

The Witness

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Quakers Ask Churches to Work for Disarmament

Give Figures Showing that Ninety Per Cent of Our Government Money Goes for War

The Philadelphia yearly meeting of the Religious Society of Friends has made a solemn appeal to all Christians of the United States to do their utmost at the present time to bring about disarmament. They urge as an act of loyalty to Christ that Christians individually and through their churches and other corporate bodies, bring all possible influence to bear upon the President of the United States and his cabinet to call without delay an international conference for the limitation of armaments, and also upon Senators and Congressmen to postpone consideration of military and naval appropriations, and to make disarmament and the establishment of world peace the most vital issue of the new Congress.

Since the armistice the government has spent, largely for war costs, almost \$1,000 for every family in the United States. More than four billion dollars have been appropriated for this year. Of this amount 68 per cent pays the expenses of past wars, 20 per cent prepares for future wars, and 12 per cent remains for constructive work.

General Pershing said in New York December 29, 1920:

"The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth."

Republican Floor Leader Mondell recently told the Committee on Naval Affairs:

"If an agreement is not reached for the limitation of armaments and warlike expenditures, in the near future the fault will be that of America, as in former days the fault was that of Germany."

Says Herbert Hoover:

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."

The Manifesto, issued by the Quakers, says:

The war is over. During that period of darkness men saw their duty in many different ways. But now the duty of all is clear. From the travail of the war there has come to millions a loathing of the brutality, and the futility of the whole war system; yet we go on perpetuating it. Another war seems inevitable unless men of good will the world over, take steps to prevent it.

Has not the time fully come for Chris-

Churches Appeal for Better Moving Pictures

Federal Council Asks for a More Reverent Treatment of Religion and Marriage

The tendency in many motion picture films to treat religious observances, particularly the marriage ceremony, in a flippant way, making it the occasion for cheap comedy, has been called to the attention of the motion picture producers in a letter from the Federal Council of the Churches of Christ in America. The communication sent from the office of the Federal Council, and addressed to the National Association of Motion Picture Industries, says, in part:

"From time to time motion picture films tend to hold up to ridicule, or at least treat with unbecoming levity, some of the things which are regarded by the great majority of good citizens as sacred and worthy of reverence. As a concrete illustration of what we have in mind we would refer to the all too prevalent practice of caricaturing the marriage ceremony and treating it as a stock subject for the cheapest and most senseless comedy.

"Your association has it within its power to render a great service to all the best interests of our national life and character. Those ideals and traditions which are dearest to us can be greatly strengthened by the influence which you exert. We are sure that the members of your association are in sympathy with these ideals and traditions and that you do not desire to see any weakening of the American sentiment as to the sacredness of marriage, with which is connected the happiness of the home and so much of the highest welfare of our country and of humanity. No one would think of making a joke of patriotism or of loyalty and, surely, religion and such religious observances as marriage are entitled to the same respect.

"Concerning the tendency, now and then observed, to ridicule the Christian minister in films, we have also been asked to speak. We do so not in behalf of the ministers, but as representing the great body of sentiment of the men and women of the churches of the land. These men and women owe too much to the churches and their ministers to be willing to sanction any influences which are contemptuous of them.

"It is concerning the fundamental moral ideas of the nation, however, for which the churches stand, that we desire especially to speak. We appeal to you to co-operate heartily in sustaining that spirit of reverence for the most sacred things in human experience

Ten Things to Pray For

By President Bernard I. Bell

1. For the increase of bishops, priests and deacons who will answer their mail and attend to the ordinary courtesies of correspondence.
2. For the elimination of questionnaires which are never analyzed or used after they are sent in.
3. For clergymen who will take the trouble to ascertain their facts before they speak evil of their brethren.
4. For church people who do not instinctively feel that all institutions and activities of their own Communion are of necessity inferior.
5. That blunt candor may soon supplant our deadening tactfulness in church matters.
6. That parsons may be treated more like human beings and not as combinations of angel and ass.
7. That all persons called to be bishops may be blessed with a strong sense of humor.
8. That religion may continue to become unfashionable.
9. That all parsons take at least a month to think over new political and economic developments before preaching about them.
10. That Episcopalians may some day support one-half as many colleges as the Quakers.

tians everywhere to unite on the platform that peace is not a loose garment for them to put off or on as governmental policies and complications dictate, but that it is a vital, essential teaching of Christ to be lived out by His followers in all their human relations? To acquiesce in an international policy based on competitive armaments is to deny the Master whom we claim to be the way, the truth and the life.

The building up of huge armaments means two things: that we regard other nations as potential enemies, and that we expect to train the youth of this and coming generations to destroy their fellow-men. These ends cannot be reconciled with the Spirit, the life or the teaching.

(Continued on Page 8)

GENERAL NEWS OF THE EPISCOPAL CHURCH

Conference of College Men at Berkeley

Dean Ladd, together with a committee of Berkeley students, called a conference of Eastern College men to present to them the call of the ministry. The students met in Middletown, from the 15th to the 18th and listened to addresses by notable religious and educational leaders. Among the speakers were Rev. H. W. Hobson, Rev. I. R. Hart, Rev. E. P. Ziegler, of Alaska, Rev. G. B. Gilbert, President Ogilby of Trinity College, and President Bell of St. Stephen's. One of the unique features was a missionary trip into the country with Mr. Gilbert, who is known throughout the country for his rural work.

Miss Withers Visits in Georgia

Miss Frances H. Withers was in the diocese April 5-10. She spent two days in Augusta visiting three parishes and presented the Church School Service League, and four days in Savannah where she held a most successful inter-parochial institute. There were two general meetings in the evening for officers and teachers. The Bishop was present and introduced Miss Withers, and the clergy and superintendents of the four parishes were all present, besides many teachers. The attendance the first evening was fifty-nine. A mothers' meeting was held on Friday morning, and on Sunday morning Miss Withers met with the colored workers of St. Stephen's parish and St. Augustine's Mission. Plans will be made during the summer to put the Church School Service League in at least four parishes in the fall, and the Diocesan Board of Religious Education will promote the League throughout the Diocese.

Orphan's Home Church Consecrated

The Bishop consecrated the Chapel of the Good Shepherd at the Episcopal Orphans' Home in Savannah on Friday morning, April 1. Eighteen months ago the Board of Managers bought property in the southeastern section of the city and moved the home to a more desirable location. The garage has been remodeled and made into a most attractive little chapel, where daily services are held by Deaconess Catherine Duffy, who is in charge of the Home. A new credence table was blessed by the Bishop, a memorial to the late Mrs. E. P. Alexander, for many years a member of the board, and her son, the late Mr. Adam Leopold Alexander.

Busy Season in Western Michigan

Reports of Lent and Easter, so far as received from different parts of the diocese, inspire church people with thankfulness. Overflowing congregations, large classes and big offerings were general.

At the Church of the Good Shepherd, Allegan, a class of twenty-five, the largest in the history of the parish, was confirmed on Easter morning; the offering exceeded any other in years; at the children's service in the afternoon, ten were baptized; and the church school made the remarkable offering of \$120.26. A beauti-

ful brass processional cross, in memory of their mother, Mrs. Virginia E. Garrett, was presented by her daughters, Mrs. L. H. Mattingly and Mrs. Marion Miles, and a handsomely embroidered set of altar veils, silk and linen, was the gift of the Woman's Guild.

At Grace Church, Holland, a class of eleven was confirmed before Easter. On the afternoon of Easter day a special Evening was held for the DeMolai Commandery of Knights Templar, mostly of Grand Rapids. In order to accommodate a congregation of over seven hundred, it was necessary to borrow the use of the Methodist Church—the choir of Grace Church furnishing the music, and the rector, the Rev. M. L. Tate conducting the service and preaching. The rector also administered Holy Communion during the Easter octave to the church people of Saugatuck, Pentwater and Greenville.

At St. Thomas' Church, Battle Creek (the Rev. Wm. G. Studwell, rector), several beautiful memorials and thank offerings were placed in the church on Easter day. The Man's Club presented as a memorial to the late Mr. Seth Cornell a chalice and paten in solid silver; there was also presented a beautiful silver lavabo bearing the initials "A. E. F." The family of Mr. Seth Cornell placed on the altar in the church six brass candlesticks for the office lights, and another friend of the parish gave six similar candlesticks for the chapel. To "cap the climax" on Easter day the new east window executed by Gorham & Co. of New York, was installed. This is considered one of the finest pieces of work of its class in this part of the country. The church was crowded to capacity at all the services, including that with which the day ended—an inspiring Evensong for the Battle Creek Commandery of Knights Templar. An unusual event in Lent was the setting apart by the Men's Club of a regular meeting night for a special devotional service at which the rector was requested to give a series of religious meditations. The Lenten Study Class, conducted by Mrs. Glass, was valuable. The church school sold three hundred copies of the Spirit of Missions, obtained many new subscriptions, and gave a Mite Box Offering of \$312.61.

At St. Mark's Pro-Cathedral, Grand Rapids, forty-four have been baptized since January 1 and fifty-five were confirmed on Palm Sunday.

At Grace Church, Grand Rapids, there have been eighty-three baptized and seventy-four confirmed, besides three received from the Church of Rome. Of those confirmed more than half were adults. With twenty-six received by letter, one hundred and one have been added to the communicant roll since the beginning of the year. The school now numbers four hundred and fifty-one members.

Easter services were everywhere exceptionally well attended and hope reigns with joy.

The Diocesan Church School Rally, inaugurated a year ago, was again held in Grace Church, Grand Rapids, on the second Sunday after Easter. Nearly every school in Western Michigan was represented. The service was, as matter of

course, inspiring and uplifting, with the splendid procession, a thronging congregation, and a stirring address by the Bishop, the Rt. Rev. J. N. McCormick, D.D. The total amount of the Children's Mite Box Offering has not yet been reported, but as the sum given by only six of the schools foots up to \$3,177.08, the prospect is that all former records are broken. Schools bringing in the largest amounts are Grace Church with \$1,618.48, the Pro-Cathedral with \$642.20, St. Luke's, Kalamazoo, with \$452.80; St. Thomas', Battle Creek, with \$312.61, and the Good Shepherd, Allegan, with \$120.26.

Rev. John C. Ward Elected Bishop of Erie

The Rev. John C. Ward was elected Bishop of Erie on the twenty-second ballot. The voting occupied the afternoon and until 11 o'clock at night. Dr. Aigner and the Rev. E. J. Owen from within the dioceses and Dr. Wyatt Brown of Baltimore were the principal candidates. The latter was five times elected by the laity and lacked only three votes in the clerical order at one time. His name was then withdrawn and that of the Rev. John C. Ward, rector of Grace Church, Buffalo, was presented and he was elected on the twenty-second ballot.

Practical Teaching in This Mission

The children at St. Michael's Mission, Ethete, Wyoming, are showing the results of the careful training given them along practical lines. Several of the older boys are finishing a one hundred and fifty hour course in farm blacksmithing. A night school in agriculture has been opened for the benefit of the children of the Arapahoe tribe. The boys of the mission are now doing all the shoe repairing required at the school.

Ordination in Diocese of Albany

On Tuesday, April 5, the Rev. E. J. Walenta, Jr., minister in charge of the Church of the Messiah, Rensselaer and St. Giles' Church, Castleton, was ordained to the sacred priesthood by the Rt. Rev. R. H. Nelson, D.D., Bishop of the Diocese of Albany, in the Cathedral of All Saints. The Very Rev. A. C. Larned, Dean of the Cathedral, preached the sermon. His text was "Take your yoke upon you and learn of me," Matt. ii, 29. Fr. Paul Birdsall of Grace Church, Albany, read the Litany. The Rev. E. J. Hopper of St. John's, Cohoes; the Rev. E. R. Armstrong of Sharon Springs, Rev. C. R. Hathaway of Columbiaville, joined the clergy in the laying on of hands. Mr. Walenta, in addition to his two cures, is secretary to the Bishop, and assists in the services in the Cathedral.

Parish House Becomes Community Centre

The Parish House at Rawlins, Wyo., is being made a community center in every sense of the word. The reading room has been equipped with books and the current magazines. On Monday evenings about fifty boys are receiving instruction in boxing, wrestling and tumbling. On Wednesday evenings, classes in folk-danc-

ing are given the younger girls. The small people of the parish are entertained on Saturday afternoons by an expert along the line of "story hours." On Friday evenings moving pictures of a very high quality will be displayed, as weekly film service has been contracted for with the Goldwyn, Pathe and International Church Film corporations. It is planned to show a Bible story, through the agency of the movie machine, each Sunday morning at the close of the session of the church school. Plans are being worked out for the utilization of the Parish House on the remaining days of the week to meet the great demand for clean and wholesome recreation for the young people of a typical Western town.

Dr. Allan Honored by State

The state of Alabama has recently honored Rev. Dr. W. T. Allan of Coleman, Texas, by compiling his biography for the Department of History and Archives of Alabama. This was done entirely of its own initiative, and unsought by and unexpectedly to Dr. Allan. He spent seventeen years of his ministry in Alabama.

New Church Opened at Americus

In the completion of their new church building the members of Calvary Church, Americus, Ga., and their rector, the Rev. James B. Lawrence, saw the culmination of the hopes of many years realized on Easter day. The church, which is a very beautiful one, was designed by Cram & Ferguson of Boston, is constructed of red brick with a slate gray roof, and was built at a cost of \$25,000. The interior, which is of Gothic design, is finished in dark oak, and has a large triple stained glass window entirely across the front portion of the building. The chancel was beautifully dressed for the occasion and special music was rendered. The Bishop was present and administered the rite of confirmation. He dedicated the building with special prayers. The rector, who has worked unceasingly for years towards a new building, has been ably supported by all of the members and organizations in the parish, who have contributed largely to the building fund. The Rev. Mr. Lawrence has been rector for fifteen years.

Archdeaconry of Harrisburg Meets at St. John's, Lancaster, Pa.

The spring sessions of the Harrisburg Archdeaconry were held at St. John's Church, Lancaster (Rev. Henry Lowndes Drew, rector). The Holy Eucharist was celebrated by Archdeacon Dorwat, the Rev. Alexander Macmillan acting as deacon, and the Rev. Henry Lowndes Drew as subdeacon. After the morning session, luncheon was served in the Parish House, at which the Rev. and Mrs. H. L. Drew and the Pastor's Aid Society were hosts and hostesses. Speeches were made by Bishop Darlington, Archdeacon Dorwat, the Rev. H. L. Drew, the Rev. Dr. Appleton, the Rev. Dr. Twombly, the Rev. Samuel N. Kent of Warwick, the Rev. Harry G. Hartman, and the Rev. A. A. Hughes, diocesan publicity agent.

The afternoon session was devoted to

the business of the archdeaconry. The Rev. Clifford Gray Twombly, rector of St. James', Lancaster, who is a pioneer in the crusade against malicious films and indecent shows, made a plea for church support in this necessary work. He was supported by the Rev. William M. Gamble of Manheim and the Rev. G. F. Gladding Hoyt of Columbia, both of whom sternly condemned the immoral tendencies of present-day moving picture shows. The Rev. Henry Lowndes Drew alluded to his personal efforts in this respect in the city of Pittsburgh, and suggested what could be done by the local clergy. All present felt that the crusade for clean movies should be prosecuted with the utmost vigor. It was also made evident that strong and competent leadership is needed in order to make it effectual. An unanimous resolution was passed, asking the Governor of Pennsylvania to reinstate Dr. Oberholtzer, whose work has been so effectual, to his former position as a voting member of the Pennsylvania State Board of Censors.

The good wishes of the archdeaconry follow the Rev. Dr. Appleton, who is leaving Harrisburg to become rector of Christ Church, Danville, Pa.

In the evening, at a Missionary Rally, addresses were made by Executive Secretary, the Rev. Archibald M. Judd, the Rev. G. F. Gladding Hoyt, and the Rev. C. Earle B. Robinson, priest in charge of the missions at Lykens, Millersburg, and Williamstown, Pa.

The Rev. Floyd Appleton, Ph. D., after a successful rectorate of seven years at St. Paul's Parish, Harrisburg, has become rector of Christ Church, Danville, Pa. Dr. Appleton's academic career has been a brilliant one, and he has, among other honors, preached before Columbia University and the Imperial University of Bonn, Germany. During his stay at Harrisburg he has extinguished ten-year-old debts on St. Paul's Parish and St. Michael's, Middletown. He has been editor of the Harrisburg Churchman since 1914. He will undoubtedly maintain at Danville the enviable record he has made for himself as pastor, preacher and citizen.

Since the coming of the Rev. C. R. Barnes, M. A., to St. John's, South Williamsport, about a year ago, the parish has taken on a new lease of life. At the late Eucharist on Easter Day a mortgage of \$1,500 was burned, thus making the parish free of debt.

Dr. Stire's Son Marries Daughter of Famous Singer

It is not often that a rector's family has a marriage that is ranked with those of the old millionaire families of New York City, but this was the case with the marriage of Mr. Ernest Milmore Stires, son of the rector of St. Thomas', April 12. The sidewalks were as full of outside "guests" as the police would allow, and the great church was full of well known people. The ushers bore such distinguished names as Vanderbilt, and the famous organist and choir of St. Thomas' rendered the music. The bride was Miss Louise Homer, daughter of the famous operatic contralto of the same name. If there is anything in the doctrine of eugenics, a marriage of this sort should be a happy

one, where the father of the groom is a preacher of unusual endowment in voice and thinking powers, and the mother of the bride is one of two or three world geniuses in song and acting.

Scholarships for Good Voices

President Bell of St. Stephen's College, Annandale, New York, is granting scholarship assistance to students with good voices. An effort is being made at the college to develop the musical side even further than it has at present grown. Rectors or young men that are interested can get the details from President Bell.

Dr. Manning to Be Consecrated May 11th

The Presiding Bishop has taken orders for the ordination and consecration of the Rev. William Thomas Manning, D. D., Bishop-elect of the Diocese of New York, as follows:

Time, 10:30 A. M., Wednesday, May 11, 1921. Place, Cathedral of St. John the Divine, New York City.

Consecrators: The Presiding Bishop, the Bishop of Southern Ohio.

Preacher: The Bishop of Tennessee.

Presenters: The Bishop of Vermont, the Bishop of Pennsylvania.

Attending Presbyters: Rev. Dr. W. W. Bellinger, Rev. Dr. M. H. Gates.

Registrar: Rev. Dr. G. F. Nelson.

Master of Ceremonies: Rev. Canon Nash.

Daniel S. Tuttle,

Presiding Bishop.

Revival of Broad Churchmanship

Canon Deane of England has been pleading for a revival of "broad churchmanship" in its earlier and nobler sense. In the present hour he claims that the churchmen who are called "broad" are really only one more sect, as narrow as others, and often as intolerant. What is needed is not a new party but a new spirit of religious tolerance. It is the destruction of party spirit that is needed. The parties would not be ended, but each would have a new positive value and each would allow for the others. This broad churchmanship which Canon Deane invites must be set forth in every church which follows the Master who set forward as supreme the law of love.

Roman Catholic Demands Better Pictures

The traditional line of demarkation between Catholics and Protestants was wiped out recently in a big meeting at the Massachusetts state house. Religious people of various communions were petitioning for a regulation of moving picture houses. A priest in making the address said: "Every great art and invention is begotten for a worthy purpose, but sooner or later certain perverted men, who prefer what is profitable to what is proper, debase the art of invention and prey upon the weakness of human nature to its undoing. Then arises the need for the restraining power of the state. The need of such restraint is an acknowledgment of human weakness, but the time has come when we must invoke the power of the state to save our youth."

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THE PARSON'S GAUNTLET

By BISHOP JOHNSON

There is no one more welcome in a community than a fearless priest who combines definite convictions, courteous manners and a charitable temper. Such an one must go through much tribulation before he wins a victory, but when his conquest is made he is gladly accepted and his departure is sincerely lamented.

Some clergy feel that a rigid orthodoxy is fidelity to Christ, but in itself it is nearly worthless. The priest has an equal obligation to reflect Christ's life as he has to proclaim his teaching, and if he fail to do this, he is the cause for much unbelief. No priest can reflect Christ who is envious of the success of others, ill-natured in the face of opposition or discourteous towards irritating persons.

* * *

There is no vocation which has a more difficult task than the minister of Christ, for not only must he be faithful to the teaching of Christ but in the practice of his vocation he must follow the example of Christ.

Christ never resented a personal injury.

Christ never was harsh to publicans or Samaritans.

Christ never was envious of true sincerity, even though those possessing it served not Him.

The Church not only suffers from the malice of bigots without; she suffers even more from the ungraciousness of her own representatives. One is not given the priesthood to lord it over God's heritage, neither to be discourteous to hostile folk, but rather to be a servant of the faithful and to be gracious to all men.

Moreover a priest who apes the manners of worldly men and is arrogant toward the least of these his brethren is faithless to his Master. If Christ can condescend to the fellowship of any of us, we can ill afford to be ungracious to the least of these, His brethren.

When one is promoted to an exalted office, a sense of his own unworthiness should manifest itself in humility and kindness. He should be all the more approachable. He should seek opportunities to serve, not the great but the humble, lest he perish in his own folly.

* * *

I am sure that most of the laity agree with this word to the clergy, but how can the laity expect the clergy to be masters of the situation unless they help them to attain? It is so easy to miss the mark, especially if one is being pushed this way or that.

I would have the laity reflect that they are the force which helps to mould the character of the clergy.

In the first place let the priest come to you in perfect liberty. The fact that you contribute a certain sum to his salary does not give you any right of proprietorship in his house, his wife or anything that is his.

The calm assumption that a clergyman's wife may be safely criticized or that her acts may be properly censored puts the priest in a sad dilemma. Shall he risk his personal influence by frankly telling people to mind their own business, or shall he imperil his manhood by allowing his parishioners to intimidate his wife?

A priest may well bear much himself, without complaint, but he is entitled to retire to the privacy of his own home.

There are no busybodies more destructive of parochial harmony and ministerial self-respect than those that are endowed with public conscience and feel the right to regulate their pastors' personal affairs.

* * *

If we are to have self-respecting clergy the congregation must respect their office, and one of the most effective ways of showing that respect is to pay them regularly and promptly whatsoever is due them.

I have known ministers who were criticized for getting into debt by the very people who caused this condition by being in debt to their ministers. Either the priest is an object of charity or he is your lawful creditor, just as much as your grocer or your doctor.

Parishes that are negligent in paying their rector's salary are among the chief causes for breaking down the morale of the clergy.

* * *

When the parson has run the gauntlet of the public conscious and the parochial defaulter, he next runs into the conscientious objector.

I was impressed in reading the reminiscences of Colonel Dennison, who for

more than forty years was police magistrate of Toronto, when he said that he met with more personal bitterness from the well-to-do people whom he was obliged to fine for not cleaning their sidewalks or for exceeding the speed limit, than he ever received from the flagrant criminal whom he sentenced for ten years. He preferred to deal with the out-and-out criminal than with the respectable offender for the latter was more malicious in their resentment than the former.

How true that is!

How often has the parson been made to feel by some self-righteous parishioner that he had committed an unpardonable sin because of some fancied slight neglect or offense! Better knock down a real man than slap the wrist of some delicate saint. The former may come back and thank you, but the latter is apt to harbor resentment for years.

The sensitive parishioner who never misses an opportunity to take offense is another hurdle that the parson has to reckon with in running his gauntlet. Christ was crucified and forgave His persecutors, but these followers of Christ resent the slightest scratch on the smooth surface of their skin.

* * *

And then there is the parishioner who is a theological detective, and woe be to the unwary parson who fails to measure up, high, low or broad, to the theological gauge of this self-imposed inquisitor.

How can a parson grow into the fullness of manhood if he goes about realizing that his family is the personal property of the parish; that his salary is an alms grudgingly bestowed upon him; that the sensitive soul is ready to take offense and the inquisitor ready to pronounce judgment, and nobody to take vengeance but the Lord—and that in the Day of Judgment?

Confirmation Instructions

By BISHOP JOHNSON

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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

Probably the greatest honor that can be paid the modern preacher is to be selected to give the Lyman Beecher lectures or preaching at Yale University. Founded a little before the centennial year of American history, the first to give a series was Henry Ward Beecher, famous son of the man in whose honor the foundation was created. Soon after that Phillips Brooks was appointed. Later on Bishop David Greer was chosen, and now the third Episcopalian to be so honored is Bishop Chas. D. Williams of Detroit. As nobody of less than world-wide reputation has heretofore been asked to give the lectures, the admirers of Bishop Williams have considerable evidence that their admiration is not misplaced. He is apparently among the immortals as a preacher.

Taking advantage of his presence in the East, the Church League for Industrial Democracy, whose president he is, induced the Bishop to address a gathering of the New York branch in the Church Mission House April 9th. The next morning he preached to a very large congregation in the Cathedral of St. John the Divine. This time it was not only a very large congregation, it was a very excited one. As one man put it, the Cathedral congregation for once was not asleep in the sermon. It seemed on its toes, ready to run out, or eager to hear the next word. The atmosphere was charged with electricity, mostly antagonistic to the preacher. That did not seem to disturb him. On the contrary, one had the feeling that he revelled and rejoiced in his ability to stir up the people in front of him. It was a sign of the stiff fight which he militantly boasted that he welcomed. Many hearers gave complete evidence of revolt against the opinions coming like thunderbolts from the pulpit, but, to their credit be it said, not more than a dozen walked out to show their disapprobation.

Personally I am free to say that, although an old-time admirer of this militant bishop, I was opposed to nearly everything he said, and particularly opposed to what seemed to me the almost if not altogether un-Christian assumption that the vast majority of Americans have lost their ideals and are sordid and grovelling in their selfishness. He out-Jeremied Jeremiah in his unrestrained lamentation and condemnation of the times and the people now in power in America.

There was not much doubt but that his hearers were antagonistic to his rhapsodizing claims as to the late President of the United States. He not only called him "the greatest seer and prophet of all time," but he proclaimed in a tone that seemed to claim he was understating the fact, that the speeches of President Wilson surpassed George Washington's farewell address as well as Lincoln's Gettysburg address and second inaugural. He asserted pugnaciously that they would be spoken in schools and colleges with admiration for generations to come. Which could be true without pugnacity.

A few years ago the Unitarians cele-

brated the 100th anniversary of the birth of Emerson. A number of his admirers declared that this great New England transcendentalist was the equal of Jesus in moral teaching, much greater in intellect, and they clinched the argument by the blasphemous assertion that "Emerson was sinless as Jesus was." All this was in total forgetfulness of one of the chief teachings of the Sage of Concord, that the greatest strength in any argument is usually the strength of understatement. If Bishop Williams believed all he said of President Wilson he certainly did not understate it, as a scholar might in view of conflicting opinions.

He also declared that the United States today had been conquered by the military spirit of Prussia, that for four years to come it was to be ruled by business men,—and he went on to show that, in his judgment, "business men" was a term something like fools and selfish profiteers, who could not be overcome unless the Church would join with their enemies in a revolution of protest.

It seems a pity to make such wholesale class charges as this in a Christian pulpit. Edmond Burke told the British government that it was a dangerous thing to indict a whole people. Here is a bishop of the Church of God daring to do so. I do not myself care one iota which party may be in power, but I do find myself resenting the assumption that seventy per cent of the American people are such dunces and non-moralists as the disappointed preachers of social democracy seem inclined to describe them. It is infinitely better for the world to have preachers of the kingdom lead the forces of righteousness rather than stand in the pulpit smiting the people hip and thigh for refusing to vote for the men and programs to which the preachers have unfortunately pinned their faith as the one test of social progress.

There are too many political-religious program makers just now. They go daft over a mere plan. They are high tariffers, free traders, single taxers, leaguers, etc., rather than thinkers and co-operative workers in the Kingdom of God. If their plan is defeated, the world is going to the dogs. All others who work and hope in other directions or by other methods are anathema. They forget that others may have the same objects that they have without feeling it necessary to hate and hit everybody on the way. The final program worth while will be free of class hatred. It will also come without violence.

* * *

The Dance of the Della Robbia

I have a suspicion that my friend, Dr. Guthrie, does not look upon me as a com-

petent judge of his new Dance of the Della Robbia Annunciation, and he may be right. Nevertheless, he asked me to see it in a new and wonderful setting in his church, St. Mark's-in-the-Bowery. At its former presentation it had the misfortune of being given in the parish hall without a stage and in connection with a fair and entertainment going on in neighboring rooms. This time the setting was more fitting for a truly religious dance, being set forth on a platform in front of the veiled sanctuary, and made but a brief part of more than an hour's ritual that included much of beauty in worship and music. As such it was not only inoffensive, but it was impressively tender and reverent. Nine girls gracefully trained by a Barnard College teacher, with faces and a bearing worthy of the theme, were arrayed in shining white satin, which had a peculiarly angelic purity as it glistened in the blue calcium light intermittently thrown from the side galleries. Their movements, intended to signify the approach of the angel and the sweet humility of the Virgin, were accompanied by the music of organ, harp and violin. To speak of their flitting rhythmically about as a "dance" is not so fairly descriptive as it might be if we had not so completely associated dances in the present day with jerky movements and hilarious thoughts. To Dr. Guthrie and his assistants it is or can be made a form of mystic ritual, sacred and solemn, full of grace and truth.

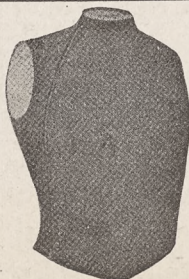
Where the conservative churchman, high low, would have been on the edge of uncertainty if not revolt, is to be found in the various hymns and prayers of the service, which were frankly full of the spirit of mariolatry. Perhaps they were not actually similar to the Roman Catholic worship, but they were certainly of its spirit, mingled somewhat with a spirit that is more worldwide and ancient than it is Catholic.

I may add that to me the most perfect thing in the whole service was the hymn written by the rector, "White Bride of God Sweet Mary Maid." The spirit of innocent gladness and religious rhapsody seem to unite in this lovely "Hymn of the Annunciation."

Dr. Lloyd's London Letter had not arrived on going to press. It will be published next week.

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Have We the Mind of Christ?

ELIZABETH GILMAN.

Saint Paul says, "We have the mind of Christ." That would truly be a wonderful possession, but let us not boast of it unadvisedly. In our study of the Gospels we should try to find what was the mind of Christ about His Kingdom on Earth, and then see how far the Church has His mind, how far we individually have it. The New Testament is so permeated with the good news of the Kingdom of God on earth, that it would be easy to quote long passages, but to bring a very great matter into a very small compass, let us study our Lord's point of view from one of His sermons to a conservative congregation, from His prayer, from His sermon on the hillside to the multitude, and from His miracles and parables.

When Jesus went back to His home town and preached His first sermon, He must have been doubly desirous of making it clear to those with whom he had lived and worked for thirty years, just what was his purpose in His public work. He read to them Isaiah's description of God's anointed who was to preach good things to the poor, release to the captives, give recovery of sight to the blind and liberty of those that are bruised, and then He said, "Today hath this scripture been fulfilled in your ears." Going on He made it clear that he stood for these things in his own community and His hearers became very angry and cast Him out of the city, as if he had been guilty of sacrilege. Dr. Rauschenbusch in the introduction to his Prayers for the Social Awakening, says that "the petitions of the Lord's Prayer express the great desire which was fundamental in the heart and mind of Jesus. They look forward to the ultimate perfection of the common life on this earth, and pray for the divine revolution which is to bring this about. We shall have to be socially right if we want to be religiously right. Jesus will not suffer us to be pious toward God and merciless toward men." Could anything be more practical, more far-reaching than to have all who profess and call themselves Christians, become God's messengers on earth, as His angels are in Heaven, to bring to everybody, not only the daily bread for physical existence, but also the support of justice, co-operation and brotherliness, needed by every man.

From the two accounts of our Lord's sermon on the mount, we receive these trenchant criticism of worldliness. "Lay not up for yourselves treasures upon earth. Where your treasure is, there will your heart be also!" "Ye cannot serve God and mammon." "Woe unto you who are rich, for ye have received your consolation. Woe unto you when all men shall speak well of you. Why call ye me Lord, Lord, and do not the things that I say." These are Christ's words and yet from the pulpits, we seldom hear such teachings, we hear hardly anything except the counsels for personal sanctification, the emphasis being on Church going, the Sacraments; and the love for our brothers is relegated to the Poor Fund account.

The parables seem, even more than anything else, the embodiment of the Spirit of brotherliness; the Good Samaritan, the

Wedding Feast, the Great Supper, and above all the great story in the 25th chapter of St. Matthew with its cutting denunciation of those who did not think, who did not care; "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

We of the privileged class are tempted to think that it is only in Church that we hear Christ's message, but there are many prophets of God outside those walls. Take for instance Keir Hardie, that great Englishman, that follower of Christ, who worked so unswervingly for the good of his fellow man. Study his words, for they as well as his actions show his spirit: "Christianity represents sacrifice having its origin in love." "Christ had to be crucified because His life was a standing reproach to the official clericalism of His day." "I know of no great movement which has not been inspired by a moral purpose." Anyone reading him should realize that he was but speaking out his Christianity and yet he has been called "bitter," I suppose because he told us unvarnished truths, such as "the Rich and Comfortable classes have annexed Jesus and preserved His Gospel," and "Don't condemn Christ because the Church has forsaken His teachings and gone back on everything he represented." May we not ask if Christ was not quite as bitter, when denouncing the organized religion of His day?

A modern Jewish scholar tells us how he had been brought up to consider that Jesus had been the instigator of inhuman outrages and persecutions, but that when he came to study the matter for himself, he found that "His mission seemed to be to uplift the lowly and to expose wickedness in high places." The true Jesus has been so obscured that we can believe that He often would not recognize Himself, as portrayed by many preachers. Far more insidious than Jesus' treachery has been the perversion of Christ's teaching in the house of His friends. It seems a strange paradox that in one of our great cities, during Holy week services were held under the auspices of the Federation of Churches in the hall of the Merchants & Manufacturers' Association, an association that stands for rule by a plutocracy. It may well be that angels have a sense of

humor and see the ridiculous side of this juxtaposition of the worship of God and Mammon, but services such as these must be gall to the man in the street, the thoughtful laboring man, who feels that the Church has no message for him, and can we wonder?

When John the Baptist sent his disciples to find out if Christ were truly the expected Messiah, the deliverer, our Lord told them to tell of His deeds of mercy and then ended with: "The poor have the Gospel preached unto them and blessed is he who shall not be offended in me." Let us take heed that we are not offended at the mind of Christ, in His true democracy and virile opposition to all oppression, to all worldliness.

Bishop Thomas Ends Speaking Tour

Bishop Thomas of Wyoming has completed a two months' tour of duty in the East, under the Nation-wide Campaign. His preaching appointments included Rochester, Pittsburgh, Baltimore, and a four-day engagement as university preacher at Princeton.

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A New Spirit Needed in the Church

By Bishop Lines

"I am told that the new generation is not interested in the Church because the Church does not express the hopes and aspirations of the new generation. The Church must do that, for those hopes and aspirations and desires are worthy of respect. The Church must be able to give voice and direction to all these longings of men and women of the new time, to express what is in their minds and hearts, the deep longings of their nature, their desires for a larger chance in life, more of the good gifts for themselves and their children, a larger sense of brotherhood and the removal of the distinctions which make life hard and selfish and unbrotherly. . . . It will not do to go on just as we have been doing in the old ways. We must find voice for this new world with all its fine aspirations, longings and hopes.

"There must be a larger appreciation of what the new age is calling for in moral and spiritual leadership, a better understanding of the movements which are in the world today. These new longings and striving after greater freedom, larger privileges, free development, are the gifts of the Church through the teaching of the infinite value of the human soul and the teaching that we are all the children of God no matter what the distinctions among us may be. This new spirit which has manifestations which give

great anxiety and threatens the existence of the old order and of much that is settled has come from the preaching of the gospel of Jesus Christ. You may call it unreasonable, ill-directed, alarming, but it is Christian in its origin. The Church is like a mother who has brought up children whom she can neither direct nor control, who have passed beyond the old forms of restraint and discipline.

"We look out on the great multitude of those who have had the unprivileged and the subordinate places in the world and we complain and devise plans for restraint and keeping things as they were, and we have scant understanding of our time and the meaning of these movements. The most thoughtful among us have hardly passed beyond the point which the blind man had reached in seeing men as trees walking. We cannot interpret the hopes and the desires and longings of the great multitude of our fellow men. We are like those who disputed whether it was a voice out of heaven or whether it thundered. Most people think it is thundering, and that may be a mistake. I think myself that confusing and distracting as are the cries and the demands and the efforts of men, it is a voice out of heaven and woe is to those who cannot hear God speaking to them. Our attitude toward the multitude of our brethren is often one of distrust and antagonism, and the attitude of our blessed Lord was one of infinite compassion and love and patience and helpfulness, and His attitude is the true one. A good many of us who are strong and rigid in our thoughts about the office of

the Church, and our interpretation of our Lord's life and words are like those disciples who stood in our Lord's way, hindering the mothers from bringing their children to be blessed by Him, and telling the blind beggar of Jericho not to trouble the Master, whose exclusive companionship belonged to them.

"Suppression and deportation and denunciation are not the final words, not the remedy, but a Christian sympathy, and a better understanding, appreciation of the causes of the movements which disturbs us, more brotherly kindness in business, more co-operation, more profit-sharing, more fellowship, more justice, less patronizing, more good, practical religion. . . . Get a new spirit into the churches, a spirit of brotherly kindness. . . . Think more of justice than of charity."

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Greece and Ireland

A long ways apart surely, yet connected in a certain respect. Last week the Living Church in its Boston Letter, written by Mr. Harper, said several very uncomplimentary things about the Rev. James Grat-tan Mythen, who was the principle speaker at an Irish meeting in that city recently. Mr. Mythen was introduced apparently as the Rt. Rev. . . . of the Episcopal Church. Mr. Harper therefore embodies in his news letter for the Living Church a letter which appeared in the Boston Post written by a clergyman of the Church, which denounced Mr. Mythen as an impostor since he posed as a Bishop when he was not even a priest, but merely a deacon with a very unenviable record. All of which is said of course to discount whatever he might have said in regard to Ireland. I am not concerned in this short article with the Irish question, neither am I in a position to say anything about the record of Mr. Mythen in the Episcopal Church. But I do want to say that whether Mythen is a priest of the Episcopal Church or not, the fact remains that he is a Bishop in the Greek Orthodox Church. Furthermore the Living Church that denounces him as an impostor in the Episcopal Church advertises him as a Bishop in the Greek Church in every issue, for he is none other than the RT. REV. PAT-RICK, Vicar General of the Greek Cathedral in New York. Strange to say, the Living Church, together with many others in our Church, are rather anxious to make this man, whom they say has never been a priest, a Bishop of our Church by bringing about unity with the East. All of which may be perfectly all right. They know more about this unity business than I do since I am not particularly interested. At the same time one would think that a great deal of investigating might be done right here in this country before going so far as to send commissions to Greece.

W. B. S.

Appeal for Disarmament

(Continued from page 1)

ing of Jesus. If we were blind to the international situations and tendencies that brought on the great war, our eyes should be wide open now for the present and the future. If we Christians do not walk by the light given us, the responsibility for the failure of Christian ideals rests upon us. On one hand lies the road to international suspicion, antagonism, warfare, and ruin; on the other to mutual interest, good-will and co-operation. The emergency is upon us. It must not be evaded. No more real and pressing enterprise challenges the loyalty of the Church of Christ.

In the love of Christ that "is full of trust, full of hope, full of patient endurance," and that never fails those who really practice it, the Society of Friends would unite with their fellow Christians everywhere in accepting the challenge of the present world need, and in establishing without delay a national policy that recognizes God as our Father, and all men as our brothers.

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