

The Witness

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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.

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.

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.

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.

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.

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, Eggleston 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 help-

ful 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 electric 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

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 ministrations 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 than 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 phases of human expression, rather than exaggerate some one phase, 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 actually 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

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

John K. Burleson.....	\$3.50
Mrs. A. Franklin.....	2.00
Mary A. Holden.....	2.00
A Friend.....	5.00
R. C. H.....	.50
Martha Earl.....	.50
Mrs. Laura T. Olson.....	1.50
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Mrs. Gregory.....	10.00

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 Provost, 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 rhetorician 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 to 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.

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 Churches"—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 questions.

The first draft of this statement was formulated by the General Conference of the Methodist Episcopal Church early in 1903, 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—

I. 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 liquid 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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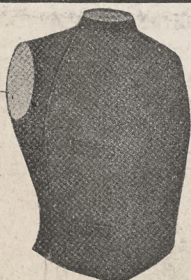
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EDITORIAL

(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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