

The Witness

Vol. V. No. 38.

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International Friendship Urged By Churches

Many Notable Speakers to Address Churchmen
on Disarmament at Conference

The congress on reduction of armaments and the sixth annual meeting of the World Alliance for International Friendship Through the Churches will be held in Chicago on May 17, 18, and 19, with the day sessions in the New England Congregational Church at 19 West Delaware place, and the evening meetings in Medinah Temple at 14 East Ohio street. Among the many prominent speakers are William Jennings Bryan, Jane Addams, John Spargo, Edward A. Filene, and the Rev. Drs. Charles F. Aked, Nehemiah Boynton, and Charles S. Macfarland.

The Chicago Church Federation is co-operating in the arrangements for the congress, and will act as host of the occasion. Among the well known Chicagoans who have been asked to take part on the program of the congress are Joseph R. Noel, president of the Association of Commerce; Dr. Howard Agnew Johnston of the Church Federation; Rabbi Emil Hirsch, Archbishop George W. Mundelein, the Right Rev. Charles Palmerston Anderson, D.D.; Bishop Thomas Nicholson, Bishop Samuel Fellows, Drs. Shailer Mathews, John Timothy Stone, William E. Barton, Herbert L. Willett, and Frederick F. Shannon.

Some of the leading men of today are quoted in the program of the congress. "The world does not seem to learn from experience," says Gen. John J. Pershing. "It would appear that the lessons of the past six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. But no one nation can reduce armaments unless all do. Isn't it time then for an awakening among enlightened peoples to the end that the leading powers may reach some rational agreement which would not only relieve the world of this terrible financial load but which in itself would be a long step toward the prevention of war?"

Maj. Gen. Tasker H. Bliss is quoted as saying: "Disarmament is the only practical method of limiting war. It is the only means of preserving the world from bankruptcy and civilization from ruin."

William H. Taft writes: "Of course I favor, in the interest of world peace and national economy, reduction and limitation of armament by the leading maritime powers."

Among other prominent men quoted in favor of disarmament are Herbert Hoover, Senator William E. Borah, Sir Frederick Maurice, and General Sarraill, commander

Lay Preaching Organization Meets in Detroit

Prominent Laymen of Michigan to Train for All
the Activities of Mission Work

Is the Church the Friend of Labor?

There is no subject more widely discussed than the relation of the Church to Labor. It is therefore with very real pleasure that the Editor of the Witness announce a series of articles on the subject by the Rev. Julius A. Schaad, the Rector of Trinity Church, Bay City, Mich.

We will appreciate comments on the articles.

of the French army that operated from Saloniki.

The delegates from the Episcopal Church appointed by the Council at the meeting April 27th are as follows: The Bishops of Chicago, Western New York, and Southern Ohio, the Rev. Drs. Wilmer of Atlanta, Freeman of Washington, Phillips of St. Louis and Washburn of Kansas City, and Messrs. George Foster Peabody, Robert Gardiner and B. C. Howard.

Manistee, Mich., Parish Receives a Legacy

Holy Trinity Church, Manistee, Mich., by the will of the late E. Golden Filer, millionaire lumberman, is the recipient of a legacy of \$5,000. All the other religious and philanthropical societies of the city were likewise remembered. The Methodist and Congregational churches received \$10,000 each, the Baptists, \$5,000, and twelve other bodies, Danish, Swedish, German and Norwegian, \$2,500.

Six Hundred Knights Attend Service

More than six hundred Knight Templars attended a special Ascension Day service held Thursday evening, May 5, at 8:00 p. m. in St. Paul's Episcopal Cathedral, Detroit.

Detroit Commandery No. 1, Damascus Commandery No. 2, Highland Park Commandery No. 3, and Michigan Sovereign Consistory were in full dress and paraded for the service.

A special musical program by the adult choristers of the Cathedral was rendered under the direction of Mr. Francis Mackay, organist and master of the Cathedral choristers.

A lay preaching organization with an initial membership of almost fifty men was formed and a meeting held this week at St. Paul's Episcopal Cathedral under the auspices of the Episcopal Church Club of the Diocese of Michigan. There were more than twenty men from Detroit present at the meeting and the other members of the organization who come from all parts of the eastern portion of Michigan will be kept in touch with the organization through branches which will be formed in two or three central places. Lawrence Midworth, who was appointed by the Church Club to organize the League, presided at the meeting and explained the purposes of the organization. He said that throughout the diocese there are a large number of small missions and parishes which are from time to time without regular clergymen to conduct services. In these cases a lay reader will be sent regularly, who will hold the service and carry on all the activities of the mission except those which are expressly forbidden him, such as solemnizing marriages, administering the Holy Communion, etc. He also explained that the men will be used as supply preachers and lay readers at parishes in and around Detroit where the clergy are absent on summer holidays.

A regular course of study will be followed by the men, who will meet weekly at St. Paul's Cathedral and at the other branch centers of the League, and there will be a faculty including Archdeacon H. K. Bartow of Detroit, the Very Rev. Warren L. Rogers, Dean of St. Paul's Cathedral; Archdeacon Charles L. Ramsay of the Southern Archdeaconry, Mr. Francis Mackay, master of the choristers of St. Paul's Cathedral, and the Ven. E. B. Jermin, Archdeacon from the northern part of the diocese, each of whom will have charge of different courses.

It is expected that later in the year after the members of the League have been engaged in active work for a considerable period, a large public service will be held at which they will be set apart by Bishop Charles D. Williams for the special work they will perform.

Practically all of the men who have undertaken the work in the League are men prominent in business and professional life in their own community.

They have entered into it with very real enthusiasm, and all are determined to stick to the training, for they feel that it is a splendid opportunity for genuine service.

GENERAL NEWS OF THE EPISCOPAL CHURCH

A New Convalescent Home Opens

The Superintendent of the New York Protestant Episcopal City Mission Society, the Rev. L. Ernest Sunderland, has announced that the Sarah Schermerhorn House at Milford, Conn., which was built sixteen years ago in memory of Miss Schermerhorn, is to be equipped for use as a Convalescent Home the remaining nine months of the year. This generous gift is from Mrs. John Innes Kane, in memory of her sister, Mrs. Samuel W. Bridgman. Miss Schermerhorn was their sister. The House is to have a heating plant installed, be wired for electric lighting, certain partitions put into the dormitories, the porches enclosed for sun rooms, and a very complete furnishing so that it will probably be as fine a Convalescent Home as there is in this part of the country. The estimated cost is \$14,000. It will require at least \$15,000 a year to maintain this house the nine months for the care of fifty mothers and small children. The Ways and Means Committee of the Society is making an appeal to those interested in the general health situation of New York City to assist in carrying on this Home at full capacity, and thus saving many mothers from lives of ill health and helping them to bring up their children as stronger and more able members of society. It is the consensus of opinion of prominent health authorities that the greatest need of the community at present is for convalescent care, and especially for the care of mothers and small children.

A Faithful Priest Passes to His Rest

The Rev. George F. Gladning Hoyt, B. D., rector of St. Paul's Church, Columbia, Pa., passed away in his sleep on the morning of April 18th. Mr. Hoyt was 54 years of age, and had not been well for some time. He conducted four services the preceding Sunday, but complained of not being well. The following morning he was found dead in bed. In his early days he took an engineering course at Cornell University, and later on, when he determined to enter the priesthood, he studied philosophy and theology at the Seabury Divinity School, being graduated with the degree of B. D. During his fourteen years' rectorate at Columbia, he brought a languishing parish to the very front rank in the diocese. He fought a winning fight for the liberties of the Church, and he saw keenly that running a parish by business methods and running a parish to suit business, were two quite different things, and might be even contradictory things. The strength of his moral influence is indicated in the class of nineteen adults and adolescents he presented for Confirmation six days before his death. He was as active in diocesan affairs as he was in parochial affairs, and was for many years an examining chaplain.

He was a genuine liberal, whose freedom was not rooted in sentimentalism, nor in dislike of control or authority, but upon the conception of Justice. He believed in Justice and Mercy, and in only the kind of rest that is won through

conflict for righteousness. May God grant him eternal rest!

He welcomed light whensoever it came. May light perpetual shine upon him!

Mr. Hoyt is survived by his wife, a son, and a daughter.

The body lay in state in the chancel of the church from Wednesday evening to Friday morning, and was viewed by from two to three thousand friends. The burial service was read on Thursday morning, Bishop Darlington preaching the sermon, and the Rev. Messrs. Atkins, Judd, Baker, Gamble, and Kunkel taking part in the service. Interment was made the following day at Hempstead, Long Island.

All of the Columbia ministers attended the funeral in a body.

Dean White Speaks at St. Alban's

One of the traditions of St. Alban's School at Sycamore, Ill., the diocesan school for boys under the patronage of the Bishop of Chicago, is the blessing of the farm each year on one of the Rogation days. The service this year will be celebrated on Saturday, May 14. Clergymen and acolytes from Chicago have been invited to attend and take part in the procession. The holy eucharist will be celebrated in the orchard by the headmaster, the Rev. L. B. Hastings, and the sermon will be preached by the Very Rev. Francis S. White, Dean of Trinity Cathedral, Cleveland, on "The Ministry."

Brunswick Entertains Church People

Thirty-seven delegates representing fifteen parishes and missions attended the twenty-ninth annual meeting of the Georgia Branch of the Woman's Auxiliary, which was held in St. Mark's Church, Brunswick, Ga., April 20 and 21. At the opening service of the Holy Communion the Bishop was the celebrant, assisted by the Rev. William Johnson, rector of the parish. The Bishop addressed the delegates at the business session which followed, urging greater zeal and enthusiasm, reminding them that it is through prayer that their work must be accomplished. The reports of the four district vice presidents showed a total amount of \$2,190 in contributions from twenty-seven parochial branches. This is an increase over the year 1919 of \$400. A resolution preparing the way for a diocesan council of the Church Service League was passed authorizing the president in consultation with the Bishop to take the initial steps. Pledges to the amount of \$201 were made to the Emery Fund. Resolutions of greetings were exchanged with the Colored Woman's Auxiliary meeting at the same time. The meeting closed with a Quiet Hour conducted by the Rev. Mr. Johnson, the second afternoon. Mrs. A. B. Hull of Savannah was re-elected diocesan president. An annual offering of \$190 was made by the Colored Woman's Auxiliary of the Council of Colored Churchmen of the Diocese. The sixteenth annual council of the Colored Churchmen of the Diocese was held in Brunswick, at St. Athanasius' Church, at the

same time. The Bishop presided and gave his annual address. The Right Rev. H. B. Delaney, D.D., suffragan bishop of North Carolina, was present at all sessions, delivered an address, and assisted in the services. Before the Nation-wide Campaign the Colored Council gave for missions \$250. After the campaign, \$1,885.61. This represents paid pledges of 882 negro communicants. The Colored Council is now building a new church at Waycross, and a new school building at Albany.

Industrial League Shows Active Growth

The Church League for Industrial Democracy, while an unofficial organization, now contains 16 bishops and 435 other members of the Church. The growth of the league is steady and in its membership are some of the outstanding clergymen and laymen and laywomen of the Church. Recently the executive secretary delivered a series of addresses at eight womens' colleges on the general topic of "Religion and the New Social Order." While his itinerary was under the auspices of the Student department of the Young Womens' Christian Association, arrangements were made in advance through the courtesy of the rectors to speak to church audiences in each city visited. The eager interest of the student bodies was highly encouraging.

The Philadelphia branch of the C. L. I. D. has had two recent meetings of more than usual interest. At one the guest of honor was President Bernard Iddings Bell of St. Stephen's College. The guests at the second were Rev. Edward S. Drown of Cambridge Theological School, and Dr. and Mrs. Wilfred T. Grenfell. Dr. Drown, who is a member of the C. L. I. D., is delivering the Bohlen Lectures in Holy Trinity Parish House, Philadelphia.

Probably the most significant recent news in connection with the C. L. I. D. is the fact that its president, Bishop Charles D. Williams of Michigan, recently delivered the Beecher Lectures at Yale University and while in the East came to New York under the auspices of the New York branch, where he preached in the Cathedral of St. John the Divine. It was a remarkable sermon, has caused wide comment and was published in large part in the Churchman. Bishop Williams also was the guest of honor at a luncheon given by Rev. Dr. J. Howard Melish and addressed a meeting of the New York members of the C. L. I. D. at the Church Missions House. The executive secretary recently gave the message of the C. L. I. D. in Washington City at a gathering where the progressive members of Congress and leaders of liberal thought launched an important movement. This movement will be known as the Peoples' Legislative Service and will furnish to liberal members of Congress and others accurate information concerning matters of legislation which relate to public welfare. The executive secretary of the C. L. I. D. is on the National Advisory Council of this new body.

In a recent issue of The Witness there appeared an article entitled "Why I Gave

Up Business," by Mr. William E. Sweet, prominent banker of Denver. Mr. Sweet has just returned from the East, where he has spoken in colleges under the auspices of the Student Department of the Y. M. C. A. He is giving his entire time as a lay preacher of social justice and industrial democracy and has for some time shown an active interest in the C. L. I. D. It was therefore a privilege for the executive secretary of the C. L. I. D. to arrange for a recent conference with Mr. Sweet and a group of men and women, including several members of the C. L. I. D., in New York City.

The latest bulletin of the C. L. I. D., entitled "Religion in Industry," is a really constructive treatment of the problem with which the Church is especially concerned at this time. This bulletin and any other information concerning the league may be had by writing the executive secretary, Rev. Richard W. Hogue, 6335 Ross street, Philadelphia, Pa.

New Rector in Toledo, Ohio

The Rev. Otey R. Berkeley, assistant rector of St. Mark's Church, Toledo, Ohio, has been called and has accepted the call to the rectorship of St. Columbia's Episcopal Church on Jefferson and Manistique.

Mr. Berkeley will enter upon his new charge on May 15 immediately following the Diocesan Convention in Ann Arbor.

Mr. Berkeley is a graduate of Trinity College and received his theological education at Bexley Hall, the Divinity School at Kenyon College.

St. Columbia's Church has been without a rector since the resignation of the Rev. C. L. Ramsay, who gave up parish work on January 1 of this year upon his election as archdeacon of the southern part of the Diocese of Michigan.

Bishop Addresses Protestants on Unity

At St. John's Church, Ionia, Michigan, Bishop McCormick was greeted by the congregations of the following churches, which suspended their evening service to honor him and to listen to his presentation of the subject of Christian Unity—Baptist, Evangelical, Church of Christ, Methodist and Presbyterian. The church was filled beyond its ordinary capacity, many extra chairs being brought in. Expressions of appreciation of the sympathetic Christian spirit, exemplified in the Bishop's address have been many and cordial.

Dean Davis Called to Be Domestic Secretary

The Department of Missions reports that it has nominated the Very Rev. Carroll M. Davis of Christ Church Cathedral, St. Louis, as Domestic Secretary. This office has been vacant since the resignation of the Rev. F. S. White, who became Dean of Trinity Cathedral, Cleveland. Dean Davis is now a member of the Department of Missions. For several years he was a member of the Board of Missions. He is an assistant secretary of the General Convention and on several occasions has represented the Diocese of Missouri as a member of the House of Clerical and Lay Deputies. He is presi-

dent of the standing committee of his diocese and a member of the Board of Missions of the University of the South. Dean Davis is a Western man by birth and his entire ministry has been spent in the West. The council with unanimous consent confirmed the nomination of the department.

Death of Three Good Church Women in One Day

St. Paul's Church, Grand Rapids, Mich., suffered the sad loss of three of the oldest active women workers of the parish on the same day Sunday, April 24. These were Mrs. Emma A. Konkle, aged 74, a member of St. Paul's for forty years; Mrs. Eunice M. Rockwell, aged 53, for several years choir mothers, and energetic in guilds and all church affairs, and Mrs. Anna Kurkjian, born sixty-seven years ago in Palu, Armenia, mother of the first Armenian family to settle in Grand Rapids. Unable to speak English fluently she yet enjoyed the services of the church at which she was a regular and devout attendant.

Mrs. Konkle was the mother-in-law of the Rev. Edward M. Duff, rector of St. James' Church, Grosse Isle, Mich., at whose home she lived, and who officiated at her funeral in Grand Rapids at 2 o'clock, the rector of St. Paul's, the Rev. Wilfred A. Munday, conducting the funerals of her two friends at 3 and 4 the same afternoon, Wednesday, April 27.

Memorial Service for Rev. V. C. Griffith

On Sunday, April 17, a service commemorating the life and ministry of the Rev. V. C. Griffith was held in St. John's Church, Norman, Okla.

Vincent Colyer Griffith was born fifty-four years ago in the city of Brooklyn, N. Y., the son of Richard and Annie Colyer Griffith. He was graduated from the Polytechnic Institute, class of '86, and from Columbia University School of Architecture, class of '89. He practiced his profession until about twelve years ago, when he came to Oklahoma.

He was ordained deacon in 1911 and priest in 1913 by Bishop Brooke, and remained in charge of St. John's Church, Norman, until September, 1920, when he resigned because of failing health.

To those who knew him, Mr. Griffith was a rare soul, deeply spiritual, keenly intelligent and earnestly desiring to do the Master's work. He labored uncomplainingly, with meager equipment, and small show of results. But he never worried. His great outward monument in Oklahoma is the fine new building for King Hall, at Norman.

His last days were spent in St. Luke's Hospital, New York, where he died, Friday, March 11, 1921.

Bishop Brent Preaches at Hobart

On Sunday, April 24, the Right Rev. Charles H. Brent, Bishop of Western New York and Chancellor of Hobart College, made a visitation to Geneva. After preaching at Trinity Church in the morning, he made an official visitation to Hobart College, preaching at Vespers in the afternoon at St. John's Chapel. Though at-

tendance was voluntary, practically the whole student body was present at the service.

After Vespers Bishop Brent administered Confirmation to four college students presented by the chaplain. These four men, previously unidentified with any religious denomination, have come to feel the influence of the Church and its services since entering Hobart. Their Confirmation is a tribute to the religious atmosphere which has always pervaded the college, although without any attempt at proselytism.

In his sermon Bishop Brent said in substance that the American people have the right to look to the colleges and universities for leadership. The greatest need of the times is for true leaders, and the colleges must produce them.

There are two classes of leaders, the Bishop pointed out. In the first class are those who stand out distinctly from the crowd, and speak bravely for new principles, which, as a rule, are rejected in their own day, but eventually are accepted for the greatest good. In the second class come those who keep their ear close to the ground and, having determined what the crowd, or at least a majority of the crowd, wants, stand forth and lead the crowd in the direction it wishes to go.

The Far-Flung Bottle Line

The border between Canada and the United States has unfortunately obtained the name of "The Far-Flung Bottle Line" because of the deplorable results of the illicit liquor traffic. The law of the two countries is openly flouted, and according to one paper, reputable students of conditions along the frontier believe that no less than five million dollars worth of liquor is smuggled into the United States every month from Canada. The traffic has de- and it is time that the matter be taken up by the authorities on both sides of the line. The case with which anyone can take part in the traffic is probably the most disgraceful and deplorable element, while the profits are, of course, numerous. The difficulties of the situation are doubtless great, but they ought not to be beyond the power of the Governments of Canada and the United States. It is a satisfaction to see that the efforts to put an end to this illicit traffic are being made through the press, and influence brought to bear upon those who ought to take immediate and drastic action to deal with a perfectly disgraceful situation.

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Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

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IS THERE ANY PLAN?

BY BISHOP JOHNSON

In order to produce a building that is of any value one must have an adequate and sufficient plan, and the builder must follow this plan scrupulously.

One cannot very well put up a building as one goes along.

St. Paul regarded his work as that of erecting a building eternal in the Heavens, not made with hands but built upon definite plans.

Other foundation could not be laid than that which was laid. Nor could one ignore the foundation in erecting the walls. The building was God's plan and man's effort, but man's effort must not ignore God's plan.

To St. Paul religion was not a spasmodic effort but a continuous process.

From Abraham to Moses; from Moses to David; from David to Malachi; from John the Baptist to St. Paul—it was all one process, "to perform the mercy promised to our forefathers and to remember His holy covenant. He remembering His mercy hath holpen His servant Israel as He promised to our forefathers, Abraham and his seed forever."

The idea of spontaneous generation is foreign to the conception of the Kingdom.

Extemporaneous building is an invitation to ultimate disaster.

Every builder must follow the plan and sink his own will into the general plan.

* * *

As one studies the religious forces in America which operate in the name of Christ, one is impressed with the mischief that has been wrought by an orgy of self-will.

Christ came to do the Father's will, even when it ran counter to his own.

"If it be possible, let this cup pass from me, nevertheless not my will but thine be done."

It was not merely that He was a beautiful character; it was that He fitted Himself into His Father's plan.

We are not apt to estimate religious values as though individual character was the only element in the problem.

Some of the finest individual players in the game of life are the most impossible, because they are incapable of team work. It was characteristic of most of the reformers, that they were fine strong characters, who were unable to get along with other fine strong characters.

They were incapable of team work unless they were the team.

They were hard to live with.

They remind me of the prayer of the little Colorado girl who finished her evening prayer by saying, "and Good Lord! Make the bad people good, and the good people nicer to live with." The Christian religion isn't merely 'being good'; it is keeping the unity of the spirit as well.

* * *

It is this element of team work that makes the problem of church unity so difficult. We are forced to acknowledge that many pious people are individually good and collectively hopeless.

It is not merely that they are good, but it is that everybody else must be good exactly as they are.

There is no diversity in their religion and so there can be no unity therein—merely a dull monotonous uniformity.

* * *

It is this which is the great weakness of the spiritual edifice in America.

No matter how good the stones are, how can one build if they cannot be related to one another.

How can they be chiseled into shape if they crack only along the line of their personal prejudices.

How can they build with others if they continue to insist that the whole building must be without diversity.

* * *

This Church has the widest diversity of types of any church or cult in the history of Christendom.

It has a sufficient element of continuity without the paralyzing effect of a superimposed uniformity, such as the Roman Church seeks to enforce.

It has a sufficient power of unity without demanding that the whole body shall conform to some petty standard of ethics or doctrine.

And yet the very liberty to which she invites is the cause of her being despised by formalists and sectaries alike.

It is not merely that she cannot hope to command allegiance to her polity; it is rather that she cannot win the stiff

and unyielding elements of individual certainty to her program of inclusiveness. To be inclusive is to lack zeal. To be narrow is to gain force. Charity and Liberty must be sacrificed to the certainty of sectarian prejudices.

People do not want liberty of religious expression; they do not want unity of the spirit. They demand rather an unyielding compliance with their own narrow views.

But unfortunately each sect is cock sure not only of its absolute truth, but also of your absolute untruth. Neither can they combine with one another.

They are like unrelated notes on an organ, each one capable of a rich sound, but each one determined to permit no other sound to blend therewith.

The differences between many of the sects are infinitesimally petty but they are incurably hostile.

It is not a question whether this Church shall be the chord to harmonize them. It is a question whether they wish any chord.

They are hypnotized by the single sound which they utter, and like the cawing of the rook are unaware that there is no melody in a single note.

* * *

The whole situation is like the camouflage of the community church which our Methodist brethren are advocating in Colorado, but which they enter only when a Methodist can be the parson.

It is the failure to see this aspect of the problem that seems to make the academic theories so hopeless.

It is characteristic of grace that it does not force itself upon the unwilling but is ready to descend upon desire.

The problem is not one of the piety of the individual; it is rather one of seeking true unity.

A unity which seeks merely to enlarge its own note is no unity at all; it is no symphony at all; it is merely a big noise.

The Christian forces of America will need to be humble before they will concede any other virtue than the small fraction of virtue which it practices.

* * *

If the Church be a building; if its foundations are already laid; if its walls are already up; we may include many features in the building, but we cannot change the plan.

It is this which is our embarrassment,
(Continued on page 8)

The Witness Fund

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

Sarah Lindley	\$1.00
Mrs. Rose Blondin	1.50
Carrie M. Clinton50
L. E. White50
W. M. Strader	2.00
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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

The rector of Christ Church, Poughkeepsie, when speaking as editor of the Chronicle, has a considerable reputation as the public custodian of what some people look upon as the ragged remnants of reformation Protestantism in our midst. In the March issue he mentions a report that the various chapels of Trinity Parish are raising a fund of \$5,000 to provide the Bishop-elect with "the proper regalia." He then proceeds to conjure up a vision of mitres, golden capes, pastoral staffs, etc., as the peripatetic accompaniments of future Episcopalians in this diocese, where no such Fond du Lac papal paraphernalia had ever been permitted.

Now there comes to my desk a semi-official denial of any such intention. The Bishop is to get the usual official robes and an Episcopal ring, which it is hoped will be sufficiently modest in size of seal, etc. It is admitted that some members of the parish had desired to give cape, mitre and staff, but better counsels were obeyed. Whatever else may be said of Dr. Manning, he is not a fool, nor is he apparently inclined to let anybody else make him one. No one knows better than the rector of Trinity the approved position of this diocese in unimportant matters ecclesiastical, and I imagine that no one more profoundly respects its traditional inclination to be known more for its charitable works than for its ornate ceremonial life. What President Harding called "normalcy" in politics, when wisely applied, no doubt appeals to the Bishop-elect in church matters. He knows more than most people realize that New York has been in danger of late of falling out of her position of leadership in great church movements, and he will, with the help of God, do much to set it again at the head.

Dr. Cummins may therefore rest in peace (in Poughkeepsie). There will be no overthrow of the staid dignity of the old diocese of the Hobarts and the Potters. Other dioceses may continue to make their bishops wear enormous frontal or pectoral crosses; they may ring them up with Episcopal rings outringing the Great White Way in garishness, and they may even deck them up to equal any Eastern potentate or prelate in gorgeousness of attire when marching back and forth. But New York will probably be permitted to go on in its old-fashioned ways, the benevolent friend and supporter of struggling churches and missions under such bishops. Here endeth a statement of a feeling that many have but do not care to express too freely for fear of offending somebody.

A striking personality among the clergy of New York passed away recently, the Rev. William Nichols Dunnell, D.D., in his 97th year. Of late the handicap of age had been felt and he was not seen nor heard from much in his retirement at Red Bank, N. J. But all men of any lengthy experience in this neighborhood remember the distinction of his bearing at public gatherings, and his keen wit and brotherly friendliness in the clericus and elsewhere among the clergy. He was born in "little old New York" not far from

All Saints' Church, Henry street, whose rector he was for 40 years. It makes the century look short to recall that the same year in which he was born Daniel Webster, a young orator, was called upon to dedicate the Bunker Hill Monument, and John Adams and Thomas Jefferson were yet to live a year. In the church world Bishop Hobart was still Bishop of New York, Bishop White, revolutionary saint, had five more years to serve as Bishop of Pennsylvania and Bishops Doane and Henry Potter were not born.

THE LONDON LETTER

By Rev. A. Manby Lloyd

A remarkable manifesto, recently issued over representative signatures, has received little notice and evoked no perceptible response. But it is a statement that future historians may value as giving a picture of the times in which we live and a clue to present-day tendencies that may have grave developments. "No lover of mankind or of progress," write Bishop Temple and two other bishops, Canon Barnes, three free church college principals, Dr. Clifford, Edward Carpenter, Gilbert Murray, three titled ladies and other important people, "no student of religion, of morals, or of economics can regard the present trend of affairs without feelings of grave anxiety. Civilization itself seems to be on the wane and everything that makes life really worth the living is in process of extinction. The nations are filled with mistrust and antipathy for each other, the classes have rarely been so antagonistic, while the relation of individual to individual has seldom been so frankly selfish. The vast destruction of life by war and the acute suffering the war created seem to have largely destroyed human sympathy. Hence the unprecedented misery into which the war has plunged so many nations often fails to excite those feelings of humanity which, prior to the war, thrilled the people of every country when the world was visited by misfortunes quite insignificant in comparison with the present disaster. Never was greater need of all those qualities which make the race human, and never did they appear to be less manifest." In short, "the world has taken a wrong turn, which if persisted in may lead to the destruction of civilization." In these distressing circumstances, the sig-

tures appeal to the right-thinking of all nations and classes, and invite their cooperation in applying the true remedies. "It is only by maintaining the highest possible standard of right between nations, classes, and individuals that the present situation can be adjusted and the dangers overcome." Nations and individuals must not consider their own interests, but the common welfare of all classes and communities. "A renewed sense of right is needed, as well as a renewed determination both to do and maintain what is right, internationally as well as nationally and individually. Only when statesmen and citizens, employers and employed, do this, even when apparently it is against their interests, "can the spiritual and moral health of the nations be renewed and the general economic well-being be once more established."

"Ecclesiastical Bolsheviks"

Two years ago the rector, Rev. G. W. Hudson Shaw, invited Miss Maude Royden, a friend of many years, to conduct the Three Hour Service on Good Friday in St. Botolph's, one of the ancient city churches, now a center of modern movements. Owing to episcopal disapproval and uncertainty as to the legal position, the service was held in the schoolroom. This year Mr. Shaw renewed the invitation, and, waxing bolder, decided to hold the service in the church itself. Appealed to by the secretary of the English Church Union, the Bishop of London stated that if Miss Royden took the service it was not only without his sanction but against his expressed wish conveyed in writing both to Mr. Shaw and Miss Royden. Dr. Winnington-Ingram stopped short of formal inhibition; otherwise a more critical situation would have been precipitated. Miss Royden's public comment on the Bishop's letter is that personally he has been most kind to her, but as his only objection to her taking the service was that she is a woman, to comply with his request would be a betrayal of her sex. She duly conducted the service, the church being crowded to overflowing, and gave seven brief addresses on the Seven Words from the Cross. Through the "Church Times" a Nottinghamshire clergyman has implored the Bishop of London "to bring these ecclesiastical Bolsheviks to boot"—let us hope he meant book!

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Is the Church the Friend of Labor?

By REV. J. A. SCHAAD

Yes. In this it follows the example of its divine Founder.

Jesus was Himself a working man—a carpenter. He was therefore the natural friend of the working man.

Seeing the fret of life in the faces of His friends, He said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me."

That applies to affairs of the body as well as of the soul. But rest is not idleness, it is chiefly a change in action, and comes from learning to readjust oneself to life.

To further the cause of the workers, Jesus founded an organization in which men would find a kind of activity and an outlook upon life which would rest them. It was a labor organization in which all who work, rich and poor alike, could meet to advance their mutual interests, both physical and spiritual.

That Labor Union is the Christian Church.

The only class of people whose friend Christ's Church is not, is the parasitic idlers (we are speaking now of able-bodied adults)—the wilfully idle rich and the wilfully idle poor. Therefore, one rule of this organization is, "Six days shalt thou labor." Another rule says, "If a man will not work, neither shall he eat." Christ intended the Church to be for useful people, workers in some vital human cause. And the great amount of good work which it has done during 1900 years shows that it has stuck to its job.

If, or insofar as it is true, as organized labor sometimes says, the Church is **not** the friend of the working man, it is largely its own fault, because—

Because he has allowed the control of the Church, his own organization, to get away from him by **absence from it**.

Whenever, and insofar as Labor has been "on the job" in the Church, Labor could have no ground for complaint; because, numerically, it controlled the situation.

It will be a part of this series to show how the Church has unmistakably been the friend of the working man, even without full co-operation from organized labor.

In this first paper we shall consider only the meaning of a few words and phrases in order to get a right point of view of the subject for future articles.

By the "Church" we must mean organized Christianity, by whatever name known—Catholic and Protestant alike; for there are devout working people in them all.

The term "working man" must be held to include the brain workers as well as those who work with their hands (i. e., some employers as well as some employees), because both are equally necessary to our industries.

Also, unorganized labor is involved, as well as organized labor, because both are workers. And when we use the word "Friend" we do so in its full, broad

sense, keeping in mind a few simple facts:

A friend is always sympathetic, loyal and ready to help, even when he cannot approve of our action.

A true friend sometimes has to tell us the plain, and at the time distasteful, truth about ourselves, for our own good. A true friend will not condone or champion our wrong-doing, because that only makes matters worse for us.

A true friend is ever ready to forgive and to lend a hand to help recover us from a fall. That is why the Church has so many sinners in it. Christ was the friend of sinners, that He might save them.

These things the Church tries to be and do for all who need her ministrations.

I hold no brief for any class or party in the Church. I believe in the equal rights of all and special privileges for none; that each should work for the good of all, and all for the good of each. Because, only thus can any of us be "workers together with God." And **that** is the essential thing in human life.

The Young Peoples' Service League in Texas

There are many live things in Texas—but one of the liveliest we have seen is the Young Peoples' Service League in action, under the immediate direction of the Rev. Gordon M. Reese.

We are hoping the plan may be a distinctive contribution to the young peoples' work throughout the Church, because of its two outstanding features first, that it keeps in line with the Church's general program, and second, that it has a definite plan for training in Christian leadership, which is developed in summer camps and conferences.

As we survey the stream of ordinary parish life, we find a great gap between the years of fourteen and twenty, and as the Young Peoples' Service League has slipped into this gap, connecting the activities of the children in the Church

School Service League with the work of the adults in the Church Service League, we have at last a continuous stream.

The Young Peoples' Service League is answering the desire and longing for service in the Kingdom, which is undoubtedly hid in the heart of every normal boy and girl in the Church. The diocesan organization is of course representative of each parochial group, but as it is in the parish unit that we must solve our problems, we shall give a brief outline of the organization in a parish:

There is first of all our adult council, consisting of the rector, two men and two women. Any baptized boy or girl who promises to observe the five rules of the League is eligible for membership. These rules are as follows:

1. Rule of Prayer: To pray morning and evening for our Church and Church School, and for God's blessing on the Young Peoples' Service League.

2. Rule of Service: To do some definite task each day for the building up of Christ's Kingdom here on earth, and to try each week to lead some other boy or girl to do the same.

3. Rule of Worship: To attend the regular service of the Church and Church School, and to make an earnest effort each week to lead some other boy and girl to do the same.

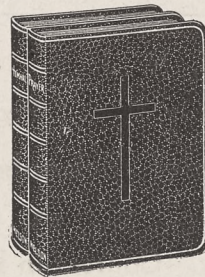
4. Rule of Fellowship: To be friendly and courteous to others at all times, and to share with others the privilege I have received.

5. Rule of Gifts: To give to God, regularly each week, some gift which has cost me an effort.

Carrying out the idea of the Church School Service League, every unit of the League works in the five fields of service, thus following the place of the Church's general program.

Meetings are usually held just preceding the Sunday evening service, and in some instances, this is supplemented by a week night social meeting. Our boys and girls are developed through the League mentally, physically, socially and spiritually (Luke 2:52: "Jesus increased in wisdom and in stature, and in favor with

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God and Man"). Each week there is sent out from the diocesan office by Mr. Reese programs and suggestions for weekly meetings. Two of these are submitted here:

PROGRAM—FIRST WEEK

Hymn

Short lessons from Bible

Prayers

Business—

1. Roll call.
2. Minutes of previous meeting.
3. Report of committees (20 minutes).
4. Report of personal work.
5. Assignment of new work.
6. Appoint leader for next meeting.

Paper—"How Can Boys and Girls Help the Church?"

Paper—"How Can the Church Help Young People?"

Discussion—Led by appointed person, followed by general discussion.

Hymn

Benediction.

PROGRAM—SECOND WEEK

Paper—"The How of Prayer."

Discussion—"Does Prayer Change Things?" (Matt. 18:19; Mark 11:22; John 14:13 and 16, 16:23 and 26.)

Are the young people responding? From the number of letters containing interesting reports of work done in all points of the diocese, which come to Mr. Reese's desk, we are sure they have grasped the idea, and gone ahead full speed about their work.

One of the biggest assets of the Young Peoples' Service League is the training in Christian leadership, which is a natural outcome. On May 15th, Miss Edith Parker of Louisville, Ky., comes to assist Mr. Reese, and look after girls' side of the work. Early in June there is to be a three-day Conference in Religious Education, when 100 picked young people will gather. A beautiful home on the bay shore near Houston has been turned over to Bishop Quin for use during the conferences. There are to be three campsites set up in different parts of the diocese, immediately following this training school. At each of these sites there will be conducted, first, a ten-day camp for boys, and immediately following, a similar camp for girls. The camps will, of course, be carefully supervised, and a real program of play, work and prayer will be carried out.

We see already great results from the activity of the Y. P. S. L. in Texas. In January, simultaneously with the Diocesan Council, there was held the first Annual Diocesan Meeting of the League. This meeting, in addition to our already organized Student Council, under the able leadership of the Rev. Harris Masterson, brings our young people in great numbers, and the older members of the diocesan family are necessarily affected by the contagion of their energy and enthusiasm. We are thankful indeed to find the Church throughout the country answering the need of our boys and girls.

Rev. Gordon M. Reese, 1117 Texas avenue, Houston, Texas, will be glad to exchange ideas with other people interested in this great phase of the church's work.

Christian Education

By Roger Babson

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and poses of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only thru the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go on the streets this very night, is due to the influence of the preachers rather than to the influence of the policeman and law makers. Yes, the safety of our nation, including all groups, depends on Christian

education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles, and our businesses thru mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation can insure—namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. I repeat, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education. This is not the time to reduce investments in schools and colleges at home, or in Y. M. C. A. and similar work in China, Japan, Russia or South America. This is the time of all times to increase such subscriptions.

Confirmation Instructions

By BISHOP JOHNSON

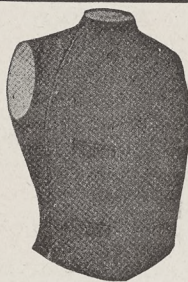
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The Editorial

(Continued from page 4)

especially when in our dealing with those who do not believe that there is any plan at all.

Those who believe in a plan cannot collaborate with those who do not believe that there is any plan. I am one who firmly believes that the one absolute essential to any corporate unity is that there is a plan and that other foundation can no man lay than that which is laid.

It is such a curious idea of God that He is not particular about His plan and purpose, when all of nature and of Revelation indicate that He is most particular.

There must be a desire to discern the existence of the plan and its essential elements before there can be any real corporate unity in our religion.

If there is no plan then there can be no unity of action.

If there is a plan then there can be no unity of action until agreement is reached as to the constitutional nature of such a plan.

"Except the Lord keep the city the watchman waketh but in vain."

But if there be no city to keep, the watchman is a superfluity.

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