

REV. WM. J. BUTLER, JR.
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The Witness

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New Workers Appointed for the Mission Field

Mission Board Also Receives Report on the Recent Flood in Colorado

An unusually large number of offers of service for the mission field, both at home and abroad, were received at the last meeting of the Missionary Board and many of them were appointed, their papers having been completed and the requests having been received from the bishops. Five of these were for Alaska. Among them was Johnnie Fredson, the Indian boy who accompanied Archdeacon Stuck on his trip to Denali and who "remained with the 'stuff'" at the foot of the mountain and refused to eat the sugar, knowing that the supply that Archdeacon Stuck took with him to the summit would be exhausted. Johnnie Fredson had come out to receive his education, has now graduated from Mt. Hermon school and is returning to Alaska for temporary service, expecting ultimately to prepare as a medical missionary in Alaska. Another was Robert W. Tatum, who went to the summit of Denali with Archdeacon Stuck. Two were appointed to the Philippines; ten were appointed to the three districts in China, among them the son of Bishop Guerry of South Carolina; one to Liberia and one to Cuba.

The executive secretary in his report had the pleasure of announcing that Dean Davis of St. Louis, who had been elected Domestic Secretary at the last meeting of the Council, had accepted his election. It is expected that Dean Davis will take up his duties on October 1st.

He reported the receipt of a cablegram from China, stating that there had been looting by soldiers in Ichang and Muchang in the district of Hankow, but that the mission buildings and lives of our missionaries were safe. The impression had been received from an account in the papers that Boone University in Wuchang had been razed.

He also reported a cablegram from Bishop Graves, who had been so closely identified with the Famine Relief in China that there was no further need for funds. Dr. Wood announced that up to the present time over \$142,000 had been received by the treasurer at the Church Missions House and forwarded for this purpose.

The disaster which had come to Colorado through the flood was brought up and a letter from Bishop Johnson was submitted. The extent of the damage to our church property or of the distress to our church people is not yet known. It

Campaign Receipts Exceed Those of Last Year

Council Able to Reduce the Amount of its Loans and Thus Save Interest

For the first five months of the year the receipts applicable to appropriation items of the N. W. C. have amounted to \$1,176,481.90, as against \$941,273.93 for the corresponding period in 1920, an increase of \$235,207.92. Of this increase \$190,586.49 is accounted for by the increase in payments in the Nation-wide Campaign, as shown on the statement and the balance by an increase in miscellaneous income.

The increase is due chiefly to the fact that certain dioceses, such as Massachusetts, Western New York and Michigan did not hold their first Nation-wide canvass until the spring of 1920 and consequently remittances from these dioceses were small during the early part of that year. Another reason for the increase is that undoubtedly a good many of the parochial treasurers are not keeping accurate account of delayed payments made on 1920 pledges and these are now coming in and being credited to 1921. There are, however, a number of disturbing decreases in the figures of receipts. These mean, either that there has been a distinct falling off in the pledges of the people or that the parochial treasurers are remiss in making collections and remittances. It is of vital importance that these weak spots be corrected.

Due to this gratifying increase in receipts, the Council has been able to reduce the amount of its loans at the banks since the close of the fiscal year in the amount of \$100,000. This is in contrast to an increase in such loans during the corresponding period of 1920, in the amount of \$132,500, a gain in the borrowed money item of \$232,500. Naturally, this will result in a material saving in interest charges during the current year.

Despite the great improvement noted above, much can still be done in the way of expediting the collection of pledges and the prompt remittance of money. The fact that a parochial treasurer has in his hands \$100 of Nation-wide Campaign money may not seem to be a very important matter to him, but if some 4,000 parochial treasurers have the same idea and therefore fail to remit, the cost to the whole Church in interest charges becomes a material factor.

policies as may be deemed best calculated to standardize and improve the efficiency of all graded schools of the republic.



REV. J. A. SCHAAD

New contributing editor, whose articles on the Church and Labor will be concluded next week.

was announced that the Rev. Benjamin D. Dagwell, rector of the Church of the Ascension in Pueblo, was chairman of the Relief Committee. The Department of Missions expressed its deep sympathy with the bishop, clergy and people of Colorado in the damage and distress caused by this flood, and authorized the president and executive secretary of the Department of Missions to give such assistance to the Bishop as may be necessary to tide over the emergency.

Bishop Overs Honored by State

By an official proclamation known as Executive Order No. 3, the President of Liberia, acting through his Secretary of State, has appointed Bishop Overs as a member of a national Board of Education. Other members of the board are Bishop Claire of the Methodist Church, Dr. Amiger of the Baptist Church and the Rev. Mr. Traub of the Lutheran Church.

The Board of Education, acting under the direction of the Secretary for Public Instruction, is given full power and authority to formulate such plans and

GENERAL NEWS OF THE EPISCOPAL CHURCH

Commencement at St. Faith's School

Commencement Day at St. Faith's in Saratoga, the Provincial School for Girls of the Province of New York and New Jersey, was both a record of accomplishment and a promise of greater usefulness in the future. A class of eleven, the largest in the school's history, was graduated and announcements were made of the purchase of a valuable piece of property, and of the payment of the mortgage on Shackelford Hall. The cornerstone of this building, which is named for the founder of the school, was laid three years ago. Its erection and the final paying off of the mortgage was shared in by many former pupils, friends and citizens of Saratoga.

Earlier in the week an outdoor production of "As You Like It," the commencement musical, and other events added to the well-deserved reputation of St. Faith's girls for thorough and artistic work. The two principal prizes, the Faithful Cross and the Alumnae Prize for Perseverance, were both won by daughters of clergymen, the former by Miss Charlotte Parkman of Baltimore, the latter by Miss Louise Stowell of East Maunch Chunk, Pa.

St. Faith's begins its thirty-second year with its property free of indebtedness and with its trustees beginning a vigorous campaign to raise \$75,000 by a bond issue for the purpose of enlarging the school.

Seminary Opens in China

At the last General Synod a Central Theological School for the whole Church in China was planned but on account of the war it was impossible to carry out the plans. The Board of Directors consists of the whole House of Bishops with one other member from each diocese elected by the diocesan synod. They met during the session of the recent synod and made plans to begin work in September, in Nanking, in temporary quarters which our mission has just bought there but has not yet occupied. Permanent quarters will be bought later. A dean, the Rev. Basil Mather of Peking, and a faculty of three professors, the Rev. L. B. Ridgely, D.D., of Hankow, the Rev. T. M. Tong of Shanghai and the Rev. H. W. Moule of Chekiang were appointed. This will be a great step forward in theological education in China.

Social Service Georgia

Plans for vigorous work in social service were presented by the Department of Christian Social Service at the meeting of the Bishop and Executive Council of the Diocese of Georgia held in Christ Church, Savannah, June 16, and a resolution presented by the department endorsing the State Board of Public Welfare was adopted by the Council. The resolution, which will be sent to the Governor and members of the Legislature from the various counties in the diocese, calls the attention of the state to the constructive work that is being done by

the Department of Public Welfare in improving the care given the helpless and dependent, urging the Legislature to give the necessary support to carry on the work.

Conferences for teacher training, the formation of parish groups for adult study of the Church's life and the organization of the Church School Service League, form part of the program of the Department of Religious Education, and the Publicity Department will plan for a larger circulation of subscriptions to the Church papers at a certain time in November, and will co-operate with the Department of Religious Education in conducting a small circulating library on Church History and other phases of religious education. The Nation-wide Campaign Department will hold a conference the latter part of September conducted by one of the national leaders to train a group of clergy and laymen who will go out to the smaller parishes and missions to put before the people the plans of the campaign and the effective means of carrying it out. The Department of Missions and Church Extension reported on the salaries and sources of income, stating that there are eighteen clergymen, including white and colored, doing missionary work in the diocese. This is the first meeting of the Council since the organization the first of May.

Annual Convention of the Brotherhood

The Thirty-sixth Annual Convention of the Brotherhood of St. Andrew in the United States will be held in Norfolk, Va., October 12-16, 1921.

Mr. George H. Randall, the Convention Manager, has just returned to Philadelphia, after a conference at Norfolk with the convention staff, and preliminary arrangements have been made which indicate that this will be one of the most interesting conventions yet held.

An unusually interesting programme is being prepared by the Programme Committee, and the Brotherhood is determined to make this convention stand out prominently as the best one ever held, and the staff will spare no trouble to attain this end.

Announcement will be made later of particulars as to hotel rates, accommodations, etc., and in the meantime this advanced notice is being given that the 1921 Convention may be brought to the attention of as many people as it is possible to reach, those outside of the Brotherhood who contemplate attending, as well as the Brotherhood itself.

The members of the Brotherhood in Virginia send greeting to all members of the Brotherhood in this land, and extend to you the earnest wish that you come to Norfolk on October 12 for you annual convention. Come singly, come as chapters, only come, and center your thoughts, hearts and prayers at Norfolk.

Church Organists to Meet

Church organists from all over the country will attend the Fourteenth Convention of the National Association of

Organists at Philadelphia from July 26 to 29. The sessions will be at Wanamaker's, where also the great organ will be played by Charles M. Courboin and others. Among the subjects of discussion are greater co-operation between the minister and the organist, the need for all-round training, and the advantage of forming local groups of organists. E. M. Skinner and W. E. Haskell (Estey), the great organ builders and voicers, will show practically how pipes are made to-day and voiced.

Excursions and recitals will complete a wonderful program, including a wireless recital transmitted from the great organ at the Pittsburgh Carnegie Institute. The entire convention is open to all organists and lovers of music. Details may be obtained from the president, Henry S. Fry, St. Clement's Church, Philadelphia, Pa.

Memorial Windows for Kentucky Church

Sometimes it happens in this uneven life that a grateful son will raise a goodly memorial in appreciation of the character of his father. Two memorial windows were recently dedicated by the Rev. G. C. Abbitt in Grace Church, Hopkinsville, Ky.

The little church itself is a pure type of Gothic architecture. Set in niches above the altar, lateral to the central figure of the Christ, are the windows.

To the Glory of God

And in Loving Memory of
Hunter Wood Nat Gaither
read the inscriptions.

The windows contain the figures of Peter and Paul—Peter, with the anchor of hope, Paul, the militant sword. The richly-hued background is a series of Gothic traceries. The central arch gives a suggestion of Byzantine mosque, reminding one that the Christian religion had an oriental beginning.

It is infrequent that one small church numbers two such Christians as Hunter Wood and Nat Gaither. From neither did the poor or hungry go empty-handed away. Never were the church doors open that the two men were not in their pews. No business was too important to interfere with the call to worship God.

Born a scant year apart, dying within two years of one another, for half a century these life-long friends had been associated on the Vestry of Grace Church as senior and junior wardens.

With the heredity of virtue, each man has given of himself in the noble, generous nature of his son. Two loving sons have perpetuated their fathers' memory in that art which has long borne witness to the deeds of the followers of Christ.

Commencement at Hobart College

The most successful commencement Hobart College ever had took place June 11 to 13 when, with the largest and most enthusiastic alumni attendance in many years, nearly \$100,000 being pledged with little effort and by a comparatively small group of alumni to Hobart's million dollar Centennial Fund. The fund now to-

tals nearly \$400,000, without general solicitation.

This was the Ninety-sixth Annual Commencement and the ninety-sixth anniversary of the founding of Hobart College.

The noteworthy feature of the commencement was the commencement exercises themselves, at which in the presence of four Bishops, including the Right Rev. Charles H. Brent, D.D. LL.D., Bishop of Western New York and Chancellor of Hobart College, the honorary degree of Doctor of Laws was conferred upon Maj. Gen. Charles P. Summerall, commander of the First Division, U. S. A., who has just been given command of Hawaii. General Summerall has been a life-long churchman. General Summerall delivered the commencement address on the subject of "Legacies of the War" before a large audience on the Hobart campus.

The honorary degree of Doctor of Sacred Theology was conferred upon the Right Rev. George William Davenport, Hobart 1893, Bishop of Easton, and the Right Rev. Herbert Henry Heywood Fox, Hobart 1897, Suffragan Bishop of Montana, two of the nine living Bishops Hobart has given to the Church. The Right Rev. David L. Ferris, Hobart 1888, Suffragan Bishop of Western New York, was seated upon the platform. The honorary degree of Doctor of Sacred Theology was also given the Rev. Pierre Cushing, Hobart 1881, of LeRoy, N. Y.

The degree of Doctor of Laws was also awarded to Dr. Brandreth Symonds, Hobart 1881, Chief Medical Director of the Mutual Life Insurance Company and the foremost authority in the country on vital statistics, and to Prof. J. Nelson Frierson, Hobart 1896, Dean of the Law Department of the University of South Carolina, who delivered the commencement address at the Tenth Annual Commencement of William Smith College, Hobart's co-ordinate institution for women.

Bishop Morrison Resigns

The Twenty-sixth Annual Convention of the Diocese of Duluth was held at Trinity Cathedral, Duluth. At the opening service Bishop Morrison gave his annual address and presented his formal resignation as Bishop of the Diocese. After calling the first business session of the convention to order the Bishop summoned his coadjutor, Bishop Bennett, to the chair and turned over to him the entire authority and jurisdiction of the diocese.

At the suggestion of Bishop Bennett a committee was appointed to prepare an address and arrange for a token of a permanent character to be presented to the Diocesan in expression of the esteem in which he is held throughout his diocese. This committee arranged a luncheon at the Kitchi Gammi Club on the day following the convention, and there presented to Bishop Morrison a loving cup, together with an address of appreciation.

California School for Christian Service

At a recent meeting of the trustees of the Deaconess Training School of the Pacific located at St. Margaret's House, 2629 Haste street, Berkeley, Cal., it was

decided to use for every-day use the name of The School for Christian Service. At the present time there are many women who desire to take some training in church or other institutional Christian work who have no desire to become deaconesses, and it has been thought that some of these would be glad to come to a school where short courses will be held for special training, such as secretarial, educational, social, recreational and the like. It is also planned to make the regulations sufficiently elastic so that university women while attending the University of California may be able to take some of the shorter courses or by taking a few additional months of work may be able to complete the work of the school.

Courses will be given for deaconesses, parish workers, parish secretaries, missionaries, church school teachers, directors of religious education, social service workers, directors of recreational and social activities. The school diplomat will be given for the satisfactory completion of any of the two-year courses and certificates for the shorter courses, some of which will extend only over a period of four months.

Wherever the right way opens co-operative plans will be entered into with other churches, or with Christian organizations, such as the Y. W. C. A., with the intention of making St. Margaret's House a center for all Christian interests of the community which are concerned with religious education or with Christian social service and welfare work.

Deaconess Hodgkin, who for the past two years has been in Europe, serving six months with the American Red Cross in France and eighteen months in charge of the organization of the Y. W. C. A. in Roumania, has been appointed Dean of the School for Christian Service. As well as the regular faculty there will be a number of special lecturers.

The school motto is: "Not to be ministered unto, but to minister," and although the school will be known by a different name, the motto is the same and with renewed energy seeking to combine all the good of the past with all the fresh ideas of the present times a greater attempt than ever will be made to try to send out as graduates and special students of The School of Christian Service efficient women who can spread the gospel of Jesus Christ by using the methods of Christ Himself and being concerned for the wholeness of body, mind and spirit of God's children.

A Special Service for Children

A unique service was held last Sunday at St. Ann's Church on Brooklyn Heights. For some time the rector, the Rev. G. Ashton Oldham, has been emphasizing the point that there should be more interest taken in the Church School by the congregation than is usual. Every opportunity is seized to bring the school to the attention of the congregation and on Sunday last the Church School Commencement was held at the 11 o'clock service in the church. Though it was a rather striking innovation it was well received by all parishioners.

The service of Morning Prayer was held as usual except that the lessons were

read by members of the Young Men's Bible Class, then at the usual place for the sermon the Church School Commencement exercises were substituted. These consisted of a brief essay by one of the seniors, the Little Helpers' mite box service, a Catechetical Recitation of the Junior Department and an impersonation, "A Christian Indian," by a member of the Senior Department. This latter, done in costume, was realistic, reverent and religious and made a profound impression upon all. The exercises closed with an address by the rector and the bestowal of honors and prizes. Notable among these latter is the rector's cross, which is given each year independently of all other awards to the pupil who, in the rector's judgment, has been the best all-around influence in the school.

Altogether this innovation proved a great success and placed the school before the parish in a way which will long be remembered.

Poet Gives Books to Japanese College

Dr. Harry Webb Farrington, the poet, who served in France during the World War, has made a unique gift to the library of St. Paul's College, Toyko. About 1,000 books on education, religious and secular, have been given from his own library. When some recent books on the subject are added, as they will be later, this will form the most complete collection of its kind, as far as known, in all Japan. It is hoped to place it on exhibition in the autumn.

St. Alban's a Real Church School

The Suffragan Bishop, the Right Reverend S. M. Griswold, D. D., visited St. Alban's School recently for Confirmation. The Head Master, Fr. Hastings, presented twenty-three boys. This makes a total of forty-three boys confirmed the two years the school has been located in Sycamore. Twelve boys were baptized early in April. This with eleven last year totals twenty-three. There are left now in the school two Lutherans and one Presbyterian in the Upper School and two Eddites in the Lower School. On the day following the confirmation the Bishop blessed the farm. A procession was formed in the Gymnasium. About fifty visiting servers were present with ten priests. The procession moved about the farm. The Eucharist was celebrated out-of-doors in the orchard as has been the custom, the rector celebrating. The Bishop preached a sermon on vocation.

Father McNulty of China, President Peirce of Kenyon, The Reverend Earle Merriman, have been recent visitors at the school.

This year the College Entrance Examination Board has made St. Alban's a center for its examinations. All the fifth and sixth formers are required this year to take the examinations.

The closing of the second year in Sycamore and the eighth of the reorganization took place on June 4th. The Suffragan Bishop was present and gave the diplomas, certificates and prizes. The Reverend Victor Hoag, of Calvary Church Batavia, preached the sermon to the graduating class.

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CLERICAL AGITATORS

BY BISHOP JOHNSON

A good deal of indignation has been aroused in certain quarters by the fact that a Bishop of this Church referred to our invisible government in a Cathedral of this Church.

The theories of socialism which have found more or less expression in certain clerical quarters has never appealed to me.

I am inclined to think that socialism is the Christian Science of politics and that as a program it has no body, parts or passions but deals largely with the "thinglessness of the that."

To me all authority and rule and power are necessary because a certain proportion of the population cannot be trusted. I believe with St. Paul that Christ will put down all authority and rule and power and that the last enemy that shall be destroyed is death. St. Paul does not say that authority and rule and powers are enemies, but he implies it.

Now I do not think that he means that an orderly government is an enemy to righteousness because he also says that the rulers of the state are ministers of God, but I believe that he knew what was in man well enough to know that "man being in honor or in power has no understanding but may be compared to the beasts that perish."

And the history of state and church alike shows that rulers have seldom been benefactors of the human race, but have used government as the instrument of arbitrary power and as a means for self-aggrandizement.

Even in our free and enlightened republic men excuse themselves from entering politics and their wives frown upon their political aspirations because there is an impression that the game is not straight, and every student of history knows that as a rule it never has been straight.

This is the reason why the Bolshevik can gain a following.

He dwells in a loud voice upon the corruption of government and his argument is a specious one. Of course he does not tell his partisans that he himself is just as

selfish as the rulers and often far more arbitrary, ignorant and unfair.

He ignores the individual unit which will make any government pernicious and to which unit he himself is in no wise superior.

In other words it is easier to condemn sinners than it is to be a saint.

That is why so many people cultivate censorious natures.

That is why unprincipled demagogues can play so deftly upon man's tendency to condemn others.

* * *

Of course no one who read the utterances of the good Bishop of Michigan can doubt the truth of his statement that there is an invisible government in the United States which is far more potent than the existing government in effectiveness.

Politicians would never have been discredited if they had been proof against the seductive wiles of these hidden forces.

There would have been no grafters if there had been a righteous capitalistic class who would not bribe.

There would have been no schemers if there were no special interests who hold up the government in their special interest.

But capital alone is not guilty. Labor would do and will do the same thing in the same way, whenever it can.

There are churches which do not hesitate to use political methods in their own self interests.

There are soviet groups of men who are painfully righteous as to their ends and disagreeably pernicious in their methods.

It is folly to level our attack against any class because we ought to know that no class can protect itself from its intruders.

It is not a matter of class vice so much as it is a matter of individual selfishness and the individual who is a violent reformer when he is outside the group becomes a self seeking exploiter when the door has opened and he has entered the group which he formerly attacked.

The meanest oppressors of labor whom we have ever known have been those who once were members of the union but are now members of the corporation.

This means that selfish people will be selfish along the lines of their immediate interest.

If they have nothing they will attack those who have and if they happen to accumulate something they will oppress those who have not.

You cannot have a fool's paradise in a community of knaves.

Yet ninety per cent of the human race are ordinarily honest as individuals.

It is the mob or the corporation that corrupts their sense of right.

A few firebrands will kindle a mob

of harmless people into a devastating conflagration.

A few bad boys will ruin a whole school and a few able cynics will knock the ideals out of a corporation of decent men.

We hate to seem more righteous than our fellows and we are loathe to resist the contemptuous censor of our principles.

As soon as men form any sort of a gang, they will usually turn over their consciences to the least scrupulous of the group—providing he has a reputation for sagacity.

So the most cold blooded financier is apt to be successful, forceful and dominating and the most radical laborer will put over his drastic program.

I doubt if what Bishop Williams said of the existing government in St. John's Cathedral was one-half as scathing as the lashing which Bishop Potter gave the Harrison administration in St. Paul's Church some thirty years ago, but Bishop Potter had a reputation for conservatism.

* * *

It would seem as though the Church has a mission to advocate causes rather than cases and to point out the way of righteousness rather than to tear down the bulwarks of safety.

If one has to choose between groups one may be pardoned if he prefer a group with brains and few virtues than a group with no brains and no more virtues.

If I am in a ship and someone tells me that the captain is a brute and that the pilot is drunk, I am sorry but I do not want some reformer to go down among the stokers to find another captain and another pilot.

This seems to be what has been done in Russia and while some one may profit some day, it is pretty hard on those who are living now.

The poor are worse off and the new rich do not know how to use their wealth advantageously.

* * *

At the bottom of class hatred lies arbitrary action.

The day of arbitrary action is over.

It makes no difference whether it is some financial Hohenzollern or some socialistic Trotsky; the world is weary of men who fancy that they have a private wire from the Almighty which gives them the right to ignore everything but their own interest, whether that interest

(Continued on Page 8)

The Witness Fund

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

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|---------------------|-------|
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Famous English Preachers

II. THE REV CONRAD NOEL

By Rev. Manby Lloyd

Anyone recently visiting the beautiful old parish church of Thaxted, Essex, would have been startled to see a strange manifesto chalked on a large blackboard hanging on the entrance gate.

The RICH killed JESUS,

The POOR MAN'S FRIEND.

The King, the Empire, the Rich and their toadies killed Christ. Our Rulers, the Empire, the Rich—kill Him NOW.

Inasmuch as ye have done it unto the least of these (the IRISH and the MINERS), ye have done it unto ME.

Inside the church the visitor would notice the flag of St. George behind the lectern, and on either side of the chancel arch would be hung the red flag of the revolution, and the green flag of the Irish Sinn Fein Republic.

The Rev. Conrad Noel was presented to the vicarage of Thaxted by Lady Warwick some ten years ago. Both belong to the advanced school of Socialism, and the Vicar is leader of the "Catholic Crusade," which has for its object the winning back to the Church of England of the great masses of the people, who regard their Mother Church with more or less contempt.

The removal of the "Union Jack" from Thaxted Church has brought a howl of disapproval from all sides, but Mr. Noel knows how to face a storm. He may be mad (as the Philistines do vainly say), but there is method in his madness. "The Union Jack," he says "is the symbol of the forcible union of Ireland with England in 1800, when the Irish Parliament strongly protested against it." He quotes Mr. Gladstone, who said that there was no blacker transaction in the history of man.

"The Union Jack was created to glorify that transaction," said Mr. Noel; "that is why it has been turned out of Thaxted Church these many years, and the Flag of St. George has long since taken its place."

In other words, perhaps, Mr. Noel would say "I love England and hate the Empire. The flag of St. George was made with its great red cross to remind us of the Christian George, who was made a saint because he pulled down a cruel proclamation against the workers, posted up by the Empire of his day, and tore it into shreds."

The Sinn Fein flag we can understand, but why the Red Flag? But the plucky Vicar is at no loss for an explanation. No one (he says) who refuses to fight for the overthrow of a world built on greed and swank, brute-force, wage-slavery and class distinctions has any right to the name of Christian at all. The Christian is pledged to fight for the new world built on the principle of "God and my neighbor"—a commonwealth of the workers, with all shirkers and profiteers and blood-suckers cast into the outer darkness. You can differ as to how you may best get this new world. You can believe it will come slowly—or swiftly. But if you don't want it to come at all,

then you are on the side of the devil, and if you insult God by coming to worship in your parish churches, you do so at our peril. We have to convert as many as possible to believe in this new world. Millions of the workers will believe in it. A few people of good will from the comfortable classes will fight for it.

The blood of the Lord Christ, shed for the freedom of the nations, is of the same color. He was killed because He preached good tidings to the poor. Because He preached God's freedom and the international they destroy Him. Every parish church which refuses to follow Him is apostate.

Mr. G. K. Chesterton, who disagrees with Mr. Conrad Noel on many points, has tried to import some common-sense into the controversy that has been raging. He is well enough acquainted with Mr. Noel to answer for him, that he meant by St. George's cross exactly what he meant by the Sinn Fein colors. That is why he used St. George's cross; if he had been what the more foggy sort of imperialist calls "patriotic," he would have used the Union Jack. He meant by St. George's cross that England is a separate nation, as he meant by the Sinn Fein flag that Ireland is a separate nation.

In the case of the red flag, Mr. Chesterton continues, the weary imagination will have no difficulty in picturing the attitude of the thing called "public opinion" towards the thing called "Bolshevism." Perhaps the nearest image is a wealthy old woman leaning out of a first-class carriage to warn the railway guard that a red flag may attract the bulls.

Mr. Conrad Noel is the author of a very entertaining series of essays on the most interesting or fantastic sects, e. g., The Salvation Army, Christian Science, Theosophy, etc., bound together under

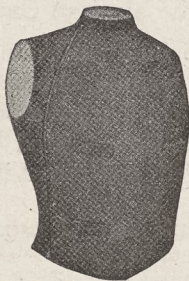
the title "Bye-ways of Belief," while his "Socialism in Church History" is out of print.

He is an aristocrat, being a grandson of the first Earl of Gainsborough. He is an anti-puritan. And only a man of clear brain and iron courage would have dared to throw down such a gauntlet into the arena of modern politics. He is losing the old people, no doubt, but he is winning the young. And how many persons would be glad to be able to say the same!

P. S.—Since writing the above Mr. Noel was announced to take part in a pulpit dialogue with Canon Adderley at St. Paul's, Covent Garden, but the church wardens refused permission to allow this to take place.

Chinese Missionary Does Unique Work

One of the missionaries of the Missionary District of Kyoto had the opportunity of doing a rather unique piece of mission work not long ago in one of the strongest Buddhist sections of Japan. Alarmed by the decrease in efficiency in the English teaching in the secondary schools of the prefecture (due mainly to the fact that many of these teachers, the best of them, went into commercial life during the time of war prosperity have not yet returned), the educational authorities decided that something must be done. So they invited a missionary who had had a good deal of educational experience to come and make a tour of these schools, some thirteen in all, see the teachers at their work, criticize that work, and at the end hold an institute for them, at which time he was to sum up the ideas he had gathered on his trip and advise as to means of improving the work.



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The Value of Summer Conferences

By Rev. G. Ashton Oldham

The Plattsburgh Officers Training Camp and others like it played a very important part in providing trained officers in the recent war. Summer Sessions in Colleges and Universities, Teachers Institutes, Conventions for professional men and women, all perform a similar service in equipping those who attend for the better performance of their respective duties. So valuable, indeed, have such gatherings become that they are now recognized as a permanent part of our educational system.

In line with all of this is the present movement in our Church toward the establishment of Summer Schools for the better training and equipment of those who have the very great responsibility and privilege of training the young in our Church Schools.

Such is the importance and difficulty of the task that it both requires and warrants the most thorough preparation.

Over and above all the other aids to such preparation, the Summer School occupies a place of its own and offers unusual opportunities to the earnest and busy teacher.

First of all there is great value in withdrawing for a time from all other occupations and duties and concentrating for the space of ten days on things of the spirit. To many persons such a period becomes a veritable inspiration and as result religion becomes a more real and vital thing. Such a period is in reality and acceptance of the Master's invitation extended to His disciples today, as of old, "Come ye yourselves apart and rest awhile." To spend ten days thus in His company cannot but bring worth while results.

In the second place, the Summer School offers expert guidance and instruction in many phases of the religious life. A glance at this year's program shows a variety of subjects, ranging from teaching methods to personal religion; from Social Service to devotional Bible Study—all of which are taught and discussed by some of the best minds of the Church who are giving their services because of their deep devotion to this cause. To have such guidance and come in close contact with such persons offers an opportunity not otherwise easily secured and one which may be a source of much help and blessing.

In the third place, there is the Social aspect of the Conference. The doing of things together has great value. Man is a social animal and the close personal association during these ten days affords many opportunities for interchange of ideas and intimate personal converse on the deep things of life such as may be found under no other circumstances. To come thus in close touch with many others who are doing the same work, struggling against the same difficulties, facing perhaps the same doubts is of inestimable value and results often in the formation of deep and lasting friendships, of the most helpful character.

These in brief are three of the great values of a Summer School and, in addition,

to all of these serious aims, there is an abundance of real fun and fellowship in the various recreational opportunities, all of which together make attendance at a session an event long to be remembered.

Parishes or Sunday Schools might well undertake the expense of sending at least one delegate, partly as a reward for faithful service and partly as a matter of good policy, since nothing will so increase the efficiency of a Church School as a staff of well trained teachers. A single delegate from a school brings back an amount of enthusiasm and interest such as makes itself felt throughout the entire organization.

Finally, one must not overlook the charming cultural atmosphere and natural beauty of such places as Princeton, Racine, Hobart, and Wellesley. The Summer Conference enables one to see and know them under the most delightful auspices. Altogether it offers a rare opportunity for an ideal holiday which brings refreshment to body, mind and

spirit and thus in the highest and best sense constitutes real and true recreation. Let every Church School teacher or worker consider it seriously and begin now to make plans to attend.

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| <i>Coca-Cola</i> —1 drink, 8 fl. oz..... | .61 gr. |
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CENTENNIAL OBJECTIVES



A Century of Missionary Work

The main object of the celebration of the 100th Anniversary of the Founding of the Domestic and Foreign Missionary Society is to call to mind with thankfulness the day when this Church, itself not much more than an aggregation of missions, recognized and assumed its corporate Missionary responsibility, and to draw from the story of the growth of the work, now world-wide and vast in extent, inspiration for greater achievements in the years to come.

It was felt that the people of the Church would be glad to express their gratitude and renewed devotion in some concrete way, and so there have been named certain specific objectives in connection with the Centennial, and opportunity will be given for a thanksgiving offering.

SPECIFIC OBJECTIVES

1. To secure by Easter, 1922, at least 100 qualified missionaries, both men and women, to meet some of the calls for reinforcements at home and abroad.

This refers to both the domestic and foreign field, and includes doctors, nurses, teachers and other workers as well as clergymen.

2. To complete the enrollment of the first 100,000 proportionate givers by Easter, 1922.

This Centennial year is a most appropriate time to re-emphasize the subject of stewardship. Not only the support of the 100 new missionaries, but all the pressing needs of the field could be taken care of adequately if all the members of the Church would adopt the system of proportionate giving. A proportionate giver is one who at the beginning of a year determines that he will give to Church and benevolence at least a certain percentage of his income during the year. Literature on this subject and enrollment cards will be issued later.

3. To complete the enrollment of the first 100,000 intercessors by Easter, 1922.

A missionary intercessor is one who regularly and definitely remembers the Church's Mission in his prayers and who prays for particular missionaries and for particular Missionary efforts. While there are doubtless hundreds of thousands who have been praying for the Church's mission, it is desired to make an enrollment for those who will engage to pray regularly and definitely. Objects for prayer will be suggested. Literature on this subject and enrollment cards will be issued later.

CENTENNIAL OFFERING

It is asked that a thanksgiving offering be taken at the main service on Sunday, November 6th, the culmination of the Centennial observance.

It is proposed to use this offering to complete a number of large and important building projects, now under way or planned for, both at home and abroad, but delayed for lack of funds. Full particulars will be announced later as to these projects. Each building erected with the aid of this Centennial offering will bear a tablet citing the fact that it was so built.

*Presiding Bishop and Council of the Protestant Episcopal Church.
Publicity Department, 281 Fourth Avenue, New York City*

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The Editorial
(Continued from page 4)

be that of capital or labor.

The leader of any gang whether it be financial, industrial or political, who thinks that he can regulate affairs by his own fiat, does not read the signs of the times and contributes merely to the social and economic chaos.

We want no public corporations with secret star chambers and we want no reformers who feel that they are divinely inspired to pour the world into their rigid moulds.

We want men who are decently human and are unwilling and ashamed to use arbitrary power to dominate that which is the common property of all.

Neither do we want malcontents who stir up class hatred which is a folly as stupid as caste distinctions.

The public today is the victim equally of those who are so rich as to be vulgar and those who are so envious as to be insane.

Until business men learn the economic virtue of charity and laboring men learn that envy and self pity are delusions of the devil, class agitators can play upon the snug self righteousness of the one and also upon the senseless rage of the other.

And this can best be done by preaching the gospel of Christ without prejudice or partiality to all sorts and conditions of men.

After all one who travels much discovers that there are multitudes of good people in the world, some rich, some poor, but all serving God in humility and loving their fellow men in spite of their faults.



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