

The Witness

Rev. W. J. Rutter, Jr.
525 S 41st St
Philadelphia, Pa.
83 Aug 3 20-1

Vol. V. No. 42.

CHICAGO, ILLINOIS, JUNE 11, 1921

\$1.50 A YEAR

Religious Survey Shows Poor Church Attendance

Detroit Minister Gives Startling Facts for a Typical American City

With a population in greater Detroit of more than a million people there are less than five hundred thousand Church attendants, Protestant and Catholic combined, according to a statement made by Dr. John E. Martin, Superintendent of Detroit Methodist Union, who spoke at a recent dinner of the Episcopal Diocesan Church Club.

Of the five hundred thousand Church attendants, Dr. Martin has conservatively estimated that only slightly more than half are active Church members.

Dr. Martin has recently finished an eighteen months' nationality survey in the city of Detroit and has uncovered some truly remarkable facts with reference to the city's growth, distribution, nationality makeup, etc. Out of a population of only a few more than a million his survey has disclosed that there are 180,000 Polish, 150,000 Germans, 100,000 Jews, 45,000 Italians, 35,000 Hungarians, 28,000 Rumanians, 20,000 Russians, 19,000 Czechoslovaks, 15,000 Greeks, 12,000 Swedes, 12,000 Bohemians, 12,000 Syrians, 10,000 Belgians, 10,000 Servians, 6,000 Armenians, 8,000 Maltese, 6,000 Lithuanians, 4,500 Danish, 4,000 Finnish, 3,000 Croats, 2,000 Turks, 2,000 Hollanders, 2,000 French, 1,500 Ruthenians, 1,000 Bulgarians, 1,000 Montenagrins, 1,000 Chinese and Japanese, and 1,000 miscellaneous. This totals 690,000 people, and if there is added the 60,000 negroes who are in Detroit, it is seen that 750,000 of the slightly more than a million population are either negro, foreign-born, or the children of foreign parentage.

In the public schools of Detroit Dr. Martin said that more than 50 per cent are either foreign-born or of foreign parentage. A survey of the schools has disclosed that there are fifty-five different nationalities represented. He said that in Highland Park in seven public schools there were more nationalities represented than in any other section in Detroit, proving his statement by saying that in the Angell school, just south of the Ford factory, there were thirty-nine different nationalities numbered among the pupils. He said that 50 per cent of the pupils attending the schools of Highland Park represent fortythree nationalities and are either foreign-born or of foreign parentage.

He said further that a large majority of the second generation of foreigners who have come to Detroit and the United States from the countries of the old world,

Ball and Bat More Effective Often than Sermons

Seminary Dean Urges Clergy to Combat Intemperance and Social Immorality

Active co-operation in the enforcement of the prohibition amendment by the clergy and members of the Episcopal church was urged before the annual convention of the Connecticut Protestant Episcopal diocese on its second day's session at Christ Church, Hartford, in a report by Dean W. P. Ladd of the Berkeley Divinity School for the committee on social service. His appeal for more than "mere passive obedience" and for active assistance was greeted with applause by the delegates.

"One of the reproaches of our American democracy has been the lightness with which we regard the laws of the land which we ourselves have made. Here is a law with the highest sanction that our nation knows, the sanction of the federal constitution, and it is a matter of common knowledge not only that it broken with impunity, but, what is of deeper significance, that its defiance is winked at and openly concurred in by those who profess and call themselves Christians, who were taught in childhood to honor and obey the civil authority, and who pray in public worship each Sunday for their nation, pledging allegiance to its government as having the divine sanction.

"The evasion of law, or its defiance, is not only an evidence of disloyalty to constituted authority, but it has a marked influence on character. It is disintegrating to social morality, and saps the foundations of the individual's self-respect.

"This commission feels it would be untrue to its responsibility if it did not urge that clergy and people should take a stand against any compromise with law-breaking.

"One of the strongest influences against intemperance would be the encouragement of happy outdoor social gatherings on Sunday afternoons. Healthy recreation promotes temperance and becomes a blessing especially in rural districts where much time is undoubtedly spent by boys and young men in card playing and gambling. To combat intemperance and meet the evils attached to a secularized and commercialized Sunday a sermon or a temperance address may be much less effective than a ball and bat."

Representatives wanted in every parish for The Witness. Profitable spare time work. Write for terms and sample copies.

Earn a Scholarship

Would you like to attend a summer school—at Racine, Wellesley, Princeton, Geneva? The money which has been given to our Maintenance Fund will be used to pay large commissions to those who secure subscriptions for the Witness. You can easily earn your way if you care to attend. Write us for details.

lose their religion and are not actively in touch with any church or any other religious organization. He said that the responsibility of completing the Americanization training of the foreigners of the country rested with the churches and that the way of actually accomplishing this was through the establishment of practical social service centers in the various foreign districts of the city, whereby first of all the interest of these people could be gained through service rendered to them and later their interest and support for the work of the organized church secured.

Dr. Martin's survey has been prepared with the co-operation of practically all of the social agencies of the city as well as with the help of the civic and educational leaders and is one of the most complete records of the nationality of a city which has ever been prepared in this country.

The Board of Commerce is working with Dr. Martin at this time with a view to making the survey available to all of the different denominations of Detroit and it is hoped that some action will be taken by the different churches in co-operation looking toward a solution of the problem.

Connecticut for Disarmament

A resolution calling on the United States government to enter into negotiations with foreign powers, with a view to securing the reduction of naval armaments, was adopted by an overwhelming vote at the annual convention of the Episcopal Diocese of Connecticut at Christ Church Cathedral. The secretary of the convention was instructed to send immediately a copy of this resolution to the secretary of state at Washington.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Children Attend Cathedral Service

On Saturday, June 4, at 3:30 p. m., a meeting of all the Sunday School children of the Episcopal Church in Detroit between the ages of nine to eleven, was held at St. Paul's Cathedral. This meeting took the form of a pilgrimage about the Cathedral which was conducted by Bishop Chas. D. Williams.

The following day at 3 o'clock the annual festival service of all the Episcopal Sunday School children in the city was held in the Cathedral. Bishop Williams had charge of the service and the annual birthday offering of the children was made. The money given in the birthday offering this year will be used to purchase a new engine for the boat used by Bishop Rowe who is in charge of all the missionary work of the Episcopal Church in Alaska.

At this meeting a report was also made by the Church School Service League as to work which has been done by the different Sunday Schools in the five divisions which have been laid out by the Church which are: Home and Parish, Community, Diocese, Nation, and the world.

An Unusually Interesting Confirmation Class

Recently Bishop Darlington administered Confirmation to a class of fourteen candidates presented by the Rev. Merrill Howard Ake, rector of Christ Church, Berwick, Pa. Nine of the candidates confirmed belong to one family. The confirmation of Henry Edward Shotwell, his wife, six stalwart sons, and a daughter, was an event unparalleled in the history of the town. Mr. Shotwell is the leading contractor of Berwick, and the family are very prominent citizens. It is reported to have made a deep impression upon the entire community.

New Detroit Parish Outgrows Building

Grace Episcopal Church, corner of Twelfth and Virginia Park, Detroit, one of the latest churches to be organized by the Anglican Commission, has already outgrown its parish building which was constructed about a year ago, and during the past week more than \$18,000 has been pledged to put an addition on the existing building. The addition will provide for increased auditorium space for the holding of Church services as well as janitor's quarters, a study for the rector, etc. Construction is to be begun in the immediate future. The Rev. B. W. Pullinger, formerly a chaplain in the Canadian army, is the rector of the church.

Mr. Nocci Visits Italians in Detroit

The Rev. Pietro Nocci, who is attached to the staff of the Presiding Bishop and Council of the Episcopal Church in New York City, working with the Americanization Department, has just come to Detroit for the purpose of making a survey of the Italian situation with a view to the undertaking of work among the Italian population of Detroit by the Episcopal Church.

Mr. Nocci, who is an Italian by birth and an ordained priest, has been engaged in

making Italian surveys in several parts of the country and in a short talk which he gave before a group of Episcopal laymen this week, he said that, beyond a doubt, of the 45,000 Italians who are known to reside in the city, that probably more than thirty or thirty-five thousand of them have no active connection with any organized church at this time.

Mr. Nocci will work in co-operation with some of the already established churches in districts where the Italian centers of population are found and it is expected that his report will be available within the next six weeks.

Japanese Support St. Andrew's Mission

More than thirty years ago, Bishop Bickersteth, the leader of the Church of England Mission in South Tokyo, established what might be described as a University Mission in the city of Tokyo under the name of St. Andrew's. Its members were drawn from the English universities and have lived a simple community life. They have exercised a wide ministry, helping every good cause, welcoming all comers from every quarter with frank and genial hospitality, standing as champions of a firm yet liberal Churchmanship, and above all, cherishing a sincere and ardent piety.

Conditions resulting from the war coupled with the death of Archdeacon King, the head of the Mission, have made its continuance precarious and doubtful. The Society for the Propagation of the Gospel, which helps to support the work in the Diocese of Southern Tokyo, has been compelled to reduce its appropriation. The outlook for the future of St. Andrew's has therefore been far from bright. Recently an eminent Japanese lawyer in Tokyo, a man with a world wide reputation, called at St. Andrew's and assured the members of the Mission that, if it were impossible to secure support to place the Mission on its own footing, he and a group of Japanese financiers were ready to do it on a large and generous scale, because St. Andrew's was an institution of international importance, its members showed a type of Christian living peculiar, inestimably precious, and one which could not be spared. The incident is of interest, because the Japanese gentlemen who offered this aid are not yet Christians.

Dr. Houghton Celebrates 50 Years in Priesthood

The Rev. George Clark Houghton, D. D., rector of the Church of the Transfiguration, on 29th St., near Fifth Ave., famous as "The Little Church Around the Corner," has just been honored by the whole City of New York in the celebration of his twenty-fourth year as rector and his 50th year in the priesthood. Officials of the city and organization of actors joined in the ceremonies and presentation of gifts. The great metropolitan dailies had editorials singing his praises. Dr. Houghton succeeded his uncle of the same name. It was in his uncle's rectorship that some neighboring pastor refused to hold a burial service over the remains of an actor and, in refusing, said to Joseph Jefferson, "There is a little church around the cor-

ner that does such things." Whereupon Mr. Jefferson is said to have exclaimed, "God bless the little church around the corner," and in the course of time a song dedicated to this theme was sung in theatres all over America. The church is not only noted for its picturesqueness, but for its Christian hospitality to everyone in need.

Two Large Commencements

Two commencements of importance to the Church took place in New York in the past fortnight. One was that of Columbia University, when nearly 3000 people received degrees. The popular opinion is that Columbia is filled with Jews, but recent statistics show something like 20 per cent Jews among its 30,000 students, a smaller proportion than is found in Harvard University, with all its New England inheritances. Columbia is now not only the largest but probably the most influential university in the world, and Episcopalians may rejoice in two factors of its progress, namely, that its president has to be an Episcopalian and its chapel services must conform to the ritual of the Book of Common Prayer.

The other commencement of interest was that of our largest Church seminary, known as the General Theological Seminary. Some time before the war this seminary had from 125 to 150 candidates for the ministry, but the stress of military activity reduced it to 50. Now it is back to more than 80 and the outlook for further increase is hopeful. Dean Fosbrooke is getting deserved praise for not only having improved the curriculum, but for having broadened and deepened the religious spirit of the institution, which now bids fair to overthrow the rather unjust suspicion that it is the headquarters for one kind of churchmanship. Its aim is to provide education for all kinds.

To Study Church Methods During Summer

A Round Table on Church Methods, under the direction of the American Board of Applied Christianity, is announced for July 1 to September 15. The place of its holding, on week days, will be the Educational Building, Fifth Ave. and Thirteenth St., New York, and every Friday evening at eight o'clock at 16 West Forty-eighth St., New York. The basis of the methods presented will be Christ's Economy.

In the summer of 1920 fully fifty ministers and laymen, without invitation of any kind, called upon Mr. Eugene M. Camp, then president of the Seabury Society of New York, to counsel with him upon methods for Christian work, and solutions of difficult Church problems. These ministers and laymen came from almost every state and were in New York to study Church methods or were passing through it to or from vacation resorts. Successful methods were secured in some cases from those who called, and were passed on to others.

The Society named has given place to an Applied Christianity Board, with Major General Leonard Wood as honorary

president, and Mr. Eugene M. Camp, as president. Others are associated with these men, several religious bodies, and all conversant with successful methods. This year announcement is made of this Round Table on Church methods. Appointments may be made by correspondence, or on arrival in New York ministers and others may telephone Watkins 6589. No charges of any kind are made. Conditions in New York will be explained to such as desire, and counsel given as far as possible.

Before the World War the American people were giving \$415,000,000 a year to maintain Churches and their work at home and abroad, but with increases in salaries, building costs, etc., the amount has risen to \$600,000,000. Many questions of downtown Churches in growing cities, of foreign-born, of Church attendance, of nation-wide campaigns, of training for volunteer workers, of conduct of Bible classes and men's clubs, come to the front and clamor for solution. The aim of the Applied Christianity Board is to create a Church Engineering School, which shall collect scientific management methods from everywhere and distribute them without charge to those in need of them. Especially is it regarded as desirable that laymen who are set officially to manage Churches and their material affairs become familiar with scientific management laws and methods that bring success. It is also desirable to get them into harness to work and to give, and not as now a very few bear all the burdens.

Bishops Johnson and Wise at Indianapolis Conference

Bishop Irving P. Johnson, editor of the Witness, and Bishop Wise, one of the contributing editors, are to be the chief speakers at the Conference for Church Workers to be held at St. Paul's Church, Richmond, Ind. The conference, which is for the entire Diocese of Indianapolis, opens on June 14th and lasts for three days. Bishop Johnson's subjects are as follows: "The Church: Its Mission"; "The Historical and Doctrinal Position of the Church"; and "The Work of the Christian." Bishop Wise is to speak on: "Organization of a Parish"; "Personal Religion," and "The Training of the Christian."

Big Crowds Stirred by Gypsy Smith

Augusta has been greatly stirred by the mission of Gypsy Smith, Jr., who spent the month of April in this city, speaking nightly in a tent that held over 5,000 people, many going four hours before the time set for the meeting in order to get good seats. Results are being shown in a cleaner and better city, the organization of a men's club to do personal and evangelistic work in the city and country, and several Union Bible classes. The rector of St. Paul's Church, the Rev. G. S. Whitney, co-operated with the Protestant ministers in holding union prayer meetings in preparation for the Mission, and one result that has accrued for this parish is an extra confirmation class presented to the Bishop on May 26. The Bishop confirmed a class on April 17, and the rector asked for a second visitation for the purpose

of administering the rite again to a number who had been led into the Church by the teaching of Gypsy Smith. In writing of him in his parish paper, Mr. Whitney said, "He is an earnest, consecrated man, young and virile, natural and unaffected, a man's man in every way. He preached a Gospel of love, but a Gospel of the Cross. He helped us to see Jesus as we had never seen Him before and to see ourselves in the light of His life and teaching. He did not make the Christian life seem easy, but made one feel its attractiveness. There was no abuse of anyone, no denunciation except of sin. There was no slang or rough language and no special appeal to the emotions except what can be found in the simple story of the Cross."

Gift to Old Parish of the South

On Trinity Sunday in Christ Church, Savannah, the rector, the Rev. John D. Wing, D. D., blessed, and there was used for the first time at the early celebration a pair of brass Eucharistic candlesticks, presented by Mrs. T. M. Cunningham, Jr., in memory of Miss Maud Thomas.

Toledo Rector Dies Suddenly

The Rev. George Gunnell, rector of Trinity Church, Toledo, Ohio, died suddenly on June 1 in the office of his family physician. In apparent perfect health until within a hour of his death, he had been busy at his usual duties during the day, but feeling rather badly in the afternoon, he had gone to his doctor's for advice. Before the doctor could help him he died.

Dr. Gunnell was a thirty-third degree Mason and a member of the Standing Committee of the Diocese. Funeral services were held on Friday with Bishops Leonard and DuMoulin and Dr. Chalmers of St. Mark's Church officiating.

A Large Confirmation Class

A Confirmation Class of seventy-five was presented by the Rev. Franklyn Cole Sherman, rector of St. Paul's Church, Akron, Ohio, to the Rt. Rev. Frank DuMoulin, D.D., LL.D., on a recent Sunday. Forty-eight were adults and twenty-seven, girls and boys. The majority were males.

Bishop-elect La Mothe Accepts Election

Bishop-elect La Mothe informs the Presiding Bishop that he finds himself able to accept his election to be Bishop of Honolulu, and he is asking that the day of his consecration may be designated.

Representatives wanted in every parish for The Witness. Profitable spare time work. Write for terms and sample copies.

Madonnas of the Great Masters in color. Also other religious subjects. Post card size.

C. ZARA,
Box 4243, Germantown, Pa.

GOOD STATIONERY

If you like good stationery get your next box from Lewis; 200 sheets note paper and 100 envelopes printed with your name and address for \$1.50 to \$2.50. Write for samples of the finest paper obtainable for club, social, professional or business use. Lewis, 156 Second Ave., Troy, N. Y.

ORGANIST WANTED

Wanted — Organist - Choirmaster. Christ Church, Warren, Ohio Population thirty thousand. Tripled in ten years. Still growing. New Austin organ. Unusual opportunity for teaching. Address, Christ Church, Warren, Ohio. Salary \$1,200.

BISHOP GORE To The Anglo-Catholic Congress

"Let the Church recognize its moral and social witness on real and Christian principles, and let it put its moral witness again where it was intended to be, in the forefront."

Bishop Gore's appeal, backed by Lambeth Conference, constitutes a call to which the Church must respond.

You can make your response count for something through

The Church League For Industrial Democracy

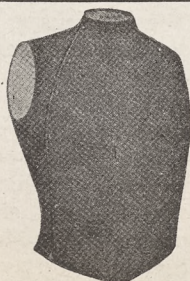
Mail this coupon to Rev. Richard W. Hogue, ex. sec'y.,

6335 Ross St.,
Philadelphia, Pa.

Please send statement of principles to

Name

Address



Tel. Stuyvesant 0847 Established 1892 Opposite Wanamaker

C. M. A L M Y, Inc. ECCLESIASTICAL TAILOR

1-2-3 Bible House, 4th Avenue at 9th Street
NEW YORK

Clerical Suits, \$45 up. Samples, measure blank and fashion plate upon request. Perfect fit and workmanship guaranteed. Faultless fitting. Latin and Anglican vests.

The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)
6219 Cottage Grove Ave.
Telephone Midway 3935
CHICAGO, ILL.



BOARD OF EDITORS:

Bishop IRVING P. JOHNSON, Editor-in-Chief.
REV. WILLIAM B. SPOFFORD, Managing Editor.
REV. JAMES SHEERIN, New York Editor.
REV. A. MANBY LLOYD, London Editor.
REV. J. A. SCHAAD, Contributing Editor.

Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

SPIRITUAL PETTINESS

BY BISHOP JOHNSON

It has ever been the tragedy of human life that men have been too small for their opportunities. It is exactly true that without a vision the people perish, but it is also true that petty people cannot carry out a great vision. Men have risen at various times in the world's history with a great vision and have made a beginning toward an objective, only to have the vision ruined by the pettiness of those who followed them.

Christ was not crucified by those who were known as sinners. They rather admired Him. He was crucified by men who had a religious vision given them by such great leaders as Moses, Samuel and Isaiah, but who were too little to grasp the vision.

These Pharisees and Sadducees were orthodox in their views but petty in their conception of its execution. Their souls weren't big enough to catch the spirit of the law. The law was good but their interpretation of its was mean, because they had little souls.

Occasionally a Nicodemus or a Joseph of Arimathea caught the bigness of what Christ was attempting to do, but the rank and file of Hebrew teachers could not get the big vision into their petty souls. And because they were small they could not receive the Christ. They hated Him as one Whom they could not refute but were too mean to follow.

Christ was crucified by a multitude of spiritual pigmies.

If the contemporaries of Christ were not big enough to understand the glories of the law, it is not surprising that the human souls who inherited the gospel are unable to measure up to the measure of the stature of the fullness of Christ.

It is therefore true today that the purpose of the Gospel is defeated more by the limitations of those within than by the wickedness of those without. The truth is that we are not big enough to receive the light and reflect that light to others.

If the light that is in us be darkness how great is the darkness about, for we do not send out any rays to penetrate it.

It is for this reason that sectarianism has broken up the personality of the big Christ into wretched parodies of His mission.

It is for this reason that various religious assemblies are more concerned with anathemas against bootlegging, sex perversion and Sabbath-breaking than they are concerned with building up Christians to be stewards of His mercy and examples of His great magnanimity. It is easier to be a reformer of the morals of spiritual outcasts than it is to reflect the graciousness of Christ. Men seem to forget that Christ won the outcast by tenderness and used paternal discipline on those who claimed to follow righteousness.

It is more the function of the Church to make saints of its own members than it is to become a moral police force to patrol society. If the Church could fill its own members with the spirit of Christ, they could leaven society more by example than ever they can by anathemas.

But it is here that American religion breaks down. It seems to feel that if it can transform worldly selfish people into spiritually selfish people, it has accomplished its mission.

In Christ's day a religiously mean man was far meaner than a worldly mean man. He was responsible for the tragedy of Calvary. His meanness was more vindictive, his hate was more vitriolic than that of a pagan moneylender, just because he had transferred his badness from crass materialism to diabolical spiritism.

The Church needs to fear alliance with spiritual forces that have gone selfishly wrong more than it ever needed to fear alliance with a materialistic state.

If the Church has nothing to give mankind but shrieking anathemas at the follies of society, it will degenerate into maudlin self-righteousness. To me the peculiar sadness of these times is rather in the number of people who want to save their souls without acquiring charity than in the number of people who want to lose their souls in an orgy of self-indulgence. The latter we have had always with us, and there is always hope that they may repent, but the former are not conscious that they need repentance, even though they may be full of hatred, malice and all uncharitableness.

Of course one cannot be hauled into the police court for these offenses, but in the courts of Heaven they are deemed worthy of a life sentence.

Let me particularize. Go into the average town or village where the population is small enough so that everybody knows everybody else. What is the hopeless feeling that one has about it? It is not the material wickedness so much as the spiritual poverty.

Charity is the great thing needful,

but sectarian prejudice and petty feuds incidental to petty gossip are not suggestive of the peace of God. If you run to these prejudices you are met with a malicious ostracism which does not remind one at all of the Christ who ate and drank with publicans and sinners.

The ministers are frequently mere partisan leaders who cannot brook contradiction and who are substituting a petty legalistic program for the Gospel of Christ.

Go into the rural communities and it is impossible to unite on a spiritual program because each one is seeking to put forward some narrow prejudice without which one cannot be saved.

Go into the cities and you will find churches fairly filled but workers mighty slack.

It is enough that one favors Christ with his patronage—he cannot be expected to wait on the customers.

It is not the enemy that we need to fear. It is the conscientious objector and the perpetual slacker and the incompetent officers who have destroyed the morale of the forces by which Christ planned to overcome the enemy.

What is the antidote to all this?

It would seem to be for the Church to teach its catechumens most carefully in the Spirit of Christ's character as well as to emphasize the doctrines that are most surely believed among us; to emphasize the grace of God in human lives as well as the order of God in human affairs. A Christian has not only to know the formulas of the faith, but he has to know the spirit of Christ. He must be made to realize that judgment, mercy and faith are really the weightier matters of the law and that heresy of life is even a worse betrayal of Christ than heresy of doctrine.

It is this heresy that must hold us back from embarrassing entanglements in the matter of Church unity. It is not merely that we are separated from this sect or that cult on grounds of faith and order; it is far more than we are separated from them in that spirit of magnanimity that is so apt to be foreign to sectarian zeal.

It is so often that I hear from one who has honestly tried to play the game of Church unity under the guise of community churches that they do not play the game fairly. And it is my own experience that this is most often true.

Does Anyone Wish to Help Out

Dear Sirs: I can not get the money for my paper now. I have tried terribly hard, but I was washing to meet my church dues and papers; now I have none, so I can not keep up any longer. I have a few papers overdue, and I will try to send it soon. But please stop the paper.

A Subscriber.

NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

The Seminaries of the Church

Following the "slump" of after-war years, it is encouraging to learn of the renewed expectations of growth in four of our Eastern seminaries besides the General, in New York. Cambridge is remarkably well equipped in faculty and buildings, and its situation on beautiful Brattle Street next to Longfellow's handsome home, and only a block or so from the chief Harvard University buildings, gives it a considerable advantage in popular appeal. Not only had the war cut down its attendance, but the premature death of Dean Hodges had thrown a damper over its enthusiasm. Now, under the wise and cultural guidance of Dean Washburn, aided by a promising set of young professors, there seems to be new life and ambition in everything. Berkeley, at Middletown, Connecticut, was given considerable space recently in these columns, and it is worthy of it. Founded originally in the home of that master of sane theologians, Bishop John Williams, it has withstood the prejudice of those who want imposing buildings, and has kept on sending forth to preach the Gospel men so well trained that bishops and Church leaders are plentiful in its list of graduates. Of late there has been much quiet talk of uniting it with one of its best competitors in solid churchly scholarship, the Philadelphia Seminary. If this goes through, the General will have to look to its laurels, for Philadelphia has a plan of new buildings to hold 150 men that will be unsurpassed anywhere in the world for beauty and utility. Work is to begin the coming autumn on the first section of the new buildings. Dean Bartlett is said to have been spoken of by the late Dean Hodges as the ablest and most promising seminary dean in America. The faculty has been further enriched by the addition of Dr. George Barton, noted biblical scholar of Bryn Mawr, whose published works are so much admired.

The Virginia Seminary near Alexandria needs no new praise. For a century it has been the mother of devoted missionaries in foreign lands and successful bishops and rectors at home. It is the only seminary since the war that has retained its full quota of students. Situated as it is on the land once belonging to such estates as those of George Washington, the Fairfaxes, and the Lees, it has always seemed to have the flavor of aristocratic colonial Virginia added to the intelligent Episcopalianism of the fifties and the seventies. Its future seems as assured as its past. It is reported two or three of the newer members of the faculty were Rhodes scholars at Oxford and at least one of them served as chaplain in France.

* * *

The Rev. John R. Atkinson seems to be having considerable success in building up Christ Church 71st St. and Broadway, New York, since he came to it about two years ago. Financially he is making it meet its current obligations, and the enormous debt of \$170,000 has been reduced by \$85,000. It will not conduce to its

beauty, but it will bring it a satisfactory income, that arrangements are now completed to build an eight-story building in the vacant piece of lawn alongside the front of the church. Two items of progressive work are evidenced in the cafeteria, much patronized by sales girls and others of the neighborhood, and in the evening service, with its after reception and forum in the basement rooms. A great crowd assembled there May 29th to meet Bishop Manning after his sermon at the service, in which the Rev. Lawson C. Rich, of Corpus Christi Church, took part with his congregation.

THE LONDON LETTER

By Rev. A. Manby Lloyd

The obvious thing about the modern politician is that he despises politics. Plato and Aristotle, the ideal city and the perfect ethic are anathema to him. Politics

means high finance and the art of lining your own pocket at the public expense.

Consequently the modern politician is quite unable to appreciate any mentality but the Prussian or any standard but the dollar. Miners facing starvation for a principle, Irishmen fighting for freedom and Poles with their hatred of usury are all unfathomable mysteries to him.

This (May 20) is the 50th day of the coal strike, and the end is not yet. You cannot get men of the mentality of our little oligarchy to grasp the simplest elementary facts of economics and common sense. What we want from the Land is food and not rent. What we want from the Mines is coal and not royalties. What we want from the Railways is transit and not dividends. What we want in Ireland is justice and not arson, loot and murder masquerading as law and order.

No wonder that Major Wake, a Prot-

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.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

Black tea—1 cupful.....	1.54 gr.
(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)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

estant officer on duty in Ireland, informed General Crozier that "for the first time in his life (re Trim lootings) he was ashamed of his uniform," or that Brigadier-General Crozier tells the Irish Chief Secretary to his face, "I have had experience of the Russian regime in Russia. I little thought to see it operating in Ireland."

* * *

The Editor of the Hibbert Journal

Dr. L. P. Jacks delivered the Essex Hall lecture yesterday and took for his subject "The Lost Radiance of the Christian Religion." There had been many corruptions of Christianity, he said, but the most serious of all was not to be found in any loss of the doctrines that had gone wrong, but in a loss of brightness and radiant energy and in the tendency to revert to much colder conceptions of God, of man, and of the world than those which were congenial to the mind of Christ.

The radiant Dr. Jacks then went on to attack the gloomy Dean. "The Dean of St. Paul's (Dr. Inge) has recently stated that the problem of human government remains unsolved. It remains unsolved, for in and by itself it remains insoluble. It becomes soluble only when placed in strict subordination to other questions that are far more vital than itself. Treat man after the mind of Christ as a being whose first need is for light and whose second need is for government, and you will find that as his need for light is satisfied his need for government will diminish."

All very true, no doubt, but some of us have heard of "Merrie England," and we have a much less subtle explanation of the loss of Christian radiance. The "merry" was divorced from England and the radiance went out of religion when Christendom disintegrated and fads took the place of Faith.

There is a strange commentary on this in today's paper. There have been alarming reports of the health of Canon J. W. Horsley, veteran Church leader, prison chaplain, social reformer and publicist, now in his 76th year, whose retirement has just been announced. In response to an inquiry the following characteristic telegram has been received from the Canon himself:

"Internal cancer. Days numbered. Well and thankful in many ways. Am taking 100 friends to Meiringen for the last time, June 3. Vixi sed magis vivian. My life is done—say rather my life begins."

Have you ever read anything more pathetic? But then we never expected anything else from Canon Horsley. He is a Catholic Churchman. The radiance has not gone out of his religion, for it is Christian. The radiance has gone out of respectability; it has gone out of North German to Swiss substitutes; it has gone out of the thin veneer that covered materialism and mammon-worship.

* * *

Back to St. Francis

It would be more to the point had Dr. Jacks told us when we lost the radiance! The apostles had it; it is the message of Pentecost. The Middle Ages had it. It is the message of St. Francis. And it was based on what? On Holy Poverty.

The Lady Poverty was banished at the Reformation, the decree being made abso-

lute (so far as could be) by the ethics of the new industrialism. And in place of Lady Poverty we were wedded to the sorry hag Destitution. Souls have now become "hands." Beautiful abbeys and monasteries were despoiled to endow the King's body guard. Ugly workhouses have taken their place. The masses have been robbed—openly and in secret—of land and tools. Unemployment has been made a virtue in one class and a crime in another. When Protestantism came in, Property—small property—went out. The Black and Tans are looting Ireland for 4 months—that is a small matter. They have been looting England for 4 centuries.

Representatives wanted in every parish for The Witness. Profitable spare time work. Write for terms and sample copies.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

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

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

Representatives wanted in every parish for The Witness. Profitable spare time work. Write for terms and sample copies.

HEAR BISHOP JOHNSON SPEAK at the RACINE CONFERENCE

OFFICIAL SUMMER SCHOOL OF THE PROVINCE OF
THE MID-WEST.

For all Church workers—vestrymen, guild leaders, teachers, young people's leaders, service league chairmen. Experts in every line. Cost, about \$32.00 total. At historic Racine College. Address Miss Rosalie Winkler, 131 Eleventh St., Milwaukee, Wis.

JULY 12 TO 22

PRINCETON, N. J.

1921

GENEVA, N. Y.

June 27-July 8

Province II

July 11-22

Summer Schools For Church Workers

Registration Fee, \$3; Room Fee \$2 for ten days; Board, \$1.50 per day. Courses in Religious Education, Christian Social Service, Missions; for superintendents, teachers, leaders, students, members of societies. HOW to teach and WHAT to teach. Send for programme, information concerning scholarships, and register NOW for campus accommodations. Address Mrs. G. H. Lewis, Secretary, St. Andrew's Rectory, Beacon, N. Y.

ALTAR FURNISHINGS

Of Brass or Bronze

CANDLE STICKS AND BRANCHES

ALTAR DESKS

ALTAR AND PROCESSIONAL CROSSES

SANCTUARY LAMPS

CHALICES AND CIBORIA

of Sterling Silver

HONOR AND MEMORIAL TABLETS

Of Brass, Bronze or Marble

STAINED GLASS

MOSAIC PANELS FOR ALTAR OR BAPTISTRY

SPAULDING & CO.

Michigan Ave. at Van Buren St.

Chicago

Is the Church the Friend of Labor?

(Third paper of the series)

By Rev. J. A. Schaad

Yes.

In the three respects which we considered in the second paper, namely, Government, Womanhood and Industry, the Church has fought for the rights of the working man, long before Labor was organized.

Whatever the larger benefits which Labor now enjoys, in matters more important than the immediate question of wages, they are due to the friendship of the Church. This becomes clear to all who can see truth in perspective.

The Church taught the ideals upon which progress is built; she gave inspiration to the effort to attain the higher industrial and economic levels; and she furnished much of the fighting force, both in men and money, which were necessary to put Christian ideals into effect in the field of industry and business. And it is only fair to note that men of large affairs in industry have often taken the initiative in this work of friendship for the workingman.

There is much emphasis given today to the idea that, if the Church wishes to show real friendship for the workingman, she must adopt Labor's program for wholly material benefits.

The Church could make no more serious mistake, in the effort to be the friend of Labor, than to do that thing.

Neither material efficiency or prosperity alone will secure for the workingman his highest good; and this latter is what the

Church should be interested in, if she really wishes to be a true friend to Labor.

Germany has clearly proven that a wholly material basis for civilization is not only **not** in the final interest of the workingman, but is actually disastrous to it.

Russia is showing today the results of a Christless, Churchless effort to establish a kingdom for the workingman.

Both these countries have yielded to the materialistically selfish gospel of Karl Marx.

In America we are still striving to put into effect the opposite Gospel of Jesus Christ, the workingman's true Friend, who, however, said, "Man shall not live by bread alone, but every word that proceedeth out of the mouth of God."

Labor may well think carefully before it yields to inflammatory doctrines in preference to the Gospel of Christ, and says, "Not this Man but Marx."

Christ's Gospel is one of universal rule. Marx' program is one of violence and class rule.

The Church is definitely committed to the former; and her friendship for the laboring man as well as the employer is based upon that. She must be the friend of both, else she cannot truly be the friend of either because their interests are neutral.

Therefore, the Church's efforts must be conciliatory, as between the employing and the labor classes. She may not join in any partisan strife between the two, in the minor matter of materialistic advantage, and, except in so far as the eternal principles of equity, justice and brotherhood are concerned, her voice and efforts will best be directed towards keeping alive and

effective those higher ideals which alone are able to sustain us in adversity.

The Church would be showing a very poor kind of friendship for Labor if she should adopt a policy which would still farther alienate Capital, or create a cleavage between employer and employee; because, Labor is impotent without Capital, and vice versa. The highest interests of both employer and employee are inseparably involved in closer co-operation, better understanding, and mutual desire to render service. And in all these respects, the Church may truly be said to be working over time. The detailed evidence of this will appear in a later paper.

It has taken time, and money and sacrifice for the Church to spread the Golden Rule Gospel throughout the world. Often it has made her unpopular with varying classes, whose selfish interests would be adversely affected by the application of Christ's standard for conduct in business, —Labor as well as Capital.

Nevertheless the Church has remained true to her divine commission, which provided, among other things, that the rich should have the Gospel preached to them as well as the poor,—a most difficult task sometimes, not so much because they resist it as that they seem often unmindful of their need of it. It is largely due to the leavening influence of the Gospel upon the rich that the poor have also had an opportunity to have the Gospel preached to them.

Sometimes this latter has been possible only at the expense of the rich. It takes money to build churches, maintain them, and do the many practical things in education, social service, and the care of the sick, aged and infirm in hospitals and oth-

THE PURPOSE OF A COLLEGE TRAINING

is to help make **efficient men.**

It is rarely possible to make an efficient man merely by teaching him to be **efficient.** It is also necessary to teach him to **be a man.**

An educated man, as distinct from an uneducated one, is a man who has learned **a bit of the world**—how it has evolved, how it has thought and lived, dreamed and sung, achieved and failed; **something not merely about God but of God**; and **a little of himself**, his own character, his limitations, his aptitudes.

It is a mistake to send men from 18 to 22 years of age to professional and technical schools. If they are worth higher education at all, they are worth a few years of training in the art of being men.

ST. STEPHEN'S COLLEGE

Fees: \$500 a Year.

ANNANDALE-ON-HUDSON, N. Y.

CHURCH SERVICES

CHICAGO

CATHEDRAL SS. PETER AND PAUL.
Washington Blvd. and Peoria St., Chicago. (Five minutes from the Loop via Madison St. cars).

Sunday, Holy Communion, 7:30, 8:30 and 11:00.

Week-days, Holy Communion, 7:00 a. m.

ST. CHRYSOSTOM'S CHURCH.

1424 North Dearborn Street
The Rev. Norman Hutton, S. T. D., Rector.

The Rev. Robert B. Kimber, B. D., Associate.

Sunday Services: 8 and 11 a. m.; 4:30 p. m.

SAINT LUKE'S EVANSTON.

Dr. Geo. Craig Stewart, Rector.
Sundays: 7:30, 11 a. m., 4:30 p. m.
Open all day and every day.
N. W. Ry. or N. W. "L" to Main St., Evanston.

ST. LOUIS

CATHEDRAL.

13th and Locust

7 and 8 a. m., Holy Communion.
11 a. m., Service and Sermon.

8 p. m., Healing Mission Service.

NEW YORK

CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam Avenue and 111th Street,
New York.

Sundays: 8, 10, 11 a. m., 4 p. m.

Week-days: 7:30 a. m., 5 p. m. (choral).

SAVANNAH, GEORGIA

CHRIST CHURCH.

The Colonial Church of Wesley and
Whitefield.

The Rev. John Durham Wing, D. D., Rector.

Sunday Services: 8 a. m., 11:30 a. m., 8:15 p. m.

Saints' Days: Holy Communion, 10 a. m.

OMAHA, NEBRASKA

ALL SAINTS' CHURCH

26th St. and Dewey Ave.

Holy Communion, 8:00 A. M.
Children's Church, 9:30 A. M.
Morning Prayer and Sermon, 11:00 A. M.
First Sunday in month, Holy Communion, 11:00 A. M.

THOMAS CASADY, Rector,
506 So. 26th Street.

HOBART COLLEGE

(FOR MEN)

WILLIAM SMITH COLLEGE

(FOR WOMEN)

Geneva, N. Y.

100th Year Opens Sept. 20, 1921.

Hobart offers a large number of scholarships to students preparing for Holy Orders.

RT. REV. CHARLES H. BRENT, D.D., LL.D., Chancellor.

REV. MURRAY BARTLETT, D.D., President.
For information address the President.

LOANS, GIFTS AND GRANTS

to aid in building churches, rectories and parish houses may be obtained of the American Church Building Fund Commission. Address its Corresponding Secretary, 281 Fourth Avenue, New York.

erwise, which the Church has done freely during 1900 years.

You pay to go to a "show"; and there is an initiation fee in all lodges, clubs and unions; but there is no admission fee to be paid at the door of the churches. They are supported by voluntary contributions of its members, each, supposedly, according to ability.

I am aware of the argument which organized Labor sometimes puts forth, that if Capital gave Labor its fair share in the profits of industry then Labor would not need the religious, educational and social service agencies which Capital now so largely provides; or would be able to provide them for itself. This proposition is too full of "ifs" to permit of discussion in so limited a paper as this. But the evidence we now have to this effect is hardly impressive.

In any case, the fact remains that, as things are now, Capital seems to be trying to recognize its stewardship by increasing its gifts of money for all forms of philanthropic and religious agencies; and that, by these contributions, the Churches are enabled to render a larger service to their respective communities.

And yet, although the rich have made much of this good work possible, the Churches have not sold out to Capital. Quite to the contrary, the Church has been most outspoken in condemnation of Capital in so far as whenever it exploits Labor. For evidence of this one is not confined to a reading of the Church's text book, the Bible, but may find the most unsparing denunciation of those who "oppress the laborer in his hire," in the official pronouncements of all the larger Commissions of Christendom today.

Most of our National Church organizations have Commissions appointed for the study and co-operation in solving the tremendous problems which are involved in industrial readjustments. As I interpret the work of these Commissions, they unmistakably champion the larger cause of Labor; and in so doing, are most emphatically showing friendship of the right sort for Labor.

The Church must, of necessity, work for broad principles rather than for specific or local economic advantages for the workingman. But, given civic liberty, the sanctity of womanhood and the home, and both the ballot and the courts by which to secure economic justice, and the workingman is placed in a position of sufficient power to make his own terms with Capital as to wages, hours and working conditions.

As a matter of fact, if the Church were to enter this field, Labor might (doubtless would) resent it, call the Church a "butt-in-ski," and tell her to "run along now and mind your own business."

Is it not so?

Self-respect, and a due regard for the rights of others, require that the Church should go no further in the matter of wages, hours, etc., than to declare the sound principle of "An honest day's pay for an honest day's work." And this the Church has been doing throughout the centuries from the days of the prophets, and apostles, down to the twentieth century. (In a later paper I purpose to give some of the specific official utterances and efforts of the Church in this respect, in our own times.)

CHURCH SCHOOLS

BERKELEY DIVINITY SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

College of St. John, the Evangelist

Greeley, Colorado

FULL COURSE IN THEOLOGY

Opportunity afforded to combine this course with Arts Course in the Colorado Teachers' College.

For information apply to

DEAN BONELL

ST. STEPHEN'S COLLEGE

The only Eastern college officially controlled by the Episcopal Church and endorsed by the Synod of any Eastern Province. Its degree of B. A. is recognized by all universities in this country and abroad. Tuition, board and room, \$500.00. Post-office: Annandale-on-Hudson, N. Y. (Station: Barrytown on the New York Central Railroad).

"On the Hudson River Facing the Catskills."

Write to the President, the Rev. Bernard Iddings Bell.

HOWE SCHOOL

A Superior and Thorough

CHURCH SCHOOL FOR BOYS

Careful Selection—Limited Enrollment

A separate school with individual attention for little boys.

Rev. Charles Herbert Young, M. A. Rector
ADDRESS BOX W, HOWE, IND.

St. Alban's School

SYCAMORE, ILL.

A School of High Scholastic Standing

Moderate Rates.

The Donaldson School

ILCHESTER, MARYLAND

Rev. W. A. McClenthen, D.D., Rector

Rev. H. S. Hastings, Head Master.

A Church boarding school for boys, in the hills, twelve miles from Baltimore. Self-help and self-government gives the school exceptional tone and spirit.

The school prepares for college and is limited to sixty boys. \$600 a year

Write for a catalogue and pay the school a visit.

ST. MARY'S, An Episcopal School for Girls. Founded 1842. Full college preparation and two years advanced work. Music, Art, Elocution, Domestic Science and Business. 14 Modern Buildings, 25-acre Campus in mild Southern Climate. Moderate rates. Address

Rev. WARREN W. WAY, Rector,
Box 26, Raleigh, N. C.