

The Witness

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Bishop Tuttle Inaugurates Centennial in West

Travels Over Same Route He Took When He Assumed Duties Fifty-four Years Ago

(By telegram to The Witness)

North Platte, Neb., June 9th.

Inaugurating in the West the Centenary of the Domestic and Foreign Missionary Society, Bishop Tuttle received characteristic greetings here today when he arrived 54 years to the hour after his first visit on June 9, 1867. Bishop Tuttle is on his way to consecrate the new Bishop Coadjutor of Colorado, and in journeying from St. Louis to Denver he is traveling over the same route that he traveled fifty-four years ago when he went West to assume the office of Missionary Bishop of Utah, Montana and Idaho. He received a similar greeting in Omaha yesterday, where he was the guest at the Happy Hollow Club for luncheon. There over 150 guests listened to speeches by Bishop Shayler, Bishop Beecher and Bishop Tuttle. In the afternoon the venerable Bishop attended horse races with Bishop Beecher, while in the evening a big meeting was held in Trinity Cathedral. Music was furnished by the combined choirs of the city. Bishop Tuttle in his address spoke very strongly in favor of disarmament. He also made several very interesting references to his old western experiences, pointing out what the missionary movement had meant to that part of the country. He closed his address by urging the church to celebrate the Centennial adequately. It was a most impressive meeting.

Bishop Tuttle journeyed to North Platte accompanied by Bishops Shayler and Beecher and Mr. William Hoster, a member of the Publicity Department of the Council. He was met at the station by a representative committee headed by the Rev. Dr. Moore, rector of the Church of our Savior.

At a luncheon given in the Bishop's honor, Bishop Shayler pointed out the lessons of the Centennial, especially to the western communities, which had been so much benefited by the missionary efforts of the Church. Other speakers to greet Bishop Tuttle were Mr. J. Q. Wilcox, who extended to him the greetings of the church people of the city, and Mr. I. L. Bare, Secretary of the Chamber of Commerce, who spoke in behalf of the community as a whole. Bishop Tuttle spoke reminiscently, pointing out that fifty-four years ago to the hour he had read in the city the first church service. He told many interesting stories of the old frontier life, closing his remarks by

Attend a Summer School

The Church is conducting schools and conferences all over the country. Hundreds of people will gather at them for instruction. You can attend one of these schools with very little cost to yourself if you will take subscriptions there for The Witness. We will pay a liberal commission and it will be a real service too, for the Church needs the publicity which can be supplied only by the Church press. Write for details at once.

pointing out some of the lessons of the 100 years of service and progress of the society.

This afternoon the party is to motor to the ranch of Buffalo Bill Cody, while this evening a mass meeting is to be held in the Church of Our Savior, where all of the Bishops are to speak.

Tomorrow the party will arrive in Denver, which Bishop Tuttle reached on June 11, 1867, in a stage coach with a rifle across his knees. This time he will arrive in a Pullman and is to be greeted by the Mayor of Denver, a brass band, a troupe of Boy Scouts and a committee of prominent citizens. He will then be escorted by stage coach to the home of Mrs. Lefvres, an old friend, there to be joined by the Rev. Mr. Coolidge, a full-blooded Indian priest, who has worked many years with Bishop Tuttle.

The journey of Bishop Tuttle over this old missionary route is stirring up widespread interest in the Centennial of the Missionary Society.

Detroit Archdeaconry Meets at Wayne

An address by the Rev. John Howard Lever was the special feature of the spring meeting of the Detroit Archdeaconry which was held Wednesday, June 8, at St. John's Episcopal Church, Wayne. The meeting was composed of delegates, both clerical and lay, from all the Episcopal Churches in Wayne County and after being opened at 10 a. m. by a service of the Holy Communion the main address was given by the Rt. Rev. Chas. D. Williams, Bishop of Michigan.

Clergy Endorse Position of Bishop Williams

Spokane Deanery Believes that His Attack on Invisible Government is Justified

At a meeting of the Spokane Deanery held last week, the following resolution was submitted and passed:

"Believing that the Church is one and that any attack on one of its Bishops or Priests is of interest to all its clergy, we the clergy of the Deanery of Spokane interested in the attack on certain utterances of the Right Reverend Charles D. Williams, D.D., without endorsing, because of lack of knowledge, all the economic theories of the Bishop of Michigan.

Herewith by unanimous resolution wishes to extend to the Right Reverend Charles D. Williams, D.D., Bishop of Michigan, its hearty support and approval in the stand taken in his recent New York address for the freedom of the pulpit from dictation by business interests, as to what shall or shall not be preached as religion and righteousness.

The clergy of the Deanery also desire to express their conviction of the existence of invisible government seeking to control legislation in its own selfish interests, and by effective propaganda to becloud moral issues in the field of business.

While we admit and deplore the fact that there were numerous instances of gross exploitations of the public and business by various labor groups during the last few years, we feel that there is nothing to be gained by any exploitation of the public and labor by business interests, and that the only solution of the present industrial difficulties is in a program of a square deal to all, which the spiritual and social health of the nation shall stand supreme above any other interest.

We further insist that whether he be right or wrong, no clergyman shall be deprived of his right to express his honest and sincere opinion in what he considers to be an issue of righteousness.

Signed:

William C. Hicks, Dean of All Saints' Cathedral, Spokane.

Leonard K. Smith, Vicar of St. James, James A. Palmer, rector of Holy Trinity, W. A. Archibald Shipway.

Lindley H. Miller, vicar of St. Peter's, Matthew James Stevens, vicar of St. John's, Spokane.

Frederick Luke, curate of All Saints' Cathedral, Spokane, and Secretary of the Spokane Deanery.

John G. Larsen, Secretary of the Diocese, and vicar of St. David's, Spokane."

GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishop Rowe Starts On Summer Trip

Bishop Rowe left Seattle on May 27th for a long journey in the interior of Alaska. He will endeavor to visit all the stations on the Yukon, Tenan and Koyokuk rivers.

For the greater part of the summer, and possibly for the entire summer, he will be deprived of the use of the Pelican, our missionary motor boat. The engine of the Pelican is worn out and the hull is badly in need of repairs.

The Bishop says, "I am anticipating a small boat and hard work on a part of this trip."

That means drifting with the current in an open skiff. This was the Bishop's method of travel when he made his first journey down the Yukon in 1896. It involves exposure, hardship and danger. Serious as this is, it is only an incident in the summer's journeyings.

The thing that is causing Bishop Rowe the most anxiety is the needs he will find among the missionaries and the Indians and his own inability to relieve them because, as he has frequently stated during the past year, he is receiving very few specials these days.

On the eve of sailing, he wrote to the Church Missions House: "I cannot get along without some specials on this long trip. Among Indians, needy on every hand, I will have many demands. I almost dread the visit. I fear I shall come out of it exhausted physically, mentally, financially. Please send whatever balance there may be in my specials account to my bank in Seattle at once."

Unfortunately, Bishop Rowe's specials account has been entirely exhausted by drafts already made upon it, and there is notification of further drafts to come. If any of Bishop Rowe's friends can help him in this emergency, I know they will be glad to do it. Gifts sent to the treasurer of the council, Mr. Lewis B. Franklin, will be promptly credited to Bishop Rowe's account. He will be notified of them and can make drafts on them as needed during the summer.

President Bell to Study European Conditions

The president of St. Stephens' College, Annandale-on-Hudson, the Rev. Bernard Iddings Bell, will spend the summer in Europe conducting an investigation for the World Student Federation into the physical condition and morale of the scholars and students of Central Europe. The World Student Federation, which was founded by Mr. Herbert Hoover and Mr. John R. Mott and others, has as its purpose the drawing together of the scholars and students of the world in bonds of sympathetic understanding and mutual help. The Federation believes that there is nothing more necessary for restoring the peace of the world than the bringing together of the intellectual leaders of every nation. During last winter this Federation raised over \$500,000, which it sent for the feeding and clothing of thousands of university professors and students in Central Europe, who had been reduced to absolute penury.

President Bell expects to bring back

such information as will enable this work to be carried on next year more efficiently and with greater intelligence than it has been possible this year. He sails on the 25th of June and will return in September. Meanwhile he will visit the universities in Austria, Hungary, Czechoslovakia, Poland and Germany.

Teaching Chinese on the Phonograph

How to pronounce Chinese is a difficult enough problem for Americans. But the Chinese themselves are having trouble in finding enough qualified Chinese teachers who can enunciate the symbols of the new phonetic script, now being taught by order of the Ministry of Education. So an enterprising book company has begun the manufacture of a set of phonograph records containing six double-sided discs for twelve lessons.

"We are greatly interested in the spread of the phonetic script in China," said Dr. W. I. Haven, general secretary of the American Bible Society, "because it means an unprecedented demand for Bibles in that great country. Already the calls are more than we can respond to. The phonetic script will provide several millions of new readers for Bibles and other literature during the next five years."

Bishop Brent Endorses Church Colleges

The Right Rev. Charles H. Brent, Bishop of Western New York, in his address to the annual meeting of the Diocesan Council of the Diocese of Western New York, strongly endorsed Hobart College and its co-ordinate institution for women, William Smith College, as a college that always has co-operated with the Church and that will continue to do so.

Bishop Brent recommended to the clergy and laity of the diocese designated gifts for Hobart College, which at this time is raising one million dollars for its hundredth anniversary. Bishop Brent also included Trinity College in his endorsement.

\$667,000 to the Church for Building Purposes

The Loan's Committee, in its report to the Trustees of the American Church Building Fund Commission at their May meeting, announced a total of loans approved between March 1st and May 1st, of \$110,000. This record is unprecedented in the history of the Commission, far exceeding that of any like period of time, and being twice the total of loans approved in the entire year of 1916. The obligations so reported exhaust the balance of the capital fund of the Commission which is available for loans, and necessitates a limitation of the committee's future action in approving applications to a turnover of capital as loans are returned. The trustees regret this limitation in service at the same time that they rejoice that the resources entrusted to them are now entirely in the hands of the Church. Until the capital fund has been increased only small loans will be considered in order that such funds as become available may be distributed as widely as possible throughout the Church.

An interesting booklet and circular has been prepared and is in process of distribution with the view of urging the laity to express their interest in the work of this agent for the Church's physical well being by gifts and by remembrance in wills. Copies of this booklet may be had of the Corresponding Secretary, at the Church Mission House, 281 Fourth Avenue, New York City.

Fourteenth Century Italian Altar Piece for Trinity Church

A beautiful and exceedingly interesting Italian Triptych has been presented to Trinity Church, New York, by Mr. John Callendar Livingston, a member of the Vestry. It was dedicated recently by the Right Rev. William T. Manning, Bishop of New York, acting also in his office as rector of Trinity Parish. The service of dedication took place immediately after the sermon, the Crucifier, Acolytes and Clergy going in procession to the north aisle, where the Triptych is placed, where the prayers were offered by the Bishop.

The following description of the Triptych has been written by Mr. Albert E. Gallatin:

"Trinity Church has recently been presented with a beautiful 14th Century Italian Altarpiece. This painting is in the form of a triptych and belongs to the Tuscan School; no attempt has been made to identify it as the work of any particular artist.

"On the center panel of the triptych are representations of the Blessed Trinity: the Eternal Father (whose countenance is unusually youthful in appearance) holds the crucified figure of the Divine Son, and the Holy Ghost, symbolized by a dove, rests upon the cross. The left-hand panel contains the figures of St. Peter and the Blessed Virgin Mary, while on the right are shown St. John the Evangelist and St. Bartholomew. The flowing robes of the Divine Father are painted a dark blue, while the garments of the other figures are variously light gray, pink or also dark blue. The backgrounds of the panels are of gold, diapered with halos and other devices.

"The predella of the triptych contains the portraits of six of the saints and a representation of the Blessed Virgin and Child. It has only been possible to identify three of the portraits of the saints, those on the left hand side. On the extreme left of the predella is seen the likeness of St. Anthony the Abbot, then that of St. Stephen, followed by John the Baptist. The coat of arms of the donor has also been painted upon the predella, appearing in two of the small panels, and we are thus enabled to learn that it was the Tecchini family of Florence which presented the triptych to the church over whose altar it originally hung. Although the two coats of arms are not identical, one containing two roses and one three, it is clear that this difference has been occasioned by some restorer. It is also apparent that the fact that the bend and the roses are painted red, instead of gold, is owing to the gold leaf having peeled off, leaving the red sizing visible.

"This triptych, which measures 67 1-2

inches in length by 62 1-2 inches in height, was purchased by Mr. Livingston about twenty-five years ago in Rome; it is believed that it formerly adorned a church at Gubio, no longer standing.

"The painting has been placed near the Baptismal Font, at the head of the north aisle of Trinity Church, and attached to the painting is a tablet bearing the following inscription:

"To the Glory of God and in grateful recognition of the Rectorship of William T. Manning, D.D., Rector of Trinity, 1908-1921, this ancient Triptych is given by John Callendar Livingston."

Present Large Classes for Confirmation

At St. Peter's Church, Pittsburg, Kans., Rev. J. P. De Wolf admitted to the Girls' Friendly Society 14 new members and 2 social members. The class was presented by Miss Marsh, Field Secretary.

On June 2nd, the visit of Bishop Wise was marked by the confirmation services for a class of 16, eight of whom had been prepared by baptism by Rev. J. P. De Wolf. This makes a total of 43 confirmations since Easter of this year.

Remarkable Exhibit by Church School

On Saturday and Sunday, June 4th and 5th, an exhibit of the work of the Church School and the Church School Service League of St. Paul's Parish, Syracuse, was shown in the Parish House. Thirteen grades of work in the Christian Nurture series, with books, maps, charts, essays, models, drawings, miniature church furniture were arranged in booths according to grades.

Also there was an exhibit showing both service and money that were offered by the school in connection with the work in the Nation, World, Diocese, Parish and Community. The School has grown 200 per cent. in three years and anticipates an increase of eight more classes next Fall. Eighty-eight children received medals for perfect attendance, nine of whom had not missed a Sunday for five years.

The most remarkable thing about the exhibit was that on Sunday after the whole school had followed the Choir in the Church for morning service and an address especially adapted to them the whole congregation of probably seven hundred people followed the children back into the parish house, and for more than an hour studied the exhibit under the direction of Dr. Hadley, the rector; Miss Maude Hinsdell, the educational secretary, and twenty-six teachers.

Graduation at Church Hospital in Spokane

On Friday, May 27th, graduation exercises were held at All Saints' Cathedral, Spokane, when twelve young women of the St. Luke's Hospital Training Class of 1921 received their diplomas. Three only were residents of Spokane, the others coming from towns in the Inland Empire, British Columbia, Oregon and Idaho. It was the 18th graduating class from the hospital and their numbers swelled the total graduates to 156 for the 18 years. The Cathedral was filled with relatives graduates, surrounded by nurses from the

hospital. The altar was banked with flowers, as well as the choir chancel. Special music was rendered by the Cathedral Choir under the direction of Morton Jarvis, organist and choirmaster. The city clergy were well represented in the procession. Bishop Herman Page gave the address based upon the text, "Enter thou into the joy of the Lord," and the central theme of his message was that only through work lay the knowledge of what life actually holds. He bade his hearers never falter on your path, and never forget that while your apparent reward is small, the life of service is the greatest reward, that can come to any one. Dr. E. L. Kimball delivered the charge to the nurses urging home the thought, that those who give their lives in service measure their lives only by true living. It is the heart to heart standard from which no one may escape. A. W. Lindsay, President of the Hospital Board of Trustees, presented the diplomas in a few well chosen kindly words. After the service, a reception was held in the Cathedral Parish House.

Parish Halls for Washington Parishes

Our churches at Northport Wash., and St. David's, Spokane, are rejoicing in the fact that this year their highest aims and dearest desires are to be fulfilled in the erection of suitable Parish Halls in which their social activities may find a fitting outlet. St. Matthew's Church Spokane, are to have a new Church building and the present structure is to be remodeled into a parish hall. All Saints' Cathedral is to be considerably improved, and altogether the outlook for all our churches and missions is better than for some years past. Bishop Page and his clergy are working together most faithfully for the strengthening and upbuilding of the Church in the District of Spokane, and we must not forget the excellent work which is being done by our faithful and devoted Bishop's wife, Mrs. Herman Page, and the wives of the clergy. They play a larger part in the development of the work than the majority of lay people really realize. The Sunday School growth has also been most encouraging and the work of the various Guilds and other organizations have all contributed to the healthy growth everywhere in evidence.

Dr. Wing Endorses Stand of Georgia Governor

Drawing a pointed lesson for the present conditions of the state, the Rev. John Durham Wing, D.D., rector of Christ Church, Savannah, on a recent Sunday, preached from the text, I Kings 18:17, "Art thou he that troubleth Israel." From the wicked reign of Ahab and the prophecies of Elijah, Dr. Wing pronounced a solemn warning, and called upon his congregation not to remain neutral but to protest as Christians and help us bring about the reform from the present evil conditions in the state. Without using definite language to express his meaning, Dr. Wing's allusions were very marked, and in speaking of Elijah's warnings to the people of Israel, he said, "Was he unduly advising the state?" Both the Bishop and Dr. Wing have given full endorsement to

Governor Dorsey's action in printing the pamphlet entitled, "The Negro in Georgia."

Strong Faculty for Summer School

The Department of Religious Education of the Episcopal Diocese has announced that the Rt. Rev. Chas. D. Williams, Rev. John H. Lever, the Rev. J. A. Schaad, Bay City, the Ven. H. K. Bartow, the Rev. W. L. Torrance, the Rev. C. E. Webb, Ann Arbor, and Miss Florence Newbolt of New York will compose the faculty of the fifth annual Diocesan Summer School to be held at Port Huron, Friday, June 24, to Friday, July 1.

It is expected that more than a hundred delegates from all the different Episcopal Churches of the Diocese will be in attendance at the Summer School and the courses in Sunday School Work, Social Service Work, Personal Religion, Leadership of Lounge People, etc., will be given.

The arrangements for the school are being made by the Rev. W. L. Torrance, rector of St. Andrew's Memorial Church, Detroit.

Large Memorial Cross Erected

At St. Mark's Pro-Cathedral, Grand Rapids, Michigan, on Sunday, May 29, a beautiful Celtic Cross, nine feet high, was erected in the Church yard through the efforts of the Campbell Fair Guild to the memory of the four young men and one young woman of the parish who gave their lives in the great war. The names inscribed on the stone are William Sears, Reginald Stott Franchot, Virgil B. Perry, Randolph Rogers, Lucius Comstock Belwood, and Florence Grace Hankinson. The service of dedication was begun in the Church and completed around the Cross. The dedicatory sermon was preached by the Very Rev. Leslie F. Potter, Dean; Bishop McCormick read the prayers and conducted the ceremonies.

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CATHOLIC INDIVIDUALISM

BY BISHOP JOHNSON

Some one commented the other day upon the number of "low church congregations who are worshipping in high church buildings" meaning thereby that many large and influential congregations who were able to build beautiful buildings selected the Norman, Gothic, or Romanesque type of architecture as the most suitable expression of religious thought in stone.

One might have gone further and called attention to the number of Congregational, Presbyterian and other Church edifices which followed the lines of medieval architecture, thus unconsciously testifying that the beauty of holiness is identified in their minds with such ecclesiastical structures as were created in the time when religion was sacramental, and worship was highly ceremonial. And the strange part of it is that these churches are well adapted for preaching, heating, lighting or social intercourse.

It may be further noted that these buildings are usually erected by those who form the heart of the parish. It is the clergy, vestry and prominent Church workers who usually determine the character of the edifice that is erected.

Now these same people are usually those of most pronounced religious views and because they are usually people who are well informed they are usually those who are most definite in their religious convictions.

Yet these same people who are apt to be broad or low in churchmanship are the ones who put up a building much better fitted for the ceremonial of High Mass than conducive to impassioned preaching.

The preacher who goes into the parabola of the sounding board in these churches must first of all remember to keep his head in the center of the parabola avoid all inflections modulations and oratorical voice play, and monotone his sermons in the particular key that is suitable for the building, and even then he realizes that usually there is a dead spot in which no one can be heard distinctly. It is most disheartening to the preacher and disconcerting to the unfortunate lis-

tener who has been seated about two-fifths of the distance from the rear wall to the pulpit. Here the echo so mingles with the intonations of a resonant voice that the sermon is a muddle of sounds.

How does one account for this? And why does the prosperous congregation accept the building and reject the religious spirit which created this form of architecture?

Perhaps it may be accounted for by the same principle that Tertullian enunciated when he noted the tremendous spread of Christianity in the Roman Empire. "The human soul," he said, "is naturally Christian," that is, predisposed to accept Christ, however negligent one may be to take up their cross and follow Him.

So I am inclined to think that the man whom the Church has trained is unconsciously Catholic in his heart's desire, however loathe he may be to accept all the consequences of his disposition.

To follow the analogy further, one might say that while human nature is disposed to accept Christ, the average man is prone to reject the Christian life because we Christians live it so badly. The only sermon that the average man ever accepts is the sermon written in the hearts and lives of those who follow Christ and as a rule it is somewhat poorer than the poor sermons one hears in the pulpit.

As we have remarked before in these editorials, the great obstacle to the spread of Christ's religion is the petty Christian who reflects some little Christian virtues set in a very selfish and worldly life.

So I believe the greatest obstacle to the Catholic faith is the practice of those who profess and call themselves Catholic. It repels rather than attracts the seeker after truth.

I was talking with a priest who frequently assisted at Mass in a highly ritualistic parish in one of our large cities. As he described it, the Divine Liturgy was frequently interrupted by the stage whisper of the master of ceremonies. These asides were, "take off your biretta," "genuflect," etc., etc. In the first place, the necessity for these remarks indicated slovenly habits of rehearsal, and in the next place, how much real devotion could exist in such a setting?

I am afraid that the Catholic faith has been much injured by little minds leading little people to little things!

Religion is trifling when the biretta and the knees are exalted into high places as of first importance.

Moreover, how often have we seen a Catholic priest lose his temper over some act of faulty ritual, much as my lady is upset by the faux pas of some bungling servant? She ought to train her servants in private or else keep her temper before the public assembly.

It was Dr. Pussy, I believe, who said that the ritualists of his time were prone

to lead the Church Militant into a cul de sac and then desert the bewildered host.

Now I know how badly these words will set in certain quarters but that is just the rub.

The Church exists for the uneducated and the untrained and they are the ones who suffer, for their judgment of values is unfortunately true to form and they want no spiritual leader who fusses over trivialities.

Personally I love an ornate service. I shall never forget the beautiful service of St. Barnabas', Oxford, in which I was privileged to worship at the age in which I was most impressionable. Everything was done in the way of ceremonial that the Anglican Church has accepted, and it was done as though those who were doing it were "to the manor born."

It was a jar to get back to the United States and find theatricals substituted for the liturgical spirit, and to find that the biretta had become the center of spiritual thought, or else to find the service so badly rehearsed that the prompter must be so intent on prompting the parts that we could possibly have no time for lifting up our hearts to the real purpose of the Divine Liturgy.

Moreover, one finds that a captious individualism has replaced the ancient customs. A little of Rome, a little of personal invention, a constant shifting to some new things, an undue emphasis on little things and a real absence of anything to emphasize the real presence,—these things cannot be concealed, especially if the love of the spectacular is such that the discipline of training is overlooked.

It is all right to put on a big service if one is willing to take pains to prepare for it, but extemporaneous ritual is worse than extemporaneous prayers, and slovenly performance will ruin the most stirring drama.

I have no sympathy with the prejudice against incense, confession and lofty ceremonial, but I have every sympathy with those who object to trivial ceremonial that has not behind it even the slightest discipline of one's own self.

Of course one can no more make a sweeping denunciation against all ritualists than one can make it against all Christians, but I believe that America is hungering for the Spirit of Christ embodied in a ritual worthy of this object. But to do this we must have more priests and fewer actors.

And moreover, we must have some better authority than what each priest is infallibly sure is the ritual of the ages. There is nothing more individualistic than the peculiar ritual which each priest is apt to carry under his own biretta: I acknowledge my own lack of ritual propriety, but I can find no norm to which I can conform. I merely make a plea for normalcy, as that seems to be the need of the hour.

The Christian Substitute For Force

Spiritual forces form the foundation upon which our institutions rest. Great social structures, like the family, church, and state, are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the church. Today in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so wide-spread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the state be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even prehuman life as selfishness. Kropotkin has shown in his "Mutual Aid" that the popular misconception of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives. Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces, —justice, sympathy, kindness, love and faith,—to provide for all that we value in our present social order. When the American Union was formed, the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of justice, have found

these far more effective in making life, person and property secure than the armed peace of the medieval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society are, from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomeness and need is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations not by the use or threat of force, but by the agencies of helpfulness and good-will. We ought to have a Secretary

of Peace in the cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other people as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their

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:

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rights, territory, or sovereignty on our part, as the presence of soldiers excites. While waiting for such provision in our government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good-will among us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost His life; that love and truth were not sufficient to protect Him. But he saved his cause by losing his life. On the other hand we must not forget that a large part of those who attempt to defend property, life, or country, by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the Early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a century of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for millenniums.

We draw out from others largely what we give them. War produces hate, and hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation. A part of the people of the United States have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria

and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of German feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved the flags, shouting "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

Is the Church the Friend of Labor?

(Fourth paper of the series.)

By Rev. J. A. Schaad

In these days, while we pass from Decoration Day to the Fourth of July, our minds turn naturally to thoughts of peace and war—industrial as well as national.

Quite apart from the causes of war, it is disastrous to life and property.

War means waste. Peace means prosperity. Only human ghouls—wage-teers as well as profiteers—laugh when the bugle calls men to battle.

Who, in the long run, suffers most from war or class strife? The capitalist or the working man?

Every thinking man knows that the home and purse of the working man are hardest hit by war. The reason is simple, natural. Numerically there are more homes of working men than of capitalists to be affected by war.

Proportionately to the whole number, the working man has more sons than the capitalist; also his margin of income over necessary expenses is less than that of the capitalist.

Therefore, when war is on, and in the aftermath, the working man suffers sorrow and hardships sooner and to a greater measure.

We are not now thinking of the relative patriotism and valor, even to the point of sacrifice, between men of the two classes. American men and women of both offered themselves, suffered, served and died for their country with equal devotion and glory.

We are speaking now, not of quality, but of quantity in the human units involved. And in this respect the working man has most to lose by war and most to gain from peace.

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Who is it that has tried to do most to prevent war and to promote peace?

It is the Christian church. In this, again, the church has been true to her divine Founder, who was the great friend of the working man.

When Christ came He was heralded as "the Prince of Peace"; He publicly taught, "Blessed are the peace-makers"; and on finishing His earthly career He said, "My peace I give unto you; not as the world giveth, give I unto you."

How does the world usually give peace? It is almost as ghastly as war, because based upon the theory that, "To the victor belongs the spoils."

Even in the late war, where the vanquished ought to pay a large price for peace because he was the aggressor in national wrongdoing, and ought to be penalized for his sins, the world is neither giving nor obtaining real peace, because the cause of war remains, namely, the selfish outlook upon and greedy motives in national relationships.

But how does Christ offer and give peace? He gives it by forgiving the sin, and by changing the sinner's outlook upon and motives in human life. That is, He removes the causes of war, and thus creates peace—permanent and soul-satisfying.

Exactly that is the purpose and effort of the church. It seeks to secure peace by removing the cause of all strife and war, which is sin—sin in the heart of the working man as well as of the capitalist.

To both she tries to unfold and to exemplify Christ's program of righteousness. And insofar as both receive her message, and no farther, will wars in our industrial and national life cease, and the reign of peace prevail.

Both Capital and Labor need this message of righteousness upon which alone peace can come between them and real prosperity crown their mutual efforts.

Since Labor has the most to lose by war and the most to gain from peace, it ought to avail itself earnestly of the friendly offices and message of the church in these respects.

The church is proving her true friendship for Labor by her unswerving fidelity to the giving of her message of righteousness to both parties in our industrial conflicts, which, at least in the latest instance, caused our international war.

Experts now quite generally agree that economic greed, in which both foreign Capital and Labor hoped to derive national supremacy and benefits, caused the European holocaust.

Therefore, even if the church must oppose Labor's materialistic program quite as earnestly as she decries the unqualified stupidity of inordinate capitalistic greed, she is nevertheless the friend of Labor, quite as much as of Capital.

By seeking to stop the quarrel between these two partners in all material production—a quarrel based upon unrestrained selfishness for profits or wages, the church may in time succeed in preventing wars, both industrial and national.

Her message to both Capital and Labor is that the end and aim of business, industry and government is not profits or supremacy, but service—service to the people by and for whom the government was created, and service to those who

become the consumers and hence the actual source of profits for all commercial enterprise.

Until both parties to the present economic struggles accept that working basis for their activities, the church's friendship for them cannot pass from the plane of correction to that of benediction.

Roger Babson says in one of his recent books, "Religion is both the anchor and rudder of prosperity."

Prosperity is what both Capital and Labor want. And they can easily have it by removing the cause of panics, unemployment, stagnant markets, namely, their war-producing greed, and thinking in terms of peace-producing religion, which leads to mutually helpful service.

All other programs for solving our industrial and national problems have failed.

Why not try Christ's way, the way of His Church? The church is Christ's own chosen instrument for the highest advancement of the human race. As such it is the true friend of all parties to honorable industry—Labor as well as Capital.

The church, like God's heaven, is for both the working man and his employer. And the prophet's message is that in this kingdom of God, "the lion and the lamb (not the lion or the lamb) shall lie down together."

Inclusion not exclusion is the program of the church. And only the will of either of the two contending parties in the industrial world can keep it out of the friendly embrace of the church.

Why not come in and be friendly with the church?

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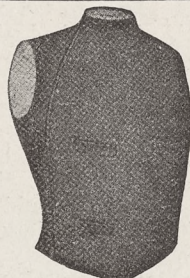
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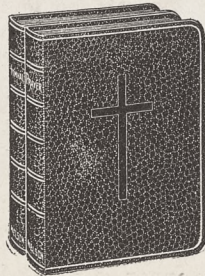
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Giving the Constitution
the Ha Ha

That prohibition is an accomplished
fact simply because it is a part of the
Constitution of the United States is as-
sumed by many Christian people.

It is to their credit. All Christians are
not for prohibition. But they are law-
abiding and refuse to traffic in liquor
when it is against the law of the coun-
try to do so. Being law-abiding them-
selves they assume that others are also.
They are harmless as doves. But they are
not wise as serpents. If they were they
would take some action against the wide-
open violation of the prohibition amend-
ment to the Constitution, an amendment
which so far has done nothing but make
it possible for people to get outrageous
prices for poor whiskey and to profiteer
in moonshine. Saloons in Chicago—and
I am told the same condition exists in
other cities—are wide open. Any man
wishing it may walk into any bar and
get a drink of very poor whiskey for sev-
enty-five cents. Or if he prefers to drink
at home he need not go into a bar at
all, but can go into most any grocery
store and buy a pint of "Wine of Pep-
sin," which in reality is California sherry,
pure and unadulterated. That is, provid-
ing he has the price. For while before
prohibition the sherry might be had for
a dollar a quart, now that the law has
been passed, he must pay four and five.
Which means a fair profit for the boot-
legger, since he no longer has a tax to
pay, but simply a bit of graft.

Last Friday evening a banquet was held
in New Orleans by a group of business
men. It was held in one of the dining
rooms of one of the largest and most re-
spectable hotels in the city. At each
place, beside the water glass, was a pint
of good wine and a half pint of bad whis-
key. They were out for "a time"; "booze"
was considered necessary, since many
business men find it essential in order
that they may forget their cares, so
"booze" they had. It wouldn't have been
there if there was the remotest possibil-
ity that the law of the land would be
enforced. Their positions in society as
business men requires respectability, so
that they would have taken no chances
with the law. But they drank without
fear, knowing perfectly well that the
amendment to the Constitution is a joke.
Thus do men who doubtless have a great
deal to say on the subject of law and or-
der, openly ridicule an amendment to the
Constitution. It is a dangerous game,
and one in which the Church should take
a part. Prohibition may be a bad thing.
If so, we should work to do away with
the present amendment, meanwhile see-
ing to it that the law is enforced. As it
is now we are allowing the world to
think that this country is made up of
teetotalers, while actually we are a gang
of hypocrites and lawbreakers.

Meanwhile we allow Eugene Debs to
serve a twenty-year sentence as a law-
breaker for insisting upon his constitu-
tional right of free speech. And yet
there are people who call us fanatics
when we say that the world is topsy-
turvy.

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