

# The Witness

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## Bishop Williams Stirs Clergy at Annual Convention

The Church Must Stand for Justice Regardless of Consequences to Herself

Bishop Williams of Michigan delivered a stirring address before the 88th convention which met in Ann Arbor May 11th and 12th. He warned against the danger of materialism as a result of the Nation-Wide Campaign, and then launched into a summary of current events which bear directly on the Churches:

He said in part:

"The Church must have a message to deliver as well as a service to render. And you and I, my brethren, must deliver that message and prepare ourselves diligently and prayerfully for that delivery. We must consecrate to the office of preaching our best gifts kept at their best. We must be men of devotion and hard work in the prayer closet and the study if we are to be men of power in the pulpit. And that suggests my second counsel.

We must not only have a message, but a message for the day, the day in which we live and in which the Lord has laid His burden upon us. And never was there a day in which it required more wisdom to discover the message or more courage to deliver it.

It is a day of disillusionment, when men, bitter with disappointment in the failure of high visions hitherto cherished, turn in wrath upon all new seers and prophets and sometimes stone and crucify them. It is a day of hysteria and panic fear. Nerves are on edge everywhere. Men normally cool, sane and balanced in judgment are seeing red and are afraid of their very shadows.

The foundations of the world order are out of course and the structures of civilization are tottering and reeling. Many with common consent look to the Church of Jesus Christ as the only stable institution in the midst of this shifting chaos, and to the religion and gospel of Jesus Christ as offering the only effective and final solvent of our crucial problems. And yet they are often afraid of what the gospel and religion may have to say and resent the message when uttered.

The Church is groping for her message. Prophetic voices, hitherto solitary, have been gathered into chorsues of official and semi-official utterances. A literature of such utterances is accumulating. Barely to name those utterances would make quite a lengthy list—for example:

The platform of the Canadian Wesleyan and the Canadian Presbyterian Assembly, the declaration of the Methodist Episcopal Bishops, of the Catholic Welfare Commission, and the War Commission of the

## New York Elects Suffragans

Bishop Arthur S. Lloyd, rector of St. Bartholomew's Church at White Plains, has been elected as one of the suffragan bishops of the Protestant Episcopal Diocese of New York, asked for by Bishop William Thomas Manning, when he was consecrated head of the diocese Wednesday. The Rev. Dr. Herbert Shipman, rector of the Church of the Heavenly Rest, New York, was elected as second suffragan.

Roman Catholic Hierarchy, of various Congregational Associations, the Social Creed of the Churches, promulgated by the Federal Council and since adopted by the National Y. M. C. A. in its convention in Detroit, the report of the Commission on Christianity and Industrial Relations appointed by the Archbishops of Canterbury and York, the Reports of the committees of the Lambeth Conference on Christianity and Industrial Relations and Christianity and International Relations and the resolutions of the conferences thereon, etc., etc. Out of such declarations the lines of the Church's message for the times are emerging. There is the message for the prevailing social discontent and industrial unrest.

In none of these utterances does the Church take sides with any particular "isms," "capitalism," "socialism," or least of all of course with syndicalism or Bolshevism which find only universal abhorrence for its outrages. In none of them are specific social, economic or industrial nostrums advocated. They contain only for the most part sane, well-balanced, carefully thought out statements of plain simple Christian principles in their bearing on the present situation.

They assert, as for instance does the resolution of the Lambeth Conference, the fundamental and essential right and duty of the Church and her ministry to speak boldly and plainly on all moral issues, all issues of righteousness and justice involved in any question economic, industrial and social.

They declare in most instances that so long as the state of warfare necessarily involved in our present industrial system continues both sides in the conflict

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## Dr. W. T. Manning Consecrated Bishop of New York

Beautiful and Dignified Service Attended by Dignitaries of the Church

The Consecration of Dr. Manning as Bishop of New York was attended by an extraordinary amount of dignity and beauty. It is the first time in many a year since a man was actually consecrated Bishop, for hitherto, since a time beyond the memory of most men, there was always an assistant to succeed. Although it is said that six of New York's ten bishops had been rector of Trinity, Dr. Manning is the first since the Civil War. So everything tended to make his consecration a great civic as well as religious function. The program in itself indicates its distinguished character.

**Consecrators**—The Right Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., presiding Bishop; the Right Rev. Boyd Vincent, D.D., LL.D., Bishop of Southern Ohio; the Right Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts.

**Presenting Bishops**—The Right Rev. Arthur Crawshaw Alliston Hall, D.D., LL.D., Bishop of Vermont; the Right Rev. Philip Mercer Rhinelander, D.D., LL.D., D.C.L., Bishop of Pennsylvania.

**Preacher**—The Right Rev. Thomas Frank Gailor, D.D., Bishop of Tennessee and President of the Council.

**Attending Presbyters**—The Rev. William Whaley, Bellinger, D.D., L.H.D., D.C.L., Vicar of St. Agnes' Chapel, Trinity Parish, New York; the Rev. Milo Hudson Gates, D.D., Vicar of the Chapel of the Intercession Trinity Parish, New York.

**Registrar**—The Rev. George Francis Nelson, D.D., Secretary of the House of Bishops and Honorary Canon of the Cathedral.

**Master of Ceremonies**—The Rev. E. Briggs Nash, B.D., Canon Sacrist of the Cathedral.

**Litany**—The Right Rev. Arthur Selden Lloyd, D.D., Rector of St. Bartholomew's Church, White Plains, New York.

### Readers of Testimonials

**I. The Certificate of Election**—The Rev. Charles Lewis Slattery, D.D., Rector of Grace Church, New York.

**II. The Canonical Testimonial**—Mr. George Zabriskie, Chancellor of the Diocese of New York.

**III. The Certificate of Ordinations**—The Right Rev. Alfred Harding, D.D., LL.D., Bishop of Washington.

**IV. The Consents of the Standing Committees**—The Rev. Ernest Milmore Stires, D.D., L.H.D., President of the Standing Committee of the Diocese of New York.



## GENERAL NEWS OF THE EPISCOPAL CHURCH

### Dr. Drury Declines Rectorship of Trinity Church

The Rev. Samuel S. Drury declined the rectorship of Trinity Church, New York, and will remain as Rector of St. Paul's School, Concord, N. H. It is understood that Dr. Manning will retain Trinity's rectorship, until the fall, although many hope for the early election of Dr. Milo H. Gates, the most popular of Trinity's vicars. The declination of Dr. Drury has had a curious public effect. People were as astonished at it as if a man had declined to be Archbishop of Canterbury or President of the United States. With that goes a sense of uplift that in a great instance it is proved that the clergy do not run after high positions or large salaries, and that they do have a sense of loyalty to what are ordinarily called lesser places. Teachers who have their profession are also rejoicing that one of their chief members is able to resist a glittering temptation to leave their ranks in these days when so many have done so for reasons of money and place.

### Laymen of Altoona Archdeaconry Hold Banquet

The laymen of the parishes in the Altoona, Pennsylvania, Archdeaconry, held a banquet in the Wilson Memorial Parish House, Tyrone, Pa. It was an affair run exclusively by laymen. The toastmaster was Mayor Richard Beaton, of Tyrone. He introduced the speaker of the evening, Thomas H. Hammond, Esq., of Williamsport, Pa., who in an eloquent and able address spoke of the relation of the layman to the Church. He urged that our daily life be co-ordinated with our religious profession. He also pointed out very convincingly the need of the Church for consecrated laymen, as well as the laymen's need of the Church.

The meeting decided to organize a permanent laymen's organization for the whole Archdeaconry, and a committee has been appointed for the purpose.

### Publicity Conferences to Be Held

Announcement is made by the Publicity Department of the Presiding Bishop and Council that three publicity conferences are to be called. One will be held in New York on June 21st and 22nd; one in St. Louis on June 28th and 29th; and one in San Francisco in the early fall, at a date to be announced later.

Each diocese and missionary district will be asked to send its publicity director or some other official representative to one of these conferences. The attendance will not be confined to these official representatives. All who are definitely interested in Church publicity will be made welcome. It is hoped that every diocese and missionary district will be represented at some one of these conferences, and that these conferences will be the means of establishing a closer relationship between every part of the field and headquarters.

The main purpose of holding the conferences is to afford an opportunity for the discussion of the practical problems of publicity which the publicity men in the field are facing. In most of the dioceses

there has developed some organized effort to secure Church publicity, but for lack of any general understanding conditions are more or less chaotic. It is believed that a favorable time has arrived for making a common effort to solve the problems involved and to reach some agreement as to principles and methods. It is felt also that only by conferences of this sort can the dioceses and general headquarters discover how to be mutually helpful.

The conferences will be informal. There will be no fixed program of addresses and papers, but a round table discussion of such subjects as Church advertising, local and general; local and general news bureaus; diocesan publicity, through diocesan papers and otherwise; parochial publicity, through parish papers and otherwise; how to reach the indifferent within the Church and the unconverted without the Church; distribution and circulation; and relations between the diocese and general headquarters.

It is possible that out of these conferences may come the formation of national commissions to study and report upon some of the more important general problems.

### Church at Work to Omit Issues

The Department of Publicity has announced a change of plans in regard to The Church at Work. It has been decided to omit the May number; the June number will appear as previously announced. In the fall only two numbers will be issued, instead of three as originally planned.

### Dr. Pott Honored by Chinese Government

By a presidential mandate dated February 3, 1921, the Government of China conferred upon the Rev. F. L. Hawks Pott, D.D., President of the St. John's University, the Third Class Chai-ho Decoration for valuable service rendered to the Chinese Nation. The alumni of St. John's are jubilant at this honor bestowed upon the president of the institution of which they are all so proud. The Honorable H. C. Suez, the Chinese Consul in New York, himself a graduate of St. John's and a Churchman, has interpreted the meaning of the decoration as follows:

"I would say the Chai-ho Decoration is the civil decoration conferred by the Chinese Government to those who have given excellent service to the nation. It means the Excellent Grain, the Chinese Republican national symbol of prosperity."

### Beautiful Memorials for Detroit Cathedral

On Sunday morning, May 8, at the morning service at St. Paul's Cathedral, Detroit, the Very Rev. W. L. Rogers, Dean of the Cathedral, dedicated what are probably two of the finest specimens of wrought-iron gates which can be found anywhere in the middle west.

The gates were designed by Ralph Adams Cram and were executed by the Grecian iron-workers of Cambridge. They were particularly constructed for the Chancel Aisles. The body of each gate is made up of repetitions of the quatrefoil of the four evangelists and the crown

consists of conventionalized foliage of the lilies. The simplicity both of design and treatment produces an effect of remarkable beauty. The north aisle gate is given by Mr. and Mrs. P. A. MacDonald in memory of their daughter and grandson Mrs. Elsie MacDonald Hammond and Harry Wm. Hammond, Jr. The south gate is given by Mrs. J. G. Hamblin and her two sons in memory of Joseph G. Hamblin and Louis W. Hamblin.

### Boys Attend Diocesan Convention

The choir boys and troop 8 of the Boy Scouts left Pittsburgh, Kansas, at 5 o'clock Thursday evening, May 5th, for Topeka, to attend the opening of the Diocesan convention at Grace Cathedral. After a short address and prayer the boys left in the care of Rev. J. P. DeWolf and Scout Master Cornelius. The men of the Parish furnished six cars to convey the boys to Topeka. Accommodations was provided at the Elks Hall, Chanute, where the party spent Thursday night and the journey to Topeka was resumed on Friday. The boys will return to Pittsburgh after Sunday services.

### A Strong Alabama Parish

One of the strongest parishes in the Diocese of Alabama is St. John's at Montgomery. Its church building which is one of the most beautiful, is also one of most historic in the South, for when the capital of the Southern Confederacy was located at Montgomery President Jefferson Davis and many high Confederate officials worshipped there.

For the past two and a half years the Rev. Richard Wilkinson, D.D., has been rector of St. John's. Dr. Wilkinson is not only an eloquent divine and faithful minister, but he is a man of great energy and as an organizer he has few equals. He is distinctly a leader, and during the rectorate St. John's has taken on new life.

Three hundred and thirty-six names have been added to the church roll during his term, ninety-nine being by confirmation, and the church now has over 800 communicants. The old Sunday School building has been completely remodeled and added to at a cost of several thousand dollars and is now a handsome and commodious Parish House of which the Church is very proud. The church building has been greatly improved by the installation of a new heating plant and by the re-decoration of the interior. Several handsome and useful memorials have also been presented to the church.

The growth of the Church School has been most gratifying, the attendance having increased over three hundred per cent. The school is still growing and the young people of St. John's are faithful and devoted in the performance of their church duties.

Under Dr. Wilkinson's leadership the entire membership of the Parish has been formed into a Group Organization. There are twelve groups, each with its own officers and territory, and each responsible for the work assigned them. In this way



every member of the Parish has some duty to perform and is thus brought into active touch with the church and related to its work in performing duties he or she is best fitted for. A Good Fellowship Club has also been organized among the men of the parish. The club meets twice a month in the Parish House and is largely attended by the men of the parish and their friends. Another club has been organized for the young people of the parish and an interesting social session is held semi-monthly.

The church has been placed on a solid financial basis and is fast approaching a realization of the slogan adopted: "Every member a contributor." Although a large number of old debts have been wiped out, many thousands of dollars of valuable improvements made, and all the obligations and assessments of the church promptly and fully met, the church is practically out of debt, and except for one small note which will soon be paid, it would be free of all debt.

A new spirit pervades St. John's. Her services are attended by capacity congregations. Her people have seen the vision and under the faithful and able leadership of their rector, Dr. Wilkinson, are going forward with giant strides in the work and service of the Church.

#### Notes from Diocese of Colorado

A remarkable class was presented for confirmation at Ascension Church, Denver, the Rev. H. S. Foster, Rector. The class numbered fifty-eight and they were divided into five groups of approximately twelve each. First, boys of high school age, then girls of the same age, then women, then six married couples, then twelve men.

The Rev. J. A. Stansfield has resigned his work at Alamosa, Colo.

The Rev. Donald J. Ottman, of Honolulu, has been called to St. Matthew's, Grand Junction, from which the Rev. Joseph N. Barnett goes to Red Wing, Minn.

The Rev. Thomas Worrall has taken an extensive leave of absence and is at present in Linden, New Jersey.

The Rev. A. P. Mack is ministering to St. Mark's, Durango, until September.

#### Two New Rectors Begin Work in Michigan

The Rev. Walter B. Reed of Holy Cross-Emanuel Church, Chicago, has become Rector of St. John's, Sturgis, Michigan, and the Rev. Mark G. Paulson of Christ Church, Albert Lea, Minnesota, will enter upon the rectorship of the important Parish of St. Andrew's, Big Rapids, where is located the famous Ferris Institute.

#### Greeks Confer Gift Upon Bishop Manning

On the evening before the consecration of Dr. Manning a delegation representing Archbishop Alexander, all officials of St. Nicholas Russian Church, New York, came to the Cathedral of St. John the Divine, and there presented him with the omophorion, the Greek equivalent of the Latin pallium. This is regarded as not only a thing unprecedented, but a symbol of a

more intimate brotherly approach of the Eastern Orthodox Church to the Anglican. Since the Reformation, the pallium has not been in use in the English Church because it had previously been conferred as a badge of office by the Pope. Those who brought the omophorion to Bishop Manning were the Rt. Rev. Archimandrite Patrick, the Abbot Ina, and Canon Stephan. The simple ceremony of presentation was in the presence of Bishop Tuttle, Dean Robbins, Canons Jones and Nash and other Diocesan clergy.

#### Churches Commence Building

Emmanuel Church, Hastings, Michigan, is greatly enlarging and improving its parish house at a cost of about \$4,000.00, and is planning to build a rectory to cost about \$6,000.00 more. Other repairs have been made to the church.

Trinity Church, Niles, is also at the point of building a splendid parish house for which plans were adopted about a year ago.

At Dowagiac a fine large parish house has recently been completed for St. Paul's Church at a cost of some \$8,500.00. Its dimensions are 80 by 35 feet with a wing or cloister connecting with the church. The basement is nine feet high and has a concrete floor. Tables, dishes, linen, and silverware have been provided to serve 200 people. One hundred New Hymnals have been placed in pews. A Litany desk has been presented by Mrs. John Howard, a private communion set by Mrs. Edna McMaster, a pair of cruets by Mrs. Fred Blackmond, and a fair linen cloth by Mrs. Arnold Foxon. The Rector, the Rev. James H. Bishop, recently presented a class of forty-five following a class of thirty-three last fall. The communicant roll has grown to nearly two hundred. This seems to be the really phenomenal work of the Diocese this year.

#### Consecration of Coadjutor for Colorado

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Fred Ingle, Bishop Coadjutor-elect of the Diocese of Colorado, as follows:

Time, St. Barnabas Day, Saturday, June 11, 1921.

Place, St. John's Cathedral, Denver, Colorado.

Consecrators: The Presiding Bishop, the Bishop of Pittsburgh, the Bishop of Colorado.

Preacher: The Bishop of New Jersey.

Presenters: The Bishop of Wyoming, the Bishop of Western Nebraska.

Attending Presbytery: Rev. Henry S. Foster, Rev. C. H. Shutt.

Master of Ceremonies: Rev. F. W. Oakes.

Daniel S. Tuttle,  
Presiding Bishop.

#### Bishop Wise Visits "The Heart of Kansas"

"The Heart of Kansas" is the name given to that part of the Diocese by the Rev. R. Y. Barber to which he administers. It covers all of three counties—Allen, Neosho and Woodson, and a part of Wilson, in area it is somewhat larger than the state of Delaware, with a population of

about 75,000, among which are scattered some 500 baptized persons. Ninety per cent of them live in the three centers where we have churches—Chanute, Iola and Yates Center, while the rest are scattered in the smaller towns and out in the rural district. The real work is to minister to these scattered people and to find and reclaim the others that we know are there from a law of percentage—because almost daily we are getting some clue to a long lost Churchman.

To visit this work, recently the Bishop spent a part of four days. The first place was Grace Parish, Chanute (where the rector lives). Sunday morning he preached, confirmed a class of 8 men (one of whom was a shut in) and celebrated. In the afternoon he laid the cornerstone of the new plant that is about complete. To appreciate what the people have done you ought to have known the plant before it was remodeled and it stands as an evidence of what can be done in the way of remodeling. The present building is of Carthage stone, ashler pattern, and mat face brick with a green roof. It is a beautiful building, but much more useful than beautiful, the seating capacity is now about 225 as against 125, the chancel has been quadrupled and by a color effect the whole interior has been changed. The necessity of the building was to provide facilities for child work, which has been done most satisfactorily—seven nice class rooms with blackboards have been provided on the floor level of the church while the whole basement, outside of the coal and boiler rooms, has been built with the child in view. Down stairs there is a large auditorium and stage, a kitchen, a good size dining room, a rest room and lavatories. It is one of the most complete little plants in the west and when complete will cost about \$20,000, and when the work begins in the fall Grace Church will be in the position to offer an active and an attractive program to the youth of the city.

St. Timothy's Church, Iola. The Bishop was driven here from Chanute and he held Evening Prayer and confirmed a class of two—both of whom came from the rural part of the county. The next morning he celebrated, after which he visited the high school and gave his "striking talk" to 500 young people. While here he was the guest of a home which claims to have entertained every Bishop of Kansas and the home also has a room which has never been occupied by any save a Bishop or a minister. The hostess, Mrs. Jamison, is a foster daughter of the late Mrs. Sarah Simpson, who was confirmed by Bishop Chase in 1848 at Jacksonville, Ill. The family has the confirmation certificate with his autograph—and it is in perfect condition. Mrs. Simpson, who was 93 when she recently passed away, left to St. Timothy's Parish a very desirable piece of property next door to the church. From here the trip was made in the rector's Ford to Calvary Church, Yates Center, where a Healing Mission was held at 3:30 p. m., to a most interested congregation. Confirmation at 4:30, when six were confirmed. At night a dinner was given in honor of the Bishop to over 100 persons, who were later joined by others to hear the Bishop's address on the visit to the Lambeth Conference.



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## Rectors, Vestries and Their Product

By BISHOP JOHNSON

It is the essential characteristic of the Church that it should stand for spiritual ideals and of ministers that they should be idealists.

It is the essential characteristic of business that it should be practical and of business men that they should be pragmatists.

The Church is composed of ministers and business men.

It is natural that the idealist should be impatient with an over emphasis upon the business side of the Church because he is apt to be over anxious about the spiritual purposes for which the Church exists. It is natural that the business man should be exasperated at the impractical and visionary plans of the Clergy. Yet, if the business end of the Church falls down, the minister moves on to get a more secure support for himself and family; and if the ideals of Christ are lowered the Church ceases to have any real reason for its existence. The minister must eat or he cannot work and the congregation must see visions or it will perish.

I think it is fair to say that the Church is one place where the business instinct must be subordinate to the spiritual purpose for which the Church was founded and that the spiritual leadership must be patiently considerate of business methods.

Yet how often it happens that the Clergy have no spiritual leadership and the vestry no business capacity. I know parishes that would be spiritually dead if it were not for a few devout laymen and I know parishes which would be

bankrupt if they had to depend upon the business enterprise of the vestry to keep them going.

I know Rectors who, like the Pope, claim a supremacy of temporal power and I know Vestries which exercise a papal censorship over doctrine and ritual. And I know a few parishes in which the balance of power is so nicely adjusted that the atmosphere is most exhilarating and delightful.

What are the elements in that nice adjustment which should characterize an institution which should be adequately financed to produce spiritual results? What is the relation of the Rector to the vestry in such a parish and what the relation of the vestry to the Rector?

The Rector is a man with a message. He is simple, direct, forceful and always courteous in the delivery of that message. He puts no personal animus into his message. He does not get angry because his vanity may be hurt and is not timeserving when his most prominent layman becomes dictatorial outside his proper sphere. He is not fussy about his prerogatives, not holding the reins so tightly that his team cannot pull the load nor so loosely that they can entangle the harness. He welcomes lay initiative, being more fearful of creeping paralysis than he is of St. Vitus dance. He is not afraid to trust the laity with responsibility even though they may make some mistakes. Mistakes were a part of his own education.

In temporal affairs he is President of the Vestry. If he has an aptitude for business he keeps a firm hand on business affairs, but never takes refuge in his clerical character to enforce purely business matters.

If he knows his limitations in a business way and realizes that an academic education is not a particularly thorough training in business methods, he appoints a Chairman of the Board who guides the vestry through its temporal trials.

But,—he must put inspiration into the Board.

What a happy name the word "board" is for most of our ecclesiastical corporations! How very wooden it is apt to be and how devoid of vision and force. It was J. Fenimore Cooper who once wrote that whenever three Americans got together they elected a President, Secretary and Treasurer and passed resolutions. How many vestries abide permanently in the Valley of Resolutions, out of which they never ascend.

My experience is that the worst possible Board or Vestry for the Church is one of unconverted, successful business men. On the street they have a thousand dollar vision. In the vestry it shrinks to thirty cents.

I have known several good institutions in the West that have perished from the face of the earth because their fortunes were in the hands of men appointed merely because they were

wealthy. Such men do not give themselves, nor do they inspire anyone else with the desire to give.

There are wealthy men who are consecrated men and they are men who both give and work, but a man whose wealth insulates him from spiritual ideals is a brake and not a dynamo on any Church enterprise.

The Church has had a bitter experience with its tendency to defer to mere wealth in spiritual enterprises. One strong, influential wealthy man can throw more cold water on a spiritual opportunity than a dozen enthusiasts can ever heat.

I have no feeling of envy or antipathy to wealth as such. I believe that it is necessary to promote culture, art and refinement, and when it is really consecrated it is a most potent force; but as an obstruction to high idealism it is fatal.

"Put not your trust in Princes," said the King himself. He knew them better than anyone else. And "How hardly shall they that have riches enter into the Kingdom of Heaven," said the King of Kings, and He knew them even better.

The Episcopal Church because it is the Church of culture (and bad taste always indicates bad theology) has attracted a large constituency of wealth. It has never as a whole been a generous constituency in promoting spiritual ideals. It will build splendid material fabrics that appeal to the eye. We have the finest Church buildings in America. It will not contribute generously to purely spiritual enterprises such as Missions.

In the early days of our Missionary enterprise, the President of the Board of Missions expressed the hope that the wealthy men of that day would give generous sums to the support of Missions. The hope was never realized and the Midwest is weak in communicants because the Church of the original colonies had no vision.

From that day to this the Church has developed some splendid men of wealth who have given themselves and their fortunes to spiritual ideals. One would be dense indeed if he did not appreciate the splendid contribution of such laymen as William Welsh, George C.

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## The Witness Fund

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

Mrs. S. A. Moore	\$2.50
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# NEWS LETTERS FROM NEW YORK AND LONDON

## NEW YORK LETTER

By Rev. James Sheerin

The sermon delivered at the consecrating of Bishop Manning in the manly, powerful way customary with Bishop Gailor, was in part as follows:

"We are assembled here today to consecrate one of our brethren, who was elected by the free vote of the clergy and laity of this diocese, to be a Bishop and Chief Shepherd in the Church of God. The solemn rite and ceremony which we use in this service has come down to us through more than fifteen centuries; and it is worth our while to reflect for a few moments upon what the Church stands for and what this rite and ceremony means."

He then proceeded to give in masterly outline the great Christian facts that Christianity claims to be not a new religion but "a re-relation of the source and significance and satisfaction of all religions," that the Church stands for the Gospel of the grace of God, that man is not sufficient of himself, that it is more than mere social service, that man needs help, redemption, rescue, healing, and that these are given to us in the incarnate Christ as nowhere else. Therefore "the Church insists upon the creation of moral rectitude and spiritual character as the end and purpose of religion, aye, as the basic problem underlying all questions relating to human life—social, industrial, civic, and political. The Church still preaches the gospel of the grace of God, the obligation and blessing of worship, and the meaning and virtue of the Christian sacraments."

"And thus shall we be enabled to understand more clearly the office and work of a Bishop in the Church. He is not a mere administrator. He is not the mere executive head of a business corporation. His primary and solemn responsibility is that of spiritual leadership—to feed—to shepherd—the Church of God. To him there must be no parties and no classes, only souls of men and women, precious in God's sight and redeemed in Christ,—the lowliest and the highest, the humblest and the noblest, equal before the Church's altar and worthy of his thought and care. Wisdom and faithfulness, loyalty and devoutness—the profound sense of responsibility for the welfare of the whole Church; and of every individual in it exercising his authority not to injure but to save—these are the qualifications of a Bishop for which we pray in this consecration service. And who is sufficient for these things? It is the Holy Spirit who consecrates. It is the Holy Spirit in Whom we trust. It is the Holy Spirit who will sustain, and strengthen, and guide and bless.

Let us surrender ourselves, then, to the Divine Presence, Whom we invoke this morning, opening wide the windows of our souls that God may come in and dwell with us; praying for our brother, as we recall that little group of earnest men at Miletus nearly nineteen hundred years ago. 'Take heed unto yourselves and to the flock in which the Holy Ghost hath made you overseers, to shepherd the

Church of God, which He hath purchased with His own blood.'

And now, my brother, it is impossible that I should close this sermon without permitting myself to utter a few words of personal counsel and appeal.

Your life and mine have been bound together by many precious and sacred memories, by the experiences of very blessed and happy relationships. We have shared the friendship of some true saints of God, whose influence on our lives can never die. Therefore, my heart is very full this morning, as I stand here to welcome you into the ranks of the Bishops of the Church, and invoke God's blessing upon you.

And, as I look into the future, and try to realize the tremendous responsibility which will be yours, as Bishop of this great diocese, there is just one thought that comes to me out of my own long experience as a Bishop, and that is that the Holy Spirit's best gift to a man, who has been called to exercise that office is what St. Peter called "a living hope," which is only another name for "the confidence of a certain faith." It was St. Peter who received the charge from our Lord to strengthen and establish his brethren, and it was St. Peter who made the foundation of his leadership consist in the possession of a living hope. For only the hopeful, confident man can be a leader of men—only the man of positive conviction and clear vision. It is his to encourage the wavering and to open the way for the faint-hearted. It is his to brave criticism and to encourage his people, "hidden in the secret of the Presence from the provoking of all men," because he has been begotten again unto a living hope by the Resurrection of Jesus Christ. Yes, it is his to let that hope trample upon and overcome the defeat of present plans and personal schemes, because it is anchored with resolute optimism in the faith of the eternal purpose of God.

And, my brother, I pray for you today, that the Holy Spirit may grant you this living hope and that He may renew in you the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness, and fill you with the spirit of His holy fear, now and forever, Amen."

## Bishop Williams Warns Church

(Continued from page 1)

have equal right to organize for the protection of their several interests and there must be some kind of collective bargaining between them.

But they view with abhorrence the intolerable evils necessarily resulting from that conflict, evils that characterize equally both sides, the frequent dishonesty, graft, and trickery of the labor unions, the tyranny of the closed shop, the violence and force used to secure demands, the limitation of production, the slackening of duty, the repudiations of responsibility and of obligations. And also the equal frequent dishonesty, graft, chicanery and trickery on the other side, the equal use of violence and force, the despicable system of espionage, the control of legislatures, the frequent tyranny of the so-called open shop which is sometimes open only at the back door through which labor may sink in only one by one to make what bargain it can as helpless individuals dealing with overwhelming masses of organized power.

They would eliminate it by substituting cooperation in common service for the present competition of private good. They declare, in the language of the Lambeth Conference that in order to that end, "There must be a change in both the spirit and the working of our present system," as in certain vocations like teaching and the ministry, service is ideally established as the paramount motive and the returns for service are only the means for carrying on that service, so it must be throughout industry, if we are to have peace, production and above all a stable Christian civilization. So long as men on the one side can say without shame, "I am in business simply to make money and nothing else. I am going to get all I can get. I am going to exact all the traffic will bear regardless of consequence to anybody else, my limit is the sky, my business is my business and nobody's else, and so long as men on the other side can say "I work for wages and nothing else, and I am going to get all I can by use of the

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power of combination or the law of supply and demand with as little and inefficient service rendered as possible with only so much production as I am compelled to produce," so long as men work with such motives, we are bound to have warfare, violence, dishonesty, tyranny and oppression and the public will suffer most of all.

It is only as every man can say "my business, whatever it may be, whether ruling a nation or digging ditches, is the 'Father's business,' part of His plan for an ordered world, for the service and welfare of His children, and the 'Father's' will and order. In human service and welfare shall be my supreme motive and material returns, necessary as they are, shall be the means to that end, like coal under the boiler to keep the wheels going"; it is only as man can say that from the heart that the Kingdom can come or even civilization stand.

That, as I gather it from many utterances, is the generally accepted message of the Church today to the industrial world.

On international relations the Church has spoken in official utterance with practical unanimity. She stands for peace, a peace to be obtained by the breaking down of inter-racial and international fellowship, to be realized in such practical measures as universal disarmament and the substitution of the abatement of reason for the abatement of force in an association or league of nations.

I am simply reporting to you what the Church is saying, her message for the day, the standard she is setting up, as I have gathered it from many sources, of-

ficial and semi-official. But this simple, sane Christian message meets sinister suspicion and violent opposition in this day of hysteria and panic fear.

Europe is aflame with hatred and imperialistic policies and ambitions and in our own America, although now 93 cents out of every dollar of taxes goes for wars past and future, we are exhorted to build up the biggest navy in the world that we may keep America first, America "uber alles."

"When we speak for peace, they make them ready for war." This situation is bound to test the courage of the Church's conviction. And as to our message for the industrial situation, it is meeting everywhere denunciation and suppression by withdrawal of support.

For example, the Young Woman's Christian Association was constrained, in the course of its ministry to working girls, to find out something about the industrial conditions surrounding these girls. It published an industrial note book, the result of patient, careful, fairminded investigation and setting forth simply the bare and unquestioned facts. Immediately the Employers' Association of Pittsburgh sent a letter to all correspondent associations urging them to withdraw support from the National Y. W. C. A. In another letter dated March 2nd, addressed to the same constituency, the Pittsburgh Employers' Association boasts that by its previous letter it had cut down the Y. W. C. A. campaign for funds from the \$200,000 needed to \$90,000 and warns the "worthy" ladies that no further support will be forth coming until they abandon entirely this industrial investigation.

The letter proceeds to urge that the same policy of starvation be applied to the Federal Council of Churches until it is forced to withdraw its published Social Creed of the Churches, since adopted by the Y. M. C. A. This crass criticism is made of one of the secretaries of the Council: "In other words, he intimated that the teachings of Jesus Christ should be brought into the industrial fields and that the cardinal principles set forth in the Sermon on the Mount should be injected by the Churches into industrial relations."

What else is the function of the Church in this field?

The National Civic Federation published a syndicated article, declaring on the ground of these utterances of the Churches that "Bolshevism having failed to capture American labor is capturing the colleges and Churches and therefore these must be watched and controlled."

Brethren, the challenge is plain. Either the Church must abandon the well considered, sane and fair message which she has formulated, suppress her proclamation of it, a thing unthinkable for any who have a conscience and convictions.

Or she must enlarge and democratize the basis of her support so as not to be dependent upon or subservient to any class, high or low.

Or she must be content with more meagre support and restricted operations.

Her master was poor and persecuted but free and it may be that He is now calling His Church to follow in His footsteps.

This brings me to my warning. I can but repeat what I have said in two pre-

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is important, and physical training, together with that of the mind and the spirit, makes up true education.

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vious addresses. Either through the Nation-Wide Campaign we must enlarge and democratize our support as the Canadian Wesleyans have most successfully done and the Federal Council of Churches are now trying to do or we must be content with a possible withdrawal of subscriptions and diminution of support and consequent restriction of work or we cannot deliver the message for the day which the Church at large is putting upon our lips. I do not want in the least to impose my own decision upon anyone else. Each is of course free to follow his own conscience, conviction and judgment. But my own choice is fixed and unalterable.

The charge of St. Paul to Timothy has a singular pertinence and applicability to the ministry of today. It might well be repeated at every ordination, "Stir up the gift that is in thee through the putting on of my hands. For God hath not given us the spirit of fear but of power and of love and of a sound mind."

Of power—let us speak with all the boldness of our convictions, with the sense of a burden of the Lord laid upon us—a word of the Lord which burns in our bones like fire and will not stay—and behind that word His promise that it shall not fall to the ground fruitless. But let us speak our truth in love, not with the carping censoriousness of the detached critic nor the fulminating thunders of the accredited herald of the divine wrath of appointed executioner of the divine doom, but with that love like Christ's "which suffereth long and is kind, endureth all things, beareth all things, believeth all things, hopeth all things," the love that bears the sin and evil of the world as its burden, sometimes its heartbreaking and soul-crushing burden, in vicarious suffering, rather than makes them the mere object of its wrath and denunciation, the love that sees the suffering and injustice of the world as more often inherent in the wrong system of things than in the wills of individual sinners, the love that pities the havoc of soul in oppressor and oppresses alike.

Let us speak out truth in that love. As I see it, many that think they are persecuted for righteousness sake are simply persecuted for their own sakes, because they are what they are, bigotted, intolerant, self-centered and egotistical. It is not the truth that brings non-opposition and antagonism but the utter lack of love in its utterances.

And lastly, let us cultivate and develop the "sound mind" with its sane, well poised and fair judgment, its accurate knowledge, its wide horizons, its clear vision. We are living in perilous times. Everywhere avalanches impend. Careless, reckless shouting may bring them down on our heads.

Two courses are most dangerous, the futile and fatal attempt at the repression and suppression of ideas, the blind denial of freedom of thought and liberty of conscience on the one side and the rash utterances of fools on the other.

In this day of disillusionment, with its consequent hysteria and panic, may God give to us His ambassadors and spokesmen, not the spirit of fear, but the spirit of power and of love and of a sound mind.

## CORRESPONDENCE

*"Save us from overweening love of our own ideas."*

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Sirs:—

Enclosed please find \$1.00 currency (also transient and fleeting) for which send to me for eight months the "Witness." I may dig up another 50c by that time and complete the year. I am in a trying and promising field on the eastern border of Oklahoma, have a wife, five mission stations, a constituency who do not bow down to wood and stone," but lean mightily toward oil and cotton. The former non-lubricant, so far as the wheels of the Gospel Chariot is concerned, while the latter has a knack of getting into the ears when an appeal for liberality is made. I was ordered Deacon on last Whitsuntide, an Ulsterman (true blue) and Irish Wesleyan by birth and training; "got religion" (old style) early in life, drilled in class-meeting, love-feasts, and family altar (the latter twice daily), married to an Irish churchwoman (thoroughbred) in the old parish church, Doughadee, Co. Down; (had to go there or miss). Our youngest son is Rector at Boyan, Texas, and Chaplain at A. & M. College there; also Secretary of Diocese, Texas. We are doing fine up here, and fighting hard; the devil has a tail-hold, and down-hill-pull on the masses. We are trying to make him turn loose; he doesn't want to, and the war is on. It is lay on MacDuff. The field is promising and we like it. We are poor as a snake, and happy as a lark. We need ammunition, hence this subscription to the "Witness."

If you can send me a bundle of sample copies, I shall go to work "sub-chasing." I opine the "Witness" will be a fine assistant pastor. The natives need stirring up, and shaking loose. This Deacon is doing some preaching on that line, and there is

"a going in the tops of the mulberry trees," but the roots need dynamiting, so send on the TNT.

I received the "booklet" sent out from the New York office today. The title is "Stewardship," the author being the honored Bishop of Colorado. Ah! He is a Bishop after the order of Melchizedek surely. I waive all "Commissions," rebates or percentages, and shall pay the postage on the parcel gladly.

Yours "for the war,"

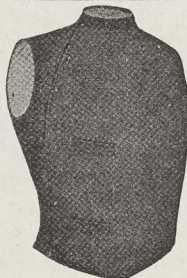
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## The Editorial

(Continued from page 4)

Thomas, George Gordon King, and many others, to the life and work of the Church.

But vestrymen should be men who love Christ and the ideals for which Christ died independently of any other consideration. They ought to be as considerate of their Rector as the directors of a bank are usually considerate of their President. It heartens a man to know that you respect him and are willing to defer to his judgment, unless you know it to be unsound.

Wherever I see the Rector of a parish who impresses me as a "big" man, I know that he has had a "big" vestry, who saw to it that he was not humiliated by their ill concealed disrespect for his authority. The Rector has as much right to influence in his sphere as the President of any corporation has in his and if he does not receive it, he loses the power that comes from powerful backing.

As a spiritual force no Rector can become a real leader unless he possesses poise in every situation. When a Rector loses his temper; scolds his congregation; criticizes one of his flock, no matter how aggravating, to another one; acts petulant because he cannot have his own way; truckles to one person, however strong, and lords it over another, however weak;—in so far as he does these things he loses the power of spiritual leadership.

It is the job of the Vestry to hearten its Rector and to make him strong. Many an ordinary young priest has been made a strong man because he had a strong vestry. But a vestry which doesn't put honest work into the service which it renders in Christ's name, is impeding and not helping its Rector's work.

A young clergyman brings certain talents and certain limitations to the parish to which he has been called by the vestry. His career lies before him as a soldier of Christ. Half of that career will be decided by his own qualities and the other half will be determined by the response that he gets from his vestry and congregation.

If they make him feel that he is the leader whom they want to follow; if they will be generous enough to forgive him the average of mistakes which a young man may be expected to have; if they will give him honest support and honest work—they will make the other half of his subsequent career.

One of the leading and most useful clergymen of this Church was on the point of giving up his ministry after his first charge, not because he lacked ability, but because he had failed to get the other half of the mixture that would make him go.

Ministers are half what their vestries make them, just because they are usually just like folks.

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