

Rev Wm J Rutter, Jr
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Bishop Williams Offers to Resign His Diocese

Convention Refuses to Accept His Resignation on the Grounds of the Right of Free Speech

Refusing to deny its bishop or its clergy the right of free speech, the eighty-eighth annual conference of the Diocese of Michigan, by resolution adopted at its closing session, declined to act on the proffered resignation of Bishop Charles D. Williams and extended him a vote of confidence.

In an executive session suggested by Bishop Williams, following his annual address which took a very pronounced stand on the policy of the Church in its relation to industrial and social affairs, even though that policy should take from the Church the financial support of certain interests, he brought up squarely the issue of his own personal stand on these matters and its relationship to affairs of the Church. Three secret executive sessions of the convention and one session of the executive committee were held before the delegates settled the issue in the bishop's favor.

While discussion in executive session, at times, waxed warm, it seemed unanimously agreed Bishop William's resignation was not wanted.

In the executive session following, the bishop expanded his personal convictions and offered to step out if his own advanced stand was embarrassing the church.

"I have declared, I hope with reasonable clearness, in this address and in other public utterances, my stand in the present crisis. It has not been done, let me assure you, without a careful, prayerful consideration nor yet without much distress of mind and heart.

"I have measured the full cost of taking this stand and I accept that cost.

"Though my critics may not credit the statement, I loathe the limelight and I hate sensationalism. The limelight burns to the bone, and the constant misunderstandings, criticisms, even slander and abuse that are inevitable to such a position never make one callous but rather raw of nerves and sore of heart. I know also that I must incur the opposition and perhaps bitter resentment of some whose personal nobility of spirit and character I desire and revere, men whom I have been glad to count my friends, men whom I love; among them generous supporters and faithful workers in our common enterprises. All this is my personal burden which I must carry.

"But I know also that my position necessarily involves more or less the diocese and its work. I have been warned that my chosen course and my public utterances

Justice For the Negro Says Bishop of Atlanta

Bishop Mikell Calls Upon People in His Diocese to Stamp Out Lawlessness and Crime

Bishop Mikell, following the lead of Bishop Reese, has spoken out in no uncertain words concerning the treatment of the Negroes within his diocese. At the 14th Diocesan Council of Atlanta, held last week at Griffin, Georgia, he said:

"This is the only church doing any considerable work among our colored people which is not divided according to color into two organizations. This ought to give us a unique opportunity to make our influence felt towards a right relationship between the two races. We recognize that we are brothers in Christ, we must therefore act on fundamental principles of Christ, which are peace and not strife, forgiveness and not revenge, self-repression and not passion uncontrolled, justice towards the weak and not a hideous oppression.

This state stands accused before the country of appalling acts of injustice towards its Negro people. Our only excuse is that we ourselves did not know and realize that these things were happening among us.

Now we do know. The disquieting disclosures of the past few weeks have thrown light upon these dark places of our State and have left us without excuse before God and man if we do not protect with all our power against these acts of oppression and cruelty and if we do not use all our influence to make these things cease. God has never yet given any race permanent power unless it has shown itself morally equal to the trust. If the White race in the South is to maintain its control it must show that it is the superior race, not by force, not by secret organization, not by deeds of midnight cruelty, but by an even-handed dispensing of justice, by forbearance and tolerance and kindness. If the White race in the South is to maintain its power it must show to God and man that it can so exercise that power that the two races can live side by side, socially separate, but each enjoying equal protection under the law, each with a fair chance to maintain its racial integrity, and live under conditions which will allow it to keep its own self-respect."

Several weeks ago Bishop Reese also spoke out strangely on the subject of atrocities committed against the Negroes. His address was followed by an investigation and a statement from the governor of the State substantiating all he said. Both accounts were printed in The Witness.

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imperil the ultimate success of the nationwide campaign, that if I do not refrain from such utterances, certain subscriptions may be withdrawn.

"I do not resent that warning. It has been given in a most friendly spirit. I do not construe it as a threat. It is simply the statement of an inevitable fact which you and I must face. It does seem rather absurd and childish that any should refuse to support hospitals in China or schools among the Negroes or the missions of the diocese or the wonderful city mission work of Detroit because of my position on certain questions. But it is human nature and we must deal with human nature as it is.

"It is time, I think, to clear the atmosphere and the situation.

"My own choice is made. I cannot unsay what I have said and I would not if I could. I have often made mistakes and 'spoken unadvisedly with my lips.' But I am convinced that the main burden of my message is true, that it is laid upon me by the Lord and that it is the message for the times. I cannot promise to refrain in the future from speaking as I have spoken in the past.

"But I am not willing to embarrass the diocese or hinder the work. Therefore, if at any time, in the judgment of this convention, the diocese would be relieved and prospered, by a change of leadership, my resignation as bishop of Michigan will be put into your hands subject only to the canonically required judgment of the house of bishops thereon."

The executive council met in secret session and discussed Bishop William's desire to bring "righteousness into industry," and his methods of achieving that end, and whether these desires were detrimental to the work of the Church,

GENERAL NEWS OF THE EPISCOPAL CHURCH

National Committee of the Church Service League

The spring meeting of the National Committee was held at the Church Mission House, New York City. The day began with a Celebration of the Holy Communion in the chapel. Twenty-seven members were present, representing all the seven organizations federated in the Service League, three of the Provinces and one of the Departments of the Presiding Bishop and Council. The resignation of Mrs. Simkhowitch was accepted with much regret and a message was also sent to Mrs. Haley Fiske regretting her inability to represent the League for Patriotic Service on the National Committee this year.

The Committee on Co-operation in a most interesting report, setting forth the many ways in which the different societies had been finding points of contact, and learning to understand and help each other's work. A conference between the Brotherhood of St. Andrew and the Church Mission of Help was also reported. The Committee on the Devotional Life presented plans for another Quiet Day to be held during the first week in Advent, and told of the increase in the list of subscribers to the Prayer Quarterly.

The Committee on Relationship with other bodies made several recommendations concerning the future of the Church Service League which were freely discussed and will be considered carefully by the various organizations.

Plans were made to have the Church Service League presented at all the Summer conferences by persons duly authorized to do so.

The Church Service League is now organized in about forty dioceses, and is being appreciated and welcomed wherever it is really understood.

Religious Education Conference Planned for Texas

A Religious Education Conference will be held at Sylvan Beach, June 30 to July 9, which will attract many of the clergy and laity, since the program offers exceptional opportunities of hearing most eminent speakers. Bishop Quin will treat "Men's Work," and Mrs. Quin, "Women's Work." Miss Edith Parker will lecture on "Girls' Work" and Rev. Gordon Reese, Boys' Work. Religious Education will be in charge of Gardner Tucker and Bishop Capers will teach the Bible. Church History will be taught by the Rev. W. Post Witsell, Rector of St. Paul's, Waco, Texas. Ample provision has been made to entertain each attendant for the small sum of ten dollars.

Interesting Convocation at Oklahoma City

The Sunday afternoon session of the Oklahoma Convocation was given over entirely to the discussion and report of the work accomplished in the Church School. The District Supervisor of Religious Education, Mrs. C. G. Templeton, reported exceptional progress in the Church School work. One of the outstanding features of this report was the announcement that more than seventy per cent of the schools were using the Christian Nurture Series

Lessons. In this the District of Oklahoma is twenty per cent in advance of the Church at large.

The evening mass meeting held in the Cathedral was exceptionally well attended as well as being very instructive. Mrs. C. E. Bigler of Delaware, Ohio, described the purpose and workings of the Emery Fund; Professor C. W. Shannon of the State University told us about the courses in Religious Education the university was offering to the students, and the Rev. Benjamin T. Kemmerer, representing the Presiding Bishop and Council, humanized the Nation Wide Campaign by narrating many of the wonderful things the campaign has accomplished for the work of the Church.

On Monday morning, after an early celebration of Holy Communion, the business part of Convocation was opened, the Lay and Clerical delegates meeting in the upper room of the Cathedral Parish House and the women in the Cathedral. Among the many very important matters that were discussed on Monday was the possibility of the district becoming a diocese. The matter was enthusiastically discussed and finally, upon motion from the floor, the chair was empowered to appoint a committee of three Presbyters and four Laymen to consider the advisability of the district becoming a diocese, to suggest steps to be taken in pursuance thereof and to report at the next annual Convocation.

The remainder of the week until Friday noon was filled with instructive classes on "Methods for the Church School," "the Nation Wide Campaign" and "the Church Service League," led by the Rev. G. P. T. Sargent, Grace Church, Grand Rapids, Mich., Rev. B. T. Kamerer, and Mrs. C. E. Bigler respectively.

Because of the unusually large number of delegates present and because of the remarkable progress of the Church in Oklahoma during the past year and also because of the splendid co-operation between the clergy and the laity this year's Convocation was filled with hope and inspiration for the future.

Plan Aggressive Work in Iowa

The sixty-ninth convention of the diocese and the second one held in St. John's, Keokuk, met May 8 to 10, and was well attended and characterized by optimism and good will. Bishop Howden preached an able sermon on the text, "No man cometh unto the Father except by me." Bishop Morrison with clear thinking theology defined the person, and place of Jesus Christ in modern life. Bishop Longley in his address outlined the progress of the work in Iowa. Bishop Howden made several talks before the organizations on the romance of the Lord's work among the New Mexico Indians. Bishop Denby delighted and enthused the convention with his account of the rise of the Negro and his appreciation of the ministrations of the Church. Rev. Dr. Ryan of Duluth spoke strong and kind words on behalf of dumb animals and defective humans. The question of women on vestries and in convention delegations was referred to a special commission. The matter of reorganization of the diocese

under the plan of "President and Council" was referred back to the constitutional committee. The third central rule of the G. F. S. was endorsed by the convention. The N. W. C. Committee was continued. The standing committee was re-elected and the report of the Committee on State of the Church was referred to the rural deans for action. This report appealed to the laity for a vigorous policy of Church extension in Iowa where we have no work in over seventy counties and where we have closed a church building a year for the last thirty-five years. The reports of the committees on Social Service and Religious Education reflected a similar aggressive spirit. The G. F. S., the D. of K. and the B. S. A. and W. A. each had good meetings with able addresses encouraging reports and good attendance. The next meeting of convention will be held in January probably in Council Bluffs. The convention expressed the sentiment that steps be taken to provide that future conventions alternate between Davenport and Des Moines. The parish of St. John's, Keokuk, won the hearty appreciation of the delegates for the cordial and generous hospitality extended the council. Mrs. Biller ably represented the Church Service League and the entire convention was dominated by a splendid spirit of consecrated purpose to do great things in Iowa.

Conference for the Clergy in Texas

A well attended conference for the Clergy was held for three days, May 9 to 12, at Sylvan Beach, Texas, where a most elegant and spacious home has been turned over to the Diocese for temporary use.

The Bishop Coadjutor, Rt. Rev. Clinton S. Quin, D.D., called the conference to order Tuesday evening and asked the Bishop, Rt. Rev. George H. Kinsolving, D.D., to set forth the purpose and aim of the meeting. In his usual happy manner the Bishop spoke at length in the strain that such gatherings tended to bring the Clergy out of insularity and loneliness, especially in a land of vast distances, and served as a kind of neutralization in the face of the many difficulties and hardships characteristic, oftentimes, of the ministerial life and work.

Bishop Quin was celebrant at the early Eucharist, Wednesday, the conference on Church Publicity proved to be most helpful and the Rev. Wm. Wesley Deup, of Marlin, and Editor of The Texas Churchman, was elected a delegate to attend the meeting of Church Publicity to be held in St. Louis, June 28 and 29. The Rev. W. N. Claybrook, of Tyler, was elected a delegate to attend the summer conference for training mission preachers at Sewanee the latter part of August. Ministerial recruiting, The Church Service League, summer Camps and Conferences, furnished subjects for fruitful discussions. The Clergy were the guests of the Houston Rotary Club, Thursday, of which Bishop Quin is President, and enjoyed the address of Sir Auckland Geddes at Rice Institute in the afternoon. Along with the serious business the Conference there was abundant amusement and enjoyable recreation. An-

other Conference of a similar nature will be convened in the fall.

Hold Joint Conference on Religious Drama

A small and informal conference which may none the less prove to be epoch-making was held in New York on May 6, called by the Episcopal Commission on Church Pageantry and Drama, attended by representatives from similar commissions of other bodies, among them the Missionary Education Movement, New York and National Community Service, Methodist Sunday Schools and Committee on Conservation and Advance, Unitarian Educational Department, National Board, Y. W. C. A., Departments of Religious Education of Teachers' College and Boston University, Church Missions Publishing Company.

The purpose of the meeting was to attempt some co-ordination and co-operation of effort on the part of the many organizations interested in the creation and presentation of religious plays and pageants. The movement to restore religious drama to its original and rightful place as a teaching agency in the Church and in the community is increasingly strong throughout the country, and those who are interested feel the need of a central clearing-house both for material and for methods, a working center for information, promotion and distribution.

The group thus called together by the Episcopal Commission is now a continuation committee, Rev. Phillips Osgood, Philadelphia, chairman, to which other members are to be added, and by which further plans are to be made and submitted to the organization represented.

Consecration of Grace Church, Everett, Mass.

Sunday, May 1st, was the third memorable day in the present church year of Grace Church, Everett, Mass. This occasion was an epitome, moreover, of the three great days, because it was the result of the first two and the culmination of a notable work for the Kingdom of God through his church. The burning of the mortgage New Year's and the liquidation of all debt on Easter Day made the two earlier occasions more than ordinarily conspicuous. Then came the Consecration on May 1st to recall these achievements and to crown with glory the efforts of nearly four years to lift a burdensome indebtedness.

It was not only a service of consecration which was held, for Bishop Lawrence also administered the rite of confirmation and preached the sermon, after which Holy Communion was celebrated. The services began at 10:30 A. M. with the church filled to overflowing. A number of parishioners loaned automobiles so that shut-ins could be present, and a large number of them were enabled thereby to participate in the happy occasion.

Clergymen's Retiring Fund Society Meets

The semi-annual meeting of the Trustees of the Clergymen's Retiring Fund Society was held in the Church Missions House, May 13th.

An interesting fact was presented in the Financial Secretary's Report, that of the fifteen deaths which had occurred during the last six months, all but three were of annuitants, thus indicating that the great proportion of the members live to secure the annuity for which they have contributed, while some of them, like those on this list of twelve, lived till over eighty years of age, thus for twenty years reaping the fruit of their wise prudence and foresight in becoming members of this Society.

It is further pointed out that these twelve had paid in as dues during their membership sums totalling \$3,793, and had drawn out in annuities \$12,250, making an average return on their investments of nearly three and a quarter times the amount they had paid in. Not one of them had died before receiving more than he had contributed, while one who had paid only \$132 received in annuities \$858, which is a return of 650 per cent. The average of return over payments for the above twelve was a little over 320 per cent. Two received over \$800, two over \$900, one \$1,000 and the highest was \$4,607.

Shoveling in the Money

That the Chinese people are doing considerable in helping provide for the famine-stricken sufferers of the northern portion of their country is evident from a letter which found its way to Bishop Charles D. Williams' office this week from Mrs. Gillman, wife of the president of Boone University, the college of the Episcopal Church in Wuchang, China. The letter reveals something of the interest and the assistance which the missionaries and the native citizens in the Yang Tse Valley are giving to the famine problem.

Wuchang, across the Yang Tse River from Hankow, is not far removed from the famine district, the Hankow-Peking Railway running through the devastated portions of China.

President Gillman has been the treasurer of the Wuchang famine fund and has personally directed the campaign for distributions. Great wooden boxes have been placed at street corners of the city into which the people have thrown their money ranging from copper cash valued at about one-tenth of a Chinese copper cent to bank notes of large denominations.

When the boxes were brought to Mr. Gillman's home and emptied on the parlor floors, the committee handled the coins with shovels in order to sift out the ten-cent pieces and bills. Fifty Chinese college boys spent a day counting the coppers and cash.

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THE GIFTS OF GOD

BY BISHOP JOHNSON

There is an episode recorded in the Acts of the Apostles which is applicable to this present age. It reads as follows:

"When Simon saw that through laying on of the Apostles' hands, the Holy Ghost was given, he offered them money, saying, 'Give me also this power that on whomsoever I lay hands he may receive the Holy Ghost.' But Peter said unto him, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.'"

Isn't that what Europe thought six years ago? And now the money has perished in Europe with those who put their trust therein.

Isn't that what America has been thinking for the past fifty years, and isn't the evil of it apparent in those families who thought to purchase the gifts of God with money?

Never were bank balances more satisfactory than they now are, and never were the gifts of God more rare.

Never did a nation spend more on education and the result of purchasing intelligence may be seen in the pabulum which satisfies the intellectual curiosity of the age.

The Saturday Evening Post exhausts the mental capacity of the millions who leave our high schools.

Charlie Chaplin has the measure of our histrionic taste.

Jazzy music has replaced the masters and dancing has degenerated into questionable gymnastics.

The barbarities of modern dress emulate that of the Zulus before they were civilized.

The home is disappearing in an orgy

of barnyard morals.

The press is full of the poor obtaining wealth by force and the wealthy obtaining notoriety by the poverty of their morals.

As a nation, we are rich and increased with goods and have need of nothing; and are aware that in God's sight we are wretched and miserable and poor and blind and naked.

God counsels us to buy gold, tried in the fire that we may be rich; and white raiment that we may be clothed and that the shame of our nakedness may appear; and salve that we may anoint our eyes and see.

The press of the day is the index of our moral decency and politics the measure of our national virtue.

What are the gifts of God that money will not buy and that mean men cannot acquire? They are, I take it—the enthusiasm of youth; a taste for the beautiful; a love of home; a search for friendship; a desire for the peace of God. These things can be purchased but not with money; they can be bought only with the gold of sincerity tried in the fire of self sacrifice, and men do not want the goods badly enough to pay the price.

Instead of enthusiasm we have youth that is blasé before it is matured. Instead of good taste, we violate good taste so that one does not know from the architecture of the building whether he is approaching a railroad station or a temple erected to the gods. Instead of a love for home, we have invented an atmosphere that we call mental cruelty which usually results in absent treatment. Instead of friendship we have acquaintances, who leave small cards as mementos of their existence. Instead of the peace of God, we have the movies. And the curious thing is that we are gravely informed that the replacements of liberal theology have rescued the world from its superstition.

We have a world that for thirty years has been leavened with the product of German Philosophy whose chief stock in trade has been to replace spiritual ideals with the cant of crass materialism.

The gifts of God are very real but they cannot be purchased with money nor conjured into existence by a new scheme of metaphysics. Neither can they be secured by men whose chief claim to distinction is the gift of acquisitiveness.

Underneath the philosopher and the business man is a human soul, and if that be undernourished no gifts of God will grow there.

The age is upset by its fallacious standards. We need poor men who are not envious and rich men who are not selfish and prophets who confine themselves to the Gospel of Peace.

Christ is still the greatest gift God had given to men, and we need prophets with vision and courage to go into this Samar-

ia and preach Christ unto them.

The Church cannot function in the chilly atmosphere of social conventions. A group of smug people associated together in a parish for the purpose of preserving their own social exclusiveness and incidentally patronizing God is not and never has been a spiritual force. It sacrifices its children to Molach and insults the Man of Nazareth, who would find it difficult to be received into their confidential circle.

The gifts of God cannot be purchased with money, neither can they be obtained by withholding money. Money is not a medium of exchange in God's Kingdom. It is rather an index of our having obtained those gifts. Part of the trouble with the Church today is that it has been meanly financed, especially by those whom God has most generously blessed.

I cannot conceive how one who has a talent for song could belong to Christ's Kingdom and not use that talent for His glory. I cannot conceive how one, who has the gift of prophecy, can refrain from putting it at Christ's service. Neither can I see how one who has been given money can withhold it from One Whom he calls Master. Yet such has been the case.

The Church has suffered from the meanness of its own constituents, and this largely because those who have the money lack the gifts of God. For we cannot purchase the gifts of God with money but if we have those gifts we will use money as stewards to help disperse those gifts to our fellow men.

It is the pettiness of those who belong to the Church which prevents the Church from a bountiful distribution of the gifts which God has bestowed upon it.

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NEWS LETTERS FROM NEW YORK AND LONDON

THE LONDON LETTER

By Rev. A. Manby Lloyd

Mr. Johnson, better known as Pussy-foot, arrived from America this week and made a bold announcement. "I am not going to die" he said, "till Engalnd is dry." All I can say is he must be going to live to a jolly good old age; if I know anything of my countrymen he must be prepared to beat the record of Methusaleh.

Mr. J. O. P. Bland, in the National Review, tells as how he sat in the lounge of La Salle Hotel, Chicago, watching the human comedy. He was puzzled by the enormous influence of American wives and the subservience of their husbands. He finds another phenomenon in the Sunday papers. In one paper alone he found such topics as there: "My Secrets of Love," "Can a Baby Be Marked by Its Mother's Fright?" How Aamanda C. Thomas, chorus girl, twice married and twice divorced, won the affections of the old millionaire, President Shonts.

Suddenly he remembered that the primary schools are largely in the hands of women teachers and that in the high schools they constitute an overwhelming majority. If the hand that rocks the cradle rules the world, is it not equally certain (he asks) that the hand that spans the child (be it spank of the body or the soul) will appeal to the man's imagination to the end of his days. His character will be shaped by her sentimentality and sensitive avoidance of realities.

Baptists on Reunion and Spiritualism

For the first time in history an English Archbishop (York) took part in the deliberations of the Baptist Union. He pointed out that the Lambeth appeal must not be regarded as a scheme of union, to be accepted or rejected. It was simply put forward as a basis of discussion.

A friendly reply was given, but it was gently hinted that Unity, along the way of ordination was impossible and some other avenue must be found before the goal can be attained.

Referring to Spiritualism, the President, Dr. Carlisle, gave Dr. Conan Coyle a good trouncing: "He is prepared to supply a supernatured explanation of a faked photograph, to bring evil spirits in to explain the action of natural gas, and seriously to offer table turning, a conjurer's trick, as conclusive evidence that a medium can communicate with the spirits of the departed." If the Church, he added, had presented anything like a philosophy of the future life, there would have been less force in the claims of spiritualism.

Very true, but what a confession! Has the Baptist Society never heard of the Book of Job, of the static Plato and the dynamic Aristotle? Had Abraham and Paul no philosophy of the Future Life? Churchmen may very well ask themselves what they have to gain from connection with a society that seems never to have heard of Dante or Thomas Aquinas. And there is good old John Bunyan.

The Wakeford Trial

The Ven. John Wakeford, Archdeacon of Lincoln, has lost his appeal. The judg-

ment of the Lincoln Consistory Court, finding him guilty of misconduct was confirmed by the Judicial Committee of the Privy Council.

Mr. Wakeford is now deprived of all ecclesiastical promotion, but he remains a priest, and has not been unfrocked. He still protests his innocence and the country is probably equally divided between those who think him guilty and those who think him the victim of a frame-up.

Mr. Wakeford received the verdict calmly, but said that it did not make any change in his religious convictions, though of course it did in his career. "I shall pursue my calling as I am permitted," he said and proposes to go on a lecturing tour.

Thus ends a drama which has occupied the stage for many yeeks, eclipsing for the time being the comedy of the Comic Revolution and the tragedy of Ireland. To all intents and purposes John Wakeford is a broken man, but he has two consolations at least. One is the sympathy an confidence of thousands who have fallen under the spell of his passionate eloquence; the other is that a Greater Court than any earthly one may reverse the verdict. It is not a matter for controversy; it is a matter for charity, for our prayers.

NEW YORK LETTER

By Rev. James Sheerin

The New York Diocesan Convention met in Synod Hall in Cathedral Heights, May 11, 12 and 13. Much of the first day was occupied by the consecration service, which delighted many by its dignity and freedom from mere ceremony for the sake of display. The procession was imposing in itself, numbering 533 persons, and reaching three or four blocks before entering the Cathedral. Many of the clergy wore their hoods of various colors, and a dozen or so Greek priests and bishops lent a picturesque oriental effect to the line of marchers. There was a notable absence of intoning in the services, and some of us felt a keen sense of gratitude, after all the recent tendency to Anglicize everything at this great American Cathedral, to be permitted once more to behold and hear the consecration service as it was known in its best American days. To be able to take audible part in creed and prayers was a great privilege, and a considerable contrast to the ordinary method in the Cathedral of St. John the Divine, when not one person in twenty finds himself able to sound the strained notes of the approved intoning. The most impressive thing of all was the great, booming voice of Bishop Tuttle, somewhat quivering by reason of age, but still the mighty voice of a great prophet and apostle. Christianity and morality rang in it, and everywhere after services people remarked in tones of awe how thrilled they were. Next to Bishop Tuttle's reading of the question and saying the prayers, was the singing of "Come Holy Spirit," by Bishop Lawrence. I have heard him do this before, and never have heard it equalled unless by Bishop Whitehead years ago when I was ordained priest. About twelve bishops, including a Greek bishop, gathered about the candidate at

the long chancel near the people; and, in a most appealing voice, Bishop Lawrence began the prayer-hymn. I imagine that that one bit of ritual did more to create a deeper faith in gifts of the Holy Ghost than a thousand sermons would. I happened to be near the faculty of Union Theological Seminary, and there was manifest a pathetic and earnest sympathy in the reverent look of such distinguished Presbyterians as Dr. McGiffert.

As was forecast in the Witness and apparently believed nowhere else, Bishop Manning asked for two suffragan bishops. These were granted by the convention with sufficient appropriations to meet the salary of \$9,000 each in addition to the expenses. The readiness with which this was done was in considerable contrast to the antagonistic feeling of nearly two years ago, when a good many powerful leaders of the Diocese declared that they would never again vote for suffragans. Thirteen men were nominated the second day of the convention, three or four of them understood to be suggested by the new Bishop, and others put up no doubt as a matter of compliment by their eminent friends. One of these was not even given a nominating speech, but just mentioned by Dr. Guthrie as if to say here is the kind of man we want, but are not likely to get. This was the Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, on Fifth Avenue. His father before him was a great New York rector and preacher, and he himself at any time would have been regarded as well-fitted to be chief bishop. No one would have expected him to accept the office of suffragan. Yet it was this man who, after the election of Bishop Lloyd, won on the fifth ballot and modestly accepted through a sense of loyalty to the command of the Church. His soldier spirit, hitherto shown as chaplain at West Point and in France, was seen in his genuine readiness to accept service under this new commander-in-chief.

What pleased a majority in the election of both Bishop Lloyd and Mr. Shipman was the wholesome way in which it overthrew once for all the cynical claim that suffragan bishops necessarily meant "cheap bishops," a declaration made by a leading bishop when the law permitting the election of suffragans was first enacted. Massachusetts did something to disprove the malicious assertion when it elected Bishop Babcock, and it has been discounted elsewhere. New York may have given it its finishing blow. It has at least told the world that it believes a bishop is a bishop whether suffragan or diocesan, and that he must be chosen from amongst the chief men of the Church in either case.

Bishop Lloyd deserves the office more than any one. His support came from three sources, viz., those who regretted his shelving by the new executive methods, those who felt that he should be honored for having served the diocese so faithfully in its day of need, and, above all, who had a profound desire to set high in the service of the Church a modest and devout man, whose sense of true religion and undefiled was more than ordinarily Christ-like.

The election of these two men has been

described in the press as proof that the Diocese of New York has not gone over to the High Church Camp, since both of them are taken to be evangelical. But neither of them is in the least a partisan, even on the Gospel side of things, and the way their election came about, in the midst of so many popular and younger nominees, is to me one of the finest demonstrations of the presense of the Holy Spirit in Episcopal elections. One could hardly have hoped that both suffragans would be of the equal of the best diocesan choices, in addition to being first-class fighting men from the front ranks of the Church.

Some regretted the fact that his acceptance of the Denver deanship had precluded the Rev. Duncan Browne's almost certain election as one of the two suffragans. He is a little young for the office, for most people reverently prefer their bishops to be of mature years and wide experience. But New York, in these anxious days, needs all its best talent, and a man whose soldiers and students love and admire, as they do Mr. Browne to an extraordinary degree, is the kind of man we should have done everything within our power to hold at work in the needy metropolis. But, as the old saying goes, our loss is Denver's gain, and Duncan Browne at least remains within the Kingdom of God, even in Denver!

Dr. Manning proved himself a capable and courteous presiding officer. He has a saving sense of humor, is not easily rattled, and never forgets motions or amendments. Moreover, he showed himself the Bishop of the whole diocese, without an iota of suggestion that he favored one party more than another. The recognition of this is universal, and he at once passes into the ranks of successful bishops from whom we can expect great and permanent work. It is noticeable, too, that all the applause of that momentous week of the consecration and convention did not make him take air of Episcopal superiority, which lesser men sometimes assume. His salutation was as friendly and his hand-clasp as hearty at the reception and banquet in the Waldorf-Astoria a week later as it was in the days before his election. He combines personal dignity and brotherly hospitality unusually well, and the Lord Bishop attitude will be less in evidence with him than it was even in Bishop Potter, who told on his return from England where he had been "my lorded" for a whole summer, how happy he felt to hear somebody on the American pier shout out, "Hello Bish!"

As to the one-time feared "highness" in churchmanship on the part of this new metropolitan bishop, a fear possibly justified by Trinity Church's unqualified high churchmanship, it will do no harm to tell something that emphasizes a better side. The war brought us many evils, but it also brought us virtues. One of them was the way it stripped men of either effeminacy or aloofness of manner. Though Dr. Manning is graceful and handsome in his small, well-dressed figure, no one ever thought of him as effeminate, and he was hardly aloof in his manner. But he himself bore witness frankly before a group of ministers in the closing months of the war to what he claimed as a fact that his whole attitude to life had been rapidly changed by

his experience as a volunteer chaplain in Camp Upton. Hitherto, he intimated, he had tended to make merely ecclesiastical judgments of men and things, and his knowledge of men's hearts and needs was exceedingly limited. Now, he went on in substance, he was much more inclined to make human rather than churchly valuations of life, and he felt a wonderful enlargement of respect for men of all kinds. It is this change or conversion that lies back of the way the diocese has received him again into its heart in the past two years, with a rapidly increasing affection. It is this also that is the inspiration of his open and repeated official adoption of *The Witness'* pre-election claim that he would emphasize religious influence rather than canonical "discipline" in his conduct of diocesan affairs. In his able convention address, and in his response to the welcoming speeches of the Church Club in the Waldorf-Astoria banquet, he proclaimed as the central tenet of his platform a deep desire to have church discipline transplanted by fellowship in Christ. May it be so, is the hope of every Christian.

Is the Church the Friend of Labor?

Second paper of the series

By Rev. J. A. Schaad

Yes.

The Workers' Union, the Church, founded by Jesus the Carpenter of Nazareth, has ever sought to be true to its Founder who was the Friend of the working man.

Jesus Christ not only founded the Church to be the working man's friend, but He appointed the first officials who, as leaders, were to extend the work and influence of the organization among all men.

These official leaders were all working men.

Christ did not allow His Church to shift for itself, without any Constitution or Charter to govern the action of its leaders.

He gave them a Charter, with full instructions as to how they were to proceed in their great work.

Since this Charter was given in the interest of working people, and since the leaders whom Christ appointed were all working men themselves, is it not reasonable to suppose that they would both interpret and seek to execute their func-

tions so as to be friendly with working people?

No other course seems reasonable. And a fair reading of history shows that the Church has been true to its original charter in this respect.

What was that Charter?

It included provisions to cover every important phase of human welfare,—physical, mental and spiritual; also social, civic and economic.

If the Church has ever failed to impress these diversified truths upon any given age or among any class of people, it is due entirely to the human limitations of her members, among whom there has always been a majority of the working class.

The Charter of the Working Man's Union, the Church, is contained in full in the New Testament Scriptures, particularly in the four Gospels.

Read it.

Its purpose is to secure for mankind certain vital things which we could not have without the Church.

The working man, and his family needs these just as much as do those who are not usually classified as working people.

This paper will deal with only three of these important things.

Consider first the significance of the simple fact that Christ made specific plans to have the benefits of His Gospel extended to future generations. He built the Church for that purpose.

Without such provision the working man of today would neither know nor have any of the blessings of our modern civilization.

That fact alone shows that the Church is the friend of the laborer.

After organizing the workers of His day, His disciples, Christ charged them to "Go into all the world and preach the Gospel to every creature."

And they began at once to do this stupendous work.

Although there were then no railroads, steamships, telegraph or telephone facilities, the Church carried the Gospel to all of the then known world (a portion of the eastern hemisphere) within two centuries.

As scientific knowledge of geography increased the Church sent its agencies wherever humanity was discovered, regardless of race, color or condition.

A second most significant thing is the fact that wherever the Church carried the

(Continued on page 8.)

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THE FOLLOWING IS PART OF A REPORT TO THE DIOCESE OF PITTSBURGH MADE BY THE REV. SISTO J. NOCE, WHO WAS SENT BY THE FOREIGN-BORN AMERICANS DIVISION, AT THE REQUEST OF THE DIOCESE, FOR A MONTH TO MAKE A SURVEY OF THE CONDITIONS AND POSSIBILITIES FOR CHURCH WORK AMONG THE ITALIANS.

In Sagamore there are ten Italian families scattered among the Slavish population, which is predominant. Besides the Roman Church there is one Greek Church and one Presbyterian Church. The Lutherans meet in the moving picture theatre. The few who go to Church are much dissatisfied, as they are made to feel that they are strangers. I met the Roman priest and he told me that he did not care whether the Italians went to his Church or not, as they are practically unbelievers and very bad contributors. The place is about sixteen miles from Indiana, but through lack of railroad facilities it takes two days to go back and forth.

While I was visiting a family, there came an Italian, who informed us that his old mother and little girl were dying and the priest refused to go unless he was paid and furnished with an automobile. I told him who I was and volunteered to go.

After a tramp of about eight miles the place was reached—a poor, miserable shack. I baptized the little Maria and gave the last comforts to the old Maria. After twenty minutes both of them went to a better life, out of reach of further trouble, and I buried them.

The poor old Maria kissed me before expiring and told me to kiss my wife and children for her.

"God must surely be with you," she said, "if you can be so good to a poor old woman like me."

The man stood motionless all this time, and while I was leaving, he called me back and, as if making an effort, told me that if I thought religion would make him a better man, I should baptize him, as he had never been baptized, and until then had not believed in anything. I baptized him, and also baptized a little girl of a Scotch family, who were Episcopalians. Both families were ready to move in search of work, and their scanty furniture was piled up on a cart.

God bless you, my dear and neglected countrymen, wherever you will go, and may the seed that fell in your heart grow to be a strong tree, for the conversion of other derelicts of the world. And as to you, little and old Marias, if there would not be a Heaven, there ought to be one made to order for you, good souls!

Is there need of a missionary among these poor, neglected people? How many Marias are there in need of a kind word and conversion? God only knows.

CENTENNIAL OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY AND SEMI-CENTENNIAL OF THE WOMAN'S AUXILIARY

Plans for the celebration of these two events are taking definite shape. One desire of the Committee on Arrangement is that these events should call forth the production of a new Hymn, preferably with new music, which would make a permanent addition to our Hymnal. With this in mind, the committee is asking that such of our people as are qualified submit Hymns for this occasion, the content of which should be expressive not only of the past accomplishment, but of the hopes and aspirations of the world extension of the Church. The Committee reserves the right to consider only such Hymns as are in the spirit of this centennial celebration, are of the highest quality and of a standard worthy of being associated with the great Hymns of the Church and, therefore, of being perpetuated. This is in no sense a competition, but if from the efforts of the Committee one or more good Hymns are produced, it will be the endeavor of the Committee to place them before the Church with the hope that they may have wide use in the Church.

The Committee will take steps to refer all compositions to the Church's best authorities on Hymns, so that in rendering its decision it can give assurance that a consensus of competent opinion has been reached.

The Committee would call attention to the fact that the words are only half a Hymn, and that if a new setting in music could sing itself into the Church life, the missionary services of the Church would receive a new uplift. While the Committee will receive words for Hymns without music, they would urge that writers themselves secure the co-operation of composers, so that they may submit complete Hymns. When this is impracticable, the Committee is willing, if specially desired, but without taking any responsibility in the matter, to try to secure the composition of appropriate music.

All suggestions should be sent to the Centennial Sunday Committee, 281 Fourth Avenue, New York.

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THE CHURCH AND LABOR

(Continued from page 7.)

Gospel of Christ, the living and working conditions of man were improved.

Consider this point first in relation to government, which sustains a vital relation to the welfare of working men.

When the Church began her work the governments of the world were autocracies. Now, the nations are rapidly becoming sister Republics.

Under this form of government, civil and religious liberty gave man new opportunity to work out his own destiny along all lines of his personal interest, including industry.

This is due to the leavening influence of the Gospel which the Church proclaims. And the benefit of this is far greater than the question of wages, hours and economic conditions.

Again, when the Church began her work, women were "chattels," and to a certain extent were "nationalized"; that is, polygamy, concubinage and the sale of womanhood for even the honorable place of wife, were common and legalized practices.

Rulers and the rich could, and often did, take the working man's daughter without her consent, and against the protests of her parents.

Now, through the positive teaching and persistent influence of the Church, woman is free wherever the Church prevails.

Your daughter is legally safe. Also she is at liberty to work out a vocational career, suitable to her natural endowment, untrammelled by any official ukase.

Finally, when the Church was organized, the relations between Capital and Labor were often those of owner and slave.

These relations have now, through the gradual influence of the Church, passed through several advancing stages, namely, first, that of master and servant; then employer and employee; and now there are strong foretokens of the next great step which may be that of economic partnership.

Some day, please God, the Church's idea will take full possession of men representing both Capital and Labor, and will lead them on to Christian Brotherhood.

That is the goal towards which the Church has preached, prayed and worked through 1900 years. Until that stage is reached there can never be a satisfactory solution of our economic problems, regardless of the other "programs" which may be offered as substitutes for the plan of the Great Organizer and Friend of the working man.

Do you think that the Church has been slow in getting her message "across." Does the time of fulfillment seem long? If so, where lies the trouble?

The reason why conditions are as good as they are is because the Church has doggedly stuck to her job, despite discouragement and opposition.

The reason why conditions are no better is because men's wills have been stubborn. They have not accepted the charter which Christ laid down for His organization for working men.

Sixty per cent of the working men of America are not even nominal members of His great Brotherhood or Union, the Church.

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