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The Witness

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Complete Plans for Church Centennial Celebration

Churches Throughout the Country Are to Hold Services in the Fall to Celebrate the Event

The plans for the celebration of the 100th Anniversary of the founding of the Domestic and Foreign Missionary Society, which were prepared by a committee appointed by Bishop Gailor, have had the approval of the Council. These plans contemplate an observance of the Centennial in every parish and mission of the Church, culminating in a service of Thanksgiving on Sunday, November 6th, with a Centennial sermon and a Centennial offering.

An historical pageant is being prepared by Mr. William C. Langdon and will be ready about July 1st. It will be suitable for presentation in a hall or in the Church and it is suggested that it be presented on the Sunday or some day of the week preceding the final service.

A program for the Church Sunday Schools will be offered, which will include platform exercises involving the use of a map of the world on which to trace the advance of missionary work during the century. Special lessons in three grades will be prepared for use in connection with the program.

A history of the 100 years of missionary work has been written by Miss Julia C. Emery, which will be printed in book form. A shorter history is being written by Bishop Johnson of Colorado. This will probably be printed in booklet form and may also appear as a supplement to "The Church at Work" in September.

A special medallion or seal has been designed by Mr. Hobart Upjohn, which will be stamped on all letter heads and other printed matter.

A Centennial poster in colors will be issued, and for two or three issues four pages of Exchange of Methods will be utilized as preliminary posters.

Another method of spreading information and arousing interest which has been planned is to call again into service the Information Men who were of such notable usefulness in the first year of the Nation-Wide Campaign.

Other methods of publicity include the use of the columns of "The Church at Work," historical matter which will be sent to the Church weeklies and other Church publications and such leaflets or pamphlets as may be needed to supplement the periodical publications.

It is hoped that the parochial clergy, if they have not already done so, will establish cordial relations with the editors of the local papers, either directly or through some person placed in charge of publicity.

Clergy Must Speak Freely On Present Day Problems

Bishop Lines Feels it to be their Duty to Speak Until Christian Principles are Regarded

The Newark Diocesan Convention was held in Trinity Cathedral, May 17-18, with the largest attendance remembered by anyone. In his address Bishop Lines dissenting entirely from the teaching that the clergy should keep silent upon political, social and industrial questions, said that the clergy must speak upon them and not be silent until Christian principles are regarded. He spoke of the growing hardness in business and that prohibition was the law of the land and must be obeyed; that the American saloon deserved its fate and should stay dead. He said the authorities of the State, County and City deserved condemnation for allowing the proposed prize fight at Jersey City, and the Convention voted to send the strongest protest upon this subject. He said that the public men who were talking so much about maintaining national rights, and overlooking national duties towards the world, were violating true principles of national and personal conduct. He said that the endowment of colleges, the establishment of public libraries, could not make up for the building up of great fortunes by an iniquitous tariff and by the killing off of competitors in business. He called the Blue Law agitation an effort to commercialize Sunday. He said that the true wealth of the community and strength of the Church were in spiritual and moral rather than material resources, and he urged everyone to go back to his parish and add to the true wealth of the community in the coming year.

There was an animated discussion upon the status of women in the Church, and the desire expressed by some conservative members that the mind of the Diocese should be learned before action was taken. It was finally voted to take the first step in removing the word male from the constitution as a restriction to the election of delegates to the Diocesan Convention, and then look forward to action upon the whole subject next year.

A new feature of the Convention was the report of the State of the Church in the Diocese, and presented many subjects which were of interest and importance, and made profitable discussion. A resolution in favor of disarmament was passed. A large amount of business was transacted by the Convention and the best feeling prevailed.

Bishop Stearly's address dealt with large Diocesan questions. He took a very decided stand in favor of giving the women in the Church the place accorded them by the Lambeth Conference.

DISARMAMENT SUNDAY

The Presiding Bishop and the President of the Council desire to call attention to the fact that twenty-nine Christian Denominations in this country have agreed upon Sunday, June 5th, as a day when the Clergy should speak to their people on the subject of the disarmament of the nations and for special prayers for peace to the world. Such action on the part of American Christians has been urged by General Bliss, late Chief of Staff, and other leaders in military affairs, and commends itself to all Americans, who believe that the Government of the United States is the proper power to initiate such a movement.

Therefore, we feel justified in asking the Bishops and Clergy of the Episcopal Church to have special sermons and prayers on the day designated, Sunday, June 5th.

DANIEL S. TUTTLE,
Presiding Bishop.
THOMAS F. GAILOR,
President of the Council.

It is believed that all of these editors will be very glad to receive and print suitable news and historical matter if interesting and properly prepared. It is planned as part of the news bureau service to furnish to the parochial clergy material of this sort and they will be requested to secure for it such publicity in the secular press as they can and to use as much as possible in their parish papers.

The purpose of all these various activities in preparation for the observance of the Centennial is not merely that there may be a successful observance. It is felt that the fact of the Centennial affords an opportunity which should not be neglected of attracting the attention of all the people of the Church to the record of the Church in carrying out her mission. The history of the hundred years of missionary work is most interesting and most inspiring. The clergy and other interested members of the Church have a great chance this year to increase among the people of the Church a knowledge of the Church and her work and to arouse new and deeper interest in that work.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Hobart Answers

Edison's Questions

The famous Edison Test of one hundred and fifty questions is practically valueless as a test of general intelligence, according to Professor F. P. Boswell, Head of the Department of Psychology at Hobart College, who has just completed an interesting series of tests of his students by the Edison methods.

Professor Boswell had all of the students in his advanced Psychology class, both the men of Hobart and the women of William Smith Colleges, attempt to answer the Edison questions. He then checked the results by the standings of the same methods in their regular class work and in the United States Army Intelligence Test, which is given yearly to all students at Hobart and William Smith Colleges.

None of the students was able to answer all of the one hundred and fifty Edison questions chosen. The average that they could answer was forty-five. The highest number was ninety-six questions answered correctly although the student who answered ninety-six correctly gave answers for one hundred and twenty questions.

The results show that in many cases students of high general intelligence and native ability did not make a good showing by the Edison test. Following the test Professor Boswell said,

"If the above results are a fair sample of what one is to expect, there would seem to indicate that the Edison questions test but poorly those qualities measured by the Army Alpha test for native intelligence, and less satisfactorily those shown by the scholastic standing of a student in college. Mr. Edison says his questions aid him in the selection of useful employees. In so far his experience is in favor of the use of mental tests for employment purposes. Possibly, if Mr. Edison would use the same care in regard to the knowledge of psychology possessed by his psychological examiner, as he would certainly use in regard to the knowledge of their subjects possessed by his physical or chemical experts, he might be able to publish mental tests whose results would be more satisfactory and which would serve his own purposes quite as well as those he has devised.

Kansas Emphasizes Children's Work

The Sixty Second Annual Convention and Training School in Christian Leadership of the Diocese of Kansas, held in Topeka, from Friday, May 6th to Wednesday, May 11 was the largest in the history of the Diocese. The Child was the most emphasized subject of the Convention. Preliminary to the opening of the adult Convention on Sunday was the Boys' Convention Camp, which was an unqualified success.

Celebrate Golden Jubilee at Bethlehem

An audience of two thousand church people, including the clergy of the Diocese, the deputies to the Annual Convention, and Women delegates to the Woman's Auxiliary Convention, which meets simultaneously, filled the High School Auditorium at

Bethlehem for the first of the series of meetings, celebrating the Golden Jubilee of the Episcopal Diocese of Bethlehem.

Bethlehem's famous Male Steel Chorus, directed by John T. Watkins of Scranton, led the great audience in famous hymns, and their own program of masterpieces of song. Bishop Thomas F. Gailor, President of the National Council of the Church; Bishop Cook, of Delaware; the Hon. Henry A. Fuller, of Wilkes-Barre; Mr. Charles M. Schwab, and Mayor Archibald Johnson, of Bethlehem, were the speakers in addition to Bishop Talbot, who presided.

Commencement Day at Berkeley

Commencement Day at Berkeley Divinity School is on Tuesday, June seventh, at which time a class of four will be graduated. The exercise will be held in the Chapel of St. Luke at half past two o'clock on that afternoon, and the address to the graduates will be delivered by Mr. Robert Fulton Cutting, of New York, President of Cooper Union and Director of the Bureau of Municipal Research. There will be an informal reception on the lawn at the close of the exercises, after which there will be a service in the Chapel for the Alumni, at which the preacher will be the Rev. Theodore Sedgwick, D. D., Rector of Calvary Church, New York, of the class of 1890.

Of this year's class there are from the diocese of Pennsylvania, the Rev. Henry Lewis, now assistant at the Church of the Holy Trinity, New York City; the Rev. Loyal Young Graham, who will begin his duties as Assistant at Grace Chapel, New York, this summer; and the Rev. John Kuhns, who will sail for England on June ninth, to spend a year in study at the University of Cambridge. There is one graduate from the Diocese of Connecticut, the Rev. William Grime, who has been assistant at Christ Church Cathedral since the first of the year.

On Wednesday there will be an early celebration of the Holy Communion in the Chapel, and a meeting of the Alumni in the Library, and at eleven o'clock an Ordination Service in Holy Trinity Church, when candidates for the Priesthood and Diaconate will be ordained. The Rt. Rev. C. B. Brewster, D. D., will be the officiant, and the preacher will be the Rt. Rev. David Lincoln Ferris, D. D., Suffragan Bishop of Western New York. At the close of the service Dean and Mrs. Ladd will entertain the Students, Alumni and guests at luncheon in the Deanery.

Urges More Interest Among Men

The outstanding features of the Bishop's address at the convention of the Diocese of Marquette were a recommendation for the continuance of the nation-wide campaign with special attention to the carrying out the program in all the smaller places. The Bishop also urged that Episcopal Fund of the Diocese be increased to \$100,000 at the earliest date possible. He also recommended the commemoration of the twenty-fifth anniversary of the consecration of Bishop G. Mott Williams by some appropriate action and the erection

of an altar in the Cathedral as a thank offering; that there should be a gathering of all the Diocesan departments and representatives from each parish and mission at a great Diocesan rally and service to be held early in the month of October; that there should be a federation of the men's clubs of the Diocese and an annual joint meeting of the same; that the Lay Readers' League in the Diocese proceed with its work of securing as large a number of lay readers as possible and having them available for emergency calls in the parishes and missions.

The Bishop also recommended to the favorable notice of the convention the Summer Schools at Kenyon College and Racine College and urged the claims of Kenyon College as the only church college of the Middle West.

The convention adjourned at five o'clock and the clergy of the Diocese then went to The Doe Lake Club House for the annual

The Churchmen's Alliance Election

In the recent election of a president in The Churchmen's Alliance, Mr. Chauncey Brewster Tinker was elected by a large majority. Mr. Tinker is Professor of English Literature in Yale University and as communicant of Christ Church, New Haven.

Chicago Presents Thank Offering

Seven hundred delegates of parochial branches of the Women's Auxiliary in the Diocese of Chicago met at St. Luke's, Evanston, Thursday, May 26th, for the Annual United Thank-Offering Meeting of the Auxiliary. The Bishop of Chicago was the celebrant, assisted by the Suffragan Bishop and the Rector of the Parish, Dr. Geo. Craig Stewart. In place of a sermon a great pageant of the "Church Thank Offering" was presented by eighty women of the Evanston branches, including representatives from St. Matthew's, St. Mark's, and St. Luke's parishes, and from St. Andrew's Mission (colored). The various episodes were presented in the spacious choir of the Church, and the solemn procession included the crucifiers, acolytes, clergy, and the many groups in costumes who vividly portrayed the missionary enterprises of the Church. The Women's Thank Offering was presented at the close of the procession. More than eight hundred persons were afterwards entertained at luncheon in the Parish House. The Pageant will be repeated at St. Luke's on Sunday, May 29th, at 4:30.

Senator Finds Bible Good Reading

Former Senator Beveridge of Indiana is speaking on Y. M. C. A. platforms in different parts of the country on "The Bible as Good Reading." He tells a personal experience that never fails to interest his audience. "When a boy of fourteen I went 'logging.' There was literally nothing to read, except a Bible which I found in my packet. This did not attract me; rather it repelled me. We had what was at that time called 'Bible readings' in our

house, and these readings were done with such solemnity, such unctuous severity, and there was about those exercises such an atmosphere of gloom that I could not imagine anything more depressing than to read what I had so often heard under such uninspiring circumstances. However, it was either the Bible or nothing; so finally one night I opened the book and began to read. I was astounded; for here was no dullness, no preachments, no scourging, no rod of punishment. Instead, here were the most entrancing and thoroughly human pages that I had ever read. American history had been my chief delight up to that time—the real history of our country, and not the denatured, colorless and misleading stuff that is now passed up to us. But I found the Bible stories more captivating even than the absorbing narrative of the heroic deeds of the men who founded our republic."

Dr. Stewart Conducts Preaching Mission

Dr. Geo. Craig Stewart, who has just returned from Christ Church, Springfield, where he spent ten days conducting the first parochial mission ever held in that parish, addressed the Men's Club of Trinity Church, Oskosh, Wis., on the evening of May 19th.

Chinese School Needs Help

"We are being flooded with a rush of students," writes the Rev. Walworth Tyng of Changsha, China. "Sixty used to be a good enrollment in the upper primary boys' boarding school (St. James). Last term we thought we were swamped with 120 boys. This year we already have over 140. I have advised the headmaster to make some limits to the numbers, as we simply do not have the room, the buildings, or the staff. But he says: 'What can we do? Just as we think we have enough the military governor sends along two of his cousins (one of his brothers was formerly in the school), and we have to take them.' So many boys turn up who present strong reasons for giving them a Christian education. They come recommended by Christian missionaries, church members, or good friends of our school. The government schools are almost out of business. The pressure is very strong. Boys come in 100 or 150 miles from the country with no friends in the city. Can pay fees. But nowhere else to go.

"So we are improvising as best we may. The carpenters (for the new house) are shoved out of the shed they were working in; the old shack is patched up to tide over this term. A new teacher or two is picked up, and on we go, so crowded in the classrooms that there are two to a single desk."

In this emergency Mr. Tyng resourcefully formulated the following plan: He needs \$5,000 for a new school. He has \$1,500 in special gifts he will contribute. The Chinese who value educations for their sons will raise \$1,500. Mr. Tyng hopes that friends in the United States will give \$1,500. That makes \$4,500. The last \$500 Mr. Tyng believes will come somehow.

Those who wish further information about interesting developments at Chang-

sha can obtain it from Mr. John W. Wood, secretary, Department of Missions, 281 Fourth avenue, New York City.

The Pilgrim— a New Quarterly

(A Review of Christian Politics and Religion), edited by the Rt. Rev. William Temple, Bishop of Manchester, published quarterly by Longmans, Green & Company, price 85 cents an issue.

This magazine deals with fundamentals in the realm of politics and religion and each article in the April number is carefully selected. It is the third issue of the magazine.

The Editor pleads that Englishmen come to conclusions on the Irish Question "apart from self-concern."

Sir John Simon issues a challenge to governments for abandoning the high moral plane on which they secured volunteers for the war and accuses the Church of a lack of courage in the present condition of "slack water."

Mr. H. G. Wood writes a scathing criticism on Mr. W. M. Fullerton's "Problems of Power."

Mr. David Somervell writes an illuminating article on "Historical Impartiality."

Mr. W. L. Knox shows how the "Apotheosis of the Institution" has given us "plenty of Church life but no Christianity."

There are articles also by Mr. A. E. J. Rawlinson on "New Testament Criticism"; by Mr. Anthony C. Deane on "The Need of a Broad Church Movement"; by Mr. H. T. Hodgkin, "A Quaker Contribution on Christian Unity"; and by the Editor on "Prayer and Conduct."

The articles are all ably written and "The Pilgrim" is one of the best stimuli to clear thinking that we have recently seen.

I. P. J.

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Washington, D. C.—(Special)—In order to let people all over the country see for themselves how valuable the Pathfinder can be to them, the editor of that old-established national weekly offers to send his paper on trial eight weeks for only 10 cents. The 10c does not begin to pay the cost, but the editor says he is glad to invest in new friends. The Pathfinder has been going for 28 years. One family in every 65 in the entire United States now takes it. Thousands more would take it if they realized what they are missing. Only a dime sent to the Pathfinder, 179 Langdon Station, Washington, D. C., will keep your whole family informed, entertained, helped and inspired. Unusually good serial and short stories. No matter what other papers and magazines you may take, you will find the Pathfinder worth many times its cost.—Advertisement.



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We urge our readers to watch the date of expiration, printed under their address, and to renew promptly; or else notify us if they wish their paper discontinued.

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THE HOLE IN THE FENCE

By BISHOP JOHNSON

"All we like sheep have gone astray." Well, how do sheep go astray? By losing their individuality and merging it into the actions of the flock. Some bell-wether goes through the fence out of green pastures and perfect safety into dry lands and deadly dangers.

Presumably the bell-wether is proud of his influence and the sheep are regardless of consequences. He likes to lead and they like to be led for it saves them from thinking, and who wants to endure the agony of thinking things through when there is some infallible oracle who is perfectly satisfied that he can do it for us?

* * *

We are, as a nation, given to joining organizations which we call a corporation or an institution. An institution is a contrivance by which certain politicians, ecclesiastics and business men succeed in tying up a certain number of human sheep to accept their leadership and control. By accepting such control we are assured of certain results beneficial to us and not injurious to our readers. These corporations are not to be confused with those ancient institutions which have existed for centuries and therefore are tested as to their influence on human character.

* * *

In a sense the family is an institution, but it is one in which the necessity is as old as the race.

The State is another institution that is universal in its scope and of primitive origin.

The Church as a catholic institution is

universal and free from individual control during the centuries of its existence.

To these institutions I give my vows but do not surrender my liberty to think and my right to act.

* * *

Whenever the family, State or Church becomes so paternal in its authority that it places submission to its hierarchy as the permanent and chief reason for its existence, then we have sacrificed the glorious liberty of the sons of God to the captious will of these self-imposed bell-wethers.

When as a father, I do not encourage my children to grow up to be men of self-determination, who feel an affection for my person but who are unwilling to allow that affection to be a substitute for their own initiative then I have failed in the real purpose of my office.

When as a ruler, some Kaiser demands the right not merely to receive the affectionate loyalty of his people but also to receive their unqualified assent to his dominating direction then the whole populace loses its liberty and becomes a flock of witless sheep.

When as pope, priest or prophet, an ecclesiast not only encourages men to be disciples but also demands that they be a reflection of his own dominating will, then men "cease to enjoy the glorious liberty of the Sons of God, whose service is perfect freedom" and become automatons of prejudice and unreasonable passion.

In short we must have organization to be effective in our sphere of action, but when deference to the organization deprives the individual of personal liberty to think, to act, to initiate, then the organization defeats its own purpose and becomes the end instead of the means to an entirely different end.

Every organization must have an irreducible minimum of requirement upon its members or it will cease to exist, but such requirement must cease to operate beyond the necessities of loyalty and service.

Neither the family, the State nor the Church were ever intended to think for us or to interfere with the development of that initiative and independence of thought and action without which we could never be in any real sense sons of God.

The organization may demand so much authority as may be necessary to accomplish the purpose for which that organization exists, but may not substitute a servile acquiescence to the organization itself as the purpose for which said organization exists.

* * *

It is the failure to observe the limitations of authority which makes for revolt, division and the recrudescence of the same evils that have disrupted us. The Reformers were as arbitrary as the

Pope and the liberal dogmatists who have revolted from the Reformers are as arbitrary in their "taboos" and demands as any hierarchy ever was. At the basis of it lie the same principles as hold together political parties—self-interest, self-concern and self-satisfaction. The party must be maintained, the political henchmen must be fed, the party measure is superior to the National interest. One could not read of the passage of arms between Mr. Wilson and the senate without feeling that somehow the duty of the nation and the rights of humanity were subordinate to the decision as to whether the next administration was to be Republican or Democratic.

One cannot go into a small country town with its sect-ridden population without realizing that it is more important to maintain the dominating force of partisan opinion than to stimulate the charity of Christ.

Nor is this charity to be confused with conviction. The two may exist side by side—definite conviction and courteous charity. To have no convictions it not to have charity, but indifference. Nature abhors a vacuum, so, I believe, does the Lord. Conviction deals with worshipping God with all one's mind, and charity deals with loving one's neighbor as oneself—and each must be right and neither submerged.

But back of all this domination of personal liberty by hierarchies, Roman and Protestant lies the self-concern of the institution, the self-interest of its leaders and the self-satisfaction of the sheep that they have followed their leaders through the hole in the fence. It is this hole in the fence that is so enticing.

To get away from the restrictions of law one must invade the arid lands of license—only to find that a lawless Arab chieftain can be as arbitrary as the High Priest—only with this difference that the Arab chieftain is leading a band who find their satisfaction in the fact that his arbitrary leadership is leading them to their paradise of self-satisfaction and is saving them the necessity and labor of thinking.

And when his band divides, then another faction with its own petty ideas finds a hole in their new found fence and off they go to repeat their sheep-like conception that liberty consists in following the particular bell-wether whose prejudices are the same as theirs.

The Witness Fund

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

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NEWS LETTERS FROM NEW YORK AND LONDON

THE LONDON LETTER

By Rev. A. Manby Lloyd

The Coal Strike

Ireland is for the moment a secondary topic. Outrages on both sides mount up, but there are signs of sanity among the leaders. Lord Derby, in goggles, has made a flying tour, and there have been conversations between the Ulster leader and de Valera.

But civil war in Ireland touches us less than civil war in England. The miners, rightly or wrongly, are holding up the nation, and have laid an embargo on ten or twenty thousand tons of coal shipped to Glasgow. "There's a shortage of coal," was my remark to a railway man. "There's a shortage of common-sense," was his reply. Paying a pastoral visit to a sick man, he sat up and glared at me and said, "Some people in this country have gone mad." I agreed with him, but possibly in another or a wider sense.

A few of the wilder preachers of Communism have been jailed, but the masses are patient enough, and the 'pubs' are packed with men and women, drinking bad beer and vile spirits at outrageous prices. Where does the money come from? Well, many are drawing unemployment pay, many are living on their savings, and many, of course, are earning good money. Whatever happens, the working classes must have their beer. We have not yet learned the virtues of cold water and soft drinks.

Apparently the Allies have now reduced their claim upon Germany to about six billion pounds and 25 per cent of the value of her exports. The City Editor of the NEW WITNESS says, "If we are deluded into making her pay an enormous indemnity then the only people who suffer will be the English work-people. There is no such thing as money in the world. Pounds sterling, francs, marks or dollars are merely tokens of value invested in order to facilitate the exchange of goods. They are counters. They represent labor turned into goods. Now if we want six or seven billion pounds we can only get that by taking goods for the amount, or by allowing Germany to make goods to that amount, which she will sell to other nations for credit, which credit she will hand to us in settlement of our claim. If Germany did not make these goods then we should make them. The forcing of a gigantic indemnity from Germany makes her either work night and day to satisfy her creditors or fight them. In either case the result to ourselves would be bad."

The politicians only laugh at such criticisms. They would be quite happy with Pontius Pilate as Lord Chief Justice and Judas Iscariot as Chancellor of the Exchequer. But the more honest of them are beginning to kick. Sir Godfrey Collins is the last M. P. to abandon his party.

Five million people in this country are unemployed, wholly or in part. Like a conjuror the politician produces wonderful things (fairy gold) from a hat, or juggles with knives and flaming torches. The hungry people look up and wonder, but they are not fed. But the folly is not all

on one side. Thousands of working men have lost the capacity for honest work. Doles have demoralized them. Their brains may be full of information, but are empty of ideas. What we need today is a prophet of the RUSKIN type, to bring us back to first principles. The doctrinaires have a new panacea called the Control of Credit. Major Douglas has made a clever analysis of the economic situation, no doubt. But I seem to hear the voice of Ruskin ringing in my ears "Food can only be got out of the ground. . . the land for those who can till it and tools to those who can use them."

NEW YORK LETTER

By Rev. James Sheerin

It is said that an envious, energetic New York minister of a generation ago exclaimed to a lazy parishioner who objected to so much parochial work: "This is not the Church you want! Go around to

Heavenly Rest on Fifth Avenue!" That remark would be a slander nowadays, for the Rev. Herbert Shipman and his efficient assistant, the Rev. Ernest G. Matthews, keep the Church of the Heavenly Rest peculiarly alive to many of the pressing needs of a modern city. The interior of this Church remains the same, one of the few nowadays in great cities that give one a homelike and restful feeling. Over the altar there is a fine painting of Jesus when He says, "Come unto me all ye that labor and I will give you rest."

At a service in this Church a recent Sunday night an army officer who had represented our government several years in Russia gave a vivid word picture of conditions in that much distressed country. He emphasized our need to be on guard in this country against the determination of the Bolshevik leaders to dominate all civilized countries. There was a remarkable con-

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

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(hot) (5 fl. oz.)	
Green tea—1 glassful.....	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

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gregation, nearly filling the Church, and made up of many leaders of public officers in New York.

The Board of Education in New York forbade the Rev. John Haynes Holmes, the noted Unitarian Socialist minister, from speaking in public school buildings, and his friends have been very pronounced in their condemnation of such a prohibition. The most outspoken in his defence is our own eloquent and earnest Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn. He declares that the Board owes Mr. Holmes an immediate apology, and that it had usurped the function of the Supreme Court of the United States. "In debarring my friend," he protested, "they have done an un-American thing." He asks scornfully, when the Board members were authorized to direct the educational forces of the city were they also directed to regulate the thoughts of this community? The claim of the Board is that "buildings dedicated to the instruction of children in American citizenship should be denied to any forum which permits its speakers to hold religion up to scorn and legitimate government to ridicule."

It is hard to draw the line of liberty at any time, but it is especially hard in these post-war days when the authorities seem rather nervously frightened and the radicals rather recklessly indifferent to the consequences of their words at such a critical time. As a bit of a social radical myself, I would be opposed to suppression of any kind of political or religious oratory in ordinary times. But we know that these are not ordinary times, and I am convinced that the radical who is really radical will perceive that blunt and drastic criticism of government has perils of a unique character just now. Self-restraint and moderation of speech are the duties of the hour. The main work is not to go at the roots too violently, but to get a nervously upset world back on its feet and into the regular channels of peaceful progress. If conservatives attempt to make the channels so deep as to shut out the vision of better heights beyond, why, of course, the radical will have just reason to complain. But, on the whole, I can see no harm to real progress in asking the radical to be still for a time and know that God is in His heaven, and all will be well with the world. If we can only get things steadied down a bit, there will be ample later opportunity in a more favorable time for the radical to have his fling, even to have it get better attention than it can in these days of mutual distrust. The hardest thing to apply to mind and soul is the scientific fact that more mountains have been shaped and more valleys dug by the minute draining of unobserved rivulets than ever came by fire, or flood, or earthquake.

While we can hardly call these days in which we live the piping times, they are, after all, good times in which to live if we have a fair share of red blood in our veins. Many a man rejoices with Bishop Williams over the fact that things looking unusually bad is sufficient to make us glad to be alive with a prospect of a good hard fight! "Go hang yourself," said brave King Henry of Navarre to his officer who had missed the battle. "We fought today and you were absent!" We hope nobody will miss the real social struggle.

Materialism is the Sin

The Churchman is conducting a very interesting symposium, under the heading "Feminizing the Church." It is the contention of several of the contributors that the Church is "wishy-washy" and "pepless" because of the prominence of women; that young men do not want to enter the ministry since it means being the pet of the ladies—tea drinking and taking afternoon rides in scented electric.

To my mind the women contribute a large part of what little strength the Church has today.

They don't keep men from entering the ministry. Neither do small salaries. I have not been out of college and seminary so long but what I can remember the sessions the fellows used to have; sitting up until one and two o'clock in the morning about once a week thrashing out the problems that we knew were ahead of us. Never do I remember ever hearing "women" or "salary" brought forward as problems. It was always a more fundamental problem than either of these.

College students can be divided into two groups. The majority are those who look upon their education as an investment that is to bring a dollars and cents return. The American idea. Make money . . . the more of it you make, and the quicker you make it the more successful you are. But there is always a minority of men in every class who feel that their education has made them debtors to society. Their one desire is to repay, and they measure their success by what they can give to society, rather than what they can get from it. A few of these men choose the ministry, due generally to an "ideal Church" that has been placed in their minds in boyhood by some manly rector. Faults they see, but in a way that is fortunately characteristic of youth, they feel that the defects can be remedied if a few of them go in and work from the inside. Naturally these fellows are interested in this world. Bringing the Kingdom of God to this earth is the dream they have. Death is too far off for them to be much concerned with the problems of the hereafter. Now these men are not going through colleges these days without being made to realize that the big problems are economic and industrial, no matter how much their professors may pussy-

foot on the subject. And a man who has enough idealism in his makeup to want to serve society generally has enough common sense to realize the truth of what our Bishops at Lambeth have just said: namely, that nothing less is needed than a fundamental change in the spirit and working of our economic life. They enter their parishes with this idea in mind. One of two things generally happen: either they are tolerated as dreamers, if they happen to be "good fellows," or they are kicked out as trouble makers if their personalities are less attractive. And it is the men that cause the trouble, not the women. The man that goes to Church is satisfied with the world as it is and he doesn't want to have any young upstart coming into his church preaching "crazy stuff."

I can name a half dozen splendid men who have recently left the parish to take up secular work for this very reason. I have been doing it myself for a year, serving as a labor manager in a big clothing firm; conducting my services and Forum on Sunday. It is more satisfying. The work is vital. It is down on this earth, really helping a few people every day in that which is bound to concern them most until we get a better order of society.

A month ago I had a conference in New York with seven or eight priests of our Church, all young men. What did we talk about? How we could get men to enter the ministry? Not on your life. Whether we would stay in ourselves or not. It isn't small salaries or petty women that is the matter, but selfish men who crush idealism wherever they see it, and prevent clergymen from working for that better society which our Bishops at Lambeth pictured for us.

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At first 600,000 copies were issued. They were sent in bulk to diocesan centres, there re-shipped in bulk to the parishes and missions, and the parishes and missions were asked to provide distribution to all the families by adult visitors.

When it was learned that in many places there was not a thorough distribution it was announced that papers would be shipped to only those parishes and missions which would promise a thor-

ough distribution. Such assurances have been made for a total of 425,000 copies, which is the number of the June issue sent out.

Did the parishes and missions which discontinued the paper refuse it because of the character of the paper or because of the difficulty of distribution?

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Church Schools Meet
in Lancaster

Sunday Schools of the Episcopal Church in York and Lancaster Counties of the Diocese of Harrisburg met Sunday, May 8th, in St. John's Church, Lancaster, where the third annual joint presentation of the Lenten Offering was held. More than 800 members of fourteen Sunday Schools participated in the ceremony. York's delegation, composed of members of St. John's and St. Andrew's churches, numbered about 200.

The gathering in the Lancaster Church was an enthusiastic one and \$1,624.21 was given by the Sunday Schools in the two Counties. This will be turned over for missionary work.

St. John's, York, led in the total offering with almost half the entire amount, \$704.50, a per capita rate of \$2.33. St. James', Lancaster, was second with \$355.50, a per capita of \$1.78. Third in total contributions, but first in per capita rating, was St. John's, Lancaster, with \$309.82 and a per capita of \$2.60. As the highest per capita Sunday School with membership of over 100 was adjudged the winner of the banner, St. John's, York, surrendered the banner, which has been in its possession the past two years, to St. John's in the Red Rose City.

In the class of schools with less than 100 membership, All Saints', of Paradise, was awarded the title with a total offering of \$23.92. Other churches and their offerings follow: St. Paul's, Manheim, total \$27.45; St. Andrew's, York, \$45.55, per capita \$45 cents; St. Paul's, Columbia, total \$101.10, per capita 78 cents; St. John's, Marietta, \$56.61, per capita 63 cents.

Rev. Paul E. Atkins, Rector of St. John's, York, was the speaker of the day. He prefaced his remarks with a tribute to the late Rev. G. F. G. Hoyt, who was Rector of St. Paul's, Columbia, until his death recently. Mr. Hoyt, with the Rector of St. John's, York, was instrumental in working out the details of the plan for the joint presentation of the Lenten Offering three years ago.

Panama Canal Zone to
Push Campaign

At the primary Convocation of the Missionary District of the Panama Canal zone, held in the latter part of February, Bishop Morris in his Convocation address, after outlining the origin of the Nation-Wide Campaign and its remarkable results in the first year said:

"This Missionary District was not created until the latter part of 1918, when the preliminary work of the campaign was finished and the actual canvass very nearly so. Naturally no notice came nor any literature. It was properly deemed unwise to make a start without information or the means of preparation. This year, however, the case is different. We shall want, of course, to fall in line, and I know we shall do our share, whatever the share assigned to us may be. I beg the Convocation to take such action as shall secure a strong committee to bring the Nation-wide Campaign before all the congregations and direct the movement to a successful issue."

As a result, the Convocation adopted a resolution committing the Missionary District to the full plan of the campaign and

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