

"In these busy times we get more from a small publication like The Witness than we could from one larger."—A Business Man.

# The Witness

"The Witness is the most interesting and progressive Church paper published.—A College Professor.

"FOR CHRIST AND HIS CHURCH"

VOL. V. No. 13

CHICAGO, ILLINOIS. NOVEMBER 20, 1920

\$1.50 a Year.

## CHURCH ORGANIZATION USES SECULAR PRESS EACH WEEK

### League for Industrial Democracy Buys Half Page to Display Lambeth Resolutions

The Church League for Industrial Democracy has resumed the publication of half page advertisements in the Sunday Baltimore Sun. In the issue of October 16th the entire space was devoted to the British Coal Strike. Arthur Gleason's book "What the Workers Want" being quoted extensively.

In the issue of October 23rd the League printed the following extracts from the Lambeth Committee's report on Industrial and Social Problems. This report was signed by the following American Bishops, three of whom are members of the League: Bishop Wise, Bishop Brewster of Maine, Bishop Williams of Michigan, Bishop Webb, Bishop Shaylor, Bishop Lines, Bishop Guerry, and Bishop Gailor.

The war showed us the inevitable result of the attempt to build up civilization on selfishness and force. The doctrine that national power is an end in itself, and that self-interest is the ruling principle of political life, could only lead to war.

Now a similar doctrine has dominated a great part of our industrial system. It has been commonly held that different individuals, different sections or interests or classes must pursue their own self-interest, and that the result of that pursuit would be the best possible condition of society as a whole. Experience has shown that this doctrine is false.

If the Church is bound to contend that the first things, which are spiritual, must come first, its members must not forget that our Lord, who won His victory in the spiritual sphere, intended that victory to cover the whole of life; an applied Christianity must show the Gospel everywhere in action. If we keep the right aim in view we shall seek to make the outward order of society an embodiment of Christian justice and love. No one could say that this is the character of the social and industrial state of Christendom today.

As God is our Father, and as the eternal Son of God took our whole human nature upon Him, every son and daughter of God is of infinite and equal value. There are wide differences in capacity, but such differences do not warrant any loss of liberty or any failure to give to all the children of God the opportunity of a full human life. Life must always count for more than property, the possession of which ought always to answer to some function duly performed. Therefore we are bound to condemn any system which regards men or women as mere instruments for the production of wealth.

To quote Mr. W. L. Hichens: "Unless industry is really recognized as primarily a national service in which each individual is fulfilling his function to the best of his ability for the sake of the community, in which private gain is subordinated to public good, in which, in a word, we carry out our duty toward our neighbor—unless we build on this foundation, there is no hope of creating the House Beautiful. If each man thinks of making his pile by all the means that economic individualism allows, if class bands itself against class, trade union against employers' federation, firm against firm, to secure the greatest share of the world's goods in unrestricted competition,

social life must inevitably break down and anarchy reign supreme."

The difficulties are notoriously great, but it is certain that nothing is more fruitful of unrest than a haunting sense of insecurity in the minds of the workers; it cannot be right that a workman should be regarded as a mere tool to be scrapped when not required for another's use, and it is an offense to the conscience of a Christian community that men who are willing and able to work should be forced into idleness.

The constant division of labor and the increasing use of machinery are an inevitable cause of wearisome monotony in the labor of many industrial workers. "The idea of the leisureed classes and the toiling masses is monstrous; it is just the toiling drudge who needs leisure most—leisure for recreation and refreshment, leisure for education—above all, leisure for education."

We reaffirm the principles commended in an appendix to the 1908 report. "The Christian Church, which holds that the individual life is sacred, must teach that it is intolerable to it that any part of our industry should be organized upon the foundation of the misery and want of the laborer. The fundamental Christian principle of the remuneration of labor is that the first charge on any industry must be the proper maintenance of the laborer—an idea which it has been sought to express in popular language by the phrase, 'the living wage.'"

This must not be interpreted as a bare subsistence wage. There must be sufficient to live a decent and complete, a cleanly and noble life.

"It is foolish to despise individual enterprise and unduly to fetter individual liberty. But the dominant principle in a rightly ordered society will be co-operation for the common good rather than competition for private advantage. It cannot be said that this principle rules our present system.

"No doubt it will be urged that if the motives which support our present order are removed, the whole industrial system is in danger of collapsing. But as Christians we cannot accept the assumption that men will only be induced to work by the incentive of large gain or by the stimulus of immediate personal want. It was a higher motive that led men and women to offer their devoted service, often at the cost of sacrificing life itself, during the years of the war. Is it wholly incredible that such motive may be forthcoming in times of peace?"

### INTERCHURCH SURVEYS TO GO TO STATE OFFICES

The business men's committee which is winding up the affairs of the Interchurch World Movement has given orders that the survey materials in the various states shall be assembled in a single office in each state. In many cases this is all that is necessary to amass valuable materials which are of large importance. The survey material will be placed at the service of any interested people, and those whose work it is to interpret religious conditions will have a gold mine in which to operate for sometime to come.

## Unveil Statue of Bishop Satterlee

Bishop Harding in Charge of Impressive Ceremonies at Bethlehem Chapel.

A scene reminiscent of the honors paid to some medieval member of the Church militant was presented in the Bethlehem Chapel of the Holy Nativity of the Cathedrals of Sts. Peter and Paul, Washington, D. C., the occasion being the unveiling of the recumbent life-size alabaster statue of the Rt. Rev. Henry Yates Satterlee, D. D., first Protestant Episcopal Bishop of Washington.

The gothic beauties of the chapel, the fresh young voices of the vestal choristers; the impressive ecclesiastical procession of the cathedral and diocesan clergy, headed by Rt. Rev. Alfred Harding, the present Bishop, combined to heighten the impression that one was present at ceremonies to the memory of some old crusader who was finally at rest within the walls of the church he had served so faithfully.

### Sermon by Bishop of Tennessee.

The Rt. Rev. Thomas F. Gailor, D. D., bishop of Tennessee, delivered the sermon, choosing for his text verses from the seventh chapter of St. Luke, which told how the elders of the Jews besought the healing aid of Christ for the servant of a centurion who was worthy inasmuch as "he loveth our nation and he hath built us a synagogue." Of that centurion Christ said: "I have not found so great a faith, no, not in Israel."

Bishop Satterlee devoted most of his time and strength after his consecration toward the establishment of the great cathedral which now stands partially completed on Mount St. Albans.

In his prayer Bishop Harding gave thanks for "the wonderful grace and virtue declared in all Thy saints and in the lights of the world in their several generations, especially Thy servants Henry Yates Satterlee and Jane Lawrence, his wife.

### Namesake Unveils Memorial.

Bishop Harding pronounced the dedicatory phrases, while the unveiling was performed by Henry Yates Satterlee, namesake of the first bishop. At the close of the service those in attendance, who taxed the capacity of the chapel, passed in line behind the altar screen to view the memorial, which was designed by W. D. Caroe of London, architect of Canterbury Cathedral, was sculptured in England and was paid for by friends, chiefly members of the Bishops' Guild.

Clerical and lay representatives of practically every parish in the diocese were in attendance, as were the members of the board of trustees of the cathedral. The musical program was especially arranged for the occasion.

A number of close relatives of the late Bishop Satterlee were present for the event. Rev. Mr. Warner, who was master of ceremonies, served as the Bishop's private secretary during the latter's incumbency.

Bishop Satterlee was born in 1843, was consecrated Bishop on the feast of the annunciation, 1896, and died in February, 1908. The foundation stone of the cathedral, brought from Bethlehem in Judea, was laid by him on the feast of St. Michael and All Angels, 1907.

### FATHER YOUNG INSTALLED AT HOWE SCHOOL

The Rev. Charles H. Young, M.A., was installed as rector of Howe School on October 31st. Bishop White preached the sermon. On Monday the School kept Founders' Day with appropriate ceremonies. Addresses were made by the Bishop and members of the Alumni.

To become ever better herein is the whole concern of life, and one can become better only by effort.—Tolstoi.

## ENGLISH CHURCHMEN SEEK SOLUTION OF THEIR PROBLEMS

### Labor, Unity, Interchange of Pulpits, Are a Few of the Questions Being Discussed

By A. MANBY LLOYD

### CHURCH CONGRESS MEETS

The ecclesiastical event of last week was the Church Congress at Southend, under the presidency of Dr. Watts Ditchfield, Bishop of Chelmsford, who is doing so much to win Essex for Christ. He boldly reproached his brother Bishops for having neglected to send a message of welcome to the recent epoch-making Anglo-Catholic Congress, and insisted on the urgent need of something more than mere grudging tolerance of the Anglo-Catholic Party. It is rather late in the day, but none the less welcome. But the principles for which Pusey, Keble, Liddon, R. M. Benson, Dolling, Stanton and others stood have always made more progress under persecuting than patronizing Bishops. Fifty years ago, at least five priests went to jail rather than submit to Erastian jurisdiction, and it is only the revival of persecution in the Manchester and Southern Dioceses (Exeter and Truro, for example) that has put fresh life into the Oxford movement at a time when many were preparing to give it decent interment.

### THE CHURCH AND LABOR

There were papers on "Spiritualism" by Sir Wm. Barrett, F. R. S.; on "Reunion" in the Mission Field by Rev. Dr. Garfield Williams, who gave some deplorable examples of the effects of disunion on the national life of India, but your readers will probably be more interested in the paper of Mr. Fred Hughes on "Labor as a World Problem."

"I was present," he said, "at the International Socialist Congress at Stuttgart in 1907, when that saintly man, J. Kerr Hardie tried to induce the workers of Europe to pledge themselves to strike in every nation against any declaration of war; and I remember how the German leader, August Bebel, declined to give a pledge for his own people which he knew would be forgotten when the drums began to beat." He went on to analyze the fundamental differences that have split International Socialism asunder, and claimed that the social ideals of both the Second (Social Democratic) and the Third (Communist) Internationals as being "distinctly Christian," but, he added, "so completely has the Christian Church failed in the past two centuries to give expression to them, and so destructive of spiritual insight among the masses has the industrial present been, that organized Labor has adopted a non-Christian philosophy as its working basis." The doctrine of Karl Marx and the Third International disclosed a tendency to elevate the class struggle into a religion, and Mr. Hughes will have none of it.

### DR. CAMPBELL SPEAKS

The greatest reception of all was given to the Rev. R. T. Campbell, Vicar of Christ Church, Westminster, formerly pastor of the City Temple. Dr. Campbell will be remembered as the pioneer of an ancient heresy under the title of the "New Theology." It was practically a mild form of modernism, laying special stress on the "Immanence" of God. The balance was much better preserved by Archdeacon Wilberforce, who derived much inspiration from Jacob Boehme, by insisting on "Transcendence" and by anchoring his faith on Catholic Faith and Practice.

The conversion of R. J. Campbell

on its human and intellectual side was probably due to the influence of Charles Gore, then Bishop of Oxford.

### ANGLO-CATHOLIC REPORT

S. P. C. K. announce publication of the "Anglo-Catholic Congress Report," containing the papers read and a selection of sermons delivered. Price will probably range \$2.50 to \$3.00 and it should be a mine of interest to America churchmen, of all ways of thinking, for Catholic and Evangelical are not so far apart as some suppose.

### DR. ORCHARD ASKS A FEW QUESTIONS

One of the "Free Catholic" ministers, Dr. W. E. Orchard of the King's Weigh House Chapel, has been speaking some very plain words to "Non-conformists." They were too self-satisfied; they are contented to believe that Catholicism, Anglican and Roman, is wrongly based and will collapse under the advance of scholarship. He asks some awkward questions. Has the simple Bible teaching in schools proved in any sense satisfactory? Is Chapel teaching any more than the last stage in the journey to infidelity? Does nonconformity come out well when the devotional text is applied? He tilts shrewdly at the tyranny of the Puritan pulpiteer when he asserts that "a priestly ministry is really humbler, more efficient for the cure of souls, and centers the Church round Christ rather than around the minister."

The "Church Times" gives a cordial welcome to this movement, but adds: "The danger will be, that it will attract the cranks, all that small army of persons which is ever on the watch for something new. People of this kind are attracted by modernism, though modernism is far too strong to be much injured by them, and are found in shoals in the ranks of spiritualism and theosophy."

### REFUSE TO SANCTION INTERCHANGE OF PULPITS

The Archbishop of York (Dr. Lang) has announced that for the present he is unable to sanction proposals for action in regard to the interchange of pulpits, or the ministration of women, until the authorities of the Church here in England have given their decisions.

The Lamp, and other American R. C. Journals have somewhat prematurely rejoiced over the reception of Bishop Halford into their communion. It was not to take that step that he resigned the see of Rockhampton.

### WORK GOES AHEAD IN SAVANNAH

Savannah, Ga.—Since the appointment of the Diocesan Executive Secretary Nov. 1, many parishes and missions have reported that they are regularly organized to carry out as far as possible the program of the Nation-Wide Campaign, and it is definitely known that others are organized that have not informed headquarters. Diocesan charts have been sent out, giving complete information of Diocesan needs, responsibilities and pledges, with percentages of parochial pledges. Several parochial chairmen have written that the Campaign pageant will be used. The pamphlet "Ammunition," is being very generously used



# EDITORIAL

By Bishop IRVING P. JOHNSON.

## THE RELATION OF MONEY TO GRACE

I do not think that St. Paul could be accused of being a self-seeker; neither do I think that he was indifferent to the world in which he lived.

He was keenly alive to that which was going on in the Coliseum at Corinth as well as the needs of the infant Church.

He knew how to abound and he knew how to suffer loss. He knew what it was to have a full pocket-book and he had worked with his own hands, earning his daily bread. And he laid down a certain definite principle for the Christian conscience.

First he asked for regularity in Christian giving—"On the first day of the week let each of you lay by a sum of money."

It was not to be the hap-hazard giving of occasional impulse but the regular giving of definite conviction.

Generosity was not to be an incident in the Christian life but a habit.

It is only when a man acquires the habits of a gentleman that he is really a gentleman, for habit is that which we do instinctively and without self-consciousness.

The man who is conscious of himself is not in his natural habitat. He is out of his place.

He may be perfectly unconscious in singing a song, whereas he would be very self-conscious in making a speech.

Regular habits are unconscious acts, and our Lord warns us that unconsciousness should be a quality in giving.

No one who is familiar with soliciting for the Church is ignorant of the fact that occasional and impulsive givers are usually conscious of the fact.

The publishing of special subscription lists is a concession to the weakness of people who like to remain conscious of what they have given.

\* \* \* \*

Secondly, he wanted giving to be cheerful. One reason why soliciting funds for the Church is a job that is not sought for is because of this lack of cheerfulness.

If I know that someone is suddenly hurt I find no lack of cheerfulness in the response for aid.

People will bother those in charge of a sick room with offers of help which they are really anxious to give and so give cheerfully.

This is because there is a real love of being helpful in the human heart which an emergency brings out.

The guardian, Prudence, which usually sits at the door of heart to warn us against the over-exertion of that organ is surprised into activity.

It is far more difficult to get folks to give cheerfully month after month for the care of a sick relative. So in giving. An unusual sermon or a peculiar experience will prompt us to make a generous offering even though the regular support of the Church affects us like a poor relation.

Of course if that poor relation is a child whom we love we spend cheerfully, even all of our living.

Cheerful givers are those who give because they love the Church and want to do their full share in its support.

Cheerful givers are large givers and easy to get along with.

Small givers are apt to be censorious and fault finding for they really do not love much and are glad to have an excuse for withdrawing the little that they have given.

\* \* \* \*

The third thing that St. Paul implies is that giving is a part of worship. He mentions the First Day of the week twice, once as the day on which Christians will break bread and once as the day on which they will make an offering.

Giving to God is a religious act and, inasmuch as it is a gift, involves considering the wishes of the recipient rather than those of the giver.

If God is visionary enough to believe in missions and Christ endorsed this will of God, then I presume a Christian will want to give what God wants and not that which he prefers, or thinks wiser than God's commands.

For the gift is not to please the giver, but the one to whom we give.

I presume Annas and Caiaphus wasted the two mites that the widow gave. They were rather shifty guardians of the Treasury.

But she gave to the Lord and the Lord might allow it to be spent as He willed. She gave it without any strings. Considerate woman! The Church has frequently become so tangled in the strings which self-conscious givers attach to their gifts—that the gift has become more of a burden than a joy.

Beware of gifts having strings!

And fourth, St. Paul believed in proportionate giving—"As God has blessed you."

It is curious how different a limousine looks to one who is blessed with money in comparison with a gift to God.

Of course, if you can show him that the need is urgent and his gift will go for purely necessary things he is willing to give, perhaps.

But he has so many calls,—that he gets to answering them all alike. He has so many that he gives to none.

Now money is a poor means of grace but it is a mighty powerful means for meanness.

It can do an awful lot of harm to a man and his descendants.

Money that passes down with the taint of meanness is a sacrament for evil to those who receive it.

The record of the descendants of those who loved money much for they had much, is not pleasant reading if you read it backward, no matter how joyous it may have seemed to those who were looking forward.

\* \* \* \*

This Nation-Wide Campaign is really a campaign for your soul's good and a part of that good is that you give a proportionate part of your income regularly, cheerfully, and as an act of worship to the Lord.

Why do we lay so much stress on money?

Not because of its own importance, but because of two things:

(1) Those who have money will lose their souls quicker through money meanness (for it is the root of all evil) than in any other way.

(2) The Church with more than a million deficit for its necessary work and millions short in what it might use is a cause for us to be so ashamed of ourselves that we ought to go out and ask a Salvation Army lassie to throw her cloak around us and cover our meanness.

To send Bishop Overs to Liberia and not to equip him with that which is necessary to do his work is a mean act.

He was sent on by the representatives of the whole Church assembled.

He found buildings that our fathers gave to Bishop Ferguson in sad need of repair.

He asked the Presiding Bishop and Council for \$45,000 to repair these buildings.

In the face of the facts the Presiding Bishop and Council had nothing to give.

Surely this Church of ours is not mean enough to do such a thing consciously—but we do it consciously when we consciously refuse to make things otherwise.

We could if we would and we would if we really loved our Lord as He loves us.

## A LETTER FROM LIBERIA

One of our missionaries at Cape Mount, Liberia, writes:

"The rains have been unusually heavy this season, and the people were really suffering from lack of food now that the swamp rice has been cut, they are beginning to look a little happier. For the last five months everyone in the neighborhood of Cape Mount has been living almost entirely on plums and palm cabbage, even the fish having apparently deserted us.

"Now it is quite funny to see the people's faces break with smiles when they see a man going along with a bag of rice on his head.

"We have been working hard for the Nation-Wide Campaign, and the natives in the interior are very interested in the movement and have sent from time to time small sums of money, and a little farm products, to be sold in aid of the Fund. Altogether the rector has been able to send about a hundred dollars to the committee in charge of the Nation-Wide Campaign.

"At the Hospital yesterday morning, we caught a large rat. When it was time to leave for church, the children were surrounding a plate of stewed rat and seemed so extremely loath to leave it that I suggested that each eat her little piece of rat on the way to church. They all departed quite happily munching their dainty morsels."

## "The Foolishness of Preaching"



St. Paul Preaching.

### Preaching Christ Crucified

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 1 Cor.: 13-25.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determine not to know any thing among you, save Jesus Christ and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men but in the power of God.—1 Cor.: 2-15.

## The Preaching Mission

St. Paul's words are just as true today as when he wrote them in his letter to the Corinthians. Today "the preaching of the Cross is to them that perish foolishness," but it still pleases God "by the foolishness of preaching to save them that believe." It is still necessary that our "faith should not stand in the wisdom of men but in the power of God."

Though we have had 1900 years of Christianity, less than half the world is even nominally Christian. All the world is in ferment. The times are critical. It is believed that a revival of Apostolic preaching is an imperative need. The Nation-Wide Preaching Mission is a recognition in this Church of this need.

There cannot, of course, be a preaching mission in every parish, but it is possible to spread to every parish the benefits of such preaching missions as will be held.

To make these preaching missions count to the utmost, it is both our privilege and duty.

To spread information about the Preaching Mission,

To attend the services and meetings of the Mission, even at a sacrifice,

To take others to the Mission with us,

To listen to the Missioner with receptive minds and hearts,

To carry the message to others by spoken or written word.

Presiding Bishop and Council of the Protestant Episcopal Church  
Publicity Department, 281 Fourth Avenue, New York City



## The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)  
6219 Cottage Grove Ave.  
Telephone, Midway 5935  
Chicago, Illinois

A NATIONAL CHURCH NEWS-PAPER 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.

### BOARD OF EDITORS:

Bishop IRVING P. JOHNSON, Editor-in-Chief.  
REV. WILLIAM B. SPOFFORD, Managing Editor.

### Contributing Editors:

Bishop Henry J. Mikkil  
Bishop James W. Wise  
Rev. George P. Atwater  
Rev. James Sheerin  
Rev. Francis S. White  
Mrs. Grace Woodruff Johnson  
Mr. W. S. Silver, Adv. Mgr., & Bible House, New York City, N. Y.

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

## What is the Greatest Need of the Church

The readers of The Witness will hardly have had time to express themselves on this question, which was answered so well by the six clergymen in last week's double number, before we go to press for the next issue. The announcement of the plan, however, brought a quick response and several people have submitted questions which they would like to have discussed in future issues. A lady from Georgia does not understand why the younger clergy are not attracted by the call for service in Alaska, and asks us to put the question to them in the double issue for December. An eastern layman, having read of the discussion at the Synod of the Sixth Province as to whether or not clergymen should express themselves on political, social and economic questions from the pulpit, believes it would be helpful if we secured a general opinion on that subject. Then a gentleman in Chicago called us on the telephone and invited us to ask the November question again for December, with laymen answering instead of clergymen. No one has suggested asking the laywomen, but it will be interesting to get their opinion on the subject. Still another question submitted is: "Should non-confirmed persons be allowed to receive Holy Communion?" while the editor of a large weekly denominational paper would like to know what Episcopalians consider their greatest problem.

We hope that many of our readers will submit questions for future discussion. The question for December will be chosen from those received by a committee of three clergymen living in Chicago, and will be announced in the issue of December 2, and answered in the double number of December 9th.

The November question, "What is the Greatest Need of the Church Today?" was asked of eight people. Six of the answers you read last week. One of the eight to whom the question was put, a college professor, wrote that he would not like to see his answer in print over his name. We, too, are curious to know what his answer is, but as he did not send it we are as much in the dark as you are. The other answer, the last received, we were unable to print last week as we were crowded for space. It follows:

### SPIRITUAL POWER

The greatest need of the Christian Church today is a fresh infusion of spiritual power. We are suffering from spiritual anemia. Believing, as we do, that the Church is a Living Organism, there is every reason to expect each member to vibrate with life. The Body does have life, and the life which our Lord poured into that Body is of the highest quality. But it is for us to see that that life is communicated in all its fullness to every member, so that each life is vitalized by the Divine energy which resides in the Living Organism. Responsibility, therefore, rests upon each member to place himself in the right attitude to receive the fullness of life which is mediated to us

through the Sacraments. The Church and the Sacraments exist for no other purpose than to bring men into fellowship with God.

Was not this the purpose of the Incarnation? According to the Apostle St. John, the Divinity of Jesus is seen in His graciousness, His charm and His love for men. But the grace and charm of His character and His love for men is supplemented by His fidelity and steadfastness in carrying out His mission even when this involved the suffering and shame of the Cross. The purpose of our Lord's Incarnation was not merely to display these gracious qualities, but to communicate them. "And of His fullness have all we received, and grace for grace." We should, therefore, be more deeply conscious of the responsibility that rests upon us as clergymen. The clergy must first of all awake to the great mission of the Church. Let it not be said of us, as was said by Dean Church of an English clergyman, "that he was an eminently good and respectable man, who was not alive to the greatness of his calling."

ELDRED MAY,

Associate of St. James' Church, Greenfield, Mass.

In the next two issues of The Witness we will print the letters which we receive on the subject, as well as a list of the questions submitted for future discussion.

### RETREAT OF BOSTON MINISTERS

Eleven different denominations united in a retreat for ministers held in the Church of the New Jerusalem (Swedenborgian) in the heart of Boston. Dr. E. T. Root of the state federation of churches presented Dr. Doremus Scudder, the new executive secretary of the Boston Church Federation, and the latter spoke on the mystical approach to God. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, spoke on a plan for each church to conduct special evangelistic services the week before Easter. His address dealt with the purpose, spirit and method of the Christian ministry. The various speakers asserted that parish evangelism was three times as successful as the work of the professionals. The net result of the day's fellowship is that Boston ministers will work with a new sense of unity and co-operation the coming year.

### IMPROVEMENTS MADE AT BUENA VISTA

Under the rectorship of the Rev. Normand E. Taylor the Church at Buena Vista, Va., has made marked progress. During the past year more than a thousand dollars has been spent on improvements. A pipeless furnace has been put in the church, an electric blower for the organ installed, the roof painted and a number of other changes made.

Ten persons were confirmed on the occasion of the Bishop's last visitation. The attendance of the Sunday School has increased from six to forty-two and there are indications of greater growth. Mr. Taylor also has charge of the work at Glasgow, a most interesting and encouraging field, and the church at the Natural Bridge station.

### CHURCH SERVICE LEAGUE MEETINGS

The fall meetings of three districts of the Church Service League in the Diocese of Northern Indiana were held on October 3rd, 4th and 5th, in Trinity Church, Ft. Wayne, Trinity Church, Logansport, and St. Andrew's Church, Valparaiso.

The new method by which the work of the women is to be carried on was presented and discussed. Miss Matthews told of the work as related to the general Church. Mrs. W. T. Brackenridge reported progress in the Service of Supply. Mrs. W. L. Lockton gave information as to the use to which the offering of the women was being put. Mrs. G. W. Gardner spoke of the progress which the Woman's Auxiliary has made during the past fifty years. The Bishop, who was the last speaker, commended the Nation-Wide Campaign and urged all the women to increased activity in its support.

## New Church Home Opens in New York

By JAMES SHEERIN

The Episcopal Church in this city has just done a commendable thing in providing a residence and clubhouse for young Church-women who live alone in New York. It is at 123 East 28th Street. It is to be known as Greer House, in honor of the late Bishop who was a high-souled gentleman, if there ever was one, to whom such a work would be most agreeable. Of all the problems of metropolitan life that of loneliness and scarcity of interested friends is the worst, and we may rejoice at any earnest effort to meet it. It seems the root of all evil that comes to girls and boys in great cities that their home life is so cramped in space and so unattractive and friendless. It is much worse when the working girl has to live in perhaps a half of a hall bed-room, with meals and all as ugly as can be and no friend to turn to out of shop or office. Parish houses do much, but an actual residence like this new Greer House is incomparably better if run in a human and simple way.

### RELIGION IN THE SCHOOLS

Recently an interdenominational committee on weekday religious instruction in public schools, appeared before the Board of Education in New York to ask for a formal arrangement by which the schools would be adjourned certain hours a week to give opportunity to the children to receive religious instruction from their own churches. The opponents of the measure seemed to be in the majority, urging the danger of any union of Church and State, and thus far no permission has been granted. This is not the time or place to produce lengthy arguments on either side, but I may be permitted to record my steadfast view that there should be no intrusion of this subject on school hours. While Roman Catholics and Protestants, as well as Jews and others, are what they are, there is safety and a fair degree of progressive usefulness in the public schools as they are. In fact, I shall be willing to go on to say that the schools are a magnificent success in spite of the critics who term them Godless, etc. It would be fair test of the truth of this to set their graduates in contrast with those who come from parochial schools.

### CENTENNIAL AND CONSECRATION

A hundred years of parish life is worth celebrating, and St. Luke's on Convent Avenue, Manhattan Borough, has just been doing that with the aid of bishops and other dignitaries. If you add to a centennial the payment of a debt of more than \$60,000 in three years of the new rectorship of the Rev. Wm. T. Walsh you have an extraordinary combination of success. In honor of this final payment of Church indebtedness, St. Luke's was duly consecrated last Sunday, in the presence of a congregation packing the large building.

Mr. Walsh is interesting also because he came to us from the Roman Catholic Church, where he had been a faithful priest and promising mission preacher. The following tribute to him by a writer in the New York Globe is worth quoting:

"Perhaps the most unique contribution of the new rector of St. Luke's to the Church life of the city is his interest in healing. He holds, in fact, healing services every Thursday morning, and some of the results of his ministry have been remarkable. Paralytics and epileptic victims have been cured in many cases, and sufferers from a long list of diseases have been benefited. Dr. Walsh makes no charge for these services. He regards healing as a part of his regular church work, as it was of the labors of the apostles of old. Frank and practical as he is, he combines with it the spirit of a mystic to a greater extent than any other clergyman I have met in New York. After this month he proposes to have a healing service on Sunday afternoon and one on Thursday morning, and a class in the principles of self-healing on Wednesday night. St. Luke's is to be congratulated on having a rector who, on the one hand, is a practical man of affairs, can engineer the raising of a great sum in three years and, on the other hand, can possess

the tender and mystical spirit of the early fathers to the extent that he is able week after week to carry on successful healing services."

### NEW RECTOR AT ST. ANDREW'S

I spoke in a recent Witness of the problem at St. Andrew's, Harlem, and how it might be settled if a good preacher and organizer was found to become rector. The following announcement from the daily press is in regard to the call of a man that the parishioners have hopes will prove to be the saviour of the parish from debt and destruction:

"The Rev. Dr. Albert E. Ribourg, vicar of St. Alban's Cathedral, Toronto, has accepted the call of St. Andrew's Church to be its rector, and will enter upon his duties on Dec. 1. Dr. Ribourg is said to be a very eloquent minister, and has preached to crowded congregations at his churches in Toronto and Winnipeg. St. Andrew's is trying to raise \$85,000 by St. Andrew's Day, which comes late in November, and has secured about \$50,000 of this sum. An appeal has been made to the church at large, which is meeting with gratifying consideration."

### AN ACTIVE SOUTHERN PARISH

The past month has seen a great deal of interest taking place in St. Paul's Parish, Waco, Texas, Rev. W. P. Witsell, rector. It has been strengthened by the coming of Rev. LeRoy Eltringham as assistant minister, and much inspired and uplifted by the meeting of the Synod of the Southwest, which has been pronounced by the local people as the finest meeting ever held in Waco, and by the Bishops and other delegates as the best meeting ever held by the Church in this Province. Perhaps no other meeting besides the General Convention or the House of Bishops ever gathered together as many as fourteen Bishops and not even the General Convention can get together the two oldest Bishops of the Church, which was the case in the attendance of Bishops Tuttle and Garrett, whose pictures were taken together.

Within the same time there was dedicated a beautiful pulpit in memory of Mr. Wm. W. Seley, presented by his widow, and a handsome prayer desk presented by the congregation as a memorial of the three young men of this parish who gave their lives during the late war. Both of these pieces of furniture were made of oak and brass and add greatly to the appearance of the church.

The parish has also in the same period been the happy recipient of a valuable gift in the form of a Pithscope, presented by Mrs. Flora Cameron, Mr. and Mrs. E. R. Bolton and their son, Edward. This will be a valuable means of instructing the young in the Scriptural facts and scenes, as well as the means of furnishing healthy entertainment for the people of the parish and also it will be inestimable in its value in the work at St. Paul's House, a settlement in the mill district.

Much activity is now being launched, particularly among the young people of the parish, the purpose being to definitely align the boys and girls with the Church life and work.

### NEW RECTORS BEGIN WORK

Three new rectors in Southwestern Virginia, Rev. Carleton Barnwell, Rev. James A. Figg, and Rev. W. J. Alfriend, entered upon their duties at Grace Church, Lynchburg, Christiansburg and Radford, and Pulaski, respectively, November 1st.

## "The Righteous Shall See and Laugh"—Psalms.

There is an old negro living in Memphis who was taken ill several days ago and called a physician of his race to prescribe for him. But the old man did not seem to be getting any better, and finally a white physician was called.

Soon after arriving he felt the negro's pulse for a moment, and then examined his tongue.

"Did your other doctor take your temperature?" he asked his patient, kindly.

"I don't know, sah," he answered, feebly. "I hadn't missed anything but my watch as yet, boss."

A metropolitan matron once ventured to ask James Lane Allen, "Are you a bachelor from choice?" "Yes," came the answer promptly. "But isn't that—er—rather ungracious and ungallant?" protested she. The novelist smiled. "You must ask the ladies," he suggested gently: "it was THEIR choice, not mine."

"I tell you I won't have this room," protested the old lady to the boy in buttons who was conducting her. "I ain't goin' to pay my money for a pigsty with a measly little foldin' bed in it. If you think that just because I'm from the country—"

Profoundly disgusted, the boy cut her short. "Get in, mum, get in," he ordered. "This ain't yer room. This is the elevator."

"Ye have a fine bunch of boys, Mike," said one Irishman to another. "Indeed I have, and I've never had need to raise hand against 'em except in self-defence!"

A nervous passenger on the first day of the outward voyage implored the captain to know what would be the result if the steamer should strike an iceberg while it was plunging through the fog. "The iceberg would move right along, madam," the captain replied courteously, "just as if nothing had happened." And the old lady was greatly relieved.

A bride used to express her husband's perfection in terms of chocolate-cake. When he was good, he was "chocolate cake three layers deep"; when he was very good, he was four layers deep; and so on up the scale. One day, however, the system broke down. The bride's mother dropped in, and noticed her daughter looked vexed. "How is John today?" the mother asked, pretending not to notice. "Chocolate cake four layers deep?" "No." "Three layers deep?" "No." "Two?" "No." "Then what is he?" "Dog Biscuit!"

Of Sir William Osler's human nature a friend and student has given an amusing example in the following incident: "There was a quiet dignity about him that held a certain type of familiarity in check. One day, as the class was leaving the ward a patient in a bed near the door called out: 'Good morning, Doc!' Doctor Osler made no comment then, but when the corridor was reached, and we were out of the man's hearing, he stopped and turned to the students and said: 'Beware of the men that call you 'Doc.' They rarely pay their bills.'" —T. J. C.

## Church Furnishings

OF GOLD, SILVER, BRONZE, BRASS, MARBLE OR WOOD

APPROPRIATE AS

## Memorials

Bronze or Marble and Mosaic  
HONOR ROLLS

## Spaulding & Company

Michigan Ave. at Van Buren St.

Chicago



## PUBLIC SCHOOLS TAKE UP RELIGIOUS TRAINING

By J. A. SCHAAD.

Rector of Trinity Church, Bay City, Michigan.

The following is a general outline of a plan for the co-ordination of religious instruction in Church Schools with the curriculum of the public schools in Bay City, Mich.

Early in 1920 the Ministers' Association (the rector of Trinity Church, president) began the study of this subject as a phase of the problem of Americanizing Americans. The following plan, which restores the fourth "R" to the qualifications for citizenship, was presented to the authorities of the public schools, and, after minor adjustments was approved by them and is now in operation among all the denominations which are in affiliation with the Ministers' Association. This includes all except the Roman Catholics and Lutherans, some of whom are now adapting the plan to their particular systems of education.

1. CURRICULUM—For the present it will be optional with the participating churches to use either their own graded system of Bible lessons, or one of the central courses adopted by other State Boards.

In either case, the examination questions and conditions are subject to the approval of the public school authorities having this matter in charge, it being understood that no question of a sectarian nature shall enter into the examinations.

The courses of study shall involve the equivalent of not less than forty lessons per school year; and the minimum time for class recitations is to be at least forty minutes each.

2. CREDITS—The public school officials will give credits for Bible study work satisfactorily done in Church Schools, both in high school and in the lower grades above the fourth.

To secure these credits a pupil must attain a Sunday School attendance of 90 per cent or over for the year.

In the high school the basis of credit will be about the same as for other studies, namely, one semester hour's credit a year. However, recognizing the cultural value of Bible study in other than literary lines, the public school officials will give a full unit of credit (five semester credits) for the successful completion of a four years' course.

For the lower grades, Bible study will be accepted as a substitute for English literature, if Bible study has been carried through from the fifth to the eighth grades, half this credit for two years.

Examinations are required only in the high school, where the passing grade is 80 per cent. In the lower grades a pupil is passed on his weekly recitations, marked on the same scale as above.

3. TEACHER QUALIFICATIONS—The pupil's ability to pass the tests will be accepted as sufficient evidence of the teacher's qualification.

4. TEACHER TRAINING COURSE—In order to meet the immediate need of many of the Church School teachers, a course in background work has been provided, and is conducted on an inter-denominational basis. Four subjects are given: The geography and history of Bible lands, the history of the Hebrew people, outline studies in the Books of the Bible, and the psychology of religious pedagogy. The class meets twice a month.

5. ADMINISTRATION—The details of supervision are delegated to a committee composed as follows: The superintendents of public schools, and the principals of the two high schools, representing the Board of Education; and (for the churches affiliated with the Ministers' Association) three pastors to be appointed by the president.

Reports on attendance, recitation and test marks shall be made by the Church schools to the appointed public school officials monthly, and included by them in the report cards which are sent to the parents.

Each denomination, using its own graded system of lessons, is to prepare sets of examination questions for each of its grades and submit them to the supervising committee for review in order to standardize such examinations with those for the

same grades in the public schools.

6. SCOPE—The benefits of this system are open to all religious denominations who wish to avail themselves of it, and are willing to assume responsibility for meeting its conditions.

The plan includes Church School instruction in the Bible on Sundays as well as on week-days. In the latter case, on the written requests of parents, pupils may be excused from public school, for religious instruction, at hours to be agreed upon by the supervisory committee.

7. CONCLUSIONS—This plan will result in a number of valuable by-products:

It will stabilize Church School attendance, because a pupil must attain a 90 per cent record in order to be eligible for credits.

It dignifies religion in the mind of youth, because it is now put on the same plane of values as "reading, writing and arithmetic."

It encourages parental cooperation, as well as home study by the pupil, because there is now some tangible gain to be scored.

It affords an increased incentive for Church School teachers, because there is now a definite goal to be attained.

This plan in no sense infringes upon the American principle of separation of Church and State.

It does not put the public schools in the position of teaching religion, because the subject is not brought into the school time, or curriculum, or buildings.

It involves no expenditure of public school moneys for religious purposes, because all expenses are provided by the churches.

It is not upon the same plane as is the moot question of the reading of the Bible during the opening exercises of the public schools.

It merely places the Bible upon the same plane as music or other subjects for which credits are now given for work done outside of school hours, etc.

Since the plan is in its infancy it is of course likely that experience will develop improvements.

### ARCHDEACONRY MEETS AT QUITMAN

Quitman, Ga.—The fall meeting of the Albany Archdeaconry was held in St. James' Church Quitman, the Rev. J. J. Cornish, vicar, Oct. 26th to 28th. The opening service was held on Tuesday evening and the sermon was delivered by the Rev. R. G. Shannonhouse. At the business session which followed Morning Prayer the next day, reports of the work in the various parishes and missions were most encouraging, one or two showing that the 1920 pledges have been paid in full. Archdeacon Lawrence reported than continuous progress on the new church building of Calvary Church, Americus, and the Rev. W. B. Sims reported the completion of the extensive repairs and improvements to St. Anne's Church, Tifton. The Archdeacon was authorized to arrange for a discussion of Social Service work at the next meeting, which will be held in January, and was asked to appoint different members of the Archdeaconry to visit schools, jails and other public institutions. The Epistle of St. Jude was the subject of the Bible Study, and at one of the sessions a review was made of the book, "The Idea of the Atonement in Christian Theology," by Rashdall.

### INDIAN SUMMER

My miser hands would hold these golden days,  
Yet cannot stay a single shining one  
From fading into amethyst and rose  
Along the western pathway of the sun.

I cannot hold one day. I stretch my arms  
And withered leaves drop softly on my breast,  
And on the bare elm branch above my head,  
I see an empty, rocking oriole's nest.

Marion M. Boyd.

### IMPROVEMENTS AT ST. JOHN'S CHURCH, STURGIS, MICH.

St. John's, Sturgis, is the latest of the several Western Michigan churches recently enriched and adorned. Through the generosity and love of Mr. and Mrs. Charles A. Miller, members of the parish, a new reredos of great beauty has been placed in the sanctuary. It is built high of oak, handsomely paneled and carved, stained a rich brown to harmonize with the altar and other furnishings of the chancel. The work by excellence of design and skill in execution does credit to the rector and the local firm that constructed it. The dedication of the gift took place on Sunday, October 31.

A red silk burse and veil handsomely embroidered by the Sisters of the Holy Nativity, have also been presented to the Church by the members of this year's Confirmation Class.

The heating plant has been enlarged, insuring adequate warmth for the Church and parish house. The latter building, called the "McKenzie Hall," in honor of the late rector of Howe School, a friend to whom the parish is greatly indebted, is to be remodeled and enlarged for greater usefulness as a community social and recreation center. The Rotarians are planning to use it for a gymnasium for the city boys and young men. St. John's is one of the best appointed parishes in the diocese.

### ANGLICAN BISHOP FEELS THE NEED OF UNION.

The competition of struggling sects in Canada has gotten on the nerves of the Bishop of Ontario who expresses himself in a recent issue of the Hibbert Journal on this point very forcibly. He admits that no single communion—not even his own—can cover the enormous expanse of territory in that country.

We are engaged in endeavoring, in the face of great difficulties, to build up a nation on the only sure and lasting basis—that of righteousness. And the feeling is shared by most religious leaders of all the communions in Canada that, while by a strong, united effort we might grapple with the task with some hope of success, it appears to be almost beyond our powers in our present divided condition.

A CATECHISM—The Prayer Book Catechism, complete, a four-page folder, neatly printed on heavy paper, for use in the Sunday School and Confirmation classes. 75 cents a hundred.

### THE WITNESS

LOANS, GIFTS AND GRANTS to aid in building churches, rectories and parish houses may be obtained of the American Church Building Fund Commission. Address its Corresponding Secretary, 281 Fourth Avenue, New York.

### PARISH WORKER WANTED

Refined, untrained, willing woman wanted as mother's helper and parish worker. Monthly fifty and room. Box 42, Alpine, N. J.

### OXFORD LARGE TYPE BIBLES

Older folks, and those with imperfect eyesight, appreciate the ease with which they can read an Oxford Large Type Bible.

The styles on Oxford India Paper are especially desirable, being so easy to read and easy to hold. Many styles to choose from.

At All Booksellers Catalog upon request

OXFORD UNIVERSITY PRESS  
AMERICAN BRANCH  
35 West 32d Street  
New York



## "My Church and I"

The Church pledge, printed in two colors, on a heavy postal of the finest grade white cardboard, together with the reproduction in colors of a beautiful Church scene. Suited for all occasions; especially fitting for campaign purposes.

A large space on the address side for Church announcements or a rector's message.

\$2.00 for one hundred \$1.25 for fifty  
75 cents for twenty-five

## The Witness Publishing Co.

6219 Cottage Grove Avenue

Chicago, Ill.

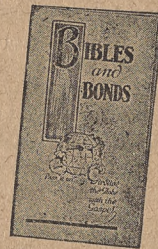
### The Donaldson School ILCHESTER, MARYLAND

Rev. W. A. McClenthen, D.D., Rector.  
Rev. H. S. Hastings, Head Master.

A Church boarding school for boys, in the hills, twelve miles from Baltimore. Self-help and self-government gives the school exceptional tone and spirit.

The school prepares for college and is limited to sixty boys. \$600 a year.

Write for a catalogue and pay the school a visit.



### Write for this Booklet

"Bibles and Bonds" tells the interesting story of a world wide work and a safe investment yielding as high as 8 per cent. Ask for booklet F 1.

THE AMERICAN BIBLE SOCIETY  
Bible House Astor Place New York

### ST. STEPHEN'S COLLEGE

The only Eastern college officially controlled by the Episcopal Church and endorsed by the Synod of any Eastern Province. Tuition, \$450.

Post-office: Annandale-on-Hudson, N. Y. (Station: Barrytown on the New York Central Railroad)

"On the Hudson River Facing the Catskills"  
Write to the President, the Rev. Bernard Iddings Bell.

### WANTED.

The Bishop of Colorado needs three young priests, unmarried, who desire to serve on the frontier and to do a difficult work in a large territory. He would be glad to hear from any young priests who desire to do a hard work or the love of Christ. Letters addressed to The Witness will be forwarded.

### CHRISTMAS CARDS

Florentine Christmas Cards, \$1.25 dozen assorted, also madonnas of the great masters. C. ZARA, Box 4243, Germantown, Pa.

### Mr. G. K. Chesterton ON PUBLIC SPIRIT

"I have been convinced for a long time past, in the sense that it is so difficult to demonstrate or even to explain, that there are a vast number of the most intelligent men in England who have become isolated, and separated one from another, by the crude fashions that are now called 'movements.' Each of them is a sort of hermitage; and there are enough of them to make an army. They have very little influence on public affairs; because they do not get excited when anybody proposes to purge our society of the curse of barrel organs, or to get up a subscription for purchasing a politician's old hat for the nation. Strangely enough, in spite of this, they have a great deal of public spirit; but all their spirit has to be private. They think for themselves, and unfortunately by themselves."—New Witness, Oct. 8, 1920.

### THE NEW WITNESS

EDITED BY

G. K.

### Chesterton

Every Friday. Subscription Rates:  
13 weeks, \$4.00; 26 weeks, \$8.00.

Offices—20 AND 21 ESSEX STREET,  
Strand, London, W. C. 2, England.

### 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.

### Two New Leaflets by Bishop Johnson

### "Me and God"

A tract for the thousands of worshippers of man-made gods.

### "The Relation of Money to Grace"

A tract to convince Church people that generosity should not be an incident in the life of a Christian, but a habit.

Both well suited for campaign purposes.

Off the press November 20th

ORDER TODAY

\$1.00 Per Hundred

## The Witness Publishing Co.

6219 Cottage Grove Avenue

Chicago