDowell as a little remembrance of the visit.

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OUR CUSHIONED PEWS

By Bishop Johnson.

We are always thanking God because of the things we don't do, whereas God is ever searching us for the things that we are trying to do.

What the Church needs is those who serve, and what the Church gets is men who do not drink nor swear.

Christ came among us as one who served, and we go among men as those who have never disgraced themselves.

Not that the latter state is undesirable but that the former state is indispensable, that the latter cannot be substituted for the former.

Respectability is one thing and service is another, and the one cannot take the place of the other.

A servant may be perfectly respectable and absolutely worthless to us, for we do not advertize for ornaments but for workers.

For after all, character is a by-product of service, not to be sought directly but rather to be obtained indirectly.

If you want to show your love for Christ, do something in His name and your love will begin to have reality.

You are not serving a definition of God, but a Master of men, and He expects you to serve.

* * *

The problem which confronts the Church is, "How can we transform a cushioned pew into a working bench?"

If we succeed we must reverse a great deal that has become custom in our comfortable parochial lounge rooms.

In the first place the Church must not become a club with a recognized social status and the atmosphere of material prosperity.

The end does not justify the means, and an expensive program does not excuse us for adopting secular standards.

I do not know who invented the cushioned pew and the parquet circle in our modern churches.

When a man selects the best seats in the sanctuary because he can afford to pay for them, he forgets that God is not pleased that he should choose the higher seats because he can afford to pay for them.

Let him, if he be a Christian, give the largest subscription and then because it is hard for a rich man to enter the Kingdom of Heaven, take the lowest seat.

He doesn't go to God's House for his own comfort but for sacrifice.

Sacrifice is a hard thing for him to make.

In this world he has the good things; then in God's House let him choose the hard things.

Why not? For it would seem to be what his Master would have done.

At least that is what He indicated when He marked those who chose the higher seats.

If a prosperous man desires to make his religion real let him give much and ask little.

My experience is that our wealthy members have been in the habit of giving little comparatively and demanding much relatively, to their spiritual vision. That is why the Episcopal Church has such well-appointed parish churches and such poorly supported charitable institutions.

Better have wicker chairs and well-equipped hospitals than cushioned pews and poorly supported institutions.

In the next place let us appraise our service list.

The early celebration of the Holy Communion is the most devotional service that we have and therefore the poorest attended. It is in the quiet of the early morning; it has no mixed appeal. We go because we would be with Christ; not to hear a preacher, nor a choir, nor to be seen of men. We go purely and solely to give ourselves, our souls and bodies to be a holy and living sacrifice to God which is our reasonable service. We go that we may dwell in Christ and He in us.

The effort to go is a sacrifice; the effect of going is His blessing.

The hour of eleven is the hour that is regarded as sacrosanct for worship on Sunday.

It has become so by use.

It is the time when we can get those without to come, so with a strange inconsistency we demand that it shall be used as a service for those within.

Our missionary instinct is made secondary to our religious selfishness.

We want a service that we will enjoy at that time so we have either Morning Prayer or a High Celebration.

Neither of these services appeals to those without.

The one is tedious; the other by its nature for Christians only.

Of course, if we could have a time after the sermon when non-Christians could retire, the Eucharist might be profitably used.

But no! If we do that, then Christians also join the procession and turn their backs on Christ's promised presence there.

Surely it is better taste for a guest to push back his chair and leave his host and guests in the middle of the meal when he has had enough, than for a Christian to bolt from the Lord's Supper.

The intolerable rudeness of modern Christians to the living Christ can be excused only on the ground of their invincible ignorance of good manners.

But the very fact that outsiders can be induced to come to church at eleven ought to make Christians keen to have a service which is adapted to the needs of those who are ignorant of the Church's ways, and yet which reflects the rich devotion of an inheritance.

In some way the General Convention should provide a service for eleven o'clock, other than morning Prayer which is too long and complicated and other than the Eucharist unless it can designate the place at which the unbaptized and excommunicate may retire.

And in the third place, preaching has to undergo some sort of a major operation.

I do not see how a young man, trained in an academic atmosphere, full of half-digested theories and without any real experience can preach the Gospel acceptably to those whose problems are in the kitchen and the shop.

Of course they could and would if they realized that they were to know Christ and Him crucified in their own spiritual combat, and then preach out of their own experience.

But your young preacher is full of definitions of God, and opinions about social service, and ideas about religious education, and panaceas for reforming secular relations and theories of spiritual philosophy; so that the man on the street is neither interested nor profited.

For your tyro begins to preach where his theological education left off and is entirely oblivious of the fact that his congregation never has completed a theological training. And I do not see after he begins to preach, just when and how he is going to learn what to preach and how to do it.

The world is hungry for the gospel of Christ but they are not interested in theological essays, even though the English be faultless and the ethics commendable.

* * *

The Christian faith needs a new emphasis in preaching and in practice.

We need to learn that we are not above our Master; that He came not to be ministered unto but to minister; and that we go to church to forget self and to practice His presence.

Money selfishness is mean but not any meaner than religious selfishness.

The grace of Christ is like the sunlight which brings fertility to the field which has been properly prepared and therefore is in a receptive state. The same sunlight will bake the very next field into hard unproductiveness.

It is not enough to let the sunlight in—the ground must be broken up by penitense and irrigated by the waters of life, if the seed sown is to bring forth fruit.

Let us stop fooling ourselves with our religious fancies.

Unless we are willing to life up our hearts unto the Lord we must not expect His grace to be sufficient for us.

Church going is not the end of Christian practice but the beginning of Christian service.

We will really give thanks unto the Lord, when we carry into the House of God, the spirit which He desires. And that spirit is not "What can I get out of this service?" but "What can I give to God through this service?"

It is equally true of church going as of everything else, that he who goes to save his life will lose it, while he who goes to gain his life will find the joy and peace which come from service rendered.

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Cheerful Confidences

By George Parkin Atwater

VI

THE ECCLESIASTICAL MELTING-POT

I read in a newspaper recently that some ministerial association, in the South, I believe, was about to stage one of the Tex Rickards well known affairs over the question as to whether the devil was a real being with horns. We need not enter into the merits of the controversy nor even await some pink extra, during the late afternoon of the contest, announcing the decision. It will decide nothing.

One result will be, however, that the newspapers in that locality will print letters, written after hours, in barber shops, and that people will have something to talk about except the condition of business. Enough local theology will be exploited to befog the minds of children for a generation.

But I have the feeling that this is a rare occurrence. Do we get the impression that the denominations are in a struggle of ideas and traditions? Their papers do not seem to reflect it. They seem to have settled it by a sort of general judgment that everybody is right, or within his rights, to accept what he wishes, and to adhere to the denomination that reflects his views. The well-informed member of a denomination hasn't much to say about doctrine, or orders, or liturgy, although he may favor some relaxation of discipline.

Our Roman Catholic neighbor, also, sits very comfortably within his religion. As I have said elsewhere, he believes the Roman Church to be a sure way to get somewhere, as sure as a trolley car, and you must not talk to the motor man. His weapons of offense and defense, in which he is trained from his youth, are for use on the borders of his native ecclesiastical land, facing the foe without, and are not for use in the arena within the land, to furnish a Roman spectacle to his fellow-countrymen.

Each of the above mentioned groups, too, knows pretty definitely what it wishes to teach its children.

The Episcopal Church may not be so easily described. Why it is that we present such a diversified front to the world as well as to each other? Within the church we use every kind of religious vocabulary from "justification by faith" to "acquired merit," from "preaching a funeral sermon" to "saying mass," from "cassock vest" to "chasuble."

Our interest ranges from "Higher criticism of the Bible" to the very low criticism of each other; from the "Catholic faith" to "Calvinism"; from Prayer Book revision to revision of the social order. We seem, sometimes, to spend more time and energy and printer's ink in trying to convince each other, than in attempting to convince and convert the ones who are without.

We are not bewildered, of course, but we are somewhat bewildering.

As the church of the reconciliation we must sometimes feel a little need of our own medicine.

Why are we in this condition? For a very commendable reason. We are a living Church, with no barriers erected against immigrants from other realms of truth. The "nationals" of science, philosophy, history and criticism, may freely land on our shores with their contribution from their homeland. We are the ecclesiastical melting pot, with some elements still lumpy. We have not yet reached a perfect blend.

Because we are a living Church, facing all problems with candor, open to the forces of the march of truth, adapting ourselves to the newer generations as they come, we are not, and cannot be in rigid and fixed formation, any more than the America of Washington's administration is the America of Harding's, although we have the same Constitution, and the same general scheme of government.

Let us not despair, but grow. We may always be relatively small. But in the end, by our efforts, by our failure to be complacent in our "status quo," we shall be the most effective church in America in determining the religious truths, the religious liberty, the Christian fundamentals, the adaptive religious principles, that saturating all men's minds, shall guide the religious destiny of our nation.

But it will never be unless each member rallies to his parish church with all the enthusiasm of his being. We can never assume leadership by describing it. The menace to the Church is not that we are so different, but that so many are indifferent.

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Southern Church Holds Mission

Rev. E. C. Seaman of Gadsden, Ala., conducted a preaching mission last month in Grace Church, Woodlawn, Birmingham, Rev. Carl Henckell rector. The special objective was to stimulate interest in the building program of the parish and in the Nationwide Campaign for the Church's mission. There was an early Eucharist for business men and women and a later one for housekeepers. The question box and intercessory prayers gave a personal touch. Subsequently an every-member dollar offering for the building fund was inaugurated, with a view to obtaining the interest of each member in the greater Grace Church program.

Dean of Convocation, Rev. Dr. Edmonds Bennett, was present part of the time.

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The Anglican Church Congress

(Continued from Page 1)

of his countenance. What a Mephistopheles was lost to the stage when Hensley Henson took Holy Orders! Who is that drowsy-looking man with the mop of hair and the shaggy beard? How tired he looks. That is Lord William Cecil, Bishop of Exeter. He is one of three famous brothers. He is the son of the stalwart Lord Salisbury, one of England's greatest Premiers—that "master of gibes and sneers."

There are faces of real beauty—Dr. Kempthorne, Bishop of Lichfield, and Dr. Burge (Oxford), whose lovely silver hair makes him conspicuous. The monk with the bulldog face is Father Paul Bull, who has held commissions both in army and navy, and now is champion and chairman of the Church Socialist League. The little dark priest with the deep-set eyes is Father A. V. Magee, son of a famous Archbishop of York—the man who would "rather see England free than England sober." The giant with the head of a mastiff is Dr. Welldon, Dean of Durham, whose exchange of pulpits with a famous Congregational minister, Dr. Jowett, led to much controversy. But I must cut the cackle and come to the 'osses! I have no space to deal with the addresses delivered by ministers of the Free Churches, though they contain material for a separate article, except to say that the speech of the Free Catholic minister was the most original and significant.

Industrial Problems

I must pass over much that was interesting, if not edifying, e. g., the session on Public Morals, when Dr. Turner spoke freely on sex matters, and Lord Dawson outraged the feelings of the "Church Times" and Mrs. Grundy with some Neo-Malthusian ideas. With unemployment so rife and the trade outlook so hopeless, it was no wonder that H. H. Slesser, the Labor Party's barrister and a member of the C. S. L. faced a tremendous gathering when he began with a survey of the evolution of property through the mediaeval and Cromwellian eras. Then came the factories and the building of the kingdom was left to secularists and atheists. Now it was the laity who lagged behind the clergy. The Bishop of Durham's face was a study while these and other "revolutionary" ideas were being proclaimed, but it was wreathed in smiles when Mr. John Ames (Industrial League and Council) urged that employers and employed should exploit industry and incidentally the consumer. And the good Bishop nearly rolled off his seat when Mr. H. E. Blaine, C. B. E. (General Omnibus Co.) said he did not claim to be an authority on industrial question "chiefly because I live with them every day." He challenged the statement that capitalism stands only for the master class. Only 5 per cent of modern industry (he said) is carried on this basis, the remaining 95 per cent is divided between limited liability companies. Every great industrial concern is owned by large sections of the community.

He told the story of the lecturer who began by saying, "Let us take a glance at the history of the world," and then went on to trace the evolution of the patriarchal, guild, handicraft and factory systems which had led to the present impasse. High cost of living and low productivity were the two assassins of modern civilization. What will the next system be? He had no idea, but we cannot make progress with plans conducted in different camps. He suggested that 24 men should be got together (12 capital and 12 labor) and locked up until they could put forth a scheme which could be given a fair trial. If no conclusion could be found, the national brain was atrophied.

The Rt. Rev. Lord William Cecil made an interesting contribution to the debate and was listened to, as all the Cecils are, with that homage that Englishmen pay to great descent. He had just returned from a visit to a town in Germany, where no one was out of work and factories were being built, and suggested that workingmen be sent abroad to see the problem for themselves. People talked as if unemployment were the result of government action or inaction. We were government ridden, but it was not by English, but by foreign governments.

We all wanted to hear the Bishop of Durham, the ablest debater on the Episcopal Bench, but the President ruled that time was too short, as he would feel compelled to reply to the Bishop himself.

Congress Visits Cadburys

Mr. George Cadbury, the Quaker magnate, of Cocoa fame, conveyed over 2,000 guests—Bishops, Priests, and lay folk—by special trains to Bournville, the model village which has risen round the model factories. Two hundred acres of splendid recreation grounds, half for men and half for women employes, are joined by a rural bridge; an Irish comedy, Lady Gregory's "Hyacinth Halvey," was played with real humor and spirit by the Works Dramatic Society in the open air upon a natural stage five times the size of Drury Lane. Then we poured over the bridge, and sat in the chocolate-scented air and ate good things, while Bournville musicians played Chopin and Sullivan, and girl employes performed Scotch reels and jigs, and some really beautiful aesthetic dances. What would George Fox have said to all this! Quakerdom has emerged from its dark ages and is feeling its way towards symbols and sacraments.

Strange irony that it should be left to the Society of Friends to lead the way back to Merrie England, so long sacrificed to big business, the Dagon of Capitalism, shrined in the Idol Temple of our modern Philistines. The pillars of this temple are beginning to totter, true enough. Shall we have had the foresight to escape before blind Samson gives his last tug—or shall we be buried with him in the ruins—as has already happened in Russia and Central Europe?

Youth to the Front

A notable feature of this Congress has been the prominent part taken by young speakers. One of the most brilliant speeches was that of Rev. Maurice Child on "Clerical Appointments." It opened with a really masterly little summary of Plato's philosophy of an ideal society. His analysis of the constituent parts of the ecclesiastical government of the day led to the conclusion that, in practice, our rulers have a common mind, which he termed "residual moderation." Religion is not denied, but it is made convenient and easy, by making handy shrines at Bethel and Dan for those who find it too hard to go up to Jerusalem. He suggested that preferment should in

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future go to extremists who have a burning love for souls, no matter to which party they belong. Of course it would be necessary to avoid men who merely love controversy, and an apparent zeal for souls may sometimes be just the mask for a zeal for no Popery, or for scarlet cassocks, or for taking the word "not" out of the Ten Commandments and inserting it in the Creeds. . . But a ring fence has been set up round the cathedrals and the great churches, and it is impregnably fortified against all who are not moderate in faith or works or zeal. . . It is a rotten policy. It is disastrous to hopes of reunion within the fold. It is the cause of our great failures. It continues to wreck the Central Church Fund. The Churches which breed enthusiasm are not usually Central Churches. Every effort has been made to prevent them becoming Central Churches. They have been persecuted for a generation, and driven into the outer ring and kept there. The result is they take no interest in Central Boards of any kind.

This speech was so daring that if space permits, I am tempted to quote the rest of it, verbatim, as follows:

A False Basis of Union

Why is it that the Lambeth call to unity has been received on all sides with apathy? Because this same wrong method of sowing differences has been followed. It is always disastrous to take the L. C. M. of differing theories instead of finding a real synthesis. The invitation to unite all Christians on a basis of moderate Anglicanism has naturally been met with apathy. It is no solution. "Physician, heal thyself," is the answer thrown back at us. Try first to solve the problem on a small scale, then tackle it on the grand scale. We have the opportunity. The fact is that the Church of England today is a microcosm of Christendom. It succeeds in holding the Ultramontane and the post-Modernist, the Calvinist, and the Spiritualist. Within our own boundaries is found ready to hand a body for us to practice on, a body suitable for any and every experiment in reunion. Yet all the experiments are made on alien bodies. The withdrawal of licenses and the constant badgering of Catholics does not make for agreement. Yet we must find a basis of reunion. It is here the attempt should first be made. It it an opportunity of proving our worth before we cry to those without. We are right to demand of our ruling class that it look to our own Church first, for if a man know not how to rule his own house, how shall he take care of the Church of God?

Such a body of rules as I have suggested would not be found wrangling, but would get to work. They would persecute only Hymenaeus and Philetus. (2 Tim. ii. -7.) Indeed, they would be more likely to agree in practical matters among themselves than do those whose theories coincide, but whose practices differ. (A striking example of this divergence of practice among rulers is to be found in a northern district where a river separates the dioceses. Children born on one side of the river may be confirmed at the age of nine, on the other side not till the age of fourteen!) Perhaps it all sounds a very daring suggestion, but why should the Church of England be ever timid and cautious about souls, and progressive only in free thought and sentimentality?

Laodicean bishops mean Laodicean parish priests, and Laodicean parish priests mean lean and empty churches. The problem is not one of finance, or lack of missionary enterprise, or desire for social service, but lack of interest in Christianity as a religion, that is, as a means of bringing souls into union with God.

I have spoken freely (and I hope without offence) about the reform of appointments to bishoprics and deaneries. In the eighteenth century these offices were considered plums or prizes in a particular profession. So far as bishoprics are concerned, that point of view has gone by the board. It is difficult to conceive of a right-minded man wanting to be a bishop today. It is true that St. Paul has said that if a man desire the office of a bishop, he desireth a good work (1 Tim. iii. 1), but the apostle is referring to the vocation to Holy Orders, not to the ambition for rochets and chimeres. The twentieth century mitre is, indeed, lined with thorns. A modern bishop must endure endless labors with little leisure even for thought. Office work alone must take up hours in a day. Every parochial quarrel must come before him, and the settlement is his responsibility. He must go about courting unpopularity as he does the work of a good shepherd. He has the odium of a large income and few of its advantages.

THE HISTORICAL DEVELOPMENT OF THE CHURCH

BY BISHOP JOHNSON

This book consists of the lectures delivered by Bishop Johnson at the Wellesley, Gambier and Racine Conferences during the past summer.

ST. ANDREW'S CROSS had this to say of these lectures:

"We have reserved our most extravagant enthusiasm concerning the Conference to the last; and this is accorded the series of lectures by Bishop Johnson of Colorado on The Development of the Church and Its Relation to All Religious Aspirations. There were six in the series, the first five leading through the tempestous and triumphant history of the Church with a profound and illuminating presentation of its continuity and purpose. The sixth was based on the thirteenth of first Corinthians, wherin Henry Drummond said that love shone through the prism of St. Paul's inspired intellect. It is not irreverent to say that love was re-refracted by Bishop Johnson in a light for every day. In the verse slogan used by the Conference for Church work, there is this line, "To make us see aright." Whether one considers the standpoint of personal religion or of religious knowledge, Bishop Johnson's lectures were a source of incalculable riches. They could profitably be heard by every communicant of this American Church. While they dissolved prejudice and broadened the horizon, they entrenched the position of the Apostolic Church and confirmed the sacramental faith once delivered to the saints—and perpetuated down the ages."

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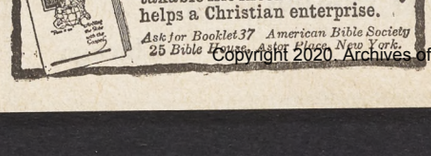

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Each is paying 5½ mills for the support of the government, 1½ mills for all public works and another mill and a half for education, public health and research work, making a total of 8½ mills, according to figures compiled by Dr. Sidney L. Gulick, secretary of the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

Of the 11 cent tax for war, 3½ cents goes for armament. This is more than 4 times as much as is spent for all other governmental departments and work.

Giving the figures for the year 1920, the average man, woman and child was taxed by the national government $43.64 as follows: $40.37 for past and future wars, $2.09 for the civil departments including the courts; 61 cents for public works and 57 cents for education, public health, research work and similar developments. Of the $40.37 spent for wars, $27.54 went for past wars and $12.83, or practically one-third, went for future wars.

The total expenditures of the country last year were $4,582,000,000. Of this amount $2,890,000,000 went for past wars, interest on loans, payment on loans, reparations for private property destroyed or taken over by the government, pensions and compensation. At the same time, $1,348,000,000 was spent for the army and navy, making a total of $4,238,000,000 for past wars and wars to come.

The expenses of all the civil departments of the government was $220,000,000, with another $65,000,000 for public works. For education $59,000,000 was spent. Reducing these figures to percentages shows that of the total income of the American government in 1920, 92.5 per cent went for past and future wars, and only 7.5 per cent for all other governmental charges. To be exact, 63.1 per cent went to pay for past wars and 29.4 per cent for armament.

Contrasted with this staggering expenditure for armament 4.8 per cent was spent for civil departments; 1.4 per cent for public works, and 1.3 per cent for education, development, public health, research and similar projects.

These figures show the startling burden of armament. A real reduction in armament by the Conference on Limitation of Armament would lead to the saving of literally hundreds of millions of dollars annually for the American people.

The appropriations for armament this year are even greater than last year, being $1,422,752,000. Of the amount $771,530,000 went to the army and $851,222,000 to the navy.

Great Britain's army and navy appropriation for 1921 aggregates $1,121,318,000. Japan's appropriation is $282,357,000. The total for these two countries is approximately $19,000,000 lower than the [illegible] United States.

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The Witness

Vol. VI. No. 13. CHICAGO, ILLINOIS, NOVEMBER 19, 1921 $1.50 A YEAR

LIBRARY OF EPISCOPAL THEOLOGICAL SCHOOL

Synod of the Fourth Province Meets in Savannah

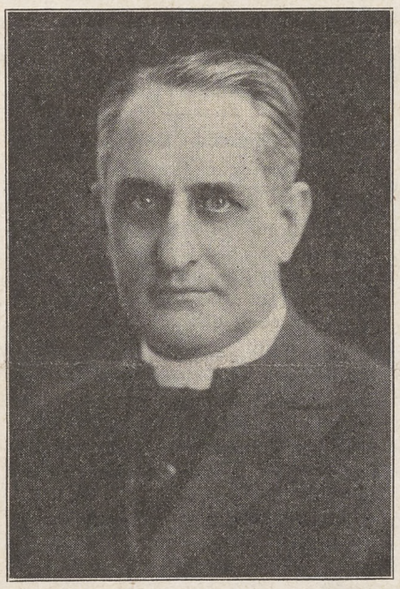
Takes a Firm Stand on the Important Social and Religious Questions of the Day

In point of attendance, in the inspirational addresses, in the passing of several notable resolutions, and in the progress shown in the departments of missions, religious education and Christian social service, the Synod of the Fourth Province, held in Savannah, Ga., was markedly one of the greatest ever held. The opening service was held in St. John's Church, and the feature of the evening, and it might be said of the Synod, was the address of Dr. W. C. Sturgis on his world-wide tour of the mission field. For half an hour, Dr. Sturgis held his audience spellbound while he gaves glimpses of the countries through which he traveled, laying particular stress on conditions in India, China and Japan The same evening, the Rev. R. Bland Mitchell, of New York, spoke on the Nation-wide campaign, and called on the Church in the Fourth Province to nourish the great movement it had sponsored.

In his annual address, at the business meeting the next day, the Bishop of Kentucky, president of the Synod, dealt searchingly with the present day problems. Regeneration, not reform, is what the world needs today, said Bishop Woodcock.

Condemnation of the hideous principles underlying the Klu Klux Klan was made in a resolution offered by the Bishop of South Carolina, and the Bishop of Georgia offered a resolution which was passed, that the Synod express its belief in the inter-racial commission. A commission of nine was approved, one from each state within the province to be known as the commission on race relationship, whose duty shall be to assist in the co-operation with the racial relationship commission in the formation of such joint committees in every community and in any other practical way to promote the cause of friendly relations between the white and colored people throughout the Province. Later, the Synod expressed itself by resolution condemning the outrage perpetrated some months ago at Miami, Fla., on the person of the Rev. P. S. Irwin, also deploring the fact that up to the present time there has been no punishment of the perpetrators of this outrage. The resolution provided that a copy of the resolutions be transmitted to the press and to the mayor of the city of Miami.

The report of the Provincial Board of Christian Social Service presented by the chairman, the Bishop of South Carolina, called for six resolutions which were adopted as follows: that the Synod approve the plan of a field secretary for this department; recommending the abolition of the present day fee system in connection with the feeding of prisoners in county jails; urging the clergy and members of social service committees to visit jails and convict camps to investigate conditions and seek by all lawful means to improve them; endorsing and approving the action of the Sewanee Training School for Workers in its efforts to establish in the Province work among delinquent girls under the Church Mission for Help; recommending the appointment of a committee to confer with the American Church Institute for Negroes and the heads of the Church schools for Negroes with a view to the establishment of a training school for Negro deaconesses and social and parish workers; and an appeal to all Christian people to obey the law, the resolution expressing deep concern for the welfare of the country in the spread of mob violence and lawlessness.



Rev. George Parkin Atwater, D. D.
The writer of "Cheerful Confidences"

Chicago Churchmen Meet To Demand Disarmament

Resolutions Passed Unanimously at the Big Mass Meeting Held on Armistice Day

Churches in Chicago made last Friday the most notable Armistice Day held thus far. The conference on the limitation of armament which opened in Washington the following day gave inspiration to the promoters and workers in the various celebrations. The World Friendship Bureau sponsored a huge mass meeting in Orchestra Hall, which was in session from eleven until twelve thirty noon—the time of the funeral of the "Unknown Hero."

Bishop Anderson—a man who always draws a crowd whenever he addresses a public meeting—presided. The speakers were Dr. John Timothy Stone of the Presbyterian Church; the Rev. Father Siedenburg, who represented the Roman Catholics; and Rabbi Joseph B. Stolz, who spoke as a representative of the Jewish faith. The principal address was made by Mr. Raymond Robins, who has just returned from a thorough study of European affairs. His subject was "Disarmament or Bankruptcy, Which?" The Chicago Church Federation and the League of Women Voters also held large meeting during the day, while in the evening a meeting was held in the big Labor Auditorium by the Chicago Federation of Labor, which was addressed by Miss Jane Addams and Mr. Raymond Robins.

On the Sunday previous, according to a report recently released by the Church Federation, 450 ministers representing 350,000 Church members spoke on the arms conference; while 311 churches, with a total membership of 225,000, signed the petition calling upon the President not to adjourn the conference until it had accomplished its purpose concerning the limitation of armaments. The resolution, which was forwarded to President Harding, was passed unanimously at St. George's Church and was printed in the news columns of The Witness last week.

Date Set for Dr. Shipman's Consecration

The Rev. Herbert Shipman, D. D., is to be consecrated Suffragan Bishop of New York in the Cathedral of St. John the Divine the morning of St. Andrew's Day, November 30th. At the same time Bishop Lloyd is to be inducted into office as suffragan. Bishop Thomas, whose relatives belong in Dr. Shipman's parish is to preach the sermon.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Committee On Church Workers Reports

The Church Personnel Bureau, Inc., which was organized by the Rev. Arthur W. Brooks, and operated for twenty months, endeavored to secure the endorsement of the last General Convention. In this connection the Convention adopted the following:

"Therefore be it Resolved, the House of Deputies concurring, That a Joint Committee be appointed, to consist of five bishops, five presbyters, and five laymen, to take under advisement the whole subject of vacancy and supply; and especially to consider the advisability of giving the endorsement of the Church to the Church Personnel Bureau, Inc., aforesaid, and to report during this present session of the General Convention."

This committee reported that in its opinion it was "inexpedient for the General Convention of the Church to give official endorsement to an organization which both in origin and status is largely, if not altogether, a private enterprise, no matter how efficient such an arrangement may be."

The committee further recommended that there be referred to the Presiding Bishop and Council the following:

"The urgent need of a department of vacancy and supply, created and controlled by the General Church, having as its principal function the establishment and operation of a bureau or bureaus from which bishops and parishes may secure full, prompt and accurate information about clergy seeking cures or temporary work.

In pursuance of the above, the Presiding Bishop and Council requested that the Department of Religious Education study this whole matter and appointed a commission composed of Rt. Rev. Thomas F. Gailor, D. D.; Rev. William E. Gardner, D. D.; John W. Wood, D. C. L.; Rev. Arthur R. Gray, D. D.. Rev. Franklin J. Clark, Miss Grace Lindley.

Conferences were held with the authorities of the Church Personnel Bureau, Inc., and an agreement was reached by which they turned over their office records and the papers of such registrants as gave their consent to the transfer of their files and dissolved their corporation in consideration of the payment of $1,500, which covered all the outstanding obligations of the Church Personnel Bureau, Inc., and the salary of the executive secretary for six months in advance.

The commission began its work on April 12, 1920, and up to date there has been registered with us, both lay and clerical, 536 persons.

Through change of plans, or the securing of work through other sources than this commission, 153 names have been removed from the register. (Of this number 47 were clergy.)

The commission has made to date the reference of 728 names, of these references 302 were clergy and 426 lay workers.

There is now an active list of 320 registrants, of whom 98 are clergy, 9 deaconesses and 213 lay workers. We have classed as lay workers, teachers (of special subjects), social service workers, parish visitors, organists, workers among the foreign born Americans, office workers, matrons, house mothers, directors of religious education and workers among boys.

Of this active list there is now out 393 references, of which 178 are clergy and 215 are deaconesses and lay workers.

The known placements to date are 11 clergymen, 50 lay workers, and 3 deaconesses. This commission was instrumental in securing for work in Cuba, a school teacher, a school secretary and a registered nurse. In addition, a directress of religion education was sent to China. Another woman worker was secured for work among the mountaineers of Virginia. As a result of a visit to the Church Missions House, one registrant is now entering his second year at a seminary.

A CHALLENGE TO PRAYER

(3) For a Christian Solution of the Problems of the Pacific

Let us give thanks:
For the noble work of the missionaries of the Cross in breaking down barriers between race and race and in interpreting East and West to each other;

Let us humbly confess our sin:
In having sometimes looked with condescension upon other races and having even thought of them as not entitled to equal opportunities and equal treatment with men of our own race;
In having thought too much of our own rights and others' duties and too little of our duties and others' rights.

Let us pray:
That as a nation we may unselfishly seek to help the Chinese people in their aspirations toward a fuller life;
That suspicion and distrust toward Japan may give way to goodwill and a firm desire for peace.

The calls during the past year have been varied. Teachers, parish secretaries, parish visitors, social service workers, workers among boys, directors of religious education, kindergartners, hand craft workers, camp counsellors, organists and housekeepers (school).

The calls for Sunday Supply were numerous and the extra help that is always needed for Lent was taken care of. There have been many calls for part time workers in churches and settlement houses and for trained teachers for Sunday work. We have met all these demands.

A Special Centennial Service

In accordance with the suggestion that parishes try to unite in various centers throughout the diocese to celebrate the Missionary Centennial, a mission service was held in Emmanuel Church, Norwich, New York, on Monday evening, Nov. 7th. The church was filled to over flowing with nearly six hundred people from the parishes of McDonough, New Berlin, Greene, Oxford, Sherburne and Norwich. The choirs of all these parishes united in a long procession with 110 vested persons in line and the singing was most inspiring. The special speaker of the evening was Dr. John W. Wood, executive secretary of the Department of Missions and Church Extension, who gave a most interesting address. The following clergy took part in the service: Rev. A. A. Bresee, rector of Zion Church, Greene; Rev. H. D. B. MacNeil, rector of Christ Church, Sherburne; Rev. Edmund J. Gates, rector of St. Paul's Church, Oxford; Rev. Dr. Henry H. Gofford, rector of St. Andrews' Church, New Berlin; Rev. Frank Dean Gifford, rector of Emmanuel Church, Norwich. After the service a reception was held in the parish house especially for the out of town guests and over 200 remained to greet Dr. Wood.

Hobart Has a Professor with Brains

The latest professor to join the Hobart College faculty turns out to be an intellectual prodigy. Professor Walter H. Durfee, assistant professor of mathematics at Hobart, who joined the faculty last month, has just made the best record in the U. S. Army intelligence test that has ever been made at Hobart. Of 212 questions asked, Prof. Durfee answered correctly 205.

Prof. F. P. Boswell, head of the department of psychology at Hobart, says that he has never seen as good a paper as Prof. Durfee handed in. Prof. Boswell examined 60,000 intelligence test papers during the war when he was stationed at Camp Wadsworth, Spartanburg, S. C. Prof. Durfee is 32 years old, and is the son of Dean W. P. Durfee, of the Hobart faculty, who is widely known as a mathematician.

Two Noteworthy Services in New York

The most important matter in New York parochial affairs within a month was the institution of the Rev. Frank E. Jones as rector of St. Mary's in Bronx Borough to succeed the late Rev. J. A. McNulty. Mr. Jones was born in New York City but received his education at Kenyon in Ohio and was ordained by Bishop Brooke, of Oklahoma. For seventeen years as a member of the City Mission staff he served in his native city as chaplain of the Willard Parker Hospital, and was for a long time the efficient secretary of the New York Association of Kenyon College Alumni. He has a genial personailty and a manly way about him that ought to tell for superior work in a promising parish. Bishop Lloyd officiated at his institution.

Another official induction into office was that of the Rev. Dr. Van de Water, for many years rector of St. Andrew's in Harlem, now the successor of Dr. Barbour at the Church of the Beloved Disciple. Bishop Manning presided and preached at the service. Outside of two or three

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strong personalities known perhaps better for public service than Church loyalty, Dr. Van de Water is the best known and most influential Episcopal clergyman in New York City. At one time he was a favorite special preacher at his alma mater, Cornell University. He was chaplain of the 71st Regiment at the Battle of Santiago in the Spanish-American War. He is a curious and pleasing mixture of very high and low in his methods of worship and preaching and he has enough of sentiment in his accurate public speech to lift his hearers to higher realms of thinking as well as feeling. His friends wish him a long and useful life in his present field.

The Advent Corporate Communion of the Brotherhood

Once more the Brotherhood suggests to the men of the Church, as its call goes forth to its own members, that they gather in their parishes on the first Sunday in Advent (November 27) for the Corporate Celebration of the Holy Communion.

Last year over 66,000 cards announcing these services were procured by rectors from the Brotherhood's national headquarters for distribution among their men. And the cards are available this year to those who wish them at the usual rate of $1.00 per hundred. Correspondence should be had with Mr. Spencer, executive secretary, at the Brotherhood office, 202 South Nineteenth Street, Philadelphia.

Although separated in hundreds of parishes and missions throughout the Church, this annual Celebration of the Holy Communion among her men has come to be a national event eagerly looked forward to by the clergy and laity participating; and the Brotherhood requests rectors everywhere to cooperate in furthering it among their confirmed men and boys.

Essentially a men's organization in the Church, the Brotherhood during the nearly four decades of its history has ever stressed the sacramental side of the Church's life, and it asks again only the privilege of being a helpful medium in order that on the coming First Sunday in the Church's new year more men and boys than ever will join in this holy sacrifice.

Church Behind on N. W. C.

Up to November 1st ten months, or 83 1-3 per cent of the current year, had passed, but only 56 1-2 of the year's income expected through the diocesan treasurers had been received by the national treasurer, leaving 43 1-2 to be paid in during November and December.

The amount of income expected from this source during 1921 was $3,200,000. This estimate was made carefully and conservatively. It was based not only upon what the dioceses were actually doing but upon the pledges made.

Upon the basis of this estimate appropriations were made for 1921. The appropriations cannot be fully met unless at least this amount is received from this source.

It is unfortunate that delay in the payment of individual pledges and delay in the transmission of funds through parish and diocesan treasurers to the general treasurer has made it necessary to collect so large a portion of the year's income in the closing days of the year. Such a situation could have been avoided by promptness and regularity in payment of large sums paid for interest on temporary loans made to keep the work going.

New Professor Installed at Berkeley

The installation of the Rev. Fleming James, Ph.D., as Professor of the Literature and Interpretation of the Old Testament at the Berkeley Divinity School, Middletown, Conn., took place in the Chapel of the School on Wednesday morning, Nov. 2, when a large number of alumni and friends of the school gathered for the exercises. The Rt. Rev. C. B. Brewster, D. D., President of the Board of Trustees, announced the appointment of Professor James and made an address of welcome, mentioning some of the previous distinguished occupants of the chair of Old Testament, notably the Rt. Rev. Thomas F. Davies, D. D., former Bishop of Michigan, the Rev. Dr. W. H. Vibbert, and the Rev. John Binney, D. D, afterward Dean of Berkeley.

Dr. James then delivered the installation address, "Some Thoughts on the Teaching of the Old Testament in Our Seminaries." He said that the seminaries should train men to make use of the Old Testament both personally and socially, and to make the experiences and achievements of the heroes of the faith a contributory part of the experiences of modern life. "There is doubt," he said, "about the practical value of the Old Testament at the present time, but nowhere, not even in the New Testament, can we find such a wealth of religious experiences and situations for our encouragement and instruction. If we do not appreciate this, it is not Homer who nods, but we who are sleeping.

"We must go to the Bible itself, and not to books about the Bible, if we would get the best out of it. It is its own best interpreter. We must also make use of the best and most modern criticism, which has made the Old Testament no longer a book full of obstacles to faith, but has made it the Word of God in a new and living way. Who would return to the Old Testament of our grandfathers?

"If we study the Old Testament with a view to its bearing on the problems of modern life, the centuries drop out, and the old book meets living men face to face. It becomes not only a book of origins, but also a book of destiny. It shows us not the roots but the fruits of religion."

After the installation address there were addresses of greeting to the new professor from the Rev. George C. Foley, D. D., of the Episcopal Divinity School, Philadelphia, on behalf of the delegates from other institutions; F. J. Kingsbury, Esq., of New Haven, on behalf of the Board of Trustees; the Rev. Theodore Sedgwick, rector of Calvary Church, New York, President of the Alumni Association, on behalf of the Association; and the Rt. Rev. E. C. Acheson, D. D., Suffargan Bishop, on behalf of the Diocese and the city of Middletown. "Middletown," said the Bishop, "is a city of traditions. In it was held the first ordination of the Anglican Communion in all history out of the mother country. It is probably the only city in America that has been the founder of two universities and a Divinity School, and it was here that the father of modern history, John Fiske, was born."

The delegates from sister institutions were the Rev. Professors Adams, of Trinity College; Dahl of the Yale Divinity School; Easton, of the General Theological Seminary; Foley of the Philadelphia Divinity School; Pratt of the Hartford Theological Seminary; Dean Ivens of Nashota Seminary, Wis., and Professor Howland of Wesleyan University.

A Gift to Bishop Manning

The Bishop of London and other eminent Churchmen of England are a committee to present Bishop Manning, of New York, with a pastoral staff "as a symbol of the love which subsists between the two great branches of the Anglican communion, and of the respect which is felt for the Bishop's character and zeal in the cause of religious unity."

Pageant on Indian Work

At Victoria, Texas, an Indian Mission Pageant was held on Sunday October 30. This pageant had been prepared by Rev. D. A. Sanford, a former missionary among Indians.

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THE GOAL AND THE PRIZE

By Bishop Johnson.

On Advent Sunday we hit the trail for another year of Christian training.

On the Sunday before Advent we pray God to "stir up the wills of faithful people" that they may "plenteously bring forth the fruit of good works."

Stir up Sunday is a call for volunteers who will go into training for the vocation to which they are called.

There is something about training that is extremely distasteful to those who put self-indulgence first and who do not care enough for the game to put themselves to the personal inconvenience of training.

If St. Paul had seen a modern football team, trained to take any amount of gruelling punishment and trained further to go through the other line for substantial gains and the final touchdown, I have no doubt he would have had the same reaction as he had when he saw the athletic contests in the Corinthian arena.

"I punish my body and keep it in subjection lest that by any means, when I have preached to others. I myself should be a castaway."

He would have seen in the football contest the effect of careful training in the results.

It is the well trained athlete who can execute the intricacies of a difficult play and see it through.

It is the poorly trained athlete who has to be taken out of the game because he is completely exhausted.

Football is largely a matter of careful training and no one can hope to play the game well unless he is willing to take the training.

No amount of ability or strength can be effective until it has been trained to do its share in the team work which wins the victory, but as St. Paul says, "They do it to obtain a corruptible crown and we do it to obtain an incorruptible one."

The man who would win his victory over the forces of evil must first be willing to gain the victory over himself.

* * *

The most apparent weakness of the American people is their futile confidence that they can win spiritual victories without training.

For this reason we are forever starting things which we do not finish.

It is not at all difficult for the optimistic cheer leader to imagine victories and to plan campaigns on paper, but it is only when that optimism is backed by a well trained team that imagination can become reality.

It is all right to hear inspirational leaders and they contribute mightily to the success of the team, but when these same inspirational leaders fancy that they can substitute enthusiastic conferences and eloquent cheers for conscientious training and practiced plays, they miss the mark inevitably.

It is an interesting but fatuous process to mark the successive laymen's movements and interdenominational campaigns that have been started enthusiastically by men of unusual personal force; then committed to local committees who meet and pass resolutions; and then entrusted to callow secretaries who persuade themselves that their cause is mighty by the extravagant way in which they spend money to further the same.

Of course such a team never makes a touchdown, because the vagueness of the plans is exceeded only by the incapacity of the players.

It is characteristic of American religious enthusiasm that it wishes to grab the prize without pressing toward the goal.

* * *

The Episcopal Church is awfully slow. We concede it. Most of the enthusiastic people seem to prefer to follow the cheer leaders than to go into training.

Consequently our team lacks enthusiasm and their teams lack training.

We want to get rich quickly and to get healed quickly and to get salvation quickly, and so we are in the exact frame of mind to be humbugged quickly in all these enterprises.

The blue sky is the only limit to our expectations, while most of those expectations land in the cemetery.

Our religion in America lacks staying qualities. We want to "march to Zion, the blessed city of God," on our enthusiasm.

Consequently most of our players have to be taken out of the line long before the whistle blows.

We hate the tedious monotony of adequate training.

Given in a loud voice, some glittering generalities, the language of the street and a crowded tabernacle, and the devil is whipped already.

As a matter of fact he is about as scared as a well trained 'varsity team would be scared by the noise and enthusiasm of an ill trained high school team.

It is about time the American people learned that these methods are ineffective.

The more instantaneous the method of making saints, the less effective is the nation in establishing righteousness.

The more noisy the salvation, the less ethical the results.

Not that noise is wicked nor that it is wholly ineffective, but that mere noise without training will never reach the goal.

"Leaving those things that are behind let us press toward the goal for the prize of the high calling of God in Christ Jesus our Lord."

These cheer leaders have mixed up the goal and the prize most woefully.

They want to seize the prize (salvation) without ever reaching the goal (which is the righteousness of Jesus Christ).

"Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

* * *

But the Church still invites us to go into training, to gradually learn what is the unity of faith and to slowly acquire the knowledge of the Son of God in order that if possible we may attain our goal.

In order to make this training effective the Church has set forth a Church year in which we may ground ourselves in the knowledge of our faith.

Let us approach these various seasons with this intention, that we shall learn the lesson of each season so that we may have a knowledge of the Son of God and that we will take our place on the team and do our stunt faithfully in order that we may practice the unity of the faith.

As these seasons come around let us seek the particular note of each season and emphasize it in our faith and practice. What are these notes?

Advent. The preparation for Christ.

In faith that from Abraham to John the Baptist God was preparing the world for Christ.

In practice that we are to prepare our souls for Christ's coming. We are to repent of our sins for the Kingdom is at hand.

Christmas. The coming of Christ.

In faith that "He was conceived by the Holy Ghost, born of the Virgin Mary."

In practice that Christ may dwell in our hearts. That our inn be not so full of other things, that there is no room for Him.

Epiphany. The acknowledgment of Christ.

In faith that the truly wise men of the earth have brought their gifts to Him; and

In practice that we welcome Him not only with angelic songs but with our gifts of gold and incense and myrrh.

Lent. The trial of Christ's obedience.

In faith that He learned obedience by the things that He suffered.

In practice that we learn the value of enduring all things for love of Him.

Easter. The victory of Christ's obedience.

In faith that He rose again from the dead and so overcame sin and death.

In practice that if we live in Him we too shall rise.

Ascension. The triumph of our Risen Humanity.

In faith that He now sitteth on the right hand of God to be our judge.

And in practice that we serve a living Christ who knows our necessity.

Whitsuntide. The promise of His Comforter.

In faith that He sent the Holy Spirit to be our guide and comfort.

In practice that if we walk in the spirit we shall reap the fruits of the spirit.

Trinity Season. The fellowship of the Holy Catholic Church.

In faith that through Baptism and the Holy Eucharist we are one body with Him.

In practice that we endeavor to keep

(Continued on page 8)

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Cheerful Confidences

By George Parkin Atwater

VII

GETTING MEN FOR THE MINISTRY

Have you read Dr. Drury's articles in The Witness? If not turn back to your file of the paper and read them. They are not a "message" in the much abused sense of that word. They are not intended to have you "catch the vision" and then settle back with the virtuous air of one who has really accomplished something. They are a straightforward, vigorous, human and humorous presentation and proposal of a constructive effort to do something about the recruiting of boys for the ministry.

Dr. Drury is a schoolman, the head of one of the greatest schools in our land, St. Paul's, Concord. He was recently called to be the rector of Trinity Church, New York, to succeed Bishop Manning. That, in itself, is a vote of confidence which would overwhelm most men. Dr. Drury declined. There are no doubt several thousand parsons in our land who would look with awe upon the man who declined to be rector of Trinity.

Dr. Drury has made a proposal to the Church, that is worth tons of appeals. He suggests that we have a great conference of boys, several hundred boys, gathered at some suitable place before whom shall be placed the ministry of the Church, as a life work.

The need is very great. If we cannot get boys for the ministry from our best type of American families, and if we cannot get the very best sort of boys, manly, intelligent, hard-working and lovable boys, our Church will suffer a collapse from which a dozen Nation-wide Campaigns cannot rescue us.

Will the Church back this effort? I can imagine that some one will say that it is not provided for in the canons, or the rubrics or endorsed by the Presiding Bishop and Council, and that it has no promoter but a single noble man, Dr. Drury. What then? Are we so bound by red tape that we need a General Convention before we can act?

The heart of the question is this: Will you let your boy go to a conference, at which the claims of the Christian ministry will be presented? Are you willing to tell him that the ministry is a field for a life work that will develop every power he possesses, enlarge every interest of life, bring the most notable and durable satisfactions and provide a field for action that is challenging, stimulating and productive. He will become not a priest of the Church alone, but a pathfinder for the pioneers in the newer and greater ranges of life; a minister to America, at its best; an upholder of democracy; a preacher of the power of Christ.

Does it pay? A thousand times, yes. Oh, you meant in money? You want your boy to make money? Do you really want that? Sit down for a little while and think it out. Is money the only register of success and usefulness and happiness. You have a lad whom you love, for whom you would do anything, make any sacrifice, provide any of the joys of life possible. Can money provide these things? Only in a most limited degree and up to a certain point. Our really great men are not working for money.

Would you take a beautiful bronze statue from your house and melt it down, and sell the metal for its pound value? Do you sell your copies of Browning and Ruskin and Holmes to a rag man for the price of paper?

You do not? Why do you want to provide for your boy a field of action measured in terms of money? If physicians worked for money the people would die of disease; if our most useful citizens worked for money, this republic would go to smash.

Let your boy have his chance. The ministry may be his chosen field. America needs thousands of our finest boys, for the Church. Encouarge them to think of this field of service as of the highest importance. Give Dr. Drury a chance to impress your boy. He will not overpersuade him, or pledge him to any decision, or mislead him by any false hopes.

But he will impress your boys with the value, and richness of the life of the ministry.

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An Unusual Legal Trial

An unusual legal trial in regard to a clergyman was begun last week in a Brooklyn court, when the Rev. E. J. Baird, once a Presbyterian minister, now Episcopalian, instituted a suit to recover $50,000 from Grace Church, Milbrook, N. Y. Mr. Baird claims that after he had been formally called to that parish in May, 1918, Bishop Greer refused his approval and the vestry withdrew the call, on account of which he esserts that he lost an honorable life position and therefore is entitled to damages. It is understood that Bishop Greer's objection was based on court evidence that Mr. Baird had been divorced by his wife in Oklahoma.

OBITUARY

Resolutions adopted at a special meeting of the vestry of Grace Church, Port Huron, Michigan, on Monday, November 7, 1921:

Whereas, It has pleased our Heavenly Father to permit the calling away from earthly life of our dear friend, Mortimer Willson, M. D., for thirty-five years vestryman, and for seventeen years senior warden of this parish;

Be it Resolved, That we, the rector and vestry of Grace Church, render our hearty thanks to Almighty God for His goodness in granting to us the companionship, counsel, and support of this His faithful servant, who, having finished his course in faith, doth now rest from his labors.

Be it Resolved, That we testify to the Church and to the world of his loyalty, generosity, and never failing self-sacrifice in behalf of his God and his fellow men, praying that grace may be given us to follow in his steps.

Be it further Resolved, That these resolutions be spread upon the records of our parish, and published in the public press of the Church and city, and that copies be sent to the family of our beloved friend.

JOHN MUNDAY, Rector.
C. F. HUEBER, Parish Secretary.



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G. K. Chesterton Writes About Progress

By A. Manby Lloyd

The Church Times has been aroused to fury by Lord Dawson's announcement that Christian morality need no longer restrain us in the matter of "birth control." The secular press has taken this up; one paper says that if the Church is to live it must move with the times; another that it must move with the world; another that we must recognize after all that we live in an industrial civilization. Which tempts me to the quotation of another critic, the lay-champion of Christendom, Mr. G. K. Chesterton.

* * *

Mr. Chesterton Hits Out

Writing in the New Witness, the famous editor says the forthcoming declaration (say in 1925) in favor of polygamy will cause no surprise. It is the obvious way of meeting the problem of the surplus of women. The case for the encouragement of prostitution will doubtless be as clearly and eloquently argued—it is itself a system of practical birth control. He is unable to see why all the insanities of Sodom and Gomorrah should not be justified by these journalists, as they were justified by the mad Manichees, on the same ground, that they all favor sterility or the suicide of a race.

He goes on to apply this argument to the industrial problem and I quote him verbatim: "Nothing could be more false to history than the statement that, if a Church is to live, it must move with the times. Looking back at the past, we can all see that exactly the opposite was the truth. It must be clearest of all to those who are even more revolutionary than we are. It must be obvious in a special sense to a Christian Socialist or a Christian Communist. A man like the Rev. Conrad Noel, for instance, regrets that the Christian churches made any compromise with the commercial process at all; and certainly the Churches did it because such a process was regarded as progress. The Church was moving with the times. It was the desire to keep pace with the 16th and 17th centuries, or with the new economic sciences of the 18th and 19th centuries. It was the reluctant resolution to move with the times; when they were moving towards Manchester and Belfast. From the point of view of a very 'advanced' person like Father Noel, it would have been far better if the Church had never advanced at all. He would compare us unfavorably with early Christians because we are not early enough."

* * *

The Church of England, says Mr. Chesterton, always entangles itself with some snobbery or some tyranny, whenever it is so unwise as to listen to worldly wisdom. For instance, "the Renaissance was full of an intellectual enthusiasm for statecraft; and especially for king-craft. Its ideal figure was the Prince of Machiavelli, who might be not unfairly called the Prince of this World. Therefore the Bishops who followed Henry VIII basked in the blaze of glory that surrounded the almost theatrical throne of Elizabeth. And therefore they found themselves, in the very next generation, tied hand and foot to the Divine Right of Kings; and all that had prospered with Elizabeth perished with Charles the First. Monarchy had become a monomania; but only because it had very recently been the modern thing. Meanwhile the same mistake was soon made on the other side. Religion reacted towards Puritanism: Puritanism was the new and progressive thing; Puritanism was the spirit of the times; and the Church began to move with the times. The result was that, two hundred years afterwards, people came crawling out of the coal-cellars of a horrible Calvinism, where they had been locked up and forgotten by the first reformers, when they decided to move. The blindest Toryism was the legacy of progress in one age; the blackest Calvinism was the legacy of progress in the other. We have the power to leave to our posterity many such legacies of chains and dakrness and stupidity and slavery; we have only to follow the latest fashions and accept the newest ideas."

* * *

Mr. Chesterton Sums Up

Society, he says, especially industrial society, has advanced into a blind alley, where it has not either the madness to go forward or the manhood to go back. And this is the last word . . . the secular world is not leading. It is not even moving, it is drifting towards barbarism and slavery. And this is the very simple answer to nearly everything written in the newspapers about Progress and the Church. "The Church cannot move with the times; simply because the times are not moving. The Church can only stick in the mud with the times, and rot and stink with the times. In the economic and social world, as such, there is no activity except that sort of automatic activity that is called decay; the withering of the flowers of freedom and their decomposition into the aboriginal soil of slavery. The Church has much the same task as it had at the beginning of the Dark Ages; to save all the light and liberty that can be saved, to resist the downward drag of the world, and to wait for better days. A real Church might be able to do more. It might make its Dark Ages something more than a seed-time. It might present its more human ideal in such abrupt and attractive a contrast to the inhuman trend of the times, as to inspire men suddenly for one of the moral revolutions of history; so that men now living shall not taste of death until they have seen justice return. We do not want a Church that will move with the world. We want a Church that will move the world. It is by that test that history will really judge, of any Church, whether it is real Church or no."

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"DADDY" HALL, PROHIBITION AND THE THEATRE

By James Sheerin

Vestries of churches sometimes have some pretty small men on them. When a New York Times reporter asked a certain vestryman of Ascension Church if the vestry was going to ask Dr. Grant to resign, he replied in a straight negative, giving this as an explanation: "We don't believe in that small town stuff. This is not Oshkosh, Wisconsin. This is New York City." It is talk like this from a junior vestryman that makes New York provincial and the West resentful. If a thing is right in Oshkosh it must be right in New York. If broad Churchmanship is to peter out into mere breaking of laws canonical or moral, its days as a helpful part of Christianity are numbered. If, as I said in a former article, there is to be a row between East and West in religion, it will be as bad for the Church as the same spirit is for the nation when East and West, South and North are arranged against each other in politics.

* * *

About five years ago it was one of the religious events of my life to be escorted toward midnight by the Rev. Dr. Washburn, rector of Old Christ Church in Philadelphia, to see the wonderful rescue mission work done by one known from a human rather than an ecclesiastic standpoint as "Father" Hall. I had the pleasure of saying some complimentary things of him and his work in The Witness the next week. I note now, in a letter published Oct. 22, that Mr. Hall has derogatory things to say of W. B. S., managing editor of The Witness, for having the courage to publish some of his contributions as to present day prohibition. He also refers to me as "the brilliant New York correspondent," whose views as to theatres he certainly does not like. The trouble with me is that I am neither brilliant nor a mere "correspondent," rescuers or bishops to the contrary notwithstanding! I am very proud of being an "editor" with the right to views of his own, subject to censorship of anybody who does not like them, but with the right of full publication in The Witness, so long as they are decent, without being edited or ruled out by anybody. Along with this high and lofty claim goes another pride, that with Bishop Sage I was one of the founders of The Witness, and I am very hopeful that it will long live to publish religious truth as conceived by unbiased writers.

Well, then, as to prohibition: It may have reduced the work of some rescue missioners, but it has not as yet reduced the number of drunkards, as recent figures show in Boston, New York and Brooklyn. I have personally seen more drunkenness and suffered more from drunken employes in the last two years than in the previous ten, and there are other anxious observers who say the same. It is a profound mistake to take prohibtion as a final cure. It is no more a cure than aspirin is for headaches. Aspirin will stop a great many headaches, but it will never cure any. Nor will we ever get anywhere in a real cure if we shut off all debate on temperance questions in the interests of one exclusive method of attack on the evils of intoxication.

As to the theater, I estimate that I have written on something like 1000 subjects in The Witness, and have referred to the theater and actors about three or possibly five times out of all that thousand. Am I to assume from Mr. Hall that no good was done since he objects to three items? The truth is that it takes a pretty clear unprejudiced head to discern the truth in a method of doing good that is affirmative and not based on one theory alone. Rescuers are needed for the few stray sheep, but Churchmen and statesmen are needed to direct a multitude aright that has no need of rescuing from drunkenness or other filthy conditions of merely inhuman things. Here is a multitude going astray as sheep without a shepherd in literature and education and art and the drama. They are as ten to one, or 1000 to one when compared with the few night prowlers of circumscribed bad habits which a midnight mission can pick up. Are they, this much greater crowd, to have no shepherds, no rescuers? I am entirely in earnest, in these few direct words, in urging the Church's bounden duty to point out the evil and the good in the things people enjoy. If I can in a small way share successfully in this sort of fundamental work I shall be most happy, for I shall have helped save millions fall into the condition where the rescuer gets his mere tens or his several hundreds. A man or woman who learns to discriminate in moral acts and social customs is on the high road to perfection, and such is the sublime object of bringing into these columns every phase of human life that needs moral attention. Furthermore, it may be that Mr. Hall has heard of the great dictum, "Truth through Personality." One can bring a person, an actor, or a preacher, like Grant for example, into a discusison without agreeing with all he does, and yet pin to his personality a great declaration of truth which will be read all the more clearly and convincingly because it has been made a part of a man who appeals to his fellows by his personal fascination. It will not do for preachers of the gospel, in fashionable church or struggling mission, to scorn the application of the same gospel to the great departments of life where men and women feel the most enthusiasm. The theater may need reforming, though not as much as some think. What it most needs is wise use by those who cali themselves the children of light without being as quick in natural perception of what is right to do as are myriads of the children of this world.

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PHILADELPHIA DIVINITY SCHOOL LAYS CORNERSTONE OF NEW BUILDING

The cornerstone of the libary building of the Philidelphia divinity school was laid on Monday afternoon, November 7th. On its old property (sold four years ago) a library building had been erected in memory of William Bacon Stevens, fourth Bishop of Pennsylvania, one of the founders of the school, one of its first overseers, and one also of its first instructors. The new building will perpetuate this memorial, being known as the William Bacon Stevens Library. This is the first unit to be erected in the group of fine buildings that will ultimately stand upon the superb new site acquired by the school at Forty-second and Spruce streets. The building will be used, pending the erection of further units, for chapel as well as library. Its lower floors will contain class-rooms, and refectory and kitchen. The cornerstone was laid by Bishop Rhinelander, Bishop Garland and Dean Bartlett assisting in the service.

THE EDITORIAL

(Continued from page 4)

the unity of the spirit in the bond of peace.

Surely we want to be like Him for otherwise we know that we cannot overcome our enemies and be with Him.

Then let us put on the whole armor of God and let us learn that having done all to stand in the line—ready to do our part in reaching the goal and ready also to endure our share in resisting the wiles of the devil.

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The Witness

Vol. VI. No. 14. CHICAGO, ILLINOIS, NOVEMBER 26, 1921 $1.50 A YEAR

Church League Has Successful Meeting In Boston

The Rev. Dr. Hogue, Secretary of the League, Tells of His Recent Experiences in England

Dr. Richard W. Hogue of Philadelphia, secretary of the Church League For Industrial Democracy, discussed the topic, "Should Workers and Employers Co-operate or Fight?" at the Old South Meeting House Forum, Boston, on Sunday afternoon, November 13th. The meeting was one of the week-end Conferences on Industrial Relations arranged by the Greater Boston Federation of Churches.

Dr. Hogue immediately won his audience by some apposite stories told with his delightful southern accent. He then proceeded to sketch some striking instances in history of a lack of co-operation. The story of Cain and Abel is a picturesque first chapter, he declared ,of the age-long tale of the failure of men to co-operate. Through the middle ages strife reigned in the ecclesiastical world; and in the three thousand years of recorded history, only 227 years can be found in which there has not been a war. Now, after the most stupendous war the world has ever seen, we have come to the weighing of the scales at Washington. It is devoutly to be hoped that those sitting there shall be shamed or persuaded into co-operation in this field where competition formerly reigned.

Condemning in scathing words the corralling of child labor of the energy, the liberty and the laughter or boys and girls, —as even the red Indian from whom we took the land did not do—Dr. Hogue pressed forward to the reason of this strife Some may say that it is because those who have, wish to remain possessors, but the speaker declared that in the main he believes this is not the true answer. Others say that competition must remain because of the law of the survival of the fittest. Yet there are scientists like Kropotkin who seem to prove that even in the animal world the least protected triumph through co-operation. The speaker developed the idea that the co-operative instinct may be built upon and should be fostered. What we need to do is to open the door of the great wild field where human impulses and human life are anxious to serve. Our problem is to see that life is so organized that these impulses may have full play.

Seebohm Rowntree's great cocoa plant in England where profits are shared and where the workers govern the industry, was quoted as an example of what may be achieved through co-operation. Mr. Rowntree has put himself on record as saying that he has never been treated unfairly by his workers, and that he would not think of running his plant without trade unions. Moreover, the Rochdale movement, which started with eighteen weavers, now enrolls four million people and did $1,000,000 worth of business last year. Enlightened governments, too, have adopted the principle not of coersion, but of cooperation. Where has any party become so recognized in a great empire as the British Labor Party? Dr. Hogue declared it was predicted by all factions in England, when he was there last summer, that the Labor Party would be the majority party in Parliament inside of ten years .

A new day is dawning in religious circles also. Last summer in Hyde Park on one occasion forty-nine different speakers on seven different platforms passed a resolution which condemned the modern industrial system and advocted the substitution of co-operation for competition,—this because it is recognized that "every child of God is of infinite and equal value" as was declared at the Lambeth Conference.

The speaker's closing word was that he believes there is rising a tide of intelligent self-respect in the community, and a beginning of revolution in thought.

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Student of Japanese Affairs Speaks in Cathedral

Warns Us That We Must Beware Of Listening Only to the Militarist Party of Japan

The hope of the world peace lies in the wiping away of misunderstanding between nations and the enjendering of a spirit of trust in one's fellowman, said the Rev. Dr. Charles S. Reifisnider, president of St. Paul's College, Tokio, at the annual service of the Church Periodical Club held in the Cathedral of St. John the Divine, New York City, Sunday, November 13th.

Dr. Reifisnider has lived in Japan as a missionary for twenty years and spoke particularly of the Japanese viewpoint, urging on his hearers that they should believe that the majority in Japan, the democratic liberal party, were whole heartedly in favor of the spirit of friendliness and the limitation of armaments as opposed to armed strife.

The American peaple, he said, "have been laboring under a great misunderstanding, have camouflaged the issue and have taken the attitude of the minority military in Japan as applying to the whole and have thus discredited the Japanese people." This same mistrust has been emphasized by the military party, he said, to stir up in Japan a like fear of and hatred for the United States with the result that "distrust has bred distrust, suspicion has bred suspicion until there is an invidious circle of fear and hatred that leads to armer warfare."

Dr. Reifisnider showed how the military party had attained prestige by taking credit for the fact that Japan, a score of years ago, a second or third-rate power, has become one of the five big nations of the world.

The avowed aim of the militarists was to make Japan powerful and insure her influence as a nation. If the rights of other nations were infringed or sacrificed in bringing this to pass it was unavoidable they claimed.

To this policy the large majority of the Japanese are opposed and there is an increasingly vehement movement in Japan to break this up. In the present cabinet and among a large majority of the people there is a strong and emphatically pronounced opposition to it.

NEXT WEEK

A remarkable article about the famous English preacher and author, the Rev. James Adderley, written by the Rev. A. Manby Lloyd, will be featured in next week's issue of The Witness.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Church Represented at Funeral of "Unknown"

On Thursday, November 10, the Bishop of Washington delegated Bishop Perry of Rhode Island, Dean Bratenahl of the Army and Navy Commission, and Dean Washburn of the Episcopal Theological School at Cambridge, to lay a wreath in the name of the Church on the casket of the unknown soldier. The delegates were met at the foot of the Capitol steps by an officer of the United States army, and were conducted through the corridors of the Senate to the rotunda. They then advanced into the middle of the rotunda and stood by the side of the casket. While Bishop Perry placed the wreath on the catafalque, he said the words that follow:

"The Army and Navy Commission of the Episcopal Church offers to the unknown soldier and to those who like him laid down their lives for home and for country this tribute of grateful and sacred remembrance. With it we place the Church War Cross inscribed with the words "Christ died for thee," conferred upon many of his comrades as a token and sign of their faith and devotion.

"Almighty God, we yield unto Thee high praise and hearty thanks for those thy servants who in the defense of liberty and justice have laid down their lives for their country. Grant that they, faithful unto death, may receive the crown of everlasting life, and that the good work which Thou hast begun in them shall be performed until the day of Jesus Christ, our Lord. Amen.

"The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace, both now and evermore. Amen."

During this brief service a constant stream of men, women and children were passing through the rotunda to pay their last tribute of resect to the unknown soldier and those whom he represented.

Diocesan Service Held in Brooklyn

A service of unusual dignity and impressiveness was the Diocesan Service held at St. Ann's Church, Brooklyn, on the evening of Armistice Day. There were present in addition to the Bishop the rectors of most of the parishes in Brooklyn, a combined choir of 150 voices, the Church's capacity being taxed by a congregation of about 1500. The service opened with a procession, St. Ann's choir, the clergy and the Bishop marching down the center aisle, while at the same time the visiting choirs, lead by the Crucifer and trumpeters, marched along the galleries, on either side. A distinguishing feature of the service which followed was the reading of the Beatitudes, to each of which the congregation made an appropriate response.

After an introductory word by the Bishop of the Diocese, General Lincoln C. Andrews spoke on the subject of Disarmament. From his experience of thirty years in the army, including service overseas, the General's announcement on the hideousness and awfulness of war was authority. He expressed the opinion of most army officers that they will join in a general rejoicing if the Church and Christian people use their efforts to abolish the profession of war.

Following him, the Honorable William Cox Redfield, ex-Secretary of Commerce, said some stirring words as to the necessity of finding peaceful methods for settling international disputes. He pointed out in closing the significance of the President's address, closing with the Lord's Prayer, which was transmitted audibly to masses of people throughout the country, so that we had literally the experience of our President leading the nation in reciting this prayer.

At the close the rector, the Rev. G. Ashton Oldham, reminded the congregation that their mere presence at the service, the singing of hymns, and listening to inspiring addresses, would be of little or no avail. There is, however, something each one can do to help the cause which lies so close to our hearts. However little one's personal influence, each one can pray and possibly in so doing render the greatest possible service. What is needed is not merely a wave of petitions sweeping upon Washington, or a wave of expression of public opinion, but rather a wave of spiritual force, such as will mould and direct the minds of those gathered about the council table. If only every Christian man, woman and child in this land would betake himself to earnest and daily prayer such spiritual forces would be set in motion, as never before in the history of the Church, that would be felt, even though not appreciably nearer over night. This is the great and unique contribution Christians may make. Let us give ourselves constantly to prayer.

A CHALLENGE TO PRAYER

(4) For the Spirit that Alone can Give World Peace.

Let us humbly confess our sins:

In having shared in any attitude of ill-will toward other peoples or prejudice against any nation or any race;

In having selfish thought of our own nation as an end in itself instead as a member of a brotherhood of nations under a common father.

Let us give thanks:

That the world is beginning to see that permanent peace is possible only when the Spirit of Christ controls the hearts of men;

That the Church is realizing more fully its obligation to win men everywhere to discipleship to Christ in every aspect of their social life.

Let us pray:

That our own hearts may be so opened to the divine spirit of love that all selfishness and meanness may be purged away;

That our lives may be so dedicated to our Lord that we shall be effective co-workers with Him in establishing the Kingdom of God in all our international life.

Dr. Oldham Preaches in Washington

At St. John's Church, Washington, D. C. on Disarmament Sunday, the Rev. G. Ashton Oldham, rector of St. Ann's Church, Brooklyn, was the preacher. After pointing out that the continuance of warfare meant the destruction of our modern civilization, the preacher went on to speak of the special and unique contribution which Christians may make to this cause, as follows:

"Here then, is a situation confronting the Church. A world sick and sore of heart and weary and despairing—recognizing as never before its need of what the Church has to give—is pleading in dumb agony for some leadership and direction. It is for the Church to instil hope and courage—to grapple with the stern realities of the situation, to address itself as never before to its task of changing human nature, to throw all its mighty power into the scale, to tell men in season and out that this is not the devil's world, but God's; that it need not forever be a scene of conflict and suffering, but that there is hope of a better way—that this way is just now open and clear before us; a way in which we have as our Leader none other than the Prince of Peace.

Does that seem too large a program to attempt? If so, is it too large to pray for? Ultimately spirit forces control this old world. It is suffering just now from a woefully depleted treasury. Every prayer uttered is a fresh deposit and if only we have sufficient persons praying for peace, its advent will be not far off. Real prayer is the most potent force in the universe. There is a spiritual background of humanity in which ideas, thoughts, ideals, have currency, so that every evil thought adds to the sum total of the evil in a world and so hinders and postpones the fulfillment of God's plans and every good and noble thought adds to the sum total of the uplifting power of the universe. Prayer, be very sure, is no mere form, no mere idle or vain exercise. Rather is it the chief means at man's disposal of getting more of the spirit of God into this old world of ours. Prayer, earnest, faithful, real—based on a clear recognition of the evil to be avoided and the hopefulness of accomplishing the good to be desired is the greatest need of the day. Let others discuss methods and formulate plans, but let every man, woman and child who has any facility in the field of prayer exercise to the full his powers in the calm and sure conviction that such is the greatest possible contribution that can be made to the world today. If for once the Christians out of this land and of the world will really pray—not merely utter pious platitudes—but energize in spirit—in some instances, please God, with agony and tears as did their Master in the garden—they would create such a wave of spiritual

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recognized by statesmen and leaders of every nation such as would carry us a very long way towards our goal. The beginnings of such a movement are in evidence. God grant that it may grow into a vertitable tidal wave such as will cleanse and purge the hearts of all men everywhere so that they may seek peace and ensue it."

Rector Returns from Europe

The Rev. C. E. Roberts has returned from Europe and has resumed his duties at St. James' Parish, Farmington, Connecticut.

Chicago Clergy Meet

The Episcopal clergy of Chicago and suburbs met at the 191st chapter meeting of the Northeastern Deanery on Monday, November 21st, at the Church of the Atonement, Kenmore and Ardmore avenues. The Rev. Frederic Sydney Fleming, S. T. B., rector, issued a cordial invitation to the clergy to come and see the beautiful new church dedicated early last year, and to be the guests of the parish at luncheon.

Dean John Herbert Edwards was the celebrant of the Holy Communion at 11 a. m., the Rev. George H. Thomas, rector of St. Paul's Church, speaking at noon on "A Missionary Journey Through Utah with Bishop Moulton," and the Rev. S. A. B. Mercer read a paper on "The Old Testament and Recent Archaeology" in the afternoon.

Laymen Build Own Parish Hall

At Salem, Ohio, where Frederic S. Eastman is rector, the stone church has been recently repaired throughout by painting the woodwork, kalsomining, and releading the windows.

A parish hall under the church is being built by the men of the parish and was used for preparing for the Centennial missionary pageant, the "Lights of Lights," in three acts and written by the rector. The first act showed the wise men following a star, marching down the aisle and presenting gifts to the mother and child. Then came the twelve apostles in eastern costumes and lighting their candles from the four-foot light before the altar, when they mentioned the country and need for the future labors. Lastly, an Indian, a Japanese and a Negro told what had been accomplished through the light that was shinging in their lands.

A Memorial Endowment Fund was opened on All Saints Day by a subscription in the will of Miss Virginia Beaumont, which can be added to by families taking shares at five dollars each.

Special speakers from the congregation explain the Church's work each Sunday morning before the sermon.

The rector is the special Thanksgiving preacher at a union service on Wednesday night in the Friends' church.

Men's Club Entertains Students

Trinity Church, Greely, Colo., B. W. Bonell, rector, has been making extensive improvements. A new steam heating plant has been installed in the church and parish house, and pipes laid ready to connect with the rectory. A two manual organ has been installed, the gift of Mr. Bruce G. Eaton, in memory of Mary Hogarty Eaton. The organ was blessed by the rector November 8th. The same evening Mr. Clarence Reynolds, the municipal organist of Denver, gave a recital. He was assisted by Mr. Eugene Shaw Carter, teacher of violin at Teachers' College, Greeley, Colo. The theological students of St. John's College, of which the Rev. B. W. Bonell is the founder and dean, formed the choir. St. John's College students and faculty were entertained at dinner by the Lions' Club November 8th. Twenty-four were present. Bishop Johnson came up for the occasion and addressed the club. In the course of the address the Bishop said this was the first time he had ever heard of a hard headed business men's club entertaining a theological school. The dinner was an appreciation of the work of Dean Bonell in establishing the school at Greely.

Reception to Their Rector

On Thursday, November 10th, the congregation of St. John's Church, South Williamsport, Pa., tendered a reception to the Rector, the Rev. Charles R. Barnes, M.A., on the first anniversary of his ordination to the priesthood. The reception came as a complete surprise. Mr. Charles M. Palmer, Senior Warden, made an appropriation speech, expressing the pleasure and satisfaction of the congregation with their Rector, and mentioned the prosperous condition of the parish since he took charge. As a tangible evidence of their affection, the Rector was presented with a sum of money. Mr. Barnes mad an appropriate reply, and speeches were given by members of the Vestry.

Work on Education in Georgia

Religious Education has been greatly stimulated in the Diocese of Georgia through a series of conferences held by the Rev. Gardner L. Tucker, D. D., field secretary of the Province of Sewanee, and two members of the Provincial Board of Education, the Rev. W. A. Jonnard and Miss Mabel Lee Cooper, who visited Savannah, Augusta, Thomasville and Albany. In Savannah, the conferences were held just before and at the time of the Synod. They began Sunday afternoon, Oct. 23, when Dr. Tucker gave a background for what was to follow by speaking on "Christion Nurture" and "The Church's New Program." Mr. Jonnard's confrences were on "The Church School Service League" and "Work for Young People." Miss Cooper was scheduled to give only one conference, on "Work and Preparation of Teachers," but so enthusiastic were those who heard her Monday afternoon, that she gave three.

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THE REACTIONS OF OBEDIENCE

By Bishop Johnson.

For the past two years this Church has been trying to educate its members into some sort of comprehension of the vision and the work that is set before us.

The schooling has cost us some money, some exertion and some protest from those in the Church who have already arrived at a full and sufficient knowledge of such things, or who being comfortably located in that station of life to which it has pleased vestries to call them are no longer concerned with the problems which vex the less fortunate or more ambitious.

I opine that churchmen have done more thinking and planning during the era of the nation-wide campaign than they have done in a score of years before.

It may be that these churchmen are all wrong and that they should have permitted some little coteries of cocksure mortals to do the thinking for them, but the difficulty is that it is so hard to choose between the various infallible oracles of divine wisdom that one must needs encourage anything which will cause men to think, especially in the realm of religious action.

And that thinking has emerged into certain convictions as to the way in which congregations may best carry out the work which Christ has committed to them, in a way that will produce the best reflex action upon members of the Church.

For after all it is the reflex action of our service upon ourselves that I fancy our Heavenly Father is chiefly interested in, just as your earthly fathers are similarly interested.

It is not so much what your boy has learned in college as it is what reaction college had had upon him.

It is not so much with whom he associates as the reaction upon him of such association.

For example two sons of well to do parents may choose to associate with criminals, and one may return a depraved criminal and the other a practical philanthropist.

So let us ask ourselves what will be the value of the coming year of the campaign in the light of its reactions upon ourselves for that after all is the thing that counts.

And the first reaction that is of value to both rector and people is the reaction of obedience.

"Obedience is better than sacrifice" and we are to learn it by the things that we suffer, not by those which we evade.

In order to practice obedience there must be something to obey—or obey our own self-will and that is perfectly satisfactory to us but it is not helpful.

We obey some self-constituted prophet and become zealous in his behalf, but that is not helpful.

We obey the Church because it is neither the one nor the other, just as we obey our country when it calls.

The Church bids us to get into step and attempt a big objective and we fuss about the details.

It is not the details or regulations that are important but the reaction upon ourselves of a voice that has the right to command our allegiance.

I have been thirty years in the ministry but have never seen anything as wonderful as the reaction upon a congregation of their own effort to do the thing they have been commanded to do in this campaign.

It is just the note that this world of bolshevists needs to make the gospel of Christ effective.

It is true that we must learn our obedience through the mistakes of leaders and the things that we suffer, but still it will be great if we can just learn obedience.

And in the second place this campaign is proceeding along the right lines

It is an effort to develop spiritual leadership through group consciousness, we have built up churches on dogma forgetting that dogma is second to fellowship.

The Church lacks fellowship because it has not valued it.

A man will parade down town dressed in queer regalia and doing all kinds of peculiar stunts for his lodge's sake who will not even get down on his knees in prayer for his Lord's sake.

And the reason is that in the lodge he has entered into the spirit of the group, whereas in Church he feels like a conspicuous individual.

The effort to organize the Church into groups which will work together will bring this reaction to the individual, that he is a member of the body and not an isolated Christian.

The Church taught the world the beauty of fellowship and then lost itself in the mazes of theological definition.

We need to keep step and to feel the courage that comes from doing things en masse.

We will never do this so long as the parish is the horizon of the individual's activities.

We need to realize that the Church is the body of Christ and that we are honored in its service.

After all, as an educator remarked to me the other day, "There are two things that are different, religion and Christianity. A good many get the first who think they have the second." Isn't it so!

What should be the ideal of a good soldier of Jesus Christ?

To serve under the leader whom God permits to be over him, as your boy did in the war, even though such officer was a bonehead.

To get along with a fellow next to you in the trenches, even though you were miles apart in the social order from which you came.

To understand him, to make allowances for him, to forgive him, to help him.

There are multitudes of religious people who do not even realize that this is what their Master requires of them.

To obey the regulations even though some of them are foolish and some of them irritating.

To stop thinking everlastingly of ourselves, of our rights and of our privileges, and to think most seriously of our leasts among our brethren, of our responsibilities and of our obligations to serve.

As we have said before to change our cushioned pews into work benches and our kneeling stools into real supports for our knees.

The prosperous Christian sitting on a cushion with his head in his hands and his treasures in his pocket is really a spiritual deformity in God's house, and looks as little like a soldier as any other man bowed with deformity.

If the Church says "kneel" why do we squat; and if the Church says "give" why do we squeal; and if the Church says "work" why do we squirm?

When after all, that which we need in the sight of God, is to follow St. Paul's admonition, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

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Cheerful Confidences

By George Parkin Atwater

VIII
DOES THE CHURCH BORE THE PEOPLE?

I was tempted at first to put the question, "Do the Clergy bore the people?" but on thinking it over I decided that I should be uncomfortable after careful self-examination on this subject and I changed the title.

The American people have great capacity for being bored. They groan over slow "movies," and expire under after dinner speeches, and get impatient if a baseball game drags out.

Some clergy say, "Why should I worry? The Church prescribes certain services and I have prepared a sermon, and it is good for the people to be patient, and endure they must."

But they will not endure it long, and that is why it takes so much effort to drag men to Church. What bores the people? Long, listless services, especially when they are read with the same enthusiasm as a Congressional roll-call, and long sermons.

Why do we not face the facts in this matter. Bishop Williams, Bishop Brent and a few others, may go over the dead line of half an hour with safety, but most of us cannot even approach it. Yet we do, and the people squirm and nod. I think that I have heard more complaints about long sermons than of anything else connected with our Church.

A lady, who at one time was on the staff of a well-known New York paper, has written The Witness as follows: "I once had an assignment to interview the Sunday idlers. One very general reason for not going to Church was 'an unbearable tediousness in long rambling sermons.' I found objections also to 'addresses that were prepared to entertain rather than to instruct and uplift.'

"One woman said, 'If my children could meet the rector informally in a social way and they could conversationally discuss religious matters I think they would be more receptive. I was brought up in the Episcopal Faith, but I was a restless, inquiring child, and the long service, and longer sermon were all over my head. I was compelled to attend Sunday School and Morning Service, and I determined that my children should not be forced.'

"Men said that tirades on the laxity of attendance, and the constant appeals for money kept them away."

For a whole year I have omitted the "Dearly beloved brethren" and used the shorter form. Not a single person in the congregation made an objection. I had said that exhortation so many times that I simply could not keep on with it, without a feeling of utter weariness. I wish that every service of Morning and Evening Prayer could begin with a simple and short informal appeal to the people, to repent, to pray, and to share in the services. A stereotyped appeal, Sunday after Sunday has about as much weight as a weekly proposal of marriage, copied from "The Complete Letter Writer." The young man might better have said it with garden, rather than with literary, flowers.

Of course, no word of this habit of boring the people applies to any clerical reader of The Witness or to your Church. This article is printed here, merely that you may cut it out and send it to the other fellow.

The Leadership of Bishop Manning

By James Sheerin

The chief clerical association of the city, whose doings are not supposed to be published, had as guests recently at a luncheon, the two new suffragan bishops. Dr. Slattery was toastmaster and Bishop Manning made the first speech, a manly, outspoken call for unity and loyalty to the diocese. There was frank humor and daring in the way the Bishop referred to delicate questions of differences as to his expected policy, where he should visit, etc., and the applause was general and hearty. It seems, for example, that some in the diocese have expressed themselves as feeling that the policy of Bishops Potter and Greer in regard to non-visitation of certain monastic establishments should be followed. Bishop Manning declares himself as ready to go anywhere he can do good, regardless of party feeling. On the face of it this is certainly a Christian attitude. No one can feel too certain that any one method of Church work is the exclusive right one, and it is a wise leader who will run some risk of blundering in order not to slight any work, however peculiar in garb and manner it be, where there is a chance that it may be guided to aid in the work of the Kingdom of God.

I suppose that the first months of a new Bishop, especially in so great a diocese as New York ,are as likely to be accompanied by as many conjectures and suspicions as are those of an untried President of the United States. There will be many opposed to this or that policy, and others in favor, and it will be impossible to get far in the work if petty criticisms are too much noticed. An illustration of the gossipy creation of possibilities, when there are finally three Bishops in the diocese after the New Year, was a rumor that Bishop Manning was going to take up his residence in Poughkeepsie, leaving the assistants to do most of the metropolitan work. No doubt Poughkeepsie would welcome the honor, but New Yorkers who heard the rumor felt that it would be a great mistake to adopt the plan. I put my Sherlock Holmes abilities to work and found that it was possible to trace the rumor to a newspaper announcement that Peter Manning, the celebrated race horse, was being sent to remain in Poughkeepsie a while. It is a strange and inaccurate age in which we live, between the mistakes of typewriters, stenographers, printers, penmanship and flighty minds, so it was easy to see that to some minds Peter would sound just as familiar as William T., and that Poughkeepsie had been much in the ecclesiastical eye of recent months, and that therefore it was meet and right that the Bishop, whose last name is Manning, was going and should go to the academic shades of the Dutchess county capital. This was a horse of another color, but the superficial were willing to bet on it and pass the news on.

* * *

Bishop Manning preached in the Cathedral at the 11 o'clock service November 6th. I was informed that it is to be his practice to preach there every month on the first Sunday. It is a good plan. It will tend to increase the reality of the Cathedral as the Bishop's headquarters, and will be a great opportunity for him to reach the people with whatever message he thinks paramount at the moment. This time the sermon was on the old, old subject, "Go ye into all the world and preach the gospel." To me it seems the best sermon I have ever heard Dr. Manning preach. His voice is clear and boy-like, never being spoiled by hoarseness or breaking, and it penetrated to all parts of the Cathedral. I sat far off, on the side farthest from the pulpit, and I heard every word. This could not be said of some other more powerful voiced Bishops I have listened to under that spreading dome.

Two thoughts came to me while listening to the Bishop. One was that it is curious how limited are the interpretations of the expression "Go ye into all the world and preach the Gospel." When the disciples first heard it, it could not have meant to them much more than Palestine, or at the most certain countries bordering on the Mediterranean sea. From that day to this it has been interpreted geographically, when all that we know of its divine first propounder should lead us to see that His "world" included sin and need everywhere, not only in the actual material countries but in the deepest recesses of human passion and trouble. In other words, as I would understand the Bishop to agree, the gospel must be permitted to go into not only the four corners of the globe but into every department of life, whether concerning nations, persons, capital or labor, or what not. There has been too much time wasted in an effort to circumscribe where the truth as it is in Jesus Christ should be applied.

Thought number two was something like

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Mark H. Jackson, 431-H Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

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this: Is it not a mistake to expect Bishops to be originators? A Phillips Brooks might be a great Bishop as well as a great preacher, but it is a fact that he died in the second year of his efforts to fulfill that idea. A Bishop should chiefly be the official voice of his Church. Perhaps that should be put otherwise, that he should be the voice of his Christian people, their hopes, their problems, etc. If, therefore, there are critics who say such and such a Bishop speaks only platitudes, their criticisms may be based on an assumption contrary to what is best. New York today, after having had a half sick Bishop for years, with no voice of authority speaking out on behalf of Church people with definite clearness, may be glad to have one who tries to gather up its best thought and put it into authoritative words from Cathedral pulpit or elsewhere. If eloquence be absent, or if the sentences seem only utterances of the obvious, it may be the fact that what is needed just now is an insistent reiteration of the Christian obvious truths of life. If, furthermore, we are to have really democratic and constitutional Bishops it will be well for us to be reconciled to accept their official words as the endeavor to put in public evidence things and thoughts which the organized experience of the Church has made worth listening to. What most of us forget is that in nineteen centuries the Church has had a growing body of truth, not necessarily ecclesiastical dogma about doubtful things, and somebody must keep repeating the elements of that body of truth over and over, with a hope that it will finally enter the hearts of men and influence the affairs of the world. Why should not the Bishop be that much needed "somebody"? But he could and should be the chief inspirer to make live over again useful things and thoughts that have been handed on by the fathers.

There is a possibility of being misunderstood here, but I have the feeling that few men in New York express the ordinary things that should be said with dignity and seriousness on public occasions, religious or secular, so well as Bishop Manning can; and there may come a time when he will be listened to with peculiar reverence just because of this special aptitude in what should be obvious but is not.

Seminaries Nearly On Pre-War Basis

A report of the present enrollment in the theological seminaries has been received from all but the Bishop Payne Divinity School. Reckoning that number the same as last year, the present total is 350; last year's total was 244. The figures for last year are those reported by the Department of Religious Education at the council meeting in July. These figures were about one-third smaller than for the year before the war, 1915-16. The year's gain almost equals that third, so the seminaries are nearly back to pre-war attendance.

To Head School in Mexico

Miss Anna G. Newell, who goes to be head of Hooker School for Girls, just outside Mexico City, was present at a farewell service held for her in the Church Missions House on November 15. Miss Newell has been working at Christ Church Cathedral, St. Louis. The celebrant at the service was Mr. Davis, the new secretary of the Department of Missions, who has just come from being dean of that cathedral, and thus at his first service in the Church Mision House Chapel sent one of his own staff to the mission field.

On the same day, the newspapers had a front-page story telling of a bomb outrage which wrecked the richest Roman Catholic shrine in Mexico City.

Meeting of Wyoming Clericus

The Wyoming Clericus met recently at the Bishop's home in Cheyenne. All but one of the active clergy in Wyoming were in attendance, and the gathering proved to be one of the most helpful in the history of these conferences. The chief subject considered was Religious Education, and the clergy were so fortunate as to have with them for three days the Rev. William E. Gardner, D. D., Executive Secretary of the Department of Religious Education. His inspirational addresses carried with them enthusiasm and encouragement for the workers of Wyoming.. Dr. Gardner was the preacher at the morning service at St. Mark's, Cheyenne, on October 23rd. In the evening, the Rev. Herbert W. Prince, rector of St. Mark's Church, Denver, was the special preacher. The papers read at the Clericus included "The Dispensation of the Spirit," by the Rev. Elvon L. Tull; "The Church School Service League," by the Rev. Howard R. Brinker; "Parish Program Conferences," by the Rev. Rowland F. Philbrook; "The Ministry of the Church," by the Rev. J. J. Dixon; "The Nation-Wide Campaign," by the Rev. Philip K. Edwards; and "The Open Forum," by the Rev. Samuel E. West.

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O Little Town of Bethlehem
As with Gladness Men of Old
Once in Royal David's City
Good King Wenceslas
Good Christian Men Rejoice
We three Kings of Orient are
The First Nowell
Silent Night
Gather Around the Christmas Tree

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The Psychology of Worship

Second Article of Series
by
J. A. Schaad

We pass now from the relation between motive and action, to consider the psychological methods which are necessary to give these Christian ideas spiritual expression in public worship.

Primitive Christianity developed the sacrificial element in worship to a high plane, and gave it vivid expression in its Liturgies and Ceremonial. These not only enshrined the three motives for divine worship—fear, love, and emulation, but also provided the means by which a congregation could suitably express its natural reactions. As we study those ancient forms we find that they conform to the best theories of modern psychology, which proceed on the theory that mental activity is to be correlated with nervous activity. "Muscles," says G. Stanley Hall, "are in a most intimate and peculiar sense the organs of the will. . . . Education is incomplete without the motor side." If, as I believe, this is directly applicable to worship (which is a form of spiritual education), then a congregation must be given something to do, as a response to what it hears, which will employ bodily action. And if this be true, then religious ceremonial and symbolic accessory assume a perhaps unexpected importance, for they provide the means for reactional expression to the mental and spiritual impression obtained during the service.

But this ideal is so far from the popular concept of our times that people are often impatient over the time spent in the reverent performance of even a limited ceremonial in connection with our sublime Liturgy. And this fact is inimical to the development of the best psychological forms of worship. The present popular forms of church services which allow a congregation to sit and merely listen, while a minister prays, are subversive of the very ends for which such services should be held. They leave the congregation as spiritually cold and emotionally inert, as it has been verbally silent and physically inactive; and so both the art and the joy of worship are gradually being lost.

Apart from ceremonial worship there is only one other form which gives a congregation the opportunity for reactional expression of spiritual impressions, and that is the highly individualistic and explosive form which tends to confusion and easily degenerates into emotional excesses. One's choice of orderly forms, therefore, really lies between those which give and those which deny congregational self-expression. Our Church is committed to the former, where prescribed physical action may accompany liturgical words in harmonious expression of spiritual feeling by the congregation.

Let us now trace the natural development of this form of divine worship, under the guiding hand of God, as disclosed in His Word.

The first recorded relationship between God and man was one of natural fellowship, "God walking in the garden, in the cool of the day," seeking friendly intercourse with Adam and Eve. But that fellowship was interrupted by man's and woman's sin. A similar situation arose when Cain and Abel brought their sacrificial offerings to God in an act of worship. And so the tragic story runs on for centuries. Whether the attempted approach to God was penitential or in adoration, the method was by sacrificial offerings. And the outstanding fact of all that portion of sacred history is that, regardless of the prompting motive, public worship involved action as well as words, both to impress divine truth and to express the proper spiritual reactions. In other words, symbol and ceremony were the divine agents of religion then, as they are its best psychological tools now.

With each successive step forward in the national life of the Hebrew people, we find a corresponding development in the nature of their public worship. Symbol and ceremonial increase until worship finds its highest enrichment in the Temple of Solomon and we note that every advance in the process of establishing fellowship between God and man, even to the details of ceremonial and priestly envestiture, is due not only to divine sanction but by command. This fact is sufficient authority for the modern adaptations of the plan.

What is the explanation of all this? I can find only one that is rational. It is based upon human psychology. God who knew what is in man, knew also how best to conduct him into fellowship with Himself. He knew the law of spiritual reactions, and how best to produce them. He knew that man learns not only through the word spoken to the ear, but also, and more effectively, through the teaching of the eye by symbol and ceremonial. He knew that if man is to be taught to revere the Invisible, it must be through learning the sacredness and meaning of some things visible. And besides, He knew that "man, in his organization, is motor as well as sensor," and therefore, so long as man has a physical body, as well as a spiritual nature, he must find physical means to express himself, even in his spiritual reactions. And nothing, except the use of outward and visible signs and action could meet this common psychological need in religion. Upon these, and allied facts, rests the whole case for religious psychology as applied to the subject of modern worship; for human nature has not changed in any respect which would affect its reactions in relation to God.

The spiritual need for the psychological instruments of symbol and ceremonial is increased by the changeable meaning of human language. Doctrines are indelibly fixed by certain symbols, while the unstable meaning of words used to teach that truth may simply cause confusion. For example: Water denotes the same thing, viz.: "Cleansing," throughout the world in all ages; and hence, as used in Holy Baptism, becomes the universal teacher of "cleansing" from sin, however much the controversy of words may rage about that sacrament. Scientifically also, water is the mother of all life; and hence, as a symbol in Baptism, becomes the unvarying teacher of the new birth by spiritual regeneration, however much the words which teach that doctrine may change, or be abused. Similarly, the sacramental bread and wine remain the universal symbols of nourishment and strength, however much controversy may struggle over the meaning of its doctrinal language. Certain actions, such as bowing, kneeling, etc., also symbol and ceremony become universal language of worship, and hence are the best agents of psychology for accomplishing its purposes.

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Memorial to Faithful Church Boys

The Woman's Guild of Epiphany Church, Independence, Kansas, has placed on the altar a pair of brass vases in memory of Stanley Paul and Stewart Ward Hansel, who entered into Paradise in 1918. They were the only children of Mr. and Mrs. Ward Hansel and were victims of influenza. Although only a lad of 18, Stanley was a licensed lay reader and Stewart, 14 years of age, was a crucifier. They were always in their places at church, faithful young soldiers of Christ. The vases are the work of Arthur Bentley & Son, Port Washington, N. Y. They are of solid brass, a beautiful shape and finely made. They were consecrated at the morning service Oct. 16 and were filled by the parents of the boys with beautiful roses.

Former Methodist Studying for Orders

The Rev. W. Waldo Weller, a minister of the Methodist Episcopal Church, recently occupying the chair of French and European History at the East Greenwich Academy, R. I., has come to Wyoming to study for Holy Orders in the Protestant Episcopal Church, and to assist Dean Thornberry in his work among the students at the University of Wyoming. Mr. Weller is studying for special work in Religious Education. He is a graduate of Harvard, taking honors in 1904. He was appointed as Superintendent of the Methodist Episcopal Church on the Isthmus of Panama, and acted as President of Panama College. He was abroad during the time of the war, and served as Vice-Consul of the United States in Glasgow. In 1918 and 1919 he had charge of welfare work in the Eighth Colonial Division, and accompanied this Division to Russia in 1920.

Wife of Bishop Heads School

An important change has taken place in the administration of Ivinson Hall of the Cathedral School for Girls, Laramie, Wyoming. Miss Laura Jay Wurts found it necessary to resign her position as principal, after a service of several months. Her resignation was accepted with a vote of thanks and appreciation of her untiring services, and the Cathedral Chapter elected as her successor, Mrs. N. S. Thomas, wife of the Bishop of Wyoming. Bishop and Mrs. Thomas will move their household effects at once to Laramie and make their permanent home there, as Mrs Thomas has already taken charge of Ivinson Hall. The people of Cheyenne greatly regret their departure, but congratulate Ivinson Hall upon the honor that has come to it.

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The Witness

VOL. VI. No. 15 CHICAGO, ILLINOIS, DECEMBER 3, 1921 $1.50 A YEAR

LIBRARY OF EPISCOPAL THEOLOGICAL SCHOOL

The Diocese of Chicago Opens New Headquarters

Suite Taken Over In a Modern Office Building In The Business Center Of City

By W. B. S.

Chicago is at least one step nearer the proposed Cathedral, with its office headquarters for the various diocesan organizations. The cathedral is, so far, but a dream—actually no further than blue prints, if, indeed, that far. The headquarters, however, are here, for a large suite of rooms has been rented on the fifth floor of a modern office building at 180 North Wabash Avenue, and is rapidly being made over into attractive quarters. For several weeks workmen have been busy decorating the rooms, staining the woodwork mahogany, calciming the walls, hanging electrical fixtures, with of course the usual group of faithful women present doing what they could to make the suite attractive.

It is modern. One realizes this on entering a cozy office, with comfortable chairs, a table covered with good reading, presided over by a telephone girl at her switchboard, who inquires of your needs. That is a sign of business modernity certainly—a rich carpet on the floor, oil paintings on the walls, and an operator. There one may comfortably read while she delivers your message. You may; but the chances are you won't. For with wide open doors the Bishop Book Shop calls you. There were several guests there when I entered—Mrs. Bishop insists upon calling her customers guests. Books, beautiful pictures, Mowbray Christmas cards—interesting things everywhere to look at. And no one to bother you; no clerk constantly at your elbow demonstrating her skill at salesmanship. I heard one of the guests remark to her friend: "This place has atmosphere," and I agree without knowing what she means. Anyway it is a little different from other book stores, and I suppost it is this individuality that high brow people refer to when they talk of atmosphere.

But enough of the Book Shop. It is attractive and you can buy about anything at all there in the Church line; or nothing at all without fear of offending—an exceedingly pleasant place to spend an hour or so when you need a rest from your busy Christmas shopping in the crowded department stores.

The largest room, which is a hall rather than a room, is for meetings. Here it is that the clergy meet for their Round Robins on Mondays; here the Auxiliary and the Service League, and the Brotherhood have their meetings. Large—but not too large to make it cold—and well furnished with comfortable chairs.

Off this large assembly room are various offices. One for each Bishop, another for the Secretary of the Bishop and Council; still another for the Church Club; with the larger office set apart as a conference room. The suite is not a 281 Fourth Ave. —it is not a Church House—but it is a very good beginning. Mrs. Bishop assured me that the Book Shop is soon to expand and that the entire fifth floor is sure to be occupied soon by the diocese. After that the Church in Chicago will most surely see the need of a real home of its own. At least one is made to feel by Mrs. Bishop that great things are ahead of the Church in Chicago.

AN OPEN FORUM

The Witness has a very limited amount of space. Our friends tell us, however, that it would be unwise to increase the size of the paper since brevity is one of its virtues. Yet in spite of this lack of space we feel that a column should be set aside each week for the opinions of our readers, since the paper is a co-operative undertaking. We propose, therefore, to set aside the second column of the eighth page each week for letters from our readers, reserving the privilege of abridgement when necessary.

Co-operate for Advent

A course of Advent sermons are to be given in Chicago by four rectors of prominent Churches, St. Paul's, St. Peter's, St. Chrysostoms and Atonement. Each rector is to prepare one subject which he will present to each of the four congregations.

The subjects are as follows:

1. Non-Christian and Christian.—Rev. F. S. Fleming.
2. Faith and the Christian Faith.—Rev. H. L. Bowen.
3. Duty and the Christian Duty.—Rev. G. H. Thomas.
4. Prayer and the Christian Prayer.—Rev. N. O. Hutton.
5. Christ and the Christian.—Each rector in his own pulpit.

The Meeting of the Bishop of New York a Success

Important Church Topics Discussed by Prominent Laymen at Carnegie Hall Meeting

The "Bishop's Meeting" in Carnegie Hall, New York, Nov. 18, was a great success. Holding more than 4,000 people, there were only a few undesirable seats vacant, and if all had come who asked for cards of admission the building could have been filled twice over. The members of the Church Club deserve great credit for the arrangements. The speakers in addition to Bishop Manning, were laymen, Mr. Stephen Baker, a chief leader in financial questions at the Diocesan Convention; Mr. Stephen Bayne, one of the New York's school superintendent; Mr. Robert Fulton Cutting, called in Bishop Potter's day "the first citizen of New York," and Mr. John H. Finley, noted as publicist and educator. The topics considered included the Nation-Wide Campaign, eloquently put by Mr. Bayne; further endowment of the episcopate, clearly set forth by Mr. Baker; the need of religion in world affairs, beautifully outlined by Mr. Finley, and the relations of the Church to industrial problems described appealingly by Mr. Cutting.

Bishop Manning's address ended the meeting. It was a masterly delineation of ideals of work for the Diocese under the new bishops, which included pushing the N. W. C., building the cathedral, appointing five experts as canons to lead in the educational uplift of the diocese, encouragement of the spirit of harmony, and an enlargement of the Church's interest in all the social problems of the times.

The singing of popular hymns, led by a choir of 500, was peculiarly effective, and helped make this great mass meeting of New York Churchmen a more enthusiastic success even than expected.

As the Bishop remarked, it was a proof that the diocese is alive and united.

Hobart After Them in New York

Hobart College's college campaign in New York City for money for its Million Dollar Centennial Fund commenced favorably on Tuesday night, November 15th, when Hobert Alumni met at the Hotel Yates. It was announced that $30,000 had already been raised of the quota of $100,000 that Hobert Alumni in and around New York are expected to subscribe. Work will start immediately to raise the remainder and as soon as it is done, friends of Hobart who are not alumni will be approached.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Church Puts Vast Sums Into Cathedrals

The project of the Church in building a vast cathedral in New York, first estimated to cost ten millions but now known to involve a final expenditure of twelve millions, is to be followed by other like ambitious projects in the great cities of the land. The Church in Chicago talks of a cathedral to cost six millions. Other great projects are on foot in Philadelphia, Baltimore, Washington and San Francisco, reaching a total of thirty-six millions. Objections are heard, of course, but the Church leaders argue that so long as great commercial organizations are housed in imposing skyscrapers, it will be necessary for the Church to develop more significant buildings. The Chicago cathedral will include a combination of offices, public hall, library and a headquarters for church activities of various kinds.

Congregational Union Addressed by Bishop

Bishops are now frequent visitors in non-conformist meetings in England, and the spirit of reconciliation is in the air. The Congregational Union of England met in Bristol recently and the Bishop of Bristol was present to make a speech. He reminded his auditors that the Congregational fathers would be a little shocked were they to return to earth and find a Congregational moderator in each zone doing something of the work of a Bishop; and Dr. Jones serving as a chairman of moderators. The Congregationalist has the good grace to laugh at the thrust of the Bishop. The younger Congregationalists are largely committed to the cause of union, though not a union of unconditional surrender.

Plans Formulated for World Conference

While the theologians continue to plan for the World Conference on Faith and Order, another set of churchmen propose to approximate brotherhood in the Christian Church by bringing the great Christion leaders of the world together to consider the practical problems of the modern world. The first meeting in behalf of such an ecumenical conference was held in Geneva in August, 1920, and sectional communities were organized for America, Great Britain, Continental Europe and the eastern churches. The American committee met in New York recently and voted to recommend that the conference be held in Stockholm some time in 1924. It is believed that nearly every Christian communion in the world except the Roman Catholic will be represented at this meeting. The topics to be considered will be the various social, industrial, economic and international problems that confront the world. Upon these it is hoped to have an authoritative utterance.

Women Call Conference on Unity

A group of devoted Church women of Boston recently called together a conference on Christian unity in St. Paul's Cathedral. Bishops Lawrence and Brent were present and spoke on next steps in the cause of unity. Among the other speakers were Dr. Nehemiah Boynton, Congregationalist, and Rev. W. L. Sperry, Presbyterian. The Methodists were represented by President Murlin of Boston University. Mrs. H. W. Peabody spoke for the Baptists. The spirit of the meeting was fraternal in every way and those present went away feeling that the walls between the denominations grow feebler every day.

Making Ready for 1923 in England

Nineteen twenty-three seems a long way ahead; but already plans are being formed for an important Conference on Christian Politics, Economics and Citizenship to be held in that year. In preparation for it there must be an expert and full inquiry into "the fundamental problems of theology upon which Christian social teachings must be based.." . . . "Such questions as the relation of love to freedom and to the use of force, or as the reconciling of individual with corporate obligations, or as the place of sex, nationality and race in the scheme of things, have to be investigated before we can apply our gospel to the details of economic and political life." The application will be divided into five sections: education, property, industry, politics, the attitude of Christian communions towards economic and political issues." Dr. Temple of Manchester is to be the chairman of council; and the council itself nearly three hundred strong is remarkable for its variety. Here are a few names as they come in alphabetical order: Miss Sybil Thorndyke, our greatest tragedienne; Father Thornton of Mansfield, the author of "Conduct and the Supernatural," an Anglo-Catholic; Professor Frank Tillyard of Birmingham, who used to be called the Poor Man's Lawyer in Mansfield House Settlement long ago; later Father Waggett, an Anglican and Father Walker, a Jesuit, are next to each other, and not far from the great scientist, Sir German Woodhead, who is a Congregationalist: It is a council with remarkable resources, and the fact that it is in being is significant. But when the scope of its inquiry is understood, well,—1923 does not seem too far away!

Mr. Rolls Becomes a Rector

The Reverend E. Lesie Rolls, formerly rector of Christ Church, Puyallup, Wash., has commenced his ministry at Grace Church, Ellensburg, which is one of the five parishes in the District of Spokane, the rest of the Churches being Missions, three of which are almost self-supporting.

Cathedral Presents Pageant

A pageant, "The Light of the World," given under the direction of Mrs. J. Elmer West, and under the auspices of the Woman's Auxiliary of All Saints Cathedral, Spokane, of which Mrs. F. Atkinson is president, was presented at All Saints, St. James and St. Matthew's, and proved to be a valuable lesson in the work, aims and objects of the Episcopal Church. The cast was large, efficient and most reverent in presentation.

Future Bishops at Kent

Among the boys at Kent School, Connecticut, this year, are sons of the Bishops of Pennsylvania, Rhode Island, Maine, New Mexico, Porto Rico and Hankow, and a nephew of the Bishop of Western New York. The son of Bishop Johnson of Colorado has gone there as a master, and naturally, by common consent, writes Father Allen, the title of archbishop fastens itself upon him.

Death of Active Churchwoman

The Church of the Ascension, Frankfort, Ky., has just suffered a great loss in the death of Mrs. Wm. Saffell on November 8. Mrs. Saffell had been president of the Ladies' Guild for more than twenty-five years, and always took a prominent part in the work of all organizations of the Parish.

Church Service League Diocese of Chicago

A Quiet Day for the women of the Diocese will be held at the Church of the Epiphany (S. Ashland Boulevard and Adams St.) on Saturday, December 10, 1921.

Conductor, The Reverend Harold L. Bowen, Rector of St. Peter's Church, Chicago. For information write or telephone Ashland Blvd. Tel. Haymarket 818.

Williamsport Church Takes Lead for Peace

Trinity Church, Williamsport, Pa., of which the Rev. D. Wilmot Gateson is Rector, observed Armistice Sunday in accordance with the proclamations of the President and Governor, and the call of the Presiding Bishop and Council, in the usual fitting and glorious manner which has made all the special services of this Parish so popular. The flags of the Allies and the emblems of the Wartime Welfare agencies, including the Salvation Army and Knights of Columbus, were carried by officers of the respective bodies, and the color-guard which carried the National Colors on Armistice day parade bore them in the procession after the Crucifier and choir. The songs of the Allies were sung to their thrilling tunes, and as each was being sung by choir and congregation from the words printed on the programs, the Flag of the Nation was waved from the chancel steps. For the offertory Kipling's Recessional was sung to DeKoven's setting. The prayers issued by the Department of Social Service for the period of the conference were ued by the Rector. The address was to have been made by Major-General William G. Price, Jr., commander of the Twenty-eighth Division in France and present commander of all Pennsylvania troops, but the dangerous condition of the general's mother Sunday morning made it imperative that he wire his inability to come, and John G. Reading, Esq., addressed the Legion men and large congregation that filled the

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Church. Introducing Mr. Reading, Mr. Gateson emphasized the importance of the present conference in Washington and declared that it might be the most vital event in modern history or a sad return to worse than the status quo ante bellum. Civilization stands at the crossroads, and nations must choose this day whom they will serve, Mars or the Prince of Peace. After painting the difference between Armistice day 1918, when our enthusiasm and hopes rose as on eagle's wings and the slump into which civilization has descended industrially and socially since then, Mr. Reading showed the timeliness of the present conference. He clearly pictured the shift of the trouble-center of the world to the Pacific, went thoroughly into the snarl of the Far-East and showed how it could be unravelled, and proved that if order and satisfaction could be secured there the question of limitation of armaments would nearly solve itself. In closing, this eloquent and eminent Christian and jurist said: "The greatest good which the millions of Americans can accomplish towards making world disarmament possible is to pray, both collectively and individually. And if disarmament actually comes, then indeed, can we sing, 'Peace on earth among men of good-will.' "

Bishop Has Meetings in Kentucky

Bishop's Day was held on November 8th at Trinity Church, Covington, Ky., for the Ohio Valley District of the Diocese, and on the 9th at the Church of the Good Shepherd, Lexington, for the Blue Grass. There was a good attendance at each place.

The Bishop, instead of his usual charge or exhortation, gave a very instructive address upon the Mountain Work of the Diocese. He gave the conditions as they existed in the Mountains when the Diocese was formed, then traced what had been accomplished through the years of our history as a Diocese. With this as a setting, the address dealt with the actual conditions that now confront us and with the plans that the Bishop has to meet these conditions. A very profound impression was made upon all present, and there was a resolve upon every one to do his or her part to respond.

A report was made as to the Emery Fund. This Diocese had been apportioned $250, but the sum of $290 has been received so far with others to report.

The sessions were the more interesting because Miss Martina Gordon, the first life-gift of this Diocese to the Missionary work of the Church, was present. Addresses upon the Church's work in Liberia were made by the Rev. and Mrs. W. N. Ramsauer of the Liberian Mission. It is to Liberia that Miss Gordon sails on December 3rd. The best wishes of the Diocese go out with her in her arduous tasks.

Using the Movies for Religion

An interesting experiment which can be tried out in almost any city or town in the country has recently proved very successful in Tulsa, Okla. The Rector, the Rev. Rolfe P. Crum, made arrangements with the best moving picture house in town, seating about 1,000, to present a program of motion pictures for children Saturday mornings at 10 o'clock. This program includes educational and instructive films, travelogues, Bible stories and also a harmless comedy. A talk is given by the Rector along the line of the educational films. The management of the theater was glad to provide the films and the use of the theater; and the Rector selects what films are to be presented.

Tickets are given out to the Sunday school children of the Episcipal Church every Sunday morning for the next Saturday. Any other Church of whatever denomination may receive tickets and give them out in like manner. This method serves as a stimulus to Sunday school attendance, makes children eager to come to Sunday school, and since the tickets are given out only as they come during the first five minutes of the Sunday school session, the plan encourages promptness on the part of the pupils. If not enough other Churches give out tickets on any Sunday, tickets are given to the grade schools, taken in turn. The scheme has the hearty approval of the Superintendent of Schools and the School Board. Every Saturday morning—and it has been going on for six or seven weeks—the theater has been completely filled. The plan has grown beyond the experimental stage, and since it costs the Church only the printing of the tickets, is likely to continue, because the interest of the children in motion pictures never flags.

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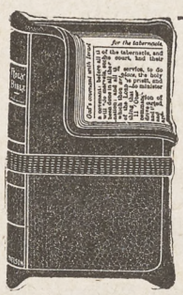

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MURMURING

By Bishop Johnson.

We read in the records of Israel that "when the people complained, it displeased the Lord" and the result of their complaining was that they usually had something to complain about for the Lord sent fire among them, to which St. Paul draws our attention when he says "Neither murmur ye as some of them also murmured, and were destroyed of the destroyers."

I have known many people who were really quite pious and very religious but who never can have any unction in life without concentrating on the fly that is usually in the ointment. One fly can spoil the whole ointment unless we quietly remove it and forget it.

* * *

It is atmosphere that really makes the Church or the home.

It is this atmosphere which children breathe into their subconscious selves and it comes out in their ultimate character.

Now the sins of the home and the Church are not apt to be flagrant sins but rather an innumerable company of petty sins which poison the contentment that might otherwise abide there.

We do not expect to find lions or tigers in the home but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies."

That is just the role he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes.

Satan has entered in, contentment has gone out and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

* * *

I know excellent parents who really love their children and want them to grow up to be good men and women who are serenely unconscious that flies are sources of fatal infection.

To sit during one's youth at meals where members of the community are discussed and neighbors criticized; to participate in the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or in other word to keep a watch on the door of the tongue.

* * *

Moreover, it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves.

People who do not lift their finger to help any one else will complain bitterly that they themselves are being neglected.

How often have I been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when I have said in reply, "That's so, you have been in the parish a long time, how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are quick to detect sin in others, are expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasionally, "Watch your step!" when there is a pitfall to be avoided.

I never did like mottoes but there is one that might be hung over the door of our homes, "Watch your tongue!"

Another form of this disease which destroys contentment is the habit that so many have of criticizing the Church as though it were something foreign to themselves in which they have no corporate responsibility.

"The Church does this or doesn't do that." "They fail to do this or they fail to do that."

The impersonal pronoun of responsibility is the alibi of irresponsible folk.

Doing little or nothing themselves they fault the failure of those who are at least trying to do something.

I have seldom heard those who were really working hard for the Church, indulge in those accusations. They love the Church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi.

After all it is the habit of murmuring which is self-intoxicating.

It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system.

Better have an X-ray to locate the pus-pocket.

What the critic needs is not painful words but self-examination and confession.

The root of bitterness is not in the object of their criticism but in themselves.

If they will purify their own spiritual system, they will be peace-makers and not disturbers of the peace.

If they would say more prayers for their neighbors and themselves, they would use their tongues to better advantage than they do in their floods of criticism.

* * *

I do not know what Heaven is but I am sure it is not a place where critics abound and where murmuring is tolerated.

And especially it is not a place where the same individual is judge and prosecuting attorney.

I am very sure of one thing, and that is—God never intended a man to judge his neighbor when his own interests are involved.

If you are the plaintiff or the defendant you cannot also be the judge and render the verdict.

But that is what murmurers claim.

I have been injured or insulted. My neighbor is a sinner.

I am the judge. The verdict is that they shall be banished from my presence henceforth.

Silly! All you do is to deceive yourself into thinking that your ex parte judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

It is true that there are many disagreeable people in the world.

Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your big debt to God is running into the millions.

He has told us plainly that He will not forgive unless we do; that He will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumbling blocks.

And we do not discharge our duty to God by complaining about His Church and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not but give praise, for so you will do your share in witnessing Christ to men.

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Cheerful Confidences

By George Parkin Atwater

IX.

"YOUR PARISH"

It is easier to define a parish than to describe one, even as it is easier to use the words "great" and "beautiful" in reference to a masterpiece, than to convey to another the secrets of its greatness and beauty.

No single parish is the same to every one concerned with it. I have been interested in learning the general views of people in regard to parishes and I find many interesting things.

I wonder what Bishops really think of parishes, especially Bishops who have long been removed from parochial care. Judging from their addresses, appeals and pastorals, I have come to the conclusion that Bishops think of most parishes as compact organizations of interested and systematic people, who are as regular in their attendance at Church as pupils in a school room. Each Sunday the people line up in serried ranks in the pews. When the Bishop has a message, or some Diocesan project needs money, or some Diocesan meeting is to be held, the parson need only make the announcement, and all will be well. The laity must be given a chance and they are eager to respond. Bishops, some Bishops, think that the clergy deprive the laity of their right to action and leadership because the parson fails to make known to the people the great causes, the great needs. There they are, of a Sunday. Tell them, as they sit drinking in your words.

But alas, no parson ever has more than 25 per cent of his people at any one service now-a-days, and the real problem is how to reach the ones beyond the sound of his voice.

Send a notice, by mail, says the friendly Bishop. But mail is not read today. If read, it is unheeded. Send out individuals or telephone. Surely. "Give me Main 1434." "Is this the National Bank? Is Mr. Brown in?" (A delay while Mr. Brown is summoned from a directors' meeting.) "Mr. Brown, this is your rector. The Bishop has sent a pastoral asking that you keep a Good Lent and give an offering for the —— Fund." "Did you say lamb, Mr. Brown. Oh, I must have misunderstood. Yes, I'll try to drop in some day soon."

It will not do. The parson could not get a pastoral to his parish in a year, by this method.

No, Bishop, the parish is not a regiment which has a dress parade every Sunday with no one missing.

To the parson himself the parish, so far as its people are concerned, is a group large or small, of people who have a score of interests and pre-occupations other than the Church. He is perplexed and bewildered often by the complex nature of the task. It is comparatively easy to provide for those who fall into natural groups, but the scattered sheep are on his conscience. The exacting task of trying to adjust the parish as an organization, to the temperaments, preferences and aptitudes of several hundred people, is the most bewildering problem in his work as a parish leader. He may perform his duties as priest and preacher faithfully and acceptably to the congregation, but as pastor and rector his patience, resourcefulness and perseverance are taxed to the uttermost.

What is the parish to the people? Something different to each one, no doubt. To a few it may be the chief interest of life, as the Masonic body is to a few, or the village band, or the political party. To many it is one of various interests, each demanding something of their time and attention. While they admit that the parish is concerned with the highest of all the considerations of life, they do not admit that every plan of its rector, or every service, or every project of its organizations can have first claim, under every circumstance, upon their time and attention.

But if the spirit of love prevails in the bonds of Christian fellowship, the parish may be to each one, the most alluring, the most satisfying, the most comforting environment of his life. Our problem is not to make the parish grow in numbers but to grow in grace and love.

The Church Tomorrow

By Samuel S. Drury

Five of us, two laymen and three priests, met on October 21st, in New York, to consider the whole question of a boy Conference on the Ministry. The Rev. Dr. Atwater came from Akron, O.; Dr. William Jefferys came from Philadelphia, Rev. Dr. Ogilby was there from Trinity College, Hartford, and Harper Sibley, Esq., from Rochester, N. Y. It was an informal group, not representing official bodies or movements. We came together under the compulsion of an Idea,—that our Church needs more and better ministers, and that perhaps we could help to increase the ministry. With prayer we began; with prayer we ended; and our deliberations lasted six hours. At times everything seemed bewildering, but even so we trudged forward on the divine adventure. An idea is a strange guide. The path it follows is not all smooth going; the way seems blocked with forebodings; and even the goal is sometimes hidden in mist. Yet any idea that springs from God's love and man's need overcomes all obstacles. As our day passed and as the problems became clear-cut and settlable, we felt an increasing sense of certainty and power.

The first problem: Shall we have a conference for boys next summer to consider the ministry, deserved and received ample discussion. You can yourself supply the pros and cons! Shall we have such a meeting anyway? Is it needed? Is it timely? Shall it be specifically about the ministry, or about Life Work, which will include the ministry? We decided to call it, and to make it a meeting of boys to consider the ministry. Next, when shall we have it? More discussion,—evoking many practical comments. We decided that the best date was the end of June, a few days after high schools close, and entrance examinations for college are through with. Again, where shall we have it? There's a big problem. Finally we settled on St. Paul's School, Concord, N. H., where all the members will be entertained, and can enjoy ample diversion between the main affairs. There will be a conference (just how long we don't know yet) at St. Paul's School starting about June 28th, welcoming boys of high-school age to consider the ministry.

The committee asked me to write all of our Bishops, describing these plans. This

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bulletin, which is addressed not only to chance readers, but to vestrymen and rectors, follows on the letters to our Bishops. Our committee, asking the wise guidance of the Church's commission on the ministry, will meet again in December. We hope and plan for a well represented gathering in New York on January 18th, when the whole project can be developed. If this January meeting is attended by men of vision and program, who see the need and who will to serve it, we ought to develop something which will stir the imagination of vestries, the consciences of rectors, and the hearts of boys.

Does the plan, as thus far developed, sound vague and amateurish? Well, even so, don't condemn it yet awhile. We hope, as the time goes on, to be business-like and definite, but we make no promises to be highly organized or bristling with technique. There is one thing that we all plan not to do; and that is, not to try to develop a spirit of emotionalism at the conference, and not to allow any boy to commit himself then and there to the ministry as his career. All people who may feel an interest in this simple, informal gathering must promise to get that point straight from the start. We are not going to corral candidates for the ministry; we are hoping to get a hearing on the ministry from a goodly number of our most promising Church boys.

The reader is wondering, as he thinks ahead to next June, how many boys will attend such a conference. The writer is wondering about that, too. Our central committee, also, has naturally considered that question. Will there be fifty, or two hundred and fifty, or perhaps will only a handful finally arrive? Let us lay the spectre of numbers. If figures had impressed our Lord, He could have summoned twelve legions of disciples, instead of twelve. Better put the numerical problem in the background. If each parish and group of alert vestrymen grasp the bearing of this project, and definitely foresee the need of the Church a few years hence; if such Christian groups select from its best boys one or two who in open-minded fashion agree to consider the ministry as a career; if faithful prayer and glowing common sense guide us,—the conference next June, be it large or small, will represent an honest effort to fill an actual need.

Remember! The inspiration of our young people begins at home, and their parents and parishes should give the impetus to conside the ministry. The men who are getting up this conference will work their hardest to provide the best sort of a conference, but they should not sully vocation to the ministry by canvassing for recruits. A conference is offered to the Church. Will rectors, vestries, and parents in turn offer it to their boys?

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"Father Jim"

By Rev. A. Manby Lloyd

It must be difficult for an American Churchman, born and bred in an atmosphere of religious toleration, to comprehend the various phases of Anglican Church life. The Constitution of U. S. A. shows no particular partiality to Church or Creed. Its primary doctrine is the equality of man. But English society is based on caste. An Anglo-Indian officer once told me that missionary work in India would be greatly accelerated by making Christianity a caste. Quite so! He was merely true to his breeding.

For nearly 300 years the English Church had been run by squire and parson. Bishops, who were once great barons, were still addressed "My Lord," and sat in the Upper Chamber. The mitre, no longer worn on the head, reappeared on the family plate. But despite these drawbacks, the Anglican Church retained some measure of popularity. The Roman Mission was disliked, as Cardinal Manning candidly admitted, because identified with Spanish imperialism, the Armada and the Jesuits. A foreign invasion aroused the people to the first Law of Nature—self-defence. Cromwell, the Calvinists, went to the other extreme. And the people were glad to accept the comfortable via media of the reformed Church and prayer book. They were tired of fanatics, howsoever labeled.

But the state which begins by patronizing a religion, always ends by strangling it—see the parallel in Russia. It was only the individual revival movements of men like William Law and John Wesley; of John Keble and Dr. Pusey that saved the Church of England. But Wesley's movement ended in a schism, and the influence of the Tractarians was mainly an upper class one. The middle classes went to hear Spurgeon and the facts and festivals of the Puseyites made no appeal to the people who either fasted all the week, or feasted on Fridays and fasted on Sundays. Fast-days were a mockery to the unemployed and starving; and wage-slaves and land-toilers, robbed of land and tools and liberty, had no use for festivals.

The Oxford movement looked like petering out. It was academic and aristocratic and Jansenist in tone. Punch and the press had ridiculed it and Queen Victoria was determined to put it down as lawless. But to the ignorant populace it was nothing but a matter of candles and colored stoles.

Suddenly, as if by magic, a new type of priest appeared on the scene. The austerity and scholarship which were the marks of the old type gave way before a new school which laid the emphasis on the charm of goodness and the beauty of worship. While Pusey was buried in the Book of Daniel and Liddon was annotating the New Testament, a new generation was listening to the angry eloquence of Ruskin and meditating on the life of St. Francis of Assisi.

Back to St. Francis

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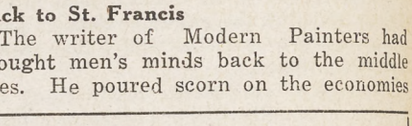

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of the Manchester School, and cursed the Age of Industrialism. Men's hearts, beating with the heart of St. Francis, felt a new passion for the poor. Stanton with his postmen, Dolling with his soldiers and sailors, Stewart Headlam with his radical friends were the first fruits.

But the most youthful of this group was a young Mayfair curate, the Hon. and Rev. James Adderley, an Eton and Christchurch man. Wearing a monastic habit, good tempered and aristocratic, he bid fair to become the rival of Father Bernard Vaughan, whose denunciations of "smart society" furnished copy for the Silly Season. But in Father Adderley's case, satire took the place of invective, and his story of slum life ("Stephen Remarx") gave evidence of literary ability and a pretty turn of pathos. The first edition was rapidly exhausted.

Piquancy was added to the situation by the fact that the youthful Savanarola was the son of a noble lord, Lord Norton, a Peer of the Die-Hard School. But whether they were solemn old Lords, or solemn old Bishops, Fr. Adderley could not resist pulling their legs. He tried to shew them what he calls the Wisdom of Winking. It is wise for Church and State to wink at some things. For example, the State winks at the Blasphemy Laws. The C. of E. could not go on at all were the State to insist on the Acts of Uniformity being literally obeyed. We want more winking Bishops—Bishops who will wink at harmless but doubtful things like incense and reservation. We got rid of winking Madonnas, but now is the time to bring in the winking Bishop. That was in the 80's. Today he wants them to wink at pulpit interchange and the admission of baptized persons (not excommunicate) to our altars.

* * *

Father Adderley's genius came out also in his production of Bethlehem Tableaux and morality plays. As an undergraduate he had scandalized the authorities by founding a dramatic society and playing female parts. Since that time he has passed into the ranks of playwrights and he is a well known figure behind the scenes of the London stage. A born psychologist, he found out, long before Dean Inge announced it as something novel, that religion can be caught if it cannot always be taught. Atmosphere in Church (as on the stage) is the important thing. The love of symbol and the craving for mystery are fundamental to human nature. They cast a spell over our politics which owed more to Gladstone's collars, Disraeli's waistcoats and Chamberlains' orchids than we may be willing to admit.

Such were the ideals of the men of the new school. They lived simple lives and ate simple fare. They had been known to scrub floors for sick women, and to share their food with starving men. The poor were no longer preached at nor patronized. They were placed on a higher plane than Brother Sun or Sister Moon. St. Francis, it well-nigh seemed, was about to capture the Church of England. His spirit had already captured the great Cardinal Manning, who was putting the Jesuits in their proper place and spending himself in social service.

Father Jim (as he was known) is greater as a pmaphleteer than though he is a great platform speaker. A rich vein of satire runs through all his writings—witness his original version of the Parables (reviewed some weeks ago) and his magazine articles. He has some caustic things to say about our cathedral system and in "My Dream Cathedral" he pictures a manufacturing city, surrounded by some nice little country villages. . . . "The people are hard-headed business men, wild enthusiasts of labor, plodding clerks and slum dwellers. There are profiteers and country squires, Hebrew millionaires, the clergy and their families. There are artistic persons, sportsmen, cranky religionists, spiritualists and ritualists, hot gospellers and very cool ones. I must not forget the politicians."

"A great catastrophe has lately happened in the city. The Dean has died a natural death, and within a week all the Chapter have passed away through poison or preferment."

He takes us to Downing Street where the Prime Minister and the Lord Chancellor have the duty of recommending a new Dean and Canons. They decide to turn over a new leaf. Two of the poisoned Canons were over eighty, and between them had taken 50,000 pounds for doing precious little. The others had been celebrated for collecting anthologies of Italian poetry and moths. Neither of these duties seemed to be mentioned in the Sermon on the Mount.

The new Dean is to be only 35 years of age. He is something like a theatrical impresario. Among the teachers he commanded would be authors, artists, medical men, psycho-analysts, statesmen, economists. There would be sermons and lectures and music and plays. The cathedral would become a home for all. The beautiful College Hall next door would be the theatre and the music hall, and the common room where the men and women could meet and children play. There would be the best music, the best drama, the best art, the best sermons and speeches.

He sees the old altars—there were twenty of them—all in use. Around them are men and women from the city, praying on their way to work. They were there to pray about politics, about strikes, about individual difficulties and dangers. Then the week-day turned into a Sunday and the cathedral was crowded. There was a great communion. Hundreds were receiving the Bread of Life.

(Concluded next week)

News Items From New York

By James Sheerin

There is a good deal of shock to one's sense of propriety in the expression "birth control" which is now rising into view, but when one goes to such a conference as its advocates held in the Hotel Plaza lately, in New York, there is surprisingly much that is reasonable and desirable in what they have to say. So far as immodesty is concerned there is no more of it than appeared in the speeches on the same subject at the recent Church Congress in England. Why, therefore, the police should raid the final meeting at which one of our clergy, Dr. Karl Reiland, was to preside, is something of a puzzle. The puzzle is not made easier by the fact that no one seemed to know of any authority behind the police in this uncalled for raid except the Roman Catholic Archbishop, whose secretary explained at the door of the hall that "the meeting is against public morals and should not be held." Has it come to this, that even our police are under ecclesiastical direction where loyal sons of the Church



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hold public office? Some of our own prominent Church women were to take part in the meeting, such as Mrs. Ogden Mills Reid and Mrs. Willard Straight. They have a profound conviction of the need of more intelligence in bringing children into the world.

* * *

With the passing of the Rev. Dr. John P. Peters, New York loses one of its ablest and most picturesque clergymen. Very short in stature, he had an impressive head and a quiet dignity of manner that always won respect. He was a mixture of high and broad Churchmanship that is common enough nowadays, but which was rather startlingly personified in him. Even the skull cap he constantly wore, in or out of Church, seemed to have the effect of a priest wearing a biretta. He was astonishly scholarly. As an Orientalist he equalled the greatest. But unlike some who are pre-eminent thus he was profoundly interested even in the superficial affairs of men. He read everything, almost literally, in these days when it is hard to keep track of even the making of many books. His human interest was shown in his enthusiasm for social reform. Few men had the influence in the last quarter of a century that he had in matters of social progress in the city of New York.

* * *

It seems that sometimes when a man of distinction in New York retires from active life he is almost as quickly and completely forgotten as if he had died. Who, for example, knows today that Dr. S. D. McConnell, once famous as preacher in Philadelphia, Brooklyn and New York, is still alive and at not too old an age to deliver a ringing message if he should try? Yet he is seldom or never mentioned in clerical circles just because he has chosen to go into retirement in a far-off soft spot.

It is now announced that the Rev. Harry P. Nichols, once eminent as preacher in New Haven and Minneapolis, later a leader of distinction in this greatest of American dioceses, has resigned and is to retire from the active work of the ministry. He had the misfortune of late years to be rector of a Church where the American and Protestant elements were rapidly leaving, but through it all he remained a powerful influence in the Church at large, as was evidenced when he was made presiding officer at two conventions for the election of bishops. He, too, like Dr. Peters, was an honor to a scholarly ministry, ranking high among the men who look back to fair Harvard as their Alma Mater. He never obtruded this scholarship into the pulpit, but it was never necessary to do so in order to convince intelligent hearers that here was an intellectual man. He impressed even casual acquaintancs that way. It amused me at the Waldorf-Astoria banquet in honor of the election of Dr. Manning, when I was seated at the same table with him, to note that another neighbor of artistic ability sat through all the eloquent speeches paying no attention to them but drawing the features of this distiguished clergyman whom he had met for the first time but a few moments before! It makes the tumult and shouting almost louder and more depressing to have such a man pass out from the ranks of fighting men into that of those who have for a time gone to the rear.

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The Witness

VOL VI. No. 16. CHICAGO, ILLINOIS, DECEMBER 10, 1921 $1.50 A YEAR

Pennsylvania Parish Shows That It Can Be Done

Bishop's Secretary Tells How One Parish Succeeded In Getting Campaign Results

By Miss J. Cuddy

St. Stephen's Church, Wilkinsburg, Pa., at the Sunday evening service, November 20th completed a Parish Campaign that, in its awakening and successful effects proved unprecedented. Never has such a response, on the part of the many, been known, and there have been several progressive records. This latest triumph of the Parish is to be accounted for because of five points, made prominent and stressed throughout the campaign. (1) Prayer; (2) Time; (3) Plan; (4) Definiteness; (5) Reasonable publicity. Well before this campaign began a specific prayer was placed in the homes of all parishioners urging them to make use of it every day of the assigned period. Then also for the last week of the campaign each member of the Parish was asked to come daily to their Church, between the hours of 9 a. m. and 9 p. m., and silently pray for ten minutes, making use of a card containing ten questions, previously mailed them, and to pause for a few moments after prayerfully asking each question. Six weeks, Sunday, October 16th, to Sunday, November 20th, were set aside for the campaign, and it was found not a day too long. Previous efforts had been altogether too hurried on account of brevity of time. Eight laymen of the Parish, three from the Vestry, and five from the congregation, very carefully worked out a rather complete plan. It was presented in a written letter, containing ten points, sent to every home, and also freely distributed at all the Services. This plan consisted of three phases—every member worshiping regularly; every member working earnestly; every member giving systematically. Mid-week conferences were held, and well attended, for the purpose of discussing everything of the Campaign that had previously been outlined. The Rector, the Rev. William Porkess, was requested by the Committee to preach a course of twelve sermons, covering the six Sundays, morning and evening, of the Campaign. He very frankly talked money throughout this series, under the title of "The Eloquence of Money." So definite was he, that no one could fail to realize that there is a spiritual approach to man with regard to the right use of his money. As the Campaign progressed the people came out increasingly. So much so that the six Sunday's attendances eclipsed anything that has ever been known in the Parish's history. The method of tithing was given a prominent place, and many Parishioners have gone on record as tithers. The final point of the Campaign was that of reasonable publicity. This was used at the closing service, Sunday evening, November 20th, and proved to be a spiritual climax. During the intensive, and last week, of the Campaign the new pledge cards for 1922 had been delivered to all homes of the Parish, and the Parishioners were urged to make out their pledges, bring them to the Church, and deposit same in a locked box kept there. This box was emptied by the Parish treasurer, Sunday afternoon, November 20th and all the names, without amounts, were read at the closing and evening Service, of the same day, by the Rector from the Altar steps, followed with special prayer for all represented by these names. The Church was well filled and the spiritual impression will long last.

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School for Clergy Led by Witness Editors

A retreat for the clergy, with a "clinic," from which they are to receive expert knowledge and methods in the conduct of preaching missions, is to be held at St. Paul's Church, Canton, Ohio, December 5th to 9th. It will be conducted by the Bishop of Colorado, assisted by the Rev. J. A. Schaad. The daily programme will consist of conferences with the clergy during the day and a preaching mission in the evening.

Methodist Bishops Turn Down Lambeth Proposals

Reordination, They Say, Would Be a Confession That Their Orders Were Not Valid

Proposal for the reunion of Christendom, as put forth by the Lambeth conference of the Church of England and agreed to by the Episcopal Church of America, will not be accepted by the Methodist Episcopal Church.

This was decided by the Board of Bishops of the Church, which concluded a four-day session in Syracuse last week. While agreeing on the necessity of cooperation, the bishops declared they cannot agree to any method which appears to question the validity of their own ministry.

The Lambeth proposals, which, since their promulgation in August, 1920, have been one of the topics of discussion of the religious world, provided for a reunion of the churches of all Christendom.

In essentials, this was on the basis that priests of the Roman and Greek Catholic churches would be accepted as priests of the Anglican Church and their own communions would so reciprocate, while of the Protestant churches it was asked that they shold allow their ministers to submit to reordination at the hands of Anglican or Episcopal bishops.

In their reply to the proposals of Lambeth the Methodist bishops express a belief in the spirit of fellowsnip and of the spiritual reunion of Christendom. They call attention to the similarity in faith and practice between the Methodist Church and the Anglican body. They hold, they say, to the same articles of faith and the same sacraments.

But with respect to the conditions of union they differ. The Methodist Church cannot, the bishops say, accept a program which would appear to invalidate their own ministry, which has been, they point out, "so visibly blest of God."

They are aware, they state, that the Lambeth proposals expressly insist that reordination shall be only considered as a form and shall not be considered as impugning their own orders, but they feel that the fact of reordination would be a confession on their part that those orders were not valid.

Finally, they say, this opinion is merely their own reasoned conviction. They have no desire or intention to start a controversy, but merely to state their their position, which in no way conflicts with their hope of a spiritual unity of faith and purpose of all Christian people.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Auxiliary President writes from China

Mrs. Homer P. Knapp, President of the Ohio Diocesan Branch of the Woman's Auxiliary, writing to a friend in this country of some of the things she has seen during recent travels in the Orient, says:

"We have received much kindness from the missionary bishops we have seen so far to whom we carried letters of introduction.

"Unfortunately for us it was vacation time in Honolulu so we could not see the schools in session, but we saw the buildings, not only on Emma Square, but the mission in other parts of the city.

"We had the pleasure of hearing Bishop Lamothe twice, and you will be glad to know he had made a fine impression on the people of Honolulu.

"What a wonderful 'plant' Bishop Restarick has built up! A great monument, like a lovely mosaic to his years of devoted service. It all seemed very complete except Iolani, which is, of course, out of date and quite inadequate.

"It was delightful in Tokyo to see St. Luke's Hospital and St. Paul's College, both of which had been in our minds so long. I have written to our W. A. at home that we must continue to work for St. Luke's till the new building is completed.

"The Church Periodical Club must not relax its efforts until St. Paul's College Library is stocked with books.

"After a visit to the Imperial Hospital in Kyoto we are ready to answer questions as to why we should build hospitals in Japan. Aside from the patients whom St. Luke's and the new St. Barnabas' will bless, they will furnish what is so greatly needed here, a standard for the other hospitals to follow.

"Naturally, as an Auxiliary woman, I was eager to see St. Margaret's and St. Agnes' schools. Both are admirably equipped and the spirit in both is fine.

"I think, though, that of all the work we have seen, the kindergartens and Miss Peck's little creche have most completely won our hearts. They are not only fascinating, but seem to really begin at the foundations. We saw some of the fruits of that at St. Mary's, Kyoto, in the baptism the day we went to the Japanese service there. Isn't there some way in which we can give better support to the work? We should not expect or allow the native teachers to receive so much less than they could get in the government schools.

"I must pay a tribute to the fine lot of young women we have here in Japan, capable, consecrated, energetic, all of whom we may be proud to have as representatives of the Church and of American womanhood."

Greek Seminary Opens in Brooklyn

A new point of contact between the Episcopal and Greek Orthodox Churches has been established with the starting of the first Greek Theological Seminary in this country a few weeks ago.

The Seminary is named St. Athanasius' and is situated temporarily in the Central Branch of the Y. M. C. A. in Brooklyn, New York, until enough funds can be raised to have their own buildings. The Very Rev. Philaretos Johannides, formerly a student at our Nashotah Seminary, is dean of the new Seminary.

Seven students are now attending the classes five days each week, and more men are expected from Greece. Two of the students are college trained. The seven represent somewhat the wide distribution of the Greek people, coming as they do from Corinth, Athens, Jerusalem, Busa, Alexandria and the Dodocanese Islands.

At the request of the Metropolitan Meletios for one of our priests to teach English and American Church history the Foreign-Born Americans Division gave permission to the Assistant Secretary, the Rev. Charles T. Bridgeman, to accept the position, pending the appointment of a permanent instructor.

New Parish House Dedicated

On Nov. 3rd the New Parish House of Trinity Church, Fort Wayne, Indiana, was formerly opened and blessed by Rt. Rev. John Hazen White, D. D., Bishop of Northern Indiana, and an address was delivered by Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, Ohio. The new building consists of two stories and basement containing Church school and class rooms, choir room, dining room and kitchen, gymnasium, showers and lockers, assembly room seating 400, stage and moving picture booth. It is thoroughly equipped for all lines of modern social service work, and weekday instruction is systematically carried on in the Church School. The building was erected at a cost of $45,000. Rev. E. W. Averill has been Rector of the parish for the past 17 years. On All Saints' Day, a chalice and paten were blesed; a memorial of a former rector, Rev. A. W. Seabrease.

What Will the Church Do About It?

At the November meeting of the Trustees of the American Church Building Commission applications for loans amounting to $337,766.50 were recorded as approved by the Committee on Loans. On account of the use by the Church of the entire fund available for loans, future dates running well in 1922, have been assigned to these loans in their order on the waiting list, and the dates have been accepted by the applicants. The fund having now become a revolving fund to be loaned, returned and loaned again, this procedure must be adopted for the future and until the fund is increased by the generous gifts and offerings of the Church and by legacies. Announcement was made that loans immediately needed and aggregating $200,000 had been necessarily declined because of lack of funds since the September meeting of the Board. The future operation of the fund will be in a turnover of its capital as the same is returned from loans now outstanding.

Applications for gifts from eight Parishes and Missions in the sum of $3625 were approved at this meeting.

Further steps were taken through the appointment of a Special Committee to secure the sympathetic and practical interest of Church people in this fund so widely useful and yet so inadequate to meet the applications for help which are continally received.

New Men in District of Oklahoma

The District is very happy in welcoming to our field of endeavor the Rev. Dwight W. Graham, formerly of Waterbury, Conn., and the Rev. R. A. Hatch, whose last charge was in Ottawa, Kansas. We are also delighted to have the Rev. John Gardner return to us. Mr. Gardner was compelled to leave the District on account of a severe illness, which he contracted on his journey west about eight years ago. While recuperating he was Rector of St. James' Church, Providence, R. I. Mr. Gardner is now located in El Reno, and is doing a splendid community work there in connection with his parochial duties. Mr. Graham is priest-in-charge of Emanuel Church, Shawnee, the city which has been very recently awarded the first prize of $2500,—in the better cities contest in Oklahoma. Mr. Hatch is priest-in-charge of the missions in Ada and Holdenville.

On Sunday, November, 27th, Bishop Thurston re-dedicated Trinity Church in Tulsa. The number of Communicants in Tulsa has long since passed the 1000 mark, and for more than a year morning services have been conducted in one of the large theatres.

Work will begin immediately upon the new $500,000 church and parish house. Beautiful Trinity the name already adopted for the new structure, will be in truth, both beautiful and practical. This church will be, no doubt, architectrally, the most perfect structure in the Southwest.

Bishop of Georgia Preaches to Baptists

The Bishop of Georgia preached to a congregation of over three hundred people in the Baptist Church af Tifton, Ga., Sunday evening, Nov. 20, discussing the burial of the "Unknown Soldier," Armistice Day and the Conference on the Limitation of Armaments. In the morning he held service in St. Anne's Chapel, and the subject of his sermon was "Christian Service."

Georgia Has Future Supply

There are now six postulants for Holy Orders in the Diocese of Georgia, four of these having offered themselves in the last few months. Mr. Claude M. Hobart, from St. Paul's Church, Augusta, and Mr. Harold Johnson from Christ Church, Savannah, are at the Dubose Memorial School, Monteagle, Tenn.; Mr. Julian F. Scott, from St. Thomas' Church, Thomasville, is a student at the Theological Seminary of

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the University of the South, and Mr. Basil Cole, from Grace Church, Waycross, who is not attending any seminary as yet. There are two colored postulants, William Essex Forsyth, son of the Rev. A. M. Forsyth, vicar of St. Cyprian's Mission, Darien, who is at a school in Florida, and Herbert Randolph Moore, from St. Stephen's Church, Savannah, who has recently gone to the Bishop Payne Divinity School.

Missionary Addresses Home Congregation

Miss M. B. Sibman, one of the Church's Missionaries located in Wuchang, China, addressed the congregation at St. Andrew's Chapel, McKinley, Pa., on the evening of the first Sunday in Advent. Miss Sibman's story was most interesting, and was listened to attentively, and steps were immediately taken to put into tangible shape an expression of our appreciation for the work she is doing.

Doing Better Than Expected

The Men's Bible Class at the Church of Our Saviour, Jenkinton, Pa., is holding the interest of more than the number of men whom it was originally expected to reach, namely, fifty. At the session of the First Sunday morning in Advent sixty-four laymen were in attendance.

Men Turn Out for Early Service

Seventy-nine men of the Church of Our Saviour, Jenkintown, Pa., attended the Corporate Communion at the Parish Church on the morning of the First Sunday in Advent, following the suggestion of the National Office of the Brotherhood of St. Andrew for a Corporate Communion on this morning throughout the Church.

Improvements at Trinity Church, Marshall, Michigan

Trinity Church, Marshall, during the summer months has undergone a wonderful transformation, having received alterations, additions, and decorations costing over $10,000.00. The distinguishing improvement has been the complete, artistic and churchly decoration of the interior. Of this the crowning beauty is the new lighting system. This consists of nine massive chandeliers designed and executed for the donor, Miss Gladys Brooks, as a memorial to her sister, Mrs. Ethel Wright. The central lamp weighs about four hundred pounds. Mr. I. N. Ciroux has presented cork matting for the aisles. The organ has also been rebuilt and better placed as a gift from Mrs. H. C. Brooks. Much outside improvement has been donated by another generous friend and a new heating system has been installed. Mr. Hilton Dressel, an accomplished singer and director, has been engaged as choirmaster, and the rector, the Rev. R. F. Keicher, begins the second year of his rectorship under very encouraging circumstances.

Called to Church in Savannah

The Rev. W. A. Jonnard, rector of St. John's Church, Johnson City, Tenn., has been called as assistant rector of St John's Church, Savannah, and it is expected that he will accept the call. The Rev. W. T. Dakin, rector of St. John's Church, is vice-chairman of the Diocesan Department of Religious Education, and Mr. Jonnard is to take over the executive work of this department, developed the Church school

Bishop of Georgia

A New Rectory at Hastings, Michigan

Emmanuel Church, Hastings, the Rev. Frank Van Vliet, rector, reopened its remodeled parish house with a supper, Oct. 27, the Bishop and a hundred guests being present. By the will of the late Mr. Chesten Messer, the parish receives a gift of $1,000.00, a memorial to Mrs. Messer, who was a devoted worker in the church. The building of a new rectory is well under way.

New Diocesan Secretary in Georgia

Communications for the Secretary of the Diocese of Georgia will please be sent hereafter to the Rev. James B. Lawrence Americus, Georgia, in place of the Rev. S. J. French, resigned.

The business address of the Bishop of Georgia has been changed from 2425 Bull Street to Christ Church, Savannah.

Meets at Sewanee

What is believed will be a contribution to the Church was the successful meeting of the Church League of the Province of Sewanee held in Savannah, Ga. The program as arranged by the Provincial Council, and approved by the heads of the Provincial Organizations, was carried out in full, and the denomination of what the Church Service League is, and the inspiration gained from having the whole delegation meet together, made the meeting extremely interesting and profitable. About sixty women attended the meeting as delegates, including representatives from the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society and the Church Periodical Club, as well as from Diocesan branches of the Church Service League of which there are nine in the Province. Miss Nannie Hite Winston of Kentucky, chairman of the Provincial Branch, presided.

Rector Extends His Work

The Rev. Walter C. Pugh, rector at the Kenneth Square, Penna., has accepted the appointment of the Bishop to take charge of the work at St. Gile's, Stonehurst, Penna. Mr. Pugh plans to hold the first service there on Christmas morning.

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A Christmas Offer

The GOOD HEALTH magazine, edited by Dr. J. H. Kellogg, of Battle Creek, Mich., established in 1866, is authoritative in matters of health and biologic living. This monthly magazine contains departments devoted to eugenics, diet, physical education, medical progress and all that pertains to race betterment and longevity.

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THE PERSONAL CHRIST

By Bishop Johnson.

I do not suppose that the average Christian in prosperous circumstances, stops to think that if there is a God in the universe He must come first.

I do not say that God must so absorb the life of a Christian that he must renounce business, pleasure and society. Far from it. But that in these spheres of legitimate activity, the Christian must so relate himself to God that all of his activities are lived in the presence of God.

It is not so very different from a son's relation to his parents. They supply him with all of his resources and therefore have a right to expect that he will consider them in all of his activities.

The parent has a just complaint; the son has a distinct lack; if the son uses his father's money and ignores his father's will.

For example a father has a just complaint if he gives his son money to use for his education and he uses that money in playing poker.

It is not only a misappropriation of funds; it is far worse. It is an abuse of confidence.

So the average person who ignores God in the use of his time and money is abusing the confidence that God has in him when God gives him the power to get wealth. I know many people say that "my power has gotten me this wealth," and therefore I shall use it as I please.

That is all very well if we are not children of God and merely soldiers of fortune, but the moment that we say "Our Father" and mean it, that moment we have changed our entire viewpoint in life. We are not our own, but God is our father.

Of course this is somewhat irritating to our sense of importance, but it is after all more comforting to have a father who expects us to consider him than it is to be without God in the world.

Material values and spiritual values are intimately related. If we want to use our talents without God, then we are willing to sacrifice spiritual values for material aids.

Life is an entirely different thing to the man who rejects God and to the man who accepts Him.

The one does as he pleases and loses the joy of sonship; the other is glad to pay the price of sonship in the joy of service.

In the business world one man is as good as the other, but in the universe one man is an insect and the other is a child of God.

How then is child of God to feel his sonship without ruining his business?

It is the same question that might confront two boys in college. Each has one hundred dollars a month. The one receives it regularly from his father; the other has a legacy from an uncle whom he never knew.

The difference in the two is not to be found in the recitation room nor on the football field, but rather in the intimacies of life which the one enjoys and the other does not ;and also in the responsibilities of life which to the one is personal and the other impersonal.

The boy who receives the legacy may give a better account of himself in all the activities of college and the other may be worthless in all respects; but the one has a possible joy that the other cannot feel.

The boy with a father may find himself limited by a motive that the other does not feel, but he may rejoice in that limitation.

He would not bury his father in order to be rid of his limitation, unless he were utterly worthless or the father was. It is just this personal touch which a sense of God's fatherhood may give to a Christian if he will avail himself of the privilege.

It is this personal relation of all we do to a father who knows, understands and cares that gives a joy in life for which we are willing to pay the price.

And what is the price?

That we are willing to use our money, our time and our talents under the eye of Him who gave them.

And in this particular, perfect love casteth out fear and also casteth out irritation.

We do not want to spend any of these gifts ungratefully and we want to use them all as our father would prefer.

It is the constant recollection of God's relation to us that animates our life and determines our actions.

They may not seem to be any different than those of decent orphans who do not abuse their wealth, but there is a secret joy and purpose in having a father who cares about us and to whom we go with our perplexities.

So that to be a good Christian one must try to be a good son.

There are certain opportunities for us to manifest this sonship.

At Christmas the college boy with a father looks joyfully toward home. He counts the days to the Christmas holidays. To the boy without a home those days mean very little. He has no place to go.

At Christmastide the Christian looks forward to the Christmas feast. He goes to his father's house at early morn. He keeps the feast.

The early eucharist on Christmas Day is an event in the Christian's life that gives to Christmas a joy that the orphan cannot know.

Neither does he push back his chair from the feast and leave the Church before the feast is over.

The atrocious manners of modern Christians in their father's house indicates that the Eucharist is not a personal realtion through Christ with God, but merely a ceremonial duty requiring no courtesy.

It is bad manners to leave the table in the middle of the feast.

In going home the boy has saved some of his father's money to give presents to his father and other members of the household.

To do this he has had to make some sacrifices, but they have been joyous sacrifices because they have a delectable object.

So the Christian keeps his Christmas with a personal sense of giving to God and to the poor.

Not merely because God is great and the poor are needy, but more because God is our father and the poor, our brethren.

In going home the boy may bring his report of work done. It may be good, bad or indifferent, but the reaction on his term's work about which he cares most is not the marks, but his father's pleasure in his work "well done good and faithful son" is not exactly the way in which a modern father would talk to his son, but it represents the feeling that should exist between them.

There are those who would take away the intimate personal relation between God and man, but it was not so with Christ.

He gave to a dull drab desolate pagan world the joy of the home rather than the duty of the school. It is this little touch of Christ at Christmastide that makes the whole world kin.

It is this same personal touch of Christ that makes the whole life a joyous service, especially since He has promised that He has gone to prepare a place for us,—that where He is there we may be also. It is not easy to keep this personal touch with God in a world in which so much is harsh and sordid, but it can be done; it is worth trying to do; and it is worth our best energies and our most willing efforts.

The saddest sign of our present Christian atmosphere is the refusal of so many to render any service in the name of Him who rendered them such royal service and did it so joyously and so graciously.

A church in which men refuse to render personal service has very little atmosphere that differs from the world. It is the measure of our capacity for enjoying Christ.

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"Father Jim"

By A. Manby Lloyd

Concluded from Last Week

It was my good fortune, some ten years ago, to be on Father Adderley's staff at Saltley, of which his brother, the new Lord Norton, is patron. He, too, is a Tory of the die-hard type, who mistake the voice of Belfast for the voice of Ireland. It is not even the voice of Ulster.

Father Adderley had recently been down to Wales to speak for Keir Hardie, the miners' M. P., who had been a pit-boy. That speech cost him many hundred pounds, for Lord Norton made it an excuse for withdrawing an annual grant of 100 pounds towards the Curates' stipends. Needless to say, it made no difference to the Vicar's tactics.

At one time three of his four curates belonged to the Independent Labor Party. Twice the Tories raided the Vicarage But Father Jim treated it as a joke. He brought a new spirit into controversy. If a Kensit preacher invaded the place, he held an opposition outdoor meeting, and would then invite his opponent to supper. Those suppers were great. You would find yourself wedged betwen George Lansbury and a Methodist deacon. Lord Snooks had to submit to an introduction to someone who looked very much like Bill Sykes. Quaker journalists rubbed shoulders with Modernists, and in the midst of it all sat Father Jim, quietly pulling the leg of some stern old Puritan, who could not imagine how such an enlightened parson could have any use for Incense! "Well," the good Father would say, "there are only two stinks mentioned in Holy Writ—Insence and—Brimstone. Take your choice!" or you might hear him exclaiming that the Church militany mean the fighting and not the sleeping Church, and that the prayer for the King meant more than a prayer for a person. It meant prayer that the royal and civil power be exercised rightly and justly—"that, for instance, the Labour Party shall not make a fool of itself at Hull next week."

Church and Stage

The genius of Father Adderley is best seen in his favorite role of reconciler. Not only has he done much to bridge over the gulf between Church and Labour, Church and Politics, etc., but he has done much for Church and Stage.

In his salad-days the Church of England did not receive fair treatment at the hands of playwrights as anyone can confirm who has seen the "Curate" in the Private Secretary. Roman Catholic priests were generally well treated, as in Hugo's "A Pair of Candlesticks." Monastic vows, confession, or marriage laws were usually faithfully represented, and the gallery at least understood what the Roman Church stood for. Quack religions, too, were well portrayed. But when it came to Anglicanism the clergy were made to look small and covetous and silly.

Thanks to Hall Caine and others there has been some improvement in this respect, but the production of Somerset Mangham's "The Unknown" in 1920, roused Father Adderley to stinging comment. Here (he said) Anglicanism is put forward as sanctioning a most appalling doctrine in regard to the Holy Communion. The characters might be true to life, but they did not express the true attitude of the Church towards the august mystery of the Eucharist.

"In 'The Unknown' (he says) we have five characters, who represent the Anglican orthodox, and two have given up God .....I am not dealing with the main problem of the play, that rotten old chestnut 'Why did God allow the war?' I will only say with regard to this that the play is certainly true to live in that everybody (except the doctor) lays the blame entirely on the Deity and never seems to think that the fault may be with ourselves. (It is about time we had a play on 'Why does God allow the Peace?') But I am concerned simply with this disastrous view of the Holy Communion which again and again crops up to set our teeth on edge or make us feel inclined to scream.....The whole idea of grace is wrong in these or-

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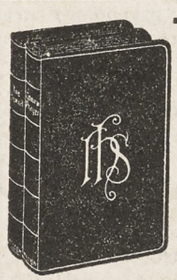

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thodox people. Grace seems to them to be a kind of magic stuff which can cure all ills by the mere act of eating and drinking. Perhaps there are clergy like this, but the fault lies equally at the door of the unthinking laity.....To begin with, the Holy Communion is food and not medicine. It is the ordinary diet of Christians. It needs care and preparedness just as bodily health does. We must neither starve our souls or over-fed them .....I am distressed to find that the author has fathered these heresies on two prominent clergy. This can only have been done by taking words out of their context. For instance, Bishop Gore may have made use of expressions perfectly true in a doctrinal treatise, but when this terrible parson and his wife shy them at the head of the young officer as a reason why he should commit sacrilege, it is an obvious perversion of the Bishop's teaching."

* * *

I had not seen my old friend and Vicar for 10 years when I ran into him at the recent Church Congress. He is as sturdy and cynical as ever. Walking home, we fell in with Dr. Watts Ditchfield, the cheery Bishop of Chelmsford. I walked on, but the Bishop called me back and bade me, laughingly, "take this man away. He is always asking me for something." I looked at the Bishop and saw something like a merry twinkle in his eye. Perhaps he is one of the Winking Bishops!

The Psychology of Worship

By J. A. Schaad
Third Article of the Series

We churchmen need not be worried, we certainly will not be deceived, by the dubious exegesis of Christ's interview with the Samaritan woman, which makes it appear that the only worship which is "in spirit and in truth" is non-liturgical and non-ceremonial. Nor need we fear to face those who calmly dismiss the whole trend of Old Testament teaching about forms of worship by saying that, "with the sweep of His arm Christ forever did away with rites and ceremonies in religion, and made it entirely an affair of the heart." For we all know that, since the psychic nature of man was not changed when the world's calendar passed from B. C. to A. D., the old laws of phychology which were perfectly, because divinely, inwrought in the Hebrew forms of worship, still hold good in the Christian dispensation. The outer forms of devotion were necessarily changed when, by Christ's own institution, worship passed from the sacrificial to the sacramental system. But this change in the key-board of the organ, called the soul, is all that took plaec when the angels sang the harmonies which ushered in the Christian era.

Again: Symbol and ceremonial are not only the necessary agents of psychology to impress and to express religious truth accurately, because they are an invarible and universal language, but also because they make deeper impressions and give wider scope to normal emotional reaction than do spoken words alone. For example: To see a church, properly planned and furnished, conveys far richer meanings by its symbolism than does the spoken word "Church." Participation in the ceremonial acts of a sacrament causes more vital emotion than does the word, "sacrament" in speech or print. The mere sight of even so common a symbol as the cross on spire or altar make deeper impressions about the Saviour of the world, than does the word "cross" when spoken in sermon or song. It is for these reasons, among others, that God chose symbol and ceremony as the psychological instruments of divine worship.

All of this is in full accord with the modern trend of education, among adults as well as with children. Witness the revival of pageantry, and the pedagogical use now made of motion pictures. Note also the application of Froebel's maxim, "Learn by doing." In the higher branches, particularly of science, the clinic and laboratory are fast eclipsing the lecture-room. Why? Because seeing facilities the reception of knowledge, and doing impresses it more firmly upon the mind, than does the mere hearing of truth. Even psychology must now have its demonstrations, instead of confining its instruction to the abstract word of book or teacher. And why should the teaching of religion in the Church be confined to the obsolete method which employed only voice and ear, when by adding the use of eyes and bodily action, spiritual truth may be more perfectly imparted and received? There is no reason, except prejudice, why the prophet and the pulpit should be the exclusive center of divine worship, while the priest and altar are driven from tht temple. Nor did Christ intend that it should be so in His Church.

Since psychology deals not only with motives and reactions, but also with the intervening processes of action, we are not going too far afield if we enter the realm of applied psychology as exhibited in certain established forms of worship, both in the Bible and in our Book of Common Prayer. In these we shall find that the purpose of a given act of worship are both to create and to express a right state of mind towards God. In these acts we may note that the principles of structural and functional psychology are involved, and that the process is one in which results are sought by an association of ideas.

Let us take the sin-offering of the ancient Hebrew as an example: Man desired the friendship of God. But such fellowship was broken by sin. "The soul that sinneth it shall die." Is there no hope? If so, how can the trueh of restoration be impressed effectively, and the fact of penitence be expressed with reality? The Biblical example indicates that it was to be accomplished by the use of such a ceremonial as, by an association of ideas, would produce the essential reactions. Modern Protestantism asks, "Is not the word of the prophet, preaching repentance, and of the sinner declaring it, sufficient both to convey forgiveness and to assure the penitent of it?" We do not discredit the modern theory of "subjective consciousness" in this respect when we reply that, although God is not limited to any one method He seems to have appointed certain definite, tangible means by which to accomplish His purposes in the redemption of man; and of these, sacrificial acts, ceremonially performed, appear most certain.

Enter then, the Hebrew penitent, who desires fellowship with his God. He brings a carefully selected lamb which has cost him a price. He appears before the priest with his confession; and, if his sin is not an unpardonable one, he gives the lamb into the hands of the priest to be offered as a substitute for his own forfeited life. The blood of the victim flows. The fire consumes at least a portion of the carcass. By the association of ideas, and by the reactions of the vivid ceremony, his state of mind is changed from sorrow to joy because even while he witnessed the death-penalty for sin, he also saw the love of God expressed in an atonement. He is assured of a change of status before God from guilt to pardon. He leaves the Temple in renewed fellowship and peace with his God. All the other ceremonial of the Old Testament era sustained similar relations to their specific objects, and in like manner produced their desired results.

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A Visit to St. Mary the Virgin's

By James Sheerin

There is one man older than most who still insists upon standing by his guns, and goes on dreaming and trying to bring them to reality, undiscouraged by war or war's terrible aftermath. This is the Rev. Henry Mottet, D. D., for years rector of that working center of Christianity known as the Church of the Holy Communion. He had as his guests recently the Junior Clergy Missionary Association, and he surpassed any one of them in his enthusiasm and energy. He gave an illustrated lecture on a proposed parish house to cost $5,000,000, wherein there would be homes for the young men and women who work by the thousands in his neighborhood, with every opportunity for a perfect social life provided for them. It was enhearting to be at that old corner of 20th street and 6th avenue and realize that the old spirit of Dr. Muhlenberg, who founded so many great charitable institutions, was still alive and that what was said of him admiringly could be said of his far off successor, "Behold this dreamer cometh." He is a standing proof that idealism has not yet forsaken the church.

* * * * *

Attendance at the Church of St. Mary the Virgin recently revealed another elderly rector if he will forgive the adjective, who leaves much management to his associate, Dr. Delaney, but who in the pulpit still compels his friends to assert, "Here is the greatest preacher in New York." I imagine, from his extreme tendency to be informal in his sermons, that Dr. Barry would greatly depreciate that claim. But he has a magnificent musical voice, he has the full mind and the ready flow of limpid words and well connected sentences, with an utter frankness of loyalty to old fashioned religious instruction, besides an imposing presence, that help to make him one of the most useful as well as attractive preachers of the city. It is regretable with him, as with so many men under the influence of Anglicanism, that he does not overcome a tendency to introduce so many sentences with a hesitating "Ah." It is a habit that sometimes tends to make listeners a little nervous, but there is so much behind the fault that is worthy of praise perhaps it never should be mentioned. He and his associate have Irish names, and they have also that commanding presence which so many Roman Catholic priests of Irish stock in America have, a presence that tends to make them winsome to men in their congregations. There is also a peculiar intimacy in his way of delivering himself in the pulpit that is a fascinating contrast to the unusual elaborateness of the service as rendered in St. Mary's. Dr. Delaney said to me, "Yes, we have a very simple service here." I partly understood this when he added that he came from the Presbyterians right into the same sort of service in the Church of the Advent, Boston, and had never known any other. We who were brought up in the Episcopal Church have not the same natural ability to look upon extreme Catholic ritual as bizarre service. But we can be duly impressed therby, and even render it homage as proving that an Episcopal Church in America in 1921 can take the ancient Catholic ritual points, even what Browning called "the blessed mummery of the Mass," and render it with a dignity and meaning new to it, so that it is both artistic and devotional to a higher degree than it was ever probably done in medieval or Roman churches. The Episcopal Church, sometimes scoffingly referred to as "the Church of taste," can add a refinement to confusing Catholic ritual that it never had in itself, and maybe it is a good thing for the world that we are able to keep going in great cities a few parishes where the priests are masters in this sort of thing. The fatal mistake comes in when a town or village church tries to do the same thing to please a few religious esthetes and succeeds in damaging the higher religious needs of a multitude.

In St. Mary's the rear choir, a remarkably good one, does the finest singing, the chancel choir the chanting. With the rear choir is an orchestra. How others feel I do not know, but there is something about the long roll of a drum as it carries at length the notes of an anthem creed which makes its words entrancingly full of the unbroken aspirations of ages of the faithful.

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You give us a virile Witness of the Church weekly; truly Catholic and not circumscribed by any one "school;" timely, with what the moderns call "punch!" from Bishop Johnson's ever live-giving editorial through the special articles and live news notes. For its size it's a wonder, and the size is adequate for weekly reading. **Now we read every line;** with a larger paper we would do the inevitable scanning. May more and more of the Christ power be given you to propel the Christ life and message!

Faithfully yours,
Rev. Hanford L. Russell.

Boys Help Boost The Witness

Dear Sir:

By way of encouragement, I wish to tell you of the pleasure I get from reading your paper 'The Witness." I subscribed to it last summer while attending the Racine Conference, and would not miss it for anything. The Altar Boys Club of our church are now taking subscriptions for it from the members of our congregation. You may be sure it is growing more popular every day.

Yours truly,
Sadie M. Woods,
Chicago, Ill.

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The Witness

VOL. VI. No. 17 CHICAGO, ILLINOIS, DECEMBER 17, 1921 $1.50 A YEAR

Herbert Shipman Consecrated Suffragan Bishop

Impressive Service is Held in St. John the Divine, Attended by Church Dignitaries

By James Sheerin

St. Andrew's Day in New York was a real red letter day this year, for it marked the consecration of the Rev. Herbert Shipman as suffragan bishop under Bishop Manning and the institution of Bishop Lloyd to the same office. Every clergyman, except the few who forgot, which included Father Huntington, wore red stoles, which gave the Saint's Day precedence over the consecration, contrary to tradition. It was as if the thought of martyrdom was to be emphasized in the making of a suffragan!

The great building was full in every part, even where seeing and hearing were most impossible. Hundreds were turned away. Nearly 150 clergy from the Diocese were in the procession, besides delegations from Long Island and New Jersey and more distant dioceses. Two missionary bishops from afar took prominent part, Bishop Howden of New Mexico, who read the consent of the bishops, and Bishop Thomas of Wyoming, who preached the sermon. As Bishop Shipman is well known in the army, several score of officers in uniform were present. Protestant churches were represented by high officials of the seminaries, the Federation of Churches, or by pastors of celebrated parishes. Notably among the latter was the Rev. George Alexander, D.D., called "the St. John of Presbyterianism," who joined heartily in the singing and said the Nicene Creed audibly while manfully facing the east like "a good churchman." It was regretable that these distinguished Protestant delegates were seated in a corner behind the Bishop's "throne" where seeing and hearing must have been exceedingly difficult. This was in marked contrast to the installation of Bishop Burch, when they had front seats not far from the sanctuary, and were officially escorted to partake of the Holy Communion.

The Greek orthodox delegation was well placed in the region of the altar, but did not this time take part in the act of consecration.

The service of installation preceded the consecration. It was conducted by Bishop Manning on the steps of the choir nearest the congregation. It was an impressive moment when Bishop Lloyd knelt alone at the outer step and said a prayer of earnest dedication of himself to the work of the Church.

The service of consecration was much like that of Bishop Manning's last spring, the chief difference being the omission of the great procession out doors. There was the same dignified simplicity, the same beautiful effect in music, and a notable absence of straining after ritual grandeur. A few churchmen would no doubt have been glad to see mitres and other traditional badges of prelacy, but the spirit of this largest of American dioceses is against such excesses, and the majority would have looked upon them as belittling a great event. Contrary to the opinion of some, the prevailing note is that the Episcopal garb as known in this country for a century is one of the most distinguished looking in the world, and is peculiarly impressive upon such a figure as Bishop Manning's. Dr. Shipman's fine face and devout eyes, if put under a mitre, might suggest a great medieval portrait of some idealized saint, or would recall the late handsome Bishop Starkey in certain photographs where he is wearing all the apparel paraphernalia of "Catcholc tradition," but there are unprejudiced people who prefer to see Bishops Manning, Lloyd and Shipman in the plain garb that harmonizes best with the historic Anglician feeling of dignity and reverence.

(Continued on page 6)

MORE THAN A MILLION DOLLARS MUST BE COLLECTED IN DECEMBER

Once more we enter the final month of the year with over a million dollars due the Church.

Last year we collected almost a million in December and this year we must do better.

Our position today is

Estimated pledges, 1921 . $3,200,000
Received to November 30, 1921 2,035,870

To collect in December . . $1,164,130

Remember that this money has already been appropriated and most of it spent.

Here's a slogan

"THE CHURCH MARCHES FORWARD, NOT BACKWARD."

Sincerely,
Lewis B. Franklin,
Treasurer.

Conference Tour of Experts Stirs up Kansas

Bishop Wise and His Team of Specialists Adopt New Method For Arousing Church

The Diocese of Kansas has been stirred mentally and spiritually by the conference tour of the Bishop and his team of experts into each Deanery. It was determined in October by the Bishop and Council to have four consecutive meetings in the four Deaneries of which the Diocese is composed. The team at the same time appointed, to include: The Bishop, Rt. Rev. James Wise, D.D.; the Rev. W. A. Jonnard, Field Secretary for the Province of Sewanee and rector of St. John's Church, Johnson City, Tenn. ,who is an authority on work among young people; Archdeacon Leonidas W. Smith of Kansas; the Rev. E. A. Edwards, rector of Trinity Church, Lawrence, and member of the Nation-wide Campaign Department for the Bishop and Council; the Rev. Carl W. Nau, rector of St. Paul's Kansas City, Kas., chairman of the Department of Religious Education for the Bishop and Council; Mr. John McEwen Ames, Arkansas City, Kas., the Diocesan Treasurer of the nation-wide campaign; Mrs. John McEwen Ames, Diocesan chairman of the Church Service League; Miss Nellie Smith, Chanute, deaconess chairman of the Church School Service League; Mr. Sheffield Ingalls, Atchison, son of the late Senator Ingalls, who was an orator and writer of national fame. Mr. Ingalls is not only a successful business man, but an active churchman.

The meetings were held as follows: Manhattan, N.W. Deanery, November 15th; Lawrence, N.E. Deanery, November 16th; Chanute, S.E. Deanery, November 17th; Wichita, S.W. Deanery; November 18th.

These meetings had a record-breaking attendance. All of the clergy attended except two, one being detained by illness and the other being on a mission arranged months before.

It was the purpose of the Bishop and accompanying experts to seek the leaders of Church work throughout the Diocese, gathered at the principal town in each deanery, and there to sell to them a new and vital interest in the Church's Mission preparatory to the winter's work. There is a splendid prospect that the nation-wide campaign pledge will be up to last year's mark, that renewed zeal will be manifested in the Church Service League, the Church School, the work of the adolescent and other efforts to bring in Christ's Kingdom.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Mr. Wilson Has Healing Mission in Savannah

A profound impression was made by the Rev. Henry B. Wilson, of Boonton, N. J., Director of the Society of the Nazarine, in delivering his message on the revival of healing in the Church, at a three-day mission held in St. John's Church, Savannah, Ga., November 29 to December 1.

For several months the rector of this parish, the Rev. William T. Dakin, has engaged in this work in a quiet way, and deciding to link his work with the Society of the Nazarine, he invited Father Wilson to Savannah to present the method of healing as practiced by his society.

There was no laying on of hands held at the opening service, but by way of preparation, Father Wilson took up the subject of faith healing, and stated his purpose was "merely to illustrate the nature of the mission which to the majority of people is looked upon as a form of hypnotism or magic."

Very clearly and simply it was brought out in all of the sermons that Our Lord's manner of healing as practiced by the early Church was the belief on which the Society of the Nazarine was founded, and on the last evening, Father Wilson, with remarkable force and deep spirituality, carried his hearers far beyond the simple preparation of the early sermons by means of scientific explanation and by showing that the practice of spiritual healing is not based simply upon a religious contention, but has been definitely proved by scientists today who have tested the theories upon which the belief of spiritual healing asserts its practicability.

Only after attendance at a former service were people invited to receive the laying on of hands, and an average of forty or fifty people availed themselves of this privilege at each service.

Members of St. John's parish and others met the last afternoon and organized a guild at a conference held by Father Wilson, to meet weekly for prayer and intercession for the sick.

The Bishop of the Diocese attended the closing service and declared himself greatly impressed with Father Wilson's presentation of his subject.

Dinner in Honor of the Bishop of New York

On the very stormy night of November 28th nearly five hundred representatives of eleven parishes of Staten Island attended a dinner in honor of the Bishop of New York, which was given under the auspices of the Nation-wide Campaign committees of Staten Island at St. John's Church parish house. There was the largest attendance that has ever graced a dinner of any kind in the recollection of old Staten Islanders, including those in the interest of the Red Cross, Liberty Loan, and other similar dinners. Many applications were refused and numbers were prevented from attending on account of the weather. The chairman of the committee said: "If the weather had been clear I do not know what we would have done with the people."

It was a magnificent reception and tribute to Bishop Manning and in addition showed how greatly the Nation-wide Campaign has influenced and affected the churchmen and women of Staten Island. The speakers were: Mr. Henry G. D. DeMeli, chairman of the dinner committee, composed of representatives of the parishes, who also presided; the Rev. William H. Pott, Ph. D., rector of St. John's Church; Canon Harold Adye Prichard, rector of St. Mark's Church, Mt. Kisco; William C. Sturgis, Ph. D., educational secretary of the Department of Missions, and the Bishop. The addresses were inspiring, educational, and most helpful, and the meeting exceptionally successful because of the splendid interparochial cooperation, and accomplished much in the interest of the Nation-wide Campaign.

Lambeth Appeal Gets Consideration in Various Sections

The Lambeth Appeal for Unity issued by the Anglican bishops has now had consideration by ecclesiastical bodies in various sections of the world. It has been translated into Latin, Greek, French, Italian, Portuguese, German, Russian and Esperanto. Various religious assemblies in England, Scotland, Ireland, Canada, South Australia, India, China and Japan have given attention to the appeal. At the present time it cannot be said that any communion of Christians is willing to accept the terms of union involved in the statement, though the overture has been received with respect in almost every communion. Even among Roman Catholics the appeal has been given attention. Probably in no ecclesiastical communion more than in the Orthodox church of Russia is the appeal being considered favorable. Meanwhile Canon Headlam, Regius Professor of Divinity of Oxford, makes the following statement: "The Church of England is called, I believe, to take her place in building up the religious unity of the world, but she will fail in her mission unless she is prepared to lay aside her exclusiveness and is ready to go out humbly to meet other Christians. You cannot be the heralds and harbingers of the great Catholic ideal unless you lay aside Anglo-Catholic narrowness."

A Beautiful Performance

"The Bishop Tuttle Pageant" was presented in the Church of Our Saviour, Chicago, on Wednesday, December 14. On Tuesday, the 13th, there was a final dress rehearsal to which admission was by invitation. To this performance all the religious leaders, city officials and representatives of foreign nations were invited.

The pageant was written by the Rector of the church, the Rev. Frederick L. Gratiot, around the life of the Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the Church, who, fifty-four years ago, at the age of thirty, was sent a missionary bishop to the far west. The pageant is commemorative of the Missionary Centennial of the Church. Bishop Tuttle himself appeared in the last section to "review" the church "forces" and to deliver his "Carry On" message. The part of Bishop Tuttle as a boy and at the age of thirty was taken by members of the Church of Our Saviour.

After the mode of mediaeval times, the pageant was presented in the church.

Three Generous Indian Givers

It is high time that we ceased forever to use the expression, "Indian Giver," as one of reproach.

Hannah Eagle Star is a Dakota Indian who makes baskets as she lies on her bed, and gives to the church the money received for them. She has been an invalid for seven years. Last Christmas her gift was ten dollars. When the Nation-wide Campaign call came again in the summer, she gave four dollars more.

Martha Grass Rope is a child of thirteen who has been an invalid all her life. She too makes baskets, and her gift to the Nation-wide Campaign offering was five dollars.

Daniel Grass Rope, appointed captain of the campaign by the clergyman in charge of the mission to which he belongs, went all through his reservation personally educating the people, group by group, to an understanding of the missionary work of the church.

Men's Services Well Attended

Reports reaching the National Office of the Brotherhood of St. Andrew from many parishes and missions from all parts of the United States indicate that there was a very splendid response to the suggestion made this fall for the holding of a Corporate Communion on the morning of the First Sunday in Advent. Notwithstanding the fact that in many parts of the country the day was stormy a great many rectors have written that the effort which they put forth to reach their confirmed men and boys for the service that day was more than worth while.

Mr. Micou Takes A Wife

On December 5th in Old Christ Church, Philadelphia, Rev. Paul Micou and Miss Janet Sayce Childs were married by the rector, the Rev. Dr. Louis C. Washburn and the Rev. Dr. William E. Gardner. Mr. Micou is one of the secretaries of the Department of Religious Education of the Presiding Bishop and Council, and has charge of our church's work for college and university students. Mrs. Micou is the daughter of Mr. Allen Childs, who was well known in Philadelphia church circles for his untiring devotion to his duties on certain diocesan boards and committees and on the vestry of Christ Church.

A Bishop's Parish in Tennessee

Christ Church, Nashville, Tenn., has four living ex-rectors, and they are all bishops!—namely, Winchester of Arkansas, Reese of Georgia, Mikell of Atlanta, and Manning of New York.

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Ordination in West Texas

On St. Andrew's Day in St. Peter's Church at Rockport, Texas, E. Davis Williams was ordained by the Rt. Rev. Wm. T. Capers, D.D., bishop of the diocese. The candidate was presented by the Archdeacon, the Venable B. S. McKenzie. The sermon was preached by the Rev. Francis A. Brown. The Rev. G. W. Smith, rector of Grace Church, Cuero, Texas, acted as the Bishop's chaplain. The Rev. C. R. Parkerson acted as crucifer.

The Rev. Mr. Williams came to the diocese as one of the war secretaries for the Brotherhood of St. Andrew to Camp Travis. In this capacity he served with such faithfulness and devotion that the Bishop and Archdeacon urged him to return to the diocese and take up work as a layman until he could take orders.

He took up the work at Aransas Pass, Beeville, Karnes City, Kenedy, Runge and Rockport more than a year ago. He has served these places with such acceptibility that it is the earnest hope of the people of these missions that he should remain with them permanently.

Mr. Williams has belonged to the Brotherhood from its beginning. Served as war secretary in Camp Fremont at Palo Alto, Cal., also at Camp Travis, San Antonio, Texas, and was selected as one of twenty men to take up some special work for the War Commission of the Church. Has served thirty years or more as lay reader in the diocese of Pittsburgh, Pa.; Chicago, Ill.; Salt Lake City, Utah, and Los Angeles, Cal.

Service League for Kansas

The Commission of the Church School Service League, for the Diocese of Kansas, has been formed under the auspices of the Department of Religious Education. Miss Neelie Smith, Chanute, is chairman and Miss Ethel Breese, Wichita, is secretary-treasurer. They plan to issue a certain number of Bulletins during the year that will be of interest to the Church Schools.

Material Sent to Isolated . .

Christian Nurture material is being sent out from the office of the Education Secretary, Dr. Helen Bowerman, to isolated children in the Diocese, whose parents have manifested some interest in having their children receive religious training. These children are enrolled as out-of-town members of the classes in the Cathedral. The teachers and pupils of these classes are establishing some connection between these children and the Cathedral by letters. The Bishop has sent out a personal letter to all of these children.

Faith Healing is Catching on in England

The faith healing idea which has been so prominent a feature of American religious life is catching on in London. Within the Church of England at least two such movements have been organized. There is a Guild of Health, and also the Spiritual Healing Fellowship. Rev. H. Anson, head of the former organization insists that ministers should be healers as well as preachers. He holds that courses in psycho-analysis and psycho-therapy should be included in the courses of every up-to-date divinity school. Dr. Montague Lomax at a meeting of the Spiritual Healing Fellowship recently ascribed some forms of insanity to demon possession. He is a well-known spiritualist.

New Testament Scholar Becomes a Missionary

Dr. Albert Schweitzer of Strassbourg has been widely known in the Christian world as one of the most radical critics of the New Testament. His work in this field must everywhere be taken into account. The latest announcement with regard to him will be received with surprise throughout the Christian world. He has volunteered for service in Africa as a missionary. This does not mean that he has in any way given up his critical positions, but that he wishes during the remainder of his life to work constructively in Christianity.

Speaker Urges Admission of Women to Ministry

The admission of women to the ministry of the Church of England was one of the interesting themes considered at the recent congress of the Church of England. While the majority opinion is still opposed to the ordination of women, it was interesting to note that Canon Guy Rogers, chaplain to the Bing, was in favor of the innovation. He asked that the congress face the question whether the desire of the women to enter the ministry was a result of the operation of the Holy Spirit or not. He asserted that those who would exclude women attach an importance to sex not warranted by the facts of life.

Pageant Given in Milwaukee

The Church Service League of the Diocese of Milwaukee held its third annual service, pageant, and exhibit on Saturday, November 26th, at St. James' Guild Hall, Milwaukee. The meeting opened with a short service and address by Bishop Webb. The pageant, The Cross Goes Westward, was presented. It was arranged and directed by Miss Frances Camp, assisted by Miss Helena Camp, under the leadership of Mrs. Forbes Snowden, and was participated in by twelve church schools in and near Milwaukee. Each school took one episode, and the pageant ended with a beautiful tableau of the Nativity by the children of All Saints' Cathedral. After the pageant, the children had luncheon, followed by the exhibit of gifts for the missions assigned to the Church Service League of the diocese by New York headquarters. One thousand gifts were asked for and over 1,300 were sent in. A great improvement was shown in the selection and the care with which the gifts were made, and this year the head of the Box Work Department, Mrs. Henry Hitz, had to telegraph to the Church Missions House for an extra assignment. Twenty-five gifts were also sent to the Seamen's Institute. All the gifts came from forty-eight church schools, and over 400 children frow twenty-three schools, were present for the event.

"A Century of Endeavor"

The editor wishes to call attention to all church people interested in missions to the publication of Miss Emery's history of missionary work in the Episcopal Church during the last hundred years.

It is a detailed treatment of the whole subject and gives one much cause for encouragement when one contrasts the last few years of our endeavor with the difficulties that confronted the early history of missions in this church. No one can have a thorough idea of what has been done unless they secure this work, which can be obtained by applying to Church Mission House, 281 Fourth Avenue, New York City.

A Christmas Offer

The GOOD HEALTH magazine, edited by Dr. J. H. Kellogg, of Battle Creek, Mich., established in 1866, is authoritative in matters of health and biologic living. This monthly magazine contains departments devoted to eugenics, diet, physical education, medical progress and all that pertains to race betterment and longevity.

Subscribers have the privilege of asking questions on health and diet; a two-cent postage stamp should be enclosed with the question and a personal letter will be written in reply.

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Avail yourself of this unusual offer—the GOOD HEALTH magazine and a reliable pen for only $2.50.

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WHAT IS THE MATTER WITH THE CHURCH?

By Bishop Johnson

I am inclined to think that I am one of those matters about which so many are talking—I wonder if you are not one of them also?

There is nothing the matter with the Church when every member of the same is patiently and faithfully doing his share to overcome the world, the flesh and the devil which not only menaces the Church from without, but also intrudes itself into the very marrow of the Church's life.

Many people regard the Church as though it were a business corporation which had the simple purpose of so conducting its business that it will produce visible dividends.

If this were all, it would be a comparatively easy matter to enlist a company of promoters and directors who would put over a program which would produce the desired results.

But there are certain elements in the problem which are quite complex and which prevent any such easy solution of the matter as that which confronts the Standard Oil or Consolidated Steel.

The Church deals with human souls and souls are not like dollars. The fluctuations in the purchasing price of a dollar are rather easy to compute and one can enter all honorable transactions in a beautiful system of bookkeeping. An auditor can sum up the status of the business in a short time.

Let us study this Church business from a business standpoint.

In the first place take your general managers or superintendents.

They are men who have spent a generation in one business, that of being the rector of a parish. Very good! When they have arrived at the inflexible age of their life they are turned out of a comfortable rectory and a coterie of delightful friends into the office of a bishop.

What would happen to a corporation if its general manager were promoted at the age of fifty to become a traveling salesman?

The only habits which he had contracted in his local job would have unfitted him for the necessary qualities in his roving commission.

After he had become a bishop he would discover that the Church had honored him but did not trust him.

He would discover that, instead of directing the policy of the Church he was expected to be a promoter of its business.

He would learn that all of his important branch houses, that is, the strong parishes, were independent units, which might be cajoled into compliance with his plans but could not be required to play the game, if they chose not to do so.

He would discover that he had all the responsibilities of the head of the concern but none of the privileges.

He would discover that he was expected to meet the liabilities of the diocese in the matter of weak parishes and missions, but that he had no control of its assets; he can not even be present to advocate his case in the meetings of the vestry of the subsidiary concern.

Next look at the rectors. They are called to the office of administration in a parish after fifteen years of academic life in school ,college and seminary.

They are expected to be public speakers, administrators, diplomats, physicians, educators, sympathetic with the poor and on confidential terms with the rich, fond of children and considerate of the aged; full of pep, poise and piety, all in one.

What do you suppose such a wonder could command in the secular world? And mark you, if he be lacking in any one of these elements, he is faulted by those who have a special interest in the field where he is lacking.

A man may preach well, administer well and be full of tact but in the acquirement of these talents be weak in calling and Sunday School work. At once there is an element in the parish that proclaims his limitations, which are seem of all men, to a sympathetic audience.

Immediately his conspicuous talents are dwarfed by his apparent limitations.

Next look at the workers, I almost said critics; for a large share of your congregation is as alert in criticism as it is negligible in service.

These workers are nearly all voluntary. You cannot reduce their salary nor discharge them.

You hesitate to criticise their methods or admonish them. You do not stand in the relation of an employer to an employee, but rather in the relation of a congressman to his constituency.

You are in a dilemma between your anxiety to propitiate them and to lead them.

You discover early that their work is capricious ,spasmodic and choleric. Where is your analogy between the Church and a business concern?

Now what is the matter with the Church. It is not the Bishops, the Rectors or the Laity. There is a cross section in all these of good, bad and indifferent. Bishops have no more in common than grocers.

When anyone blames the bishops or rectors or the laity for a condition in which all are concerned, he is talking nonsense.

The Bishops have no composite personality. Neither have rectors or laymen. Each stands or falls by his own interpretation of his job.

The proportion of good and bad is probably about the same in each. The minority is not responsible for the sins of the majority or vice versa.

The truth of the matter is that there are only three persons who are at all responsible for this condition. The first and chief responsible agent is myself in the sphere of my influence and responsibility.

The second responsible agent, my dear reader, is yourself in the sphere of your operation.

And the third and less tangible responsible agent is the other fellow who is talking.

And just note this one point in the whole discussion.

The maximum of criticism usually emanates from the person who is doing the minimum of constructive work.

What can we do then as individuals to help the situation?

The Church has been going to the dogs on the testimony of contemporaneous critics for at least the past seventeen centuries, and it would have been in the dog pound ages ago, were it not for the fact that Jesus Christ is in the boat.

Timorous disciples have been beseeching Christ to awake out of His Sleep in every age, when they needed to trust the Master and pull on the oars. Let every man pull with his whole strength on the oars and he will find that doing this automatically closes the mouth.

I know of no other way to solve the problems of the Church than for each one cheerfully, patiently and faithfuly to pull on the oar with his full strength and to give the Master the full measure of his capacity.

Once in a great while, when he is resting he may see something that can be improved, but he never becomes so fascinated with his theory of propelling the boat that he forgets to row.

He also realizes that rocking the boat does not accelerate its motion.

I am not sure that the Master is so interested in the efficiency of the Protestant Episcipal Church in the U. S. A. as He is in the faithfulness of the individual oarsman to the task assigned him.

The Lord is not so anxious that we be comfortably housed as He is anxious that His own child is faithful to the task assigned him.

I am sure that the Lord will take care of the boat; our business is to see that we be faithful oarsmen in His service in spite of all difficulties.

The man who threatens to strike because he doesn't like the officers or the crew forgets that the Lord was faithful under far worse circumstances than those which surround us.

I am very sure that the worker who is more conscious of his own limitations than he is of others mistakes is most acceptable to the Master.

If there is anything the matter with the Church, that is largely His business.

If there is anything the matter with our work that is altogether our business. Let us mind our own business first.

THE WITNESS FUND

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Cheerful Confidences

By

George Parkin Atwater, D.D.

X.

DO BISHOPS WORK?

When you were at the General Convention and drifted about the hotels and other places where groups of deputies and visitors were gathered what word most frequently emerged from the buzz of conversation, what word was most frequently used as a form of address? It was the word "Bishop."

We all have a vast regard for our bishops. We like to quote their sayings, refer to their doings, and show them our loyalty and affection. But do we realize how hard they work, and how much of their work is of a sort which the layman would find both burdensome and tedious?

It was my good fortune, recently, to have the pleasant labor of making a study of the life and labors of a Bishop, not from books, but from actual contact with him during thirty years, and from the records of his activities. It was my own diocesan, Bishop Leonard of Ohio, who sat patiently under this analysis. What I disclosed about his life and labors, may no doubt be discovered of other Bishops, to a greater or less degree, and I venture to share with you, these confidences. Allow me to introduce to you Bishop Leonard of Ohio, Metropolitan of the Fifth Province.

"I have been examining the Convention Journals of Ohio of the past thirty years. You would not think of this long row of reports as being among the six best sellers, or of containing such fascinations as would beguile the passing hours. But to one whose memory is laden with friendly and intimate association with the persons and event therein recorded, a Trollope lurks within those prosaic pages read to suggest the stories interwoven into their structure. They are the raw material out of which may be erected the spacious Temple of diocesan life, with its enlarging corridors of achievement, thronged with the servants of God, the living as well as those who having finished their course in faith do now rest from their labors. Imagination, reinforced by memory, may play over these pages and reconstruct the throbbing life of the Diocese, its hopes and aspirations, its trials and efforts, its strenuous and buffeted life in cities, its quiet rural and village activities. You may trace the whole process from the architect's plans, through the laborious effort of laying the foundations, through the raising of the superstructure, on to the satisfaction of occupancy of the never finished Temple. We may say with Nehemiah of old, "So we built the wall, and the wall was joined together, for the people had a mind to work."

Through all the journals we find brief biographies, of clergy and laity engaged in vast labors. But Bishop Leonard's biography stands out above all others, a notable record of faithful and consecrated labor and of thought for Church and people.

It is impossible to estimate the results of the labors of Bishop Leonard by any presentation of statistics or by the growth of any institutions. No one would more generously grant, that Bishop Leonard himself, that many others had been hard-working participants in the task of upreparing the structure of diocesan life. But devoted and wise leadership has been a tremendous stimulus to endeavor, and such has been his leadership. His zeal has been unflagging and his labors abundant. Each decade of his episcopate would show, no doubt, similar evidences of personal labor with the first ten years, but I have taken them as an example of industry. During the first ten years he delivered annually an average of 262 sermons, lectures and addresses, celebrated the Holy Communion 63 times, a greater average than is sustained by the whole body of the clergy. He made 91 visitations for confirmation. This is but the beginning of labors for he has had, in addition, the administration of the temporal affairs of the diocese, the maintenance of its institutions, the ordination and consecrations, the burden of an enormous correspondence, countless interviews, much routine labor, and unceasing travel. Nor does this summary present any adequate picture of the task which fell upon him daily, the care of all the churches. Like a weaver's shuttle, laden with precious material, shot back and forth across the threads of individaul effort and binding all together into a homogeneous united fabric with strength of texture and beauty of pattern, has our Bishop travelled through and through the vast area of his jurisdiction. By trains, both fast, deliberate, slow and sluggish, by boat to the islands of our inland sea, by surrey and trolley, by station hack and automobile, by horse and buggy, in frigid torrid and temperate zones, has he made these thousands of visitations. He may even have traveled on horseback, but the chronicle is silent. Today in a great church, with a thousand people, tomorrow in a rural chapel with the few faithful, the next day in a ward of the hospital, he has carried to all comfort and cheer and courage, the Gospel of Christ and the Sacraments of the Church.

Do you realize, my dear Bishop, what an event your coming has been, in many a small parish whose only other ecclesiastical excitement was the regular resignation of a rector? When the Bishop's coming was announced the parish seemed to sing "How beautiful upon the mountains are feet of Him that bringeth good tidings." The parish prepared for an event. Faithful women would clean the brasses and dust the overlooked corners of the Church, and burn the discarded heaps of Sunday school lessons. The Rector would straighten out his desk, brush the dust from "Pearson" and "Liddon" and place them in a conspicuous spot, and hurry to the drug store for one or two "ten centers." The choir would have its vestments laundered and would put the finishing touches on its most resplendent anthem. Hymn books, catching the spirit of the occasion, would fall open at "My Faith Looks Up to Thee" and "The Church's One Foundation." Your host would curry the horse or wash the car, while the hostess would wrestle with a chicken, hoping that the light of youth was in its eyes, and prepare a dozen specimens of the culinary art. The hour would arrive and the Bishop. The Rector was invited to the festal dinner, for rectors have been generous enough to permit good lay people to have the honor of entertaining the guest. And what a guest the Bishop is. Cordial, genial, gracious, lovely to the children with whom he has ranked next to Santa Claus, full of enlightening but never pedantic conversa-

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tion, with marvelous memory for people and relationship and details of life; bringing a vivid picture of events and incidents; stressing ever the good and the beautiful; a mirror reflecting only worthy scenes; vivacious in narrative; adapting himself to the company; giving us glimpses of great affairs and leaving an impression of charm and human kindness not to be forgotten. It is with an idea only of paying tribute to his sincere gift and faculty for throwing the fascination of fellowship around his people, that I say that there are, no doubt, thousands of persons who believe themselves to be in the circle of his close and intimate friends. And they are right, for his friendship never falters, though earthly ties may, of necessity, be relaxed. The few paltry dollars in the Episcopate Endowment Fund, are but a moiety of the riches of affection with which he has endowed the Diocese and with which we in turn have endowed him.

It is remarkable that Bishop Leonard has endured so well the hardships of so much travel. How many months has he spent in pacing the platforms of stations, and in wearisome journeys on the Nickel Plate, and other similar aeonic processes. What nervous output involved in the thousand chances, encounters with acquaintances, on trains and elsewhere, for the life of a Bishop has the same modest isolation and obscurity as the life of a goldfish. If ever mortal needed a garment of invisibility between engagements it would be a bishop. Yet the cruse of the oil of gladness, with which he is anointed, never fails. Blessed with good health, impervious to pettiness which he has dismissed with some slight indication of a layman's interior judgment upon such; with no apparent tendency to worry about trifles and having the rich endowment of a fine sense of humor, Bishop Leonard has kept his interior life fresh and vital, with a sense of proportion and with absolutely firm confidence in the guidance and strength of Almighty God.

With all the characteristics of a high-tempered, sensitive minded man and loyal friend, with all his associations with men of affairs in the fullest currents of statesmanship, commerce and society, with all his appreciation of the dignity and satisfactions of the most privileged forms of society in this country and Europe, with his natural liking for the choice expressions of learning, culture, art, books and environment, Bishop Leonard has been first and foremost a Bishop of the Church of God."

Do Bishops work? Watch them! Ask them!

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THE NEW YORK LETTER

(Continued from front page)

Bishop Tuttle presided, and was as Apostolic in his impressive dignity as ever. It is a sacred treat to hear this aged saint lead an enormous congregation in saying the creed, or in making petition that the new bishop be "a shepherd and not a wolf"! In this and other prayers, there was that in his tone that made one feel as if he were listening to a great fog horn on some rocky sea shore, booming out every moment or two its brave and awesome warning what to avoid and where to sail. It will be a dire loss to the American Church when we no more hear this uniquely American voice in the services of consecration.

Bishop Thomas's sermon was pronounced "magnificent" and "courageous" by those who heard it. Most of the clergy did not hear it, for sermons do not reach back into the choir of this great metropolitan cathedral. It is doubtful if even one-half of the congregation in the nave heard it from that little pulpit on the north side. Bishop Woodcock of Kentucky preached a very eloquent sermon from the same smaller pulpit at the annual Seamen's service a month ago, and, powerful as is his voice, the hundreds on the side near the great pulpit got less than half his words. It is not merely the atrocious acoustic failure of the cathedral in its unfinished state, but the failure of big-voiced men to realize that they must use their voices more than they do elsewhere. Bishop Thomas, who is unusually endowed in voice, as well as in figure, spoke as he might in St. Paul's, Boston, where no effort is necessary to enable one to be heard. Dr. Manning realizes this as few do, and, therefore, with a light voice, he can be hard as few others can be.

Inside of two years New York has had two installations of bishops and two consecrations. This has necessitated the gathering of great numbers of clergy more frequently than is usual. Out west and down south the clergy seem to welcome such opportunities, and the proportions who attend are greater than in New York. For one reason or another those of the New York Diocese are less disposed to come to conventions or consecrations. The journey to the city is not so easy as the outside world would think, with the Diocese cut in two by the wide Hudson river, and other parts rather poorly served by railways. Then, too, when a man of small means gets to the city there is the great cost of meals and rooms, for nobody seems to think of taking care of the country clergy in New York. One of the cathedral officials was asked if this three-hour service was not to be followed by a "free luncheon," and he exclaimed, "Think of the size of this Diocese? It can't be done!" Well, poorer dioceses do it where the task is harder in proportion than it ought to be in this city of multitudinous skilled caterers and numerous wealthy churchmen. Ancient Israel used to sing about being glad as they came up to Jerusalem for the great feasts. Part of their gladness must have been freedom from an almost prohibitive cost of the journey and the city lodging!

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Sentimentality and Peace

By William B. Spofford

The sentimental desire for it will do little towards establishing world peace. Yet the activity of Churchmen, for the most part, is nothing but that. A number of mass meetings have been held during the past few weeks in Chicago, and, of course, in other cities, at which Churchmen have demanded a substantial reduction in armaments and some sort of a league of nations which will guarantee peace. All of which is very good as far as it goes. A great deal of pressure must be felt by the politicians in Washington if the people are to gain anything by the conference. But it is to be regretted that the opinion that is being mobilized can't be made more enlightened. At the meetings I attended the speakers treated the whole subject in the most trivial and sentimental way. People do not have to be convinced that wars are bad. Everyone knows that they are expensive; and nearly everyone knows what the next war will be like, with its poisons and flying machine guns exterminating whole peoples. But to relate all this to a crowd of people, and then to close the meeting by singing the "Star-Spangled Banner" and giving three cheers for General Foch and Admiral Beatty, certainly falls far short of a peace demonstration. The pious Churchmen leave the hall with their breasts filled with pride for their native land, which they know is going to see that the peace of the world is kept—even if it becomes necessary to lick someone to keep it.

The question of war and peace is far too serious a business for such a trivial performance. Everyone wants peace. We prefer keeping in our own pockets the ninety-six per cent of tax money that they tell us goes for war. Certainly none of us relish the thought of the poison gases and chemicals that Mr. Irwin pictures for us in his book, "The Next War." And it is perhaps safe to say that most of us accept the Brotherhood of Man—as a theory; although a four piece band playing the national anthem has more power to sway our minds than our religious professions. So the question isn't "Do the people want war?" but "How can the people prevent it?" I've attended several disarmament meetings without even hearing the question stated. Of course one can't damn a speaker for his failure to tackle the problem. It is a big one, which leads to dangerous conclusions. For one cannot think on the subject very long without realizing that war is bound up with our present economic system and we will not get rid of the former until we change the latter. A competitive society in which each big nation is seeking foreign markets in order to dispose of its surplus is always on the brink of war. The worker does not receive in wages enough to buy back the fruits of his toil. The surplus which he is unable to purchase has to be dumped somewhere if the present capitalistic system is to go on. This means foreign markets. And competing nations scrambling for foreign markets means war. The last war, in spite of the soul-stirring phrases about Democracy and war to end war, was caused by this imperialistic policy on the part of the Big Nations. Furthermore, the Big Nations can be nothing but imperialistic so long as we organize business to make profit instead of to make goods for people to use. A real lover of peace can therefore do nothing but work for the overthrow of our competitive system. People are right when they say that a pacifist is a radical. Of course he is if his desire for peace is intelligent and not merely sentimental.

Mr. McGinley Is Nebraska's New Dean

Installation services of the Rev. Stephen E. McGinley, as rector of Trinity Parish, Omaha, and Dean of the Cathedral will be held in the Cathedral on Sunday morning, January 1st. The Rev. Mr. McGinley was born in New London, Conn., May 7, 1887. He received his academic training at Trinity College, Hartford, Conn., from which institution he graduated in 1909. After doing private tutoring for a year, he entered the General Theological Seminary, and graduated in the class of 1913. The following three years Mr. McGinley was engaged in missionary work in the district of Wyoming, with residence at Cody. He then became a vicar of St. Andrew's Church, Baltimore, Md., and during the war served a chaplaincy at Camp Zachary Taylor. At the conclusion of his army appointment he was called to the rectorship of Christ Church, Suffern, N. Y., where he has achieved a remarkable record in the history of the parish.

In 1914 he married Miss Virginia Graham Meigs of New York City. Since the resignation of the Very Rev. James A. Tancock, the administration of the Cathedral affairs have been in charge of Bishop Shayler and the Canon vicar, the Rev. Carl M. Wordan.

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The New York letter! In that big city there must be no end of good work done that the church would be glad to know details of. But what a thin lot we get and how much of debate and discussion, which is worse than useless.

In Atwater's article (December 3, page 5), "No parson ever has more than 25 per cent of his people any one service." What a totally false statement that is. I don't see how any man could write such nonsense, nor can I see how any editor would be so unwise as to print it.

If it were true, it would be the worst policy to say so—it's only destructive and discouraging. Some hasty reader would be foolish enough to believe it to his disheartening.

Also, "Mail is not read today." His may not be, but no doubt a large proportion is.

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Cordially,
Rev. H. M. Ingham.

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Sincerely and respectfully yours,
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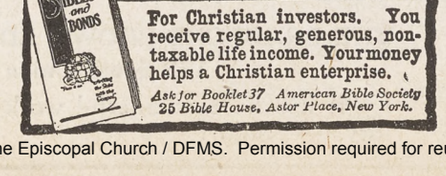

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The Witness

VOL. VI. Noo. 18 CHICAGO, ILLINOIS, DECEMBER 24, 1921 $1.50 A YEAR

Witness Editors Conduct a Clinical Mission

Thirty of the Young Clergy of Ohio Study Methods for Conducting Missions

By Rev. J. A. Schaad

That's something new under the sun. We have heard of dental clinics, and social clinics, and psychic clinics. But who ever heard of a Clinical Mission?

Well, it remained for Bishop Johnson, chairman of our National Commission on Parochial Preaching Missions, to invent both the nomenclature and the thing itself.

Here is the "What" and the "How" of the thing: In co-operation with the Bishop of the diocese, and the rector of the parish, about thirty of the younger clergy were brought together at St. Paul's Church, Canton, Ohio (Masillon, near by, joining in) for four days of intensive study of the general subject of Preaching Missions. The feeling seems to be that the time has come when the Church must either develop this agency by stronger support and in more scientific methods, or else abandon it for something else which will more effectively accomplish the transcendently important work of preaching the Gospel to the American people, 60 per cent of whom are outside even a nominal membership of organized Christianity.

The program, in brief, was as follows: The parochial Mission proper was begun as usual on a Sunday, Bishop Irving P. Johnson being the Missioner. At the Monday evening Mission service he was joined by the writer who gave the instructions during the Mission. Beginning on Tuesday, and continuing for four days, the early Eucharist and breakfast were followed by two lectures, the first by the writer on some specific phase of the Preaching Mission problem, the second by Bishop Johnson on the several parts of the prophetic office and cognate subjects as related especially to the cure of souls by the ministries of the pastoral relation and of preaching. After lunch and a breathing spell, conferences were resumed in both the above subjects upon a very informal, and hence perhaps more helpful basis, continuing until near six o'clock. Then, at 8 p. m., the regular Mission service for the community was held in the church, all the clergy being present in the chancel. This service followed the general lines which experienced missioners have found useful, and consisted of informal devotions, hymns, an instruction, question box and sermon. This service, inspirational and edifying as it was the congregation, formed a proper part of the clinic as a whole. It broadened the scope and intensified the discussions which followed ad clerum on the next day.

It is being planned to have a similar clinic for the clergy of the diocese of Michigan at Bay City some time next spring. Bishop Johnson has already conducted two such clinics, and the intellectual and spiritual reactions from these will enter somewhat into the text of the new Manual on Missions which the Commissions expects soon to publish. It is felt that a new nomenclature must be evolved adequately to describe the American adaptation of the Mission idea, which is perhaps more inclusive than is the English Mission. The word "Mission" itself is defective, in that it either conveys little to the average American, or it connotes wrong ideas,—such as a struggling congregation, or something Roman Catholic. Then too, the different kinds of Missions need more definite names, and methods call for a more accurate classification of material. In short, the purpose, and we hope the effect, of the Mission Clinic will be to diagnose the case and co-ordinate methods so as to be most helpful to such priests of the Church as have the necessary gifts and are welling to devote them to this special work. May their number increase!

Let Us Keep the Feast

IT would seem incumbent for Christians to rise early on Christmas Day. Let us go to Bethlehem and see this wondrous thing that has come to pass. We have far more cause to rejoice than those poor shepherds who knew merely the Christ of prophecy, for we know the Christ of history—the power for righteousness for nineteen centuries—the Christ who has overcome the world so that a man may be righteous without being crucified. Not to keep the festal day of Our Saviour is to betray our gratitude to Him.

—Bishop Johnson.

Berkeley Associates Meet to Discuss Ministry

Bishop Manning, Dr. Drury, Dean Ladd, R. Fulton Cutling and Miss Morgan Address Group

"We do not want our divinity schools to be cloistered," declared Bishop Manning to a meeting of influential New York Church people assembled in the home of Mrs. Whitelaw Reid in that city on Friday afternoon last. This meeting was called by the Berkeley Associates to consider the matter of training men for the ministry. Dean Ladd and Professor Fleming James of Berkeley Divinity School, Middletown, Conn., were in attendance. Bishop Manning, who presided, said that this subject was much in the minds of Christians today. They were exacting a very high standard of qualification for that sacred office, and rightly. The bishop told the story of the English farmer, who, when asked what he thought ought to be required of men taking orders, replied that he feared he asked a great deal—a minister, he felt, should be an honest man with a leaning toward religion! The farmer's requirements would hardly suffice now. Therefore the laity must take an interest in the divinity schools where future ministers are receiving their training. Public opinion must demand that these schools keep in touch with the life and needs of the time, and equip their students to grapple with the problems confronting society. He commended the Berkeley Divinity School as doing just this thing for the students, and expressed his satisfaction that able speakers were to bring it before his hearers.

R. Fulton Cutting, who was then introduced, asserted that leadership in religion is the greatest need of the hour. "We have leadership in political life," he said, "and in many other spheres, but it is most essential in religion, for without religion there is no hope for the world. Men must have the refuge and inspiration afforded by religion if they are to fulfill the tasks of the present. For such leadership we look to the clergy; and the clergy acquire it in the divinity schools. Our divinity schools must give us these leaders, or we shall not have them."

"Berkeley," he said, "is preeminently fitted to produce them. Its outlook is broad, it encourages freedom of thought in its students, and by that very freedom guides them to sanity and moderation. It has also the immense advantage of being a small school, where intimate contacts are possible."

(Continued on page 6)

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GENERAL NEWS OF THE EPISCOPAL CHURCH

World Brotherhood Theme of Council Meetings

"The Church and World Brotherhood" is the theme which, from various angles, was discussed at the annual meeting of the Federal Council of the Churches of Christ in America at Chicago, December 14 to 16. The sessions were in the new First Congregational Church, the Chicago Federation serving as the host of the meeting.

Of outstanding interest were the three evening sessions which considered successively "The Church and Inter-Racial Brotherhood," "The Church and Brotherhood in Industry," and "The Church and International Brotherhood." The subject of inter-racial brotherhood was presented by Bishop Robert E. Jones of New Orleans, one of the distinguished colored leaders in the South, and Rev. W. W. Alexander of Atlanta, Ga., Director of the Commission on Inter-Racial Co-operation. This was followed by a discussion on the theme: "What can the Churches do to promote better Race Relations?"

In considering the praticability of brotherhood in industry on Thursday evening, December 15, Mr. Arthur Nash, President of the A. Nash Co., Inc., of Cincinnati, now widely known for his endeavors to apply the Golden Rule in a great clothing industry, and Mr. J. W. Kline, President of the International Blacksmiths' Union, were the speakers.

The closing session on the evening of December 16 was a joint meeting with the Chicago Church Federation, devoted to a consideration of the relation of the Church to the present international situation. Hon. Wellington Koo, one of the official delegates from China to the International Conference on Limitation of Armament, spoke on "America and the Far East." Other distinguished representatives of foreign nations were also in attendance. Dr. G. Sherwood Eddy, associate general secretary of the Young Men's Christian Associations, who has lately returned from several months in Europe, discussed the challenge presented to the Church by present internatlonal problems.

Meeting of the Social Service Council of Advice

The Council of Advice of the National Department of Christian Social Service held its initial meeting at Chicago, Illinois, on the 6th, 7th, and 8th of December. This is the Council which was organized last summer at the suggestion of the National Conference of Church Social Workers held in Milwaukee in June, and the formation of which was later approved by the Presiding Bishop and Council. The Council is an informal body gathered by the Executive Secretary to enable the department to come into closer touch with the whole of his field.

The meeting was held under the direction of the Rev. Charles N. Lathrop, Executive Secretary of the Department, who presided during the sessions. During the three days there was detailed discussion of the following points on the agenda which had been prepared in advance by Dean Lathrop:

1. The Function of the Council of Advice. 2. The Scope and Place of Christian Social Service in the Church. 3. The Program for the Winter. 4. Relations in Social Service Work Between Diocese, Province, and Department. 5. Plans for the National Conference of Church Social Workers in Providence, June 19-21. 6. Plans and Program for Social Service Study in Summer Schools. 7. A Church Social Workers' Bulletin.

The conference began by formulating the statement that "the Social Task of the Church is to seek through education and inspiration to bring the individual and the community to apply the principles of Jesus Christ to the relationships which men bear to one another. The principles of Jesus Christ must be made to dominate the home, the daily work, receration, industry, and political life."

The Social Service organizations of the Church must make it their work to bring people to recognize this responsibility and to carry out the program. A national program for Social Service was worked out under four heads: education, vital problems, organized activities and co-ordination of Social Service activities both within and without the Church.

The work of education, for instance, would include such manifold fields as the arranging of discussion groups in parishes, sermons and addresses, list of Social Service books, legislative information, regional conferences, and social service studies in summer schools.

The slogan which the conference adopted: "Thought before action, but always action," would apply particularly to the [illegible] for study with view to action. Among these were social problems such as drug addiction, liquor traffic, prostitution, gambling, lawlessness and lynching; prisons; marriage and divorce, housing, use of leisure time, moving pictures, and rural problems. Among industrial problems would be unemployment, child labor, collective bargaining, women in industry, and co-operation of employees in industrial management.

A Christmas Wish

COULD not wish thee better than to pray
That there may come to thee this Christmas day
A vision of the star that sent men on
With trailing light to where a new Light shone.

The night is dark—let thy illumined face
Bring light and cheer to bless thy day and race.
Pass on the angel song of hope and peace
'Till self be shamed and bitter hatred cease.

God rest thee, faithful heart, this Christmas-tide!
May Christ himself by faith with thee abide,
And lead thee through the New Year's swinging gate
To high emprise—the master of thy fate!

—Charles L. Goodell.

Start Hobart Campaign in Philadelphia

Alumni of Hobart College in Philadelphia and vicinity met at dinner on Wednesday night, December 14th, at the Art Club, to plan a campaign among their number and among friends of the College in Philadelphia, for subscriptions to Hobart's Million Dollar Centennial Fund. Hobart celebrates the hundredth anniversary of its founding next June, and has already raised half the million dollars needed to provide better facilities for the steadily increasing student body.

Mr. Wm. B. Read, of the Ed. G. Budd Mfg. Co., Philadelphia, and Rev. I. A. McGrew, of 635 W. Sedgwick St., Germantown, are in charge of the campaign there. A campaign is now in progress in New York City and the campaign in Chicago will start in January.

Council of Idaho Meets in Boise

The first meeting of the Bishop and Council of Idaho, organized at the convocation last May, was held in Boise recently. Bishop Touret presided, and there was a large attendance of the members.

The department of missions, whose chairman is the venerable Howard Stoy, gave a full report of its work with a map of Idaho showing the needs of the various missions.

The Rev. Mr. Bramhall of Wallace reported for the Department of Religious Education, and the matter of an exhibit for the department at the next District Convocation was taken up.

The Rev. Mr. Chandler, for the Department of Social Service, reported in detail as to the Milwaukee Conference, to which he had been, and suggested three fields for Social Service activity in Idaho: 1—railroad employees; 2—mine employees; and 3—public institutions. It was decided to make a survey of all the state institutions with reference to the religious work already being done and with recommendations for future work.

The Rev. Mr. Baird reported for the Committee on Publicity, and the matter of a district chapter was discussed and more effective methods of sending Idaho news to the Church chapters.

In fact, it was a meeting of great encouragement for the future of the Church in Idaho.

Service League Active in Georgia

St. Paul's Parish, Augusta, Ga. (the Rev. G. Sherwood Whitney, rector), feels that the most important event that has [illegible] in the parish life in years is

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the formation of the Young People's Service League, which meets every Sunday evening. From forty to forty-five young people attend, and are under the leadership of Miss Alva Willingham, who trained for this work under the Rev. Gordon Reese at the Sewanee Summer Training School for Workers last August.

After only one month's organization, the Church School Service League of Christ Church, Savannah, Ga. (the Rev. John D. Wing, D. D., rector) has sent off three Christmas boxes to a mission in New Mexico, thus completing the first block for the nation. The boxes contained 160 gifts, both useful and joyful for 54 persons ranging in age from six months to twenty-six years, from babes to cow-punchers, including Americans, Indians and Mexicans. The gifts were made by the pupils or bought from money voted from the class treasuries. The boys formed the shopping and shipping committee. The Beginners' department made decorations for the Christmas tree, and the Little Helpers paid the expressage on the boxes.

Rector Helps City Hospital

St. Luke's Hospital, Boise, has recently had a gift of an X-ray equipment by the Rev. Chas. McLean in memory of his wife and daughter. This improvement, together with a recent gift from the Second Auxiliary of St. Michael's Cathedral of a new and fully equipped laboratory, brings the equipment of the hospital up to a much higher standard.

Pageant Enacted in Oregon

A pageant, in costume to represent by dress, word, song and action the mission and work of the Episcopal Church, was enacted in St. David's Church, Portland, Oregon.

The title of the pageant is "The Mission of the Church. It was written by William C. Langdon. The text shows, by living, clothed pictures, the beginning of the Church, its missionary work in medical, educational and evangelistic departments and the people to whom missionaries are sent in foreign and domestic fields. The religious part of the picture was helped by sacred music sung by the choir, under the direction of Tom G. Taylor, choirmaster and organist.

Boys and girls dressed as Chinese, Japanese, Indians, Arabs, cowboys, Mexicans and city mission people and others walked, at intervals, to the church chancel, facing the altar, and enacted the parts assigned to them. The three principal speaking parts in the pageant were dramatically enacted by David B. Mackie representing the appeal of the human spirit; W. A. Stone, representing the word God, and Ernest A. Brokenshire, representing the voice of divine meditation. Near the latter character stood throughout the entire recital Miss Susan F. Taylor and Miss Gwendolyn Stevens, two girls, who gracefully enacted the parts of two angel visitors.

Representing the medical or healing mission of the church, a sick boy was carried in a stretcher to the altar, where he was cared for by a medical misionary and nurse.

Rev. Thomas Jenkins, rector of St. David's, and Rev. John Brian McCormick, rector of the church at Woodstock, took part in the services.

The characters were all portrayed by young persons connected with St. David's Church and mission churches. The young pageant workers have been trained in their parts for several weeks. A large congregation was present.

An Imposter Is Trapped

Another impostor soliciting funds for the alleged relief of Christian victims of Turkish atrocities has been exposed.

Recently a man, claiming to be a native of Mesopotamia and a representative of an Eastern Bishop, appeared at the Church Missions House, asking aid and requesting an interview with Bishop Gailor. As it had come to the knowledge of the Foreign-born Americans Division that a man answering this description was approaching clergy and was under suspicion, his credentials were demanded and carefully inspected. He displayed a letter purporting to be signed by "Bishop Neesan" of the "Diocese of Levania." There is no such bishop in existence and no such diocese. The letter was manifestly printed and typed on paper of American manufacture. When accused of fraud the man promptly admitted the letter was a forgery. The Police Department was promptly notified.

Attached to this fraudulent letter were commendatory letters from a score or more of prominent Episcopal, Methodist and Presbyterian clergymen in New York, Brooklyn, Boston and Philadelphia. A notebook which he carried contained a record of gifts from other prominent divines and from several noted figures in the financial world.

The Foreign-born Americans Division will investigate all such cases if given the opportunity. The only way to avoid being victimized by impostors of this character is to refuse to make contributions or to give written endorsements unless the applicant's credentials have been officially investigated and certified.

Active Work in Shanghai

"The school of the Church of Our Saviour, which they have been building, is almost completed," writes Bishop Graves from Shanghai, "and they will move into the new quarters at the end of November and remove all the buildings and material from the site at the corner of Boone Road and Broadway before December 31st. We are just concluding a lease for this piece of property from January 1st at Taels 6,000 annually.

"The Church of Our Saviour has invited the Shanghai Christians to a special service on the afternoon of November 6th to commemorate the Centennial of the Domestic and Foreign Missionary Society. In this connection there is a very pleasant piece of news which I am sure you will appreciate. Some time ago the Church of Our Saviour purchased a piece of property of about a third of an acre, next to our land at Ying-ziang-king, for $800, the land being adjacent to our church property. They had some idea of putting their school there, but eventually placed it next to the church on Dixwell Road.

"I suggested to Mr. Throop, who is in charge at Ying-ziang-king, that the Church of Our Saviour might be willing to sell us the piece of property, and he wrote to the vestry. In response the vestry decided to present this property to the Mission free of cost as a gift on the Centennial of the Board of Missions. The deed for this land has been turned over to Mr. Walker and is now filed with the other Mission deeds. Mr. Walker says that though the land was bought for Mexican $800, it is probably worth between Taels 2,000 and 2,500."

A Christmas Offer

The GOOD HEALTH magazine, edited by Dr. J. H. Kellogg, of Battle Creek, Mich., established in 1866, is authoritative in matters of health and biologic living. This monthly magazine contains departments devoted to eugenics, diet, physical education, medical progress and all that pertains to race betterment and longevity.

Subscribers have the privilege of asking questions on health and diet; a two-cent postage stamp should be enclosed with the question and a personal letter will be written in reply.

The subscription price is $2.50 a year. A Laughlin fountain pen, self-filler, either long or vest-pocket size, will be given with each subscription. The pen alone retails for the price of one year's subscription to GOOD HEALTH. The magazine and the pen will make acceptable Christmas gifts.

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Christmas

By Bishop Johnson

The one factor which has leavened the cruelty of a pagan world has been the life of Christ.

I care not whether you go back to the ancient paganism of Egypt and Assyria; of Greece and Rome; or contemplate either Cathay or the Levant; or study the Reign of Terror in France or Russia, you are forced to conclude that the natural man is cruel and has little sympathy with suffering.

Christ came into a drab and desolate world with His personal message of "Glory to God and Peace on Earth," and wherever mankind has accepted Christ's standards they have been transformed by His marvelous personality.

His severity toward human error caused Him to be crucified, but His love for human souls caused Him to be adored by those who loved righteousness and hated iniquity.

It was the personal Jesus who touched the needs of men—so that in seeing Him they saw the Father.

Men could not define Him, loved Him passionately.

Now men who are incapable of loving Him define Him learnedly.

They learned to love Him as their Saviour, and so came to worship Him as God.

The religion of the primitive Church was the passionate love for the God-man, which was willing to make any sacrifice in the expression of that love.

We have substituted a definition of God for this personal motive.

The love of Christ constrained them to deeds of service, whereas the love of self constrains us from much real sacrifice in His name.

This is at no time more evident than at Christmas.

Our Christian Christmas is about as pagan an institution as one could devise.

* * *

We certainly accommodate God to circumstances at this season which is supposed to commemorate a person who died for us, and which we use to stimulate trade and gratify society.

How can a Christian pretend to keep Christmas and leave Christ out?

And how else can we put Christ in unless we do the thing that He commanded us to do?

The very name of Christmas involves Christ's Mass, and even if we put the Lord's Supper on the very lowest level of observance, it was the thing that He asked us to do in memory of Him, and when should one do a memorial act for one whom he reveres unless we do it on the day which marks His birth.

To pretend to observe Christmas and to ignore Christ is to be guilty of a personal insult to His memory.

* * *

What is Christmas in Christian (?) America today?

Is it a memorial to Christ or is it merely an opportunity to enjoy ourselves? Or worse still, to use Him for our loaves and fishes?

There is no more room for Him in the inn today than there was in Bethlehem.

Christmas has become so secularized and diverted from its original purpose that people are too tired to meet Him at the Altar.

Or we have so many social engagements planned and so many friends to entertain that we forget the Christ in our multitudinous activities.

And we give our Christmas gifts today not in His name but in the name of some club or organized charity that is in no way related to Him.

It was His wish that the smallest gifts should be given in His name.

Now "for fear of the Jews," we throw our Christmas offerings into a common fund from which His name has been studiously deleted, and we sacrifice His memory to prudence.

Christmas comes and we are either too tired to worship Christ or too busy to worship Christ or too timid to worship Christ.

In short we are so worldly that we keep Christmas with Christ left out and we do it because we do not really believe in a personal living Christ at God's right hand.

If we really believed in a living Christ we could not be guilty of such a breach of good manners as to keep His birthday without Him any more than we would observe the President's birthday (if he were the head of our family) without any personal recognition such as we might imagine he would appreciate.

* * *

After all isn't an impersonal God merely a creature of our own imagination, made at home so that we can control his domination?

We are indolent and do not wish to worship, so we manufacture a God who does not require it.

We are self willed and do not wish to obey so we create a God who obeys us.

We are selfish and do not wish to give so we create a God who does not desire our liberality.

And so it goes.

A Christless Christmas is a travesty.

It would seem incumbent for a Christian on Christmas Day to rise early.

Let us go to Bethlehem and see this wondrous thing that has come to pass.

We have more cause to rejoice than those poor shepherds who knew merely the Christ of prophecy, while we know the Christ of history—a Christ far more wonderful then even the Christ in Galilee for He gave no other evidence of His power than the goodness and His good works, but we know Him as the power of righteousness for nineteen centuries.

It is Christ who has overcome the world so that a man may be righteous without being crucified, and a man may have liberty without being tortured.

Ingratitude is the worst of vices, and to be so ungrateful as not to keep the festal day of our Saviour is to betray our gratitude to Him.

Surely the world needs nothing more than it needs a Christian Christmas,—a Christmas in which Christ is with us in a real and personal way, and not merely as the one who stimulates trade and makes it possible for us to have a good time.

Christmas Eve in Paris

By William C. Carl, Mus. Doc.

Christmas Eve in Paris for centuries past has been a magic word. When the night arrives the boulevards are always filled with gayly decorated booths extending from the Place de la Republique to the Church of La Madeleine. Happy children in great numbers find what please them best at the Yule-tide season, and wander from one booth to the next buying tempting articles. All Paris mingles with the throngs in brilliantly lighted thoroughfares until the time for the Midnight Mass. Then the churches are crowded with worshippers, offering their tribute to the Babe of Bethlehem.

The organ preludes are selected from the old Noels, many of which were arranged by Guilmant when he played at La Trinite—and there, in the organ gallery, the great master, surrounded by his pupils and friends, would play as if inspired, for Guilmant loved these old carols, and played them with a rare charm. First he would choose his Fantasie on two Christmas hymns—then in succession his Noel Brabacon, Noel Landuocien, Noel Ecossais and Noel Saboly. Next the choir would sing one from Brittany, then one from Normandy, and again one from Alsace, so dear to all French hearts. It did not take many minutes for the people to catch the Christmas spirit, for everyone sings. Who in France does not know the charming Noels? No one who has attended can forget these services, for the people sing with rare enthusiasm and from the heart, producing a wonderful effect.

At St. Eustace, with Joseph Bonnet at the Grand Organ; Notre Dame Cathedral, with Louis Vierne; The Madeleine, with Henri Dallier; St. Sulpice, with Charles Marie Widor, the old Noels, such as "Le petit Jesus," "Le Massage des Anges," "Le Sommeil de l'enfant Jesus," "Les rois Magnes," "Le bel ange du ciel," are sung until the midnight hour approaches and Mass begins. At its conclusion, the organ is again heard in another Noel as the people slowly leave the church to join the happy crowds in the boulevards—for is it not Christmas and a feast of great joy? Surely the French understand and appreciate the spirit of Christmas!

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Cheerful Confidences

By

George Parkin Atwater, D.D.

XI.

"CAPTURE THE CHILDREN"

(Note:—I know that the readers of The Witness will forgive me if they remember that they have seen this article in print elsewhere. I wrote it under the stress of a real conviction, and I wish to give it to you also.—G. P. A.)

The religious problem presented in rural communities must be solved by the brawny and brainy attack of manhood, not by the ecclesiastical flutter of a new mission. The problem is human, not ecclesiastical.

Not that I would oppose missions. Heaven forbid. I have never been engaged in any but missionary work although the work has been granted a sort of divinity degree and is called by the more sedate and dignified name of a parish. When some lynx-eyed statistician, with his eye on a system, says, "You gave so much to missions last year," my reply has been, "You looked with your left eye only. We spent ALL our budget for missions. Come on and I will prove it!"

But a small mission, set out to stay the tide of rural religious and spiritual chaos, is about as effective as Tom Thumb would have been as a traffic policeman at any city's Forty-second Street crossing. We little realize how ineffective we have been in most cases in getting to the center of a community's heart, via a young man in orders, with his fresh surplice, and a rigidly rubrical Prayer Book service, during which, to announce a page, or give a simple direction, is as uncanonical, unliturgical and improper as would be the howling of the Methodist preacher's dog outside the house where an Episcopal funeral is being conducted.

The very method by which we usually start missions is hopeless. We may get a few people with traditions of the Church lingering in the background of their consciousness, and we may get a few who wander about and who have itching ears and are ready to hear some new thing, and we get a few of the saints of the earth who stick by in time of famine. But no matter how we sound our message it is heard by the community as if we said, "Oh people of Gilead (or whatever it is), be different. Give up your simple ways and put on a little religious style. Get a book and come and have a reading service with us. WE don't mind if you have a game of cards occasionally, and go to the theater. We ARE a little punctilious about your saying 'audience' when you mean 'congregation,' and other matters that have such ethical and theological connotations, but otherwise we let you alone."

Do not think for a moment, my dear reader, that I am fooling. I am in dead earnest. So much so that I am willing to say an unpleasant thing, so you must forgive me if I try to say it in a pleasant way. And the most unpleasant thing, at heart, is that with most of us in our vital missionary problems, we want to build some new Rome in a day, so we can get notice of it in the papers, before Rome burns. I mean precisely, that we have not the patience or enthusiasm, as a Church, definitely to take the road that will most surely crown our efforts with success; namely, the scientific, large-hearted, persistent and never-failing, organizing, care and education of the children. This is the open road for us either in the city, town, or rural church.

I say with utmost candor that I have no great interest, in our small towns, in any missionary work directed toward the matured. Less interest have I in reclaiming the intellectually and spiritually twisted who have reached maturity and who clutter small communities with their vagaries. They are a product of ecclesiastical systems which are as hopelessly unaccommodated to this generation as their followers are to a reawakened social order. For us to enter that field is folly. Let the fixed, matured, and permanently "set" look to the system of which they are a product. Let the dead bury the dead.

The rural church problem is, for our Church at least, a problem of the coming generation that has got to the point where one "anything" is as good as another, provided it doesn't commit them to some effort.

We often fail to realize that the conditions of rural life have changed within the past generation. Nearly every rural community has a mixed population of old settlers, newcomers, foreigners and transients, each element bringing its own traditions and habits. The mental content of our rural peoples is as diverse as the mental preoccupations of the units of a crowd waiting in a union station.

To propel a church in the midst of these cross currents is as difficult as to sail a yacht when the wind comes in gusts and squalls from every point of the compass. But in the midst of it all there is one unspoiled, open-minded, alert and senstive group, the children. A girl living in a small country town said to me recently: "There are two churches in this town, but not a single effort to do anything for the young people. I wish some man would come here who would realize how narrow our lives are, and would do something for us. They try to convert us so that we may be as unhappy as they evidently think we must be if we are good enough to please the churches."

If our Church had the means and the courage to train a thousand men and women, and send them into rural communities to establish centers of welfare for the children we should take a long step toward solving the problem of rural life. Missions and churches would arise from this preparation of the soil, as naturally as flowers grown in a well-tended garden. The joy and beauty of religion would be nurtured with the service and sacrifice of it. To have sound fruits we must have good roots. Capture the children and their future is secure in Him, who constantly blessed them.

The Rev. Harry M. Kellam has resigned the rectorship of St. Cyprian's Church, Lufkin, Texas, and has accepted the call to become assistant rector of Trinity Church, Galveston.

The Present Situation in Russia

An appeal to the Churches of the country is being made in response to a request from Herbert Hoover, Chairman of the American Relief Administration. The American Relief Administration is giving one free meal a day to 1,200,000 children in Russia, and the American Friends Service Committee (Quaker) is caring for 50,000, having begun its noble work more than two years ago. In spite of all these efforts, 3,000,000 more children in Russia, according to the official statement of Dr. Vernon Kellogg, who has just returned from Russia on a mission for Mr. Hoover's staff, face starvation this winter unless additional aid comes to them. These statistics take no account of the millions of adults who also have famine staring them in the face. The total number of starving men, women and children is declared by Colonel Haskell, in charge of the American Relief Administration in Russia, to be in the neighborhood of 15,000,00 people. Probably there has never been in modern times a more devastating famine.

Every congregation in the country is urged to make a contribution for the Russian children either on the Sunday before or on the Sunday after Christmas, or if other relief appeals are made on these dates, sometime during January, 1922.

Fifteen dollars will provide for one of these helpless Russian children until the next harvest, and "it is not the will of our Father who is in Heaven that one of these little ones should perish."

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Berkeley Meeting in New York

(Continued from front page)

Dean Ladd spoke next of his ideal of a divinity school as a place where the highest standards of scholarship should be maintained; where a group of earnest and able professors should seek to know what is the truth about the great eternal things of life. "Our Church," he said, "is not producing the theological literature that it ought to produce. We must have a higher standard of scholarship throughout the church. Besides being places of study our divinity schools may well become also centers for the dissemination in a popular way of religious truths. A well equipped divinity school can send out competent teachers to reinforce isolated clergy in the country districts, as well as to supplement the teaching work of the busy city rector. There is a vast field of usefulness here for our divinity schools. All this sort of work can be done in addition to the primary work of the school which is to train clergy to be the future teachers in the church. Indeed a faculty who were engaged not only in study, but in popular teaching, would be the best sort of teachers for the young men preparing for the ministry. I welcome Bishop Manning's suggestion that divinity schools ought not to be cloistered institutions. We want them in the closest possible touch with modern life, and it is a most inspiring thing to come here to New York, and find this splendid group of men and women who are ready to reinforce us by any means of their power. I believe the organization of the Berkeley Associates is significant of a new day dawning in the Church when the laity and the clergy will come together in this most vital and important work of building up the educational system of the Church into a condition of greater efficiency."

Miss Ruth Morgan, the next speaker, emphasized the duty of women to take an interest in the divinity schools—"For everyone knows," she said, "that the Church, from the broad dome of St. Peter's down to the smallest country meeting-house, rests on the shoulders of women—and they might as well face their responsibility. People are everywhere expecting the Christian Church to set right what is wrong on earth—and from the divinity schools must come the men who were to lead in doing this. She was impressed by her visit to Berkeley last June and hoped that those present would not rest until they had given Berkeley their liberal support.

Last of all, Dr. Drury, the rector of St. Paul's School, Concord, N. H., spoke on behalf of his Alma Mater. "Where are we going to get the ministers of fifteen years from now?" he asked. "Too many parents do not want their sons to go into the ministry. It is as if in a beautiful house there were a statue of gold—its chief treasure. Would the owner melt it down for money? Yet that is what we are doing with our chief treasures—our sons—commercializing them—instead of sending them into the noblest calling on earth."

"But when we get these promising fellows for the future ministry, where are they to be trained? We must have divinity schools of the highest grade—and that takes money. Education is costly—next to war, the costliest thing we engage in, but the most worth while."

He then spoke of his admiration for Berkeley—dwelling affectionately on the remembered beauties of Middletown, with its wide, shaded streets and of the Jarvis House, where the learned Dr. Hart used to ask the students if they had "turned tea." He never entered the parlor of the deanery, he said, without feeling the whole weight of Anglican theology descending upon his head!

In closing the meeting, Bishop Manning expressed his gratification at what Mr. Cutting had said about the small school. He himself had attended a small school, and knew what it had done for him. "Let us keep Berkeley small," he said. He also was glad that the dean had emphasized the need of our divinity schools as places where men studied Christian truth. "In the Middle Ages," he said, "there used to be pilgrimages to sacred spots. Why should not the diocese of New York make a pilglimage to the Berkeley Divinity School?"

R. Fulton Cutting is a prominent New York financier, president of the Cooper Union, the New York Bureau of Municipal Research, and of the New York Trade School. Miss Ruth Morgan, the president of the Colony Club, is well known for her work overseas during the war, and for her philanthropic work among the poor of New York's East Side.

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How welcome his check when it reaches our sanctum,
How it makes our pulse throb; how it makes our heart dance.
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

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The management of The Witness acknowledges with thanks the following donations to the Maintenance Fund.

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What Will We Do About It?

By Rev. W. S. Claiborne

Some time ago an article appeared in our Church papers with this caption. Its purpose was to appeal for men for the ministry.

But among all sections of the country, none so sorely needs workers as the neglected rural districts. An urgent demand for an institution in the country, to receive men from the country, and to fit them for the work of the country, has been met this Setember by the foundation of the DuBose Memorial Church Training School, situated on the Sewanee Plateau, at Monteagle, Tennessee. This institution is in no sense a rival to any existing theological seminary. Every pastor is but too well aware of men, of sterling character and splendid zeal, who, whether from maturity of years or insufficient intellectual trainging, can but illy fit themselves into the curriculum of our admirable schools of the Prophets; and accordingly, because there is no place adapted to meet their special needs, and fit them simply for the rural work which by temperament and character they are so peculiarly fitted, they are lost to the ministry.

The DuBose School is a venture of faith designed to make use of these men, hitherto lost to the Church, and to recruit a ministry trained to care for the now tragically neglected rural districts of our land. Surely such a plan needs but to be known in order to commend itself to all who love the Church.

The Board of Trustees are composed of four bishops and five laymen from different parts of the country, and all profoundly interested in our rural problem, and all devoting sustained thought and time to the working out of our plan. A splendid group of buildings, in the midst of a farming tract of a few acres has been bought and paid for, and the buildings thoroughly renovated. An admirable Faculty has been secured and is in residence, and after less than three months of existence we have not only all the candidates for whom we can financially care, representing states as far apart as New Hampshire and Texas, but in addition enough applications to keep the institution full for two or three years to come. This fact definitely and tersely answers the question as to its need. And what kind of men are we getting? Well, the following case is fairly typical: Here is a man, 39 years of age, with a wife and four children, who for some years has been manager of a department store, at a salary og $3,500 a year. From youth he desired to enter the ministry, but owing to responsibilities to others which he could not shirk, it was wholly impossible for him to abandon his business and enter a seminary. These responsibilities continuing into maturity, the life of business appeared to be his duty, and following a nation-wide campaign service, the voice was clearer and more insistent. He heard of our institution, and he offered himself. Today he is our business manager, his wife is our matron, and three of our children are at St. Andrew's School, only four miles away. With the intensive work of the school, he will ere long be fitted to become pastor in some utterly neglected rural district. This is his dream. And what will the school have done? It will have saved a man for the ministry, and will have given to some community a Christian teacher, whose ideal is not to leave it for the city as soon as possible, but to stay on the land with his people.

In our work at the school, we believe that in principle we have thought out the right plan whereby in the intellectual, spiritual, and physical proportion of labor, we can best train men to solve our rural problem. All take part in the work of the farm, all gain practical experience in the pastoral side of the ministry among the chain of missions about us, and all receive an intellectual training directed toward efficiency in rural problems.

What will we do about it? Upon your aid depends that future of this school. Our capital has been invested in the buildings and grounds. In order to pay the modest salaries of the faculty, to care for the upkeep of the buildings and farm, and to house and board our students, we shall require $20,000 per year. Will you not help this unique work of the Chrch, the inception of which has been so abundantly justified? Three hundred dollars will board a student for one year.

What will we do about it?

Churches Continue Disarmament Campaign

"In my judgment the Church influence of this country," wrote the editor of one of our great national dailies in a personal letter to the pastor of the First Presbyterian Church in New York on November 12, "is responsible for the great program announced by our government today. It is the greatest step toward permanent peace ever taken by any nation. If Great Britain and Japan agree it means that hereafter any nation that indulges in war preparation becomes an outlaw nation. I sat quite close to the President and Secretary Hughes today while they spoke and was stirred as never before."

"They found down here," he continues, "that they could do nothing less than they have now suggested and keep the confidence of the people back of the administration. They learned from the letters that poured in upon them and from the sermons preached all over the land that they could not do a little and satisfy the country."

From every part of the country there come indications that the churches do not propose to abate in any degree their vigorous efforts in behalf of Christian methods in world politics. Pulpits and special meetings are still pushing the question to the fore. Great public gatherings are being held such as the mass meeting under the auspices of the Newark, N. J., Federation of Churches on December 4, held in the public park and serving as a great rally for the whole country. In planning for the meeting a committee of fifty, representing every fraternal order in the country, co-operated with the Federation of Churches.



"A remarkable book by a remarkable man."—The Freethinker.

Communism and Christianism

Analyzed and Contrasted from the Marxian and Darwinian Points of View. By Bishop William Montgomery Brown, D. D. Its Bold Recommendations: Banish the Gods from the Skies and Capitalists from the Earth and make the world safe for Industrial Communism. Published, October, 1920. Seventy-fifth Thousand now ready. Pp. 224.

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Letters From Witness Readers

A column for comments. Write what you will—opinion, criticism, or a message you have for the Church. Only signed letters will be accepted. As the space is limited we reserve the privilege of abridgement when necessary.

Warning Us of Propaganda

Western Theological Seminary,
Chicago, December 14, 1921.

Editor of The Witness:

Some of your readers may have noticed the advertisement of a book by Bishop Brown that has been running in your columns, in several recent issues. I consider it my duty, as one of these to whom the Church has committed the work of Christian education, to warn your constituency against this pernicious piece of infidel propaganda. For some years Bishop Brown has ceased to exercise any ministerial functions, and, sad to say, has openly renounced the faith which he had formerly sworn to defend. I do not possess a copy of his book so cannot quote from it verbatim to justify my statements, but I read it from cover to cover less than a year ago and can recall a few of its characteristic phrases. A single sample will suffice. The author resents the imputation of infidelity; he believes in our Lord Jesus Christ just as he believes in Uncle Sam and in Santa Claus. Perhaps it is this illustration which is relied upon as making the book an appropriate Christmas present (see the suggestion in the advertisement) but the incongruity of the appearance of such a hint in such a paper as The Witness is the point of this communication.

Theodore B. Foster,
Professor of Theology.

Another View of the Question

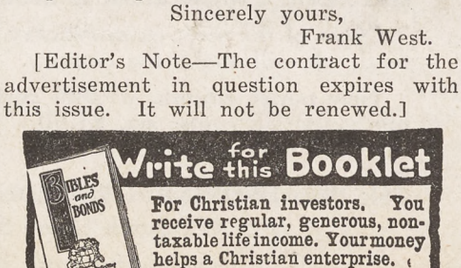
Chicago, Illinois,
December 17, 1921

Editor of The Witness:

It is a question whether the Witness should publish an advertisement for such a book as "Communism and Christianism" by Bishop Brown. I realize how difficult it is for a small paper to investigate every order that comes to the office. I also realize that a paper that gives as much for the money as the Witness does run a good bit of advertising to meet expenses. I hope any critics that write will keep this in mind. Yet, in spite of this, I feel that your readers do have a legitimate complaint against this advertisement.

Sincerely yours,
Frank West.

[Editor's Note—The contract for the advertisement in question expires with this issue. It will not be renewed.]



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The Witness

VOL. VI. No. 19 CHICAGO, ILLINOIS, DECEMBER 31, 1921 $1.50 A YEAR

National Headquarters to Remain in New York

Presiding Bishop and Council Discusses Important Matters at December Meeting

The regular meeting of the Presiding Bishop and Council and its six departments and various committees connected therewith, was held in New York City on December 12th to 15th, inclusive, with twenty-one members in attendance.

In his opening address the President spoke of the visit which he had been able to make to the churches in the various parts of the country, and of the great interest and spirit of co-operation which he found everywhere he went. The Council appreciated the value of such visits and felt that the President should continue them taking with him other members of the Council and the Executive staff in the hope that during the next triennium he would be able to visit the entire domestic missionary field.

In the reports of the various departments, the Executive Secretaries gave a general outline of the work of their departments. The departments attended to a great deal of detail business, thus releasing the Council from the consideration of a multiplicity of such details and allowing it to give time to the consideration of larger matters of policy.

The Department of Missions reported on the celebration of the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society. As far as can be ascertained the Centennial was very generally observed in churches all over the United States, and extended also to the mission fields, reports coming in of services having been held in our churches in China, Japan and Brazil. The exercises provided for the Sunday Schools were used in at least 3000 schools. The pageant in at least 1500 parishes. The offerings already exceed $40,000, and were received not only from this country, but from our church in Florence, in Tokyo, Japan, and in Shanghai, China, where the congregation of the Church of Our Saviour in Shanghai presented to the Bishop for the Centennial Fund a lot valued at $1500. The largest single offering received to date is that of $8000 from the Church of the Epiphany, New York City.

The Executive Secretray of the Department of Religious Education has made a careful study of the organizations of young people throughout the Church. The matter was discussed by the Department and reported to the Council.

The Council heard with interest of the efforts of St. Stephen's College and Trinity College to raise endowment funds for their institutions and expressed its cordial sympathy and good wishes for the success of their efforts.

While the Council was holding its meeting in Washington last July a very cordial invitation was given to it, over the signature of the Bishop of Washington, to consider the question of making its permanent headquarters in that city. This was referred to a committee of laymen, which reported that while the Canon did not authorize the Council to make a permanent change of either the ecclesiastical or the business headquarters of the Church, that such a step would, in the opinion of the Committee, require action of the General Convention, and that other considerations made the committee feel that it should report adversely. To quote only two reasons: the bank facilities which the Council now has in New York City are of great value to the Church, and would probably not be available if the change were made. As a shipping center and a center for purchasing supplies, New York is superior to Washington, both of which matters are of importance to the Church.

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Who pays in advance at the birth of each year.
Who lays down the money and does it quite gladly,
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He never says: "Stop it; I cannot afford it,
I'm getting more papers than now I can read."
But always says: "Send it; our people all like it—
In fact, we all think it a help and a need."
How welcome his check when it reaches our sanctum,
How it makes our pulse throb; how it makes our heart dance.
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

Ten New Missionaries Sent from Headquarters

Total of Seventy Missionaries Won as a Result of the Centennial Celebration

The Department of Missions, which met in New York on Decmeber 13, 1921, had the pleasure of appointing five new missionaries to the field and giving permission to the Bishops to employ five others. These missionaries went to Arkansas, Fond du Lac, North Carolina, Philippines, Porto Rico and Tokyo. This makes 70 new missionaries who have gone to the field on account of the 100 which have been asked for as one of the objectives of the Centennial celebration.

The Department expressed regret at the resignation of the Rev. Allan L. Burleson as Rector of Christ Church, Mexico City. He has been transferred to the Diocese of Los Angeles. Mr. Burleson, who as everyone knows is a brother of the Bishop of South Dakota, and whose father and five brothers, all clergymen, have done service in the missionary field, has been in Mixico for thirteen years. The Department placed on record its great appreciation of his service and prayers for his success in his new field.

In order to conserve the health of our missionaries in China and on the earnest recommendation of the Bishops the Department made provision for the screening of the mission residences in that field.

Mrs. T. W. Bickett, at the request of the Woman's Apxiliary, was appointed representative of the Department on the Woman's Work Committee of the Commission on Interracial Co-operation.

The Department appointed delegates to the Foreign Missions Conference and Home Mission Council, which will be held in January.

Many important matters were discussed and made recommendation to the Presiding Bishop and Council, which will be found in the record of that meeting.

Churchmen Honor Dr. Wing

The Churchman's Club of Thomasville, Ga., gave a banquet on December 8, at which the honor guest and the speaker of the occasion was the Rev. John D. Wing, D. D., rector of Christ Church, Savannah. Other speakers were: Mr. J. B. Jemison, president of the Rotary Club of Thomasville, and Mr. T. T. Caldwell, president of the Churchman's Club. The women of Thomas Guild served the banquet.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

Solving a Vacation Problem

One of the greatest concerns of moral and religious educators is the school vacation period of the summer months. This period of ten weeks of physical and mental relaxation offers a great opportunity for a relaxation of moral discipline, owing to the child's release from the positive influence of the school and its tasks. Having no positive direction, the child "drifts" into the activities of the street whose influences are often positively destructive of morals and character.

In order to meet this problem with a directive program which will occupy and utilize this time, the Daily Vacation Bible or Church School Movement was initiated. A surprising number of our parish churches have used and are still using this program to solve the vacation problem for the children of their communitly. These Vacation Schools have been so successful in filling the need that it has seemed wise to appoint a Commission on Daily Vacation Bible Schools. This was done by the Presiding Bishop and Council early this year and the Commission of which Rev. Ernest L. Sutherland, Superintendent of the City Mission, New York City, is the Chairman, has been at work organizing and investigating, evaluating and promoting Vacation Schools as a part of the Educational program of our Church.

The original questionnaire which was sent out to some fifty-five parishes who had experimented with these schools, brought back a practically unanimous commendation of the movement. One was struck by the great variety of purposes for which the work might be undertaken. In some, we had solely the juvenile protective aid, but in many others the underlying motive was beyond this. There was, for example, a daily vacation school, which was a community affair, carried on co-operatively by all the religious bodies in the community and which sought to develop the religious tread of citizenship. This co-operation permitted a very rich program of secular activities, but at the same, left the religious instruction to the child's own Church. Then there was the parochial vacation school, which ministered to the children of the parish, and gave the six weeks term to a program of intensive churchmanship with stress upon worship and devotional life. The Schools were also a means of touching and testing out a foreign speaking community, for their program may easily be adjusted to emphasize Americanization. In another locality our Church was able through a vacation school to touch a hostile community and bring the people in rapport with the Church. In short, the program is elastic and adaptable to conditions and purposes and therefore offers wide opportunities for experimentation in our educational program.

The Commission which is co-operating with our Commission for Work Among the Foreign Speaking People and also with the International Association of Daily Vacation Bible Schools is desirous of acquainting all workers of our Communion with the Vacation School Movements. It also seeks the co-operation of all Churchmen and Churchwomen who may be in any way interested in vacation schools of any type, in gathering together data in regard to these schools.

If you have had any connection with these schools in summers past or planning to conduct such schools in the future, the Commission would be glad to receive your name and address. If you are interested in juvenile problems or simply feel that you would like to know more about the Daily Vacation School movement, the Secretary would be glad to have these facts known to him. The Commission, even at this early stage of its development, stands ready also to act as an exchange of ideas and methods. There has been much original work done in these schools which will be of interest to other workers and the Commission will be only too glad to pass these ideas to others upon request from the field. Communications should be addressed to Secretary, Commission DVBS, 289 Fourth Avenue, New York City, Room 73.

A Parish in the Virgin Islands

One of the most enthusiastic reports of Centennial celebrations came from St. John's Church, Christiansted, St. Croix, where the Rev. H. M. Pigott is rector. They began with group organization, and had literature distributed, followed by discussion groups culminating in mass meetings, at which the stewardship question was presented and voted upon. They used the platform exercises in the Church school; they had a splendid Thanksgiving service in the church; and they gave the pageant to an audience numbering well over five hundred, who were impressed by the beauty and mystery of the play, carefully prepared and reverently given.

Samples of Chinese Wisdom

There has been much amusement over the Chinese language lesson reported by Miss Violet Hughes in The Spirit of Missions last September.

"Quite early in the term we began committing to memory, sentence by sentence, a thrilling story of an old woman in Shansi, whose only son was eaten by a tiger. She appealed to the district magistrate and was awarded the tiger as a means of support. The story came in thirty-eight installments and extended over several months."

William Hard tells a story, apropos of the conference in Washington, of a very prolonged and complicated case of Chinese litigation. After patiently hearing many hours and days of argument, the judge rendered the following decision:

"This is a very complicated case. The parties concerned are ordered to settle it among themselves and not trouble the court any further."

Church Receives Many Gifts

On the third Sunday in Advent,, the Bishop of the Diocese preached at St. John's Church, Savannah, Ga., and blessed the memorials and gifts which have been placed since the renovation of the chancel during the past year. This beautiful marble altar is a memorial to the late Rev. Charles N. Strong, D. D., rector of the parish for thirty-five years, and was given through the work and efforts of the Chancel Society. The Communion rail, which is a memorial to the late George Horace Remshart and his wife, Alice Floyd, is the gift of their children. The tile and marble pavement in the chancel is a memorial to the late James L. Foster, and was placed there as a gift of his wife and daughter. Three beautiful stained glass windows, depicting three scenes in the life of St. John the Divine, are the gift of Mr. A. J. Ives. The gifts are a baptismal shell presented by Dr. and Mrs. J. N. Carter, in memory of their daughter, Edith; two Eucharistic candlesticks in memory of Miss Elizabeth Johnson, given by her two sisters, Misses Annie and Rhetta Johnson; two seven-branched candlesticks given also in memory of Miss Elizabeth Johnson, by the Chancel Society, of which she was secretary for twenty-five years; and a glass and silver flagon, the gift of Mrs. Horace Rivers and Mrs. Horace Rivers, Jr.

Next Week a Week of Prayer

Plans have been completed for circling the globe with a week of Prayer from January 1st to 7th. Christians around the world will join in the call to special prayer.

For three-quarters of a century it has been the custom of churches to join in special periods of prayer on common subjects. This year, owing to the Washingington Conference, the Week of Prayer will probably be more widely observed than ever before. The call in this country was issued by the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, which annaully since 1916 has co-operated with the World Evangelical Alliance, with headquarters in London, in arranging for the service for prayer.

Word has been received that the Week of Prayer will be observed this year not only by England and the countries of Europe and America, but also in the colonies of the United States and Great Britain and in the mission fields of China and Japan, with special services at Pekin, Calcutta and Jerusalem. Throughout the world the Y. M. C. A. the Y. W. C. A. and similar organizations will co-operate.

Wednesday, January 4, will be specially observed because it is the day set apart for prayer for the nations and their leaders. There is also a period on this day for prayer "that the press of the world may be used to establish truth and justice." The worldwide call to the Week of Prayer says in part:

"A world situation of great complexity still must be faced. A new world is being born. East and West the nations of the earth are in turmoil and trouble. There is a deep social unrest, severe economic difficulties and widespread distress. Nation has risen against nation, and kingdom against kingdom; there have been famines and earthquakes in divers places.

"At such a time we need to come very

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humbly to our Lord with the petition that He will 'teach us how to pray.' We cannot be content with words and forms; we need the right spirit and the gift of power.

"During the past year there has been worldwide inquiry amongst the disciples of Christ as to the possibility of closer outward and visible unity. We have found that many practical difficulties beset the path of those who are most anxious to find the right way, but prayer will be answered.

"Meanwhile we rejoice that we can unite whole-heartedly in bowing at the Throne of Grace. We remember that special promises are given with respect to united prayer. We live busy lives, but careful husbandry of our time will give us full opportunity not only for secret waiting on God, but for coming together with one heart and one mind to make our requests known to Him.

Special topics have been assigned for each day of the week. On Sunday, January, the sermons and addresses will deal with prayer. Thanksgiving and confession will be the topics on Monday. The Church universal will be the subject of prayer on Tuesday. Wednesday will be devoted to the nations and their leaders. Foreign missions will be the subject on Thursday. Christian education and the Christian home will be the topics on Friday and home missions on Saturday.

Actor Serves as Lay-Reader

Charles Fletcher, one of the players of the Woodward Stock Company, Spokane, is also a licensed Lay-Reader of St. Mathew's Church, Spokane, of which the vicar, the Rev. W. A. Archibald Shipway, is chaplain to the Actors' Alliance. Mr. Fletcher officiated at St. Peter's Church, Spokane, recently and the offeratory solo was rendered by Richard Mack also a member of the theatrical profession.

Bishop Page Speaking for N. W. C.

Bishop Page of Spokane has been kept unusually busy visiting from place to place in the interests of the Nation Wide Campaign, and to report all the news would require more space than the Church papers are at liberty to give. At Granger two young men, members of the Bishop's Committee are striving their utmost to make the Church count for more than it has ever done in the life of the town. Eight miles away is Zillah with is up-to-date equipment, and a few more miles away is Toppenish, a town of growing proportions, where the Church is gaining ground. The Rev. Louis Jabine and wife are exerting their best efforts towards substantial improvement and growth.

Full Quota to Campaign

The first Church in the District of Spokane to pay its full quota to the Nation Wide Campaign is that of St. James, Spokane, with its membership of eighty communicants, producing $560, which is seven dollars per communicant. The progress of this Church has been most marked since the erection of the Parish Hall. The Rev. Leonard K. Smith is vicar. He has been giving a series of lectures on "The Prophets of the Christian Church" at his Sunday evening services. His morning congregations are outgrowing the size of the present building.

Vestry Commends St. Mark's Rector

Patterson, N. J.—The vestry of St. Mark's have commended their rector, the Rev. Edgar L. Tiffany, for the work he accomplished during the first year of his rectorship, and have voted him an increase in salary of $300 per annum.

During the first year here the Rev. Mr. Tiffany has succeeded in increasing not only the attendance in the Sunday School and other Church societies, but also the enrollment. The vestry, in addition to recording the fact that the missionary apportionment pledges have been increased by $500, also noted increased interest in all branches of church work.

Archdeacon Reade Conducts Mission

In a mission recently held at St. Andrew's Mission, Addington, Ohio, an industrial community, ,near Cincinnati, under the care of Rev. George S. Southworth, rector of Fern Bank, excellent results were obtained by the faithful work of the rec-

No New Sentence

tor, a Brotherhood of St. Andrew Chapter of twelve fine young men.

Deaconess Beeson, a power in the neighborhood and a fine volunteer choir of two dozen voices. The attendance grew from 75 to 143 and 71 persons signed cards showing interest. Of these 46 expressed a purpose to work and worship, seven to be confirmed, while 11 were baptized during the mission. The question box aroused great interest. Archdeacon Reade was the Missioner.

Hobart Anniversary on June Thirteenth

The hundredth anniversary of the founding of Hobart College will be celebrated with important exercises culminating on Tuesday, June 13th, it was announced today. Many prominent educators will participate. The final result of the campaign for Hobart's Million-Dollar Centennial Fund will be announced at that time.

Mr. Beverly Chew, an active Churchman, formerly prominently connected with the Metropolitan Trust Company, and well known in literary and artistic circles, will be honorary Chairman.

Missionary Speaks to Auxiliary

Mrs. Wilson, wife of the Rev. Robert C. Wilson, missionary to Zangyok, China, spoke to the members of Christ Church Branch of the Woman's Auxiliary, Savannah, Ga. on Dec 5, telling of some of her experiences in China. Mrs. Wilson talked to the pupils of the Church School the Sunday previous and sang for them a hymn in Chinese.

Bible Society Issues a New Concordance

The American Bible Society is making a new departure in issuing a Concordance in addition to the Bible. For a century this Society, which exists to publish and circulate the Bible "without note or comment," has printed the Scriptures without a Concordance; but, since a Concordance is purely a key to the location of important words and passages, it is not in any way considered to be a note or comment; and, in response to requests covering many years, the Society has marked the first part of its second century of service by taking this forward step.

The work has taken over two years and has been done at very great cost.

Cornerstone Laid for Kansas Parish

On Sunday, January 1, Bishop Wise of Kansas will conduct the service in the Laying of the Cornerstone for the new Church building, which the Parish of Trinity Church, Arkansas City, is erecting.

A Special Offer

The GOOD HEALTH magazine, edited by Dr. J. H. Kellogg, of Battle Creek, Mich., established in 1866, is authoritative in matters of health and biologic living. This monthly magazine contains departments devoted to eugenics, diet, physical education, medical progress and all that pertains to race betterment and longevity.

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1922.

By Bishop Johnson

"I've danced beneath the moon
And worked beneath the sun
And lived the life of going to do
And died with nothing done."

This couplet seems to be a good swan song for 1921,—and now comes 1922 with fair promises, which reminds me of a story.

There was a ne'er-do-well in a certain village, who agreed to help a certain farmer on a certain day, but failed to show up on the day specified; again he promised and again failed. When taken to task by the irate farmer for having twice failed to redeem his promise, he gave as his defense, "It is a mighty mean man who won't promise."

Ministers have much the same experience with those who stand idle in the market place.

They give as a reason for having done no work so far that no one has asked them, and when asked they are quick to promise. It is a mighty mean Christian who won't promise, but it is rather a unique Christian who will both promise and perform.

It is a mighty smart Christian who will tell you what the Church ought to be doing, but it a very good Christian who will bear the burden and heat of the day in helping you do it.

* * *

The Church is in no need today of critics, or reformers. She has a plenty of both.

Criticism isn't an alibi for work and reforming is usually an exaggerated interest in other people's sins. Christ calls us to neither occupation. "Thou shalt worship the Lord thy God and Him only shalt thou serve" is a call to worship from which no Christian has an alibi.

"Go thou and do likewise!" is a demand upon priest and Levite to substiute practical service for self-constituted censorship.

And the world needs worshippers and good Samaritans more than it needs censors and moral policemen.

* * *

The New Year is a good time to think. At the end of the old year we take an inventory of past business and at the beginning of the New Year we make our plans for new business. It is the business of a Christian to do these two things,—

"To bear witness to his fellowmen that Christ died for our sins and rose again for our justification."

This is either a fact or an imposture. What think you of Christ? Is He really the Son of God with power to forgive our sins and to raise us from the dead?

If this is so, then every time a man uses the name of Jesus Christ in cursing, he testifies that Christ was an imposter and is not our Lord and Master.

And every time he adores Christ in worship, he testifies before men that Christ was vilely accused and unjustly condemned.

Christ is on trial today just as much as He was before Pontius Pilate, and you vote your vote by your word and action for or against His condemnation. The persistent testimony of Christian worship, in season and out of season is the most effective testimony that you can give to the fact that Jesus is what He claimed to be.

And every time that you seek an alibi from worship, you refuse to testify before men of His Glorious death on your behalf. If He died for us, is it a grievous thing that we should be numbered each Lord's Day among those who gladly show their appreciation of his love?

Worship is not primarily a matter of self-pleasing, but is the only way to show an appreciation of His gracious love for us.

Surely there is no better way to keep this year than to make each Sunday your testimonial of your gratitude to Him by doing that which He commanded you to do.

The quiet persistent devotion of Christians in worship, week by week, is the method by which Christ has come down to us and is the method by which we send Him on to other men in our own day and in the years that are yet to come.

"O come let us sing unto the Lord and let us come before His presence with thanksgiving."

"Lift up your hearts unto the God" for "It is meet and right so to do."

* * *

If Christ reigns in Heaven today, then we owe Him such allegiance as our baptismal vows imply. And those promises which we have made commit us to his service as soldiers and servants.

It is the duty of a soldier to be aggressive in His Master's cause, and of a servant to be faithful in His Master's service.

As a soldier we owe it to fight with spiritual weapons for His kingdom to come. Each soldier of Christ has a duty to take prisoners from the enemy and to make of them servants to their Lord.

"Go ye and preach the Gospel to every creature" is the general order to all Christians.

Go ye and preach the Gospel to one person is the least that we can do in His cause and for His sake.

Laymen frequently ask what can a layman do?

I would say that each layman of the Church should constantly have before himself in prayer and effort the name of at least one person whom he is trying honestly and persistently to bring to Christ.

It is the most discouraging feature of our Christian warfare that the laity do not feel the urge that this duty implies.

Of course, one does not wish a Christian to engage in cant or dramatic appeals. It is not necessary.

We can have some one over whom God has given us an influence for whom we are praying and with whom we are working in the interests of the kingdom. "The word fitly spoken," the invitation wisely given, the attack definitely planned will accomplish great things for Christ if we will really undertake it and ask Him to give us His grace. Mark the New Year by asking God to give you the power to bring one person to Christ during the coming year. You need not publish the intention. It is known only to God and you, but with all the finesse of a fisherman and with all the perseverance of an agent you are going to assist Christ and the Church by bringing one person to His service. You will not care to get credit from men for this action. Your own satisfaction in having done it will be a sufficient reward for your effort.

* * *

There are other forms of service which a layman may render, but I place these foremost as the simplest standard of service with which one who has enlisted under the banner of the cross should be satisfied.

They are fundamentally related to the promise which he has made and the service which he should demand of himself.

There are many things which are needed in the game of life to make it a joyous game, but nothing is more needed than that men who serve the Lord Christ should play the game fairly when we substitute criticism of others for service, and censorship of others sins for our own neglect.

Let every Christian resolve to be faithful in worship and service during the year 1922.

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Cheerful Confidences

By

George Parkin Atwater, D.D.

A SOFT ANSWER

The Rev. Howard M. Ingham sends a straightforward letter to The Witness (printed in the issue of December 17) in which the following paragraph occurs:

In Atwater's article (December 3, page 5), "No parson ever has more than 25 per cent of his people at any one service." What a totally false statement that is. I don't see how any man could write such nonsense, nor can I see how any editor would be so unwise as to print it.

If it were true, it would be the worst policy to say so—it's only destructive and discouraging. Some hasty reader would be foolish enough to believe it to his disheartening.

The name of the Rev. Mr. Ingham brings a flood of pleasant memories. Thirty years ago I was a boy in St. John's Church, Cleveland. The present Bishop of Mexico, Dr. Henry D. Aves, was rector of the parish, and an energetic rector he was in this fine old parish. Mr. Ingham was at that time a lay-reader in St. John's parish, having charge of St. Luke's Mission. When I became a lay-reader one of my first duties was to hold a service for him in St. Luke's, and to read a sermon given me by the rector. We were both members of St. John's Chapter No. 6, of the Brotherhood of St. Andrew. I remember well the many Sunday afternoons we spent in the front room of St. John's Chapel, with a Bible Class. It was a pleasand old-fashioned room, heated by a baseburner, and containing a big case of books, collected by the Brotherhood. I thought it a wonderful collection and wondered if I ought to resign as first baseman of the "Diamond Stars," the champion boys' team of the West Side, in order to read these books. But the attraction of baseball was too strong. Mr. Ingham was known as a powerful preacher, and I have a faint recollection that he preached sometimes at a service held in a theatre. It may be that this was only planned, not carried out. I am not sure.

Mrs. Ingham was Superintendent of one Sunday School at St. John's. Her management and control of the School was remarkable. She was of fine personality, and she built up that School to the highest point reached within my knowledge of St. John's. Many boys well known today as Cleveland's citizens were members of that School. There was a large Sunday School library, well conducted, but somewhat austere, with many books of the "Rollo" type.

When I went to Kenyon College I found that the Professor of Greek was the son of Rev. and Mrs. Howard Ingham. Kenyon had a very small attendance that year, and the faculty and students became well acquainted. Prof. Leslie Ingham was a fine teacher, and a remarkable student. His range of interests amazed us. He was professor of Greek and instructor chemistry. He had a very wide and solid range of scholarship and a variety of gifts. He played the college organ, at times, and could likewise tune both the organ and the choir. He read the Church fathers, and could repair an automobile. He was a professor in Kenyon during my seven years in Gambier. Today he is a professor in the Baltimore City College.

So Mr. Ingham's letter gave me a pleasant half hour of reflection on days that are gone, and I am grateful.

A Famous Prison Chaplain

CANON HORSLEY

By A. Manby Lloyd

John William Horsley was born in 1845 in the Forest of Blean, near Canterbury, in consequence (he tells us) of lunacy and murder. Some years before his birth an insane person, called John Thom, finished an eccentric career by posing as a Socialistic Christ, and living a Robin Hood existence among the woodmen and peasants of Kent. After shooting everyone sent to arrest him, he and his followers were exterminated by a volley from an enraged detachment of soldiers. The state of rural ignorance revealed by this incident caused the Church to build a church, vicarage and schools, and J. W. H. was the first baby born in the vicarage.

There were seven Horsleys at Kings School, Canterbury, and the subject of this sketch was Horsley Primus. So he is a man of Kent by birth and education. This is quite a different thing to being a Kentish man. The Medway is the dividing line between two kinds of human beings.

Those were the days of the stage coach and of a comparatively merrie England, as pictured for all time in the pages of "Pickwick." Twelfth Night parties and cakes, and the drawing lots for king and queen were common in the first decade of his life. "We had a great cake made in which was put a beane for the king, a pease for the queen, a clove for the knave, etc." So reads an old record. Then the cake was cut into several pieces, and all put into a napkin; everyone took his piece as out of a lottery; then each piece was broken to see what was in it, amid much laughter.

* * *

A Presage of Radicalism.

The age of ten found him winning a scholarship at King's School, Canterbury, which though remodeled under Henry VIII, dates back to Theodore of Tarsus, and is admittedly the oldest in England. The annual examination was conducted by the canons of the Cathedral, and after writing and reading there was a viva voce examination in classics. As the youngest boy, he stood at the bottom of a row, but the question having been passed down, "What is the English of radix?" he alone could answer it. So he marched to the top. Then he was asked the dative plural. Triumphantly, having been taught Latin by his mother, he answered "Radicibus." That was all. It was enough. If he has developed Radicalism since (he says) it may partly be ascribed to the gratitude he felt to the word which gave him his first lift.

Those were the days of Archbishop Sumner and Dean Alford. The boys were careful to observe "Oak-apple Day" and those who could not "show their oak" were badly cudgelled. Nor did they forget Carlin Sunday, Palm Sunday and Pasch-Pace. (Tid, Mid, and Misere, Carlin, Palm, and Pace Egg Day, were the ancient memoria technica for the six Sundays in Lent. The three former names are derived from antiphons—probably Te Deus, Me Deus, and Miserere Mei. Carlins were parched peas fried in oil or fat. Parche-Pace eggs were made, not with analine dyes, but by gathering all the old ribbons and bonnet-strings and wrapping them tightly around the eggs, so that when boiled the various dyes would stain the eggs and produce quite unforseen colors.

Walter Pater was a schoolfellow who

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In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular or sub-acute (swelling of the joints) rheumatism to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, 431-H Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

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became famous. He took no interest in school games or common matters, nor did he give early evidence of his future brilliance.

Horsley was of another type. Fuller Pilch showed him how to play forward at cricket, he went botanizing with Dean Alford and geological rambles with Dr. Mitchinson, which together with some nocturnal expeditions with an entomological cobbler paved the way for an unique series of Alpine expeditions.

Clerkenwell Prison

Oxford days and first curacies must be passed over and we must come to Canon Horsley's life-work—prison chaplain and social reformer. In 1876 he became chaplain to Clerkenwell prison, the wall of which had been blown up by Fenians in 1867, when a large number of persons outside were killed or wounded. No prisoners escaped or were hurt, owing to information received by the Governor.

The work of prison reform had been slow but steady. In 1814 prison chaplains became part of the system. In 1815 the pillory was abolished, except for forgers. In 1816 Mrs. Fry began her work in Newgate. But in 1831 a boy of 18 was hanged for theft, and in 1833 a child of 9 was sentenced to be hanged for poking a stick through a window and stealing 5 cents' worth of paint! Of course, the criminal was reprieved. In 1845 came the first international Prison Reform Congress at Frankfurt. By 1900 so much progress had been made that there was more need for work house than for prison reform. Old offenders, who had tried both, preferred the prison!

Before his term was up, one hundred thousand prisoners passed through the chaplain's hands. Among them was the famous and elusive Charles Peace, liar, burglar and murderer, who told him, in his first interview, "If a minister really believed in his work, it would pay him not merely to go a Sabbath day's journey to preach, but to go there on his hands and knees over broken bottles."

Is Crime Reducible?

The question seems ridiculous, but we are analyzing crime, not sin. Bad landlords, (he says) whether of village hovels or city slums, are very largely responsible for crime. Slums stunt, and the stunted steal. The evolutionary process was summed up by a Walworth gamin when he said in his Cockney jargon: "First you hops the wag, then you nicks, and then you bashes the copper"—i. e., truancy is succeeded by dishonesty, and that by violence.

Drink and the gambling spirit are second on his lift of contributory causes of crime. The Clerkenwell definition of happiness would be, BEER; of bliss, more beer; and of ecstasy, a little spirits to top up with. He coined the phrase. "Crime is Condensed Beer." The brewers sent gangs of their employees to break up his temperance meetings, by singing a music hall ditty with the chorus—

"Up with the sale of it
"Down with a pail of it,
"Glorious, glorious beer."

He spoke his mind on the betting evil before a Royal Commission:

"The two great incitements are the aristocracy and the sporting prophets. To be 'as drunk as a lord' used to be a popular phrase; and drunkenness increased among the poor," he added, while the semi-circle of noble lords looked shocked and the Press smiled.

"Nearly all the vices of the men I have met have been derived from the above. The working man says, 'It's a grand thing to have a champagne luncheon; therefore I must have beer,' or, 'It's a grand thing to be a lord and bet fifty thousand pounds; therefore I must have half-a-crown on.' If one man were to say tomorrow, 'I will not go to any race meeting where betting is allowed,' the evil would disappear."

"I don't follow—one man? said Lord Aberdeen.

"I don't mean one man individually. I mean one particular man."

The noble lords looked as if they didn't want to press the matter further. But none spoke, so Mr. Horsley clinched the matter bluntly by saying:

"I mean the KING! When you try to persuade men to give up betting they say, 'What does he do? He bets.'"

The reference of course, was to His Majesty, King Edward VII. Then Mr. Horsley went on to attack the sporting prophets. It was seven to one against the sporting prophet being right. He found that six sporting papers in one month gave 888 horses to win, out of which 777 lost!

"From what class of papers do you collect your statistics, Mr. Horsley?" asked the Bishop of Hereford.

"Every paper, except the Daily News. But the gentleman who illuminates me every morning calls himself UNO. I am glad he doesn't call himself INO!"

At which the noble lords fairly bubbled over with merriment.

Mayor and Freemason

Canon Horsley became vicar of a Woolwich parish, where he fought the slum landlords and became a political parson. He drew up an indictment of the sanitary authorities, who wished "the reverend gentleman would stick to his spiritual duties." They raised the usual outcry about sending up the "rates." His reply was characteristic: "Yes, but WHAT rates? Down with the death rate, the sickness rate, the drunkenness rate and then let us think of the money rate."

He became mayor of Woolwich but his greatest honor was the address presented to him on removal to Walworth) by thousands of working men who said:

"Your name, sir, has been a terror to slum-owners, rack-renters and other exploiters of the poorest and therefore most defenseless of our class. . . . We emphatically endorse your statement that to preach temperance and charity to dwellers in insanitary and crowded dens, without attempting to ameliorate their condition, is a canting absurdity."

In 1891, he became a Freemason and rose to the high office of Grand Chaplain of England. His claim is that Masonry can never be anti-Christian, though non-Christians are admitted to the Brotherhood. It is a society and not a religion, as some make it.

Waiting for the Pilot

From Walworth, Canon Horsley went into retirement in his beloved Kent. Cancer has him in its fatal grip, but the Grand Old Man of the Church of England still finds energy enough to write to the Press, or recall an anecdote. He still sees the funny side of things, which help to make life possible to the slum parson. Here is his latest story of the slum:

A South London urchin, asked what he had learned about the Fall of Man, said, "Gawd made a luverly garding and put Adam and Eve in it. But Eve, she pinched a napple, and she ses, 'Ave a baite, Adam.' 'Naow,' ses Adam, 'Garn' (Go on) ses Eve, 'Ave a little baite'. So 'e did. Then up comes a naingel—and ses—'Nah you two, AHTSIDE!"

"I was ever a fighter—and so
One fight more, the best and the last!
I would hate that death bandaged my eyes,
And bade me creep past."—Browning.

And so the old stalwart, whose giant figure and patriarchal beard must be known to many Americans visiting Switzerland in bygone days, awaits the final summons.

(Editor's Note—Canon Horsley died in Kent while this article was on the Atlantic.)

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What Task Was Given the Church by Her Master?

How Is This Church Working At This Task?

If you held a responsible business position and were assigned a task, you would need a clear idea of the task and of the way to perform it. You would demand such information or refuse to be responsible.

Every member of the Church has an individual responsibility for the task given to the Church. If you are not able to answer the above questions fully and clearly, do you not think it is your duty to take advantage of an opportunity to secure this necessary and vitally important information?

TOPICS FOR THE SEVEN SESSIONS

1. The Mission of the Church and Her Responsibility.
2. The Task of the Church in Missions and Church Extension.
3. The Task of the Church in Christian Social Service.
4. The Task of the Church in Religious Education.
5. The Organization of the Church for Meeting Her Task.
6. Christian Stewardship.
7. The Source of Power.

The Task of the Church

It is a book answering these questions briefly but comprehensively. It has just been issued by the Presiding Bishop and Council for the use of Discussion Groups of adults. It is suitable also for reading by anyone unable to become a member of a Discussion Group.

This book is an elementary programme, arranged for seven sessions. It is elementary, not in the sense that it is prepared for the use of children, but in the sense that it discusses the elements of the subjcet. It covers all the fundamental principles and facts of the situation. The programme is the joint production of all the Departments involved.

In addition to the material prepared as a basis of discussion, detailed suggestions for leaders are given in connection with the matter for each session.

The Discussion Group method is becoming very popular throughout the Church. The leader of a Discussion Group does not lecture or conduct recitations, but guides discussions which can be participated in by all the members. A free leaflet, "How to Lead a Discussion Group," may be obtained on request.

It is hoped that one or more Discussion Groups, using this book, will be formed in every parish and mission of the Church. Every adult member of the Church should have the benefit of this study.

Orders for "The Task of the Church" should be sent to the educational Division, 281 Fourth Ave., New York City. Price, 25 cents postpaid.

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Ordination in Diocese of Kansas

The Rev. Walter James Marshfield was advanced to the Priesthood in Grace Cathedral, Topeka, on December 18 by the Rt. Rev. James Wise, D. D., Bishop of the Diocese. The sermon was preached by the Rev. L. W. Smith, Archdeacon, and the Candidate was presented by the Very Rev. J. P. deB. Kaye, Dean of the Cathedral. The Rev. Mr. Mashfield is rector in charge of the Church of the Good Shepherd, North Topeka, and Chaplain of Christ's Hospital, Topeka.

Church Observes 89th Anniversary

Emmanuel Church, Norwich, N. Y., celebrated recently the 89th anniversary of the founding of the parish. There was a special anniversary sermon by the rector, the Rev. Frank Dean Gifford, and a special musical program.

The church was incorporated Sept. 17, 1832 as a parish at a meeting held in the court house. The Rev. Liberty Alonzo Barrows was acting rector at that time, and the next year a church edifice was erected on land near the Lackawanna railroad and what is now the Palmer House.

When the parish was organized in 1832 there were but nine communicants. Emmanuel church now has 522 confirmed members and over 750 baptized persons connected with the parish. During the past year the rate of growth in membership has been more than 25 per cent.

Extensive repairs and improvements, costing several thousand dollars are being made at present in the interior of the church.

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