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# The Witness

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## The Centennial Launched at Old St. Peters

Bishop Gailor Sounds a Ringing Call to the Church  
in this Historic Parish

The Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and President of the Council of the Church, sounded a ringing call to the Church in his sermon at old St. Peter's Church, Philadelphia, on the evening of June 23, formally inaugurating the Centennary of the Missionary Society. Addressing himself to present world conditions, and the mission of the Church in that regard, Bishop Gailor said:

"The standards of our civilization, the moral ideals of our society, the very Safety of the Republic, are at stake, and only the Christian forces can prevent disaster.

"There are millions of our brother Americans—foreign-born, but loyal to the Flag, who want the encouragement and inspiration of Christian fellowship. There are eleven million Americans of the Negro race who need the sympathy and help and leadership of Christian men and women. There are a hundred and fifty thousand of our chosen men and women in colleges and universities for whose Christian training and loyalty the churches must hold themselves responsible.

"And when we look beyond our own borders—and let me say that it is a paltry and hunger-bitten love of the brethren that begins and stays at home—our hearts and minds are stirred and thrilled with the knowledge of the heaving, throbbing, seething changes, mental, moral and spiritual, that are making this century of ours the birthtime of a new world. Therefore must the Church, as an army, organize and gird herself for unprecedented efficiency of service, to be able to call upon and to use every ounce, every atom of power which the Holy Spirit may grant to her—that every individual man and woman who acknowledges the name of Christian may justify the life that God has given them by rendering service to His Name and Cause."

The singing by the surplice choir of St. Peter's was one of the notable and delightful features of the service, the dominant note of which was the heroic service of the Missionary Society through the one hundred years of achievement which will be celebrated this year. And the unflagging interest with which the large congregation followed the address of Bishop Garland and the Sermon of Bishop Gailor, both of which struck high notes of historic interest, was a promise of the spirit in which the Church is responding to the lesson of this Anniversary year,

## Social Service Conference Discusses Industry

The Question Raised as to the Relation of the  
Church to Business Problems

### The Price of Victory

Much is said these days about the burden placed upon the German people by the indemnity of thirty billions of dollars. The *New York World* has now issued figures showing that our lawmakers are about to place an equal burden upon us with their preparedness program. They are inflicting the price of defeat upon the people of a victorious nation. Write your senators and representatives at once demanding Disarmament.

There was a special reason, as Bishop Gailor indicated in his sermon, for launching the Centennial services in St. Peter's. It was in this ancient place of worship that Washington frequently attended service and we may believe, received inspiration from as he imparted it to the venerable Bishop William White, Chaplain of the Continental Congress, Father of the American Church and one of the founders of the Missionary Society. Numbered among the Vestrymen of St. Peter's were three notable signers of the Declaration of Independence, Benjamin Franklin, Francis Hopkinson and Robert Morris. And, more particularly, it was at a special meeting of the General Convention of the Church, November 3, 1821, that the Domestic and Foreign Missionary Society was founded; and it was in the same church, at the Convention of 1835 that the doctrine was promulgated that the Whole Church is the Missionary Society, of which every communicant is a member with implied obligations to contribute to its support; and the Society was transformed from a voluntary dues-paying organization to one of the main charges of the Church.

### Dr. Ottmann Leaves Honolulu

The Rev. D. R. Ottmann may be addressed, until further notice, at Trinidad, Colorado, care Rev. G. A. Ottman. Following his physician's advice, Mr. Ottmann has relinquished his position as Headmaster of Iolani School for Boys, Honolulu, T. H. The school was left in splendid shape, academically and financially.

The liveliest session of the extremely lively conference on Social Service, held last week in Milwaukee was the one at which Bishop Johnson, of Colorado and Editor of the *Witness*, was asked to take up the question as to how far it was competent for the social service commissions to undertake to express the conscience of the Church on important public questions. Bishop Johnson, in his own forceful and engaging way, undertook to persuade this gathering of the social service workers of the Church that it would be the wisest policy to recognize a hard and fast distinction between matters of Church and matters of state and urged that the agents of each should confine themselves to their own respective functions. He made a strong and telling presentation of his case but it was evident that the sympathies of the audience were with Miss Mary B. Van Kleeck, who presented the opposite side. Miss Van Kleeck made an effective plea for the interpretation of the mind and the spirit of Christ in its application to the conditions of the modern industrial world. She contended that it was a solemn and urgent duty of the Church to stimulate the christian conscience for the correction of the breaches of christian fellowship as exhibited on both sides of the industrial controversy. Industrial engineers have reached the conclusion that one of the most disastrous technical defects of industrial organization was that which arose from a lack of good-will, and she made it clear that it was the God-appointed function of the Church to foster that good-will.

At the concluding session provision was made for conserving the many benefits of the conference and for a similar conference to be held next year in connection with the National Conference of Social Work. Diocesan Commissions were urged to make provision in their budgets for the expenses of their representatives. It was also arranged to provide a permanent Council of Advice, composed of representatives of the several Provinces of the Church through which it is hoped to give the Social Service Department of the Presiding Bishop and Council more direct contact with its field. The Rev. Charles K. Gilbert, of the New York Commission, was elected permanent Secretary of the Conference and with Dean Lathrop, Secretary of the Department, will issue a full report of the Conference proceedings.



## GENERAL NEWS OF THE EPISCOPAL CHURCH

### Methodist Minister Ordained

Giving up a comfortable parsonage, a good living, a Ford car and a sympathetic congregation was the problem that faced the Rev. Walter J. Marshfield, Methodist minister of Muscoda, Wisconsin, when he was attracted to the Protestant Episcopal Church by literature and publicity sent out two years ago by the Department of the Nation-Wide Campaign.

But after several conferences with the Rev. E. Reginald Williams, of St. Mark's Church, Milwaukee, he decided to enter training for the Church's ministry. He was confirmed shortly thereafter, together with his wife, by the Bishop Suffragan of Chicago and went back to his Methodist parish until such time as he could get ready to enter the seminary. The parish offered him the charge if he would come back to them after he had been ordained.

He entered the General Theological Seminary a year ago, sending his wife and three children to England, their former home. He was an honor pupil at the seminary.

On Saturday, June 11th, he was ordained deacon at the Chapel of the Incarnation, New York City, by Bishop Wilson R. Stearly, D.D., for Bishop James Wise, of Kansas. He was presented by the Rev. E. Reginald Williams.

Mr. Marshfield has gone to England to bring back his family and on his return will be assigned to missionary work in the Diocese of Kansas.

### New Chancel for Christ Church, Washington

The chancel of Christ Church, Washington, D. C., is to be remodeled at a cost of \$6,000, from plans drawn by Delos H. Smith, architect. The work has been begun, and will be finished, it is expected, about the middle of September. The edifice dates from 1807, and, as was customary at that period, the choir and organ were in a gallery near the entrance, though the small apse-like sanctuary was added about forty years ago. Now the vestry has undertaken the deepening of the chancel fourteen feet, making it a rectangle, allowing space for the choir, and providing an organ chamber at the right. The sanctuary will be considerably larger than at present, and the communion rail will be lengthened. An interesting feature is the gift of furnishings by various organizations and individuals in the parish.

### Gift to Work in Japan

John W. Wood, Executive Secretary of the Department of Missions, announces with great pleasure the recent offer of a friend to give \$5,000 for the purchase of land and the erection of buildings at the Shitaya Mission in the city of Tokyo, under the care of the Reverend P. K. Goto, provided the balance of approximately \$5,000 needed to make up the total fund of \$20,000 is given by October 31st. The Rev. Mr. Goto has just returned to Japan after several months in this country in post-graduate study during which he spoke widely on behalf of the important work he

is doing among Tokyo's poorer citizens. The Department of Missions has already received nearly \$8,000 on this account. The Department hopes that Mr. Goto's friends who have already helped in this work, as well as many others who are eager that the Church in Japan should have proper equipment for its great tasks, especially in the crowded cities, will respond to the challenge of the anonymous donor and make up the remaining \$5,000.

### Ordinations in St. Louis

On the 4th Sunday after Trinity there were ordained at the Church of the Holy Communion, St. Louis, by the Rt. Rev. James Wise, Roy Spencer Rawson to the Diaconate and Carl A. G. Heiligstedt to the Priesthood. Mr. Rawson was presented by the Rector of the parish, the Rev. E. S. White, who also preached the sermon. Mr. Heiligstedt was presented by the Rev. J. Boyd Cox, who read the Litany. Mr. Rawson will return for one year to the Theological Seminary while Mr. Heiligstedt expects to be assigned work in the Diocese of Kansas.

### Dean of Church Schools of Diocese of Virginia

At the annual meeting of the trustees of the Church Schools in the Diocese of Virginia the office of Dean of the five schools of the system was created, and the Rev. Edmund L. Woodward, M.D., rector of Grace Church, The Plains, Va., was elected to the position. Dr. Woodward will assume his new duties July 1st, and in September his family will move from The Plains to Richmond.

Dr. Woodward is a native of Richmond, and a graduate of the University of Virginia, with the degrees of B.A., M.A., and M.D. and also of the Theological Seminary at Alexandria, Va., with the degree of B.D. For a number of years he was a medical missionary in charge of St. James Hospital, Anking, China, and after his ordination to the ministry he served as dean of the Cathedral of that Missionary District. For the past seven years he has been rector of Grace Church, The Plains, Va., and is at present dean of Piedmont Convocation.

### Ordination Service at the Chapel of the Incarnation

A very impressive service was held on Saturday, June 18th, at the Chapel of the Incarnation, New York City, when Mr. W. J. Marshfield of the Diocese of Kansas was ordained to the Diaconate by the Rt. Rev. Wilson R. Stearly, Bishop of Newark, officiating by the courtesy of the Rt. Rev. William Manning, D.D., and acting for the Rt. Rev. James Wise, D.D., Bishop of Kansas. Dr. Silver the rector, preached the sermon, and the candidate was presented by the Rev. E. Reginald Williams, of St. Mark's Church, Milwaukee; and the Vicar, the Rev. George Farrand Taylor, acted as master of ceremonies. Mr. Marshfield was formerly a minister in the Methodist Episcopal Church, and has been studying at the General Theological Seminary, and also assisting in the pastoral

work of the Chapel of the Incarnation. After a visit to England, Mr. Marshfield will take work in the Diocese of Kansas.

### Ordinations at Gambier, Ohio

In the Church of the Holy Spirit, Gambier, being the chapel of Kenyon College, on Sunday, June 19, 1921, Messrs. Raymond J. Harkin and Guong Heick Diong (a Chinese gentleman) were ordained to the holy office of Deacons by the Rt. Rev. William A. Leonard, Bishop of Ohio. Presenter, Rev. Canon Louis E. Daniels, preacher, Very Rev. Francis S. White. Mr. Diong was ordained for the Diocese of Fuhkien, and at the request of the Rt. Rev. Bishop Hind. These gentlemen are graduates of Bexley Hall.

### Gambier Summer Conference

The Summer Conference at Gambier, O., brought together more than three hundred persons who are eager to avail themselves of the opportunity to learn about the Church and her ways.

The conference was under the chairmanship of Rev. Geo. P. Atwater of Akron. The Rev. R. S. Chalmers of Toledo was the Executive Secretary and Dean White of Cleveland, Chaplain.

The weather was exceedingly hot during the early part of the conference but the interest was well sustained. Bishop Johnson of Colorado was the headline attraction at the conference.

### Ordinations in Newark

On the last Sunday in May Bishop Stearly ordained to the Diaconate Mr. Van Tassel Sutphen in St. Peter's Church, Morristown, who will do church work in his parish.

On the second Sunday in June Bishop Lines ordained Rev. George P. Dougherty in Christ Church, Bloomfield, to the Diaconate. He has been serving in the Diocese for the last half year with Rev. Archdeacon Carter, and will remain in the work which has greatly prospered under him.

Rev. Worcester Perkins becomes rector of St. John's Church, Jersey City, July 1st. Rev. A. T. Roughty has entered upon the care of St. Alban's, Newark, and of St. George's, Vailsburg.

The 20th anniversary of the ordination of Rev. R. D. Brown, rector of St. Philip's, Newark, was observed on June 19th, and the Bishop of the Diocese preached the sermon. Nine years of Mr. Brown's services have marked a great advance of the Church.

### Memorial Planned to Archdeacon Stuck

The late Hudson Stuck, Archdeacon of the Yukon, was a devoted alumnus of the University of the South at Sewanee. A movement has been started to provide an appropriate memorial to him, in the form of a scholarship at Sewanee, for the education of men for the mission field of the Church, preferably in Alaska.

This plan was initiated by the Rev. Rob-



ert G. Tatum, a devoted personal friend of Archdeacon Stuck's, and his companion in the memorable ascent of Mount Denali. Mr Tatum was sent by Archdeacon Stuck to prepare for the work of the Church's ministry in Alaska, where he had hoped to be the Archdeacon's companion and helper. He has finished his university studies and returns immediately to Alaska. The plan proposed by Mr. Tatum has met the hearty approval on the part of many, and it is endorsed by the Right Rev. Thomas F. Gailor, D.D., president of the Presiding Bishop and Council.

The sum required for this scholarship is estimated at \$10,000. Contributions of any amount are asked from persons interested in securing men for the Church's missionary work, who are willing to perpetuate in this way a part of the influence and service of one of the Church's missionary heroes.

Contributions may be sent to the Treasurer of the Presiding Bishop and Council, at the Church Missions House, 281 Fourth Ave., New York, N. Y., marked "For the Archdeacon Hudson Stuck Memorial at Sewanee."

#### The Americanization Conference of the Foreign-Born

Immediately following the Conference in Milwaukee of the Social Service Department, the Foreign-born Americans Division of the Department of Missions organized to discuss various phases of work among immigrants. The meetings were held at Milwaukee-Downer College, June 23-27, and supplemented to program of the National Conference of Social Work. An effort was successfully made to make this a conference of those interested rather than a series of reports and addresses. A very general discussion leading to definite resolutions was the result.

The program put forth by the division advocating fellowship between American-born and foreign-born as the normal method of Americanization and as the primary object of the Division was fully discussed. It was generally agreed that while in many cases the racial mission was necessary, at the same time any work that recognized racial segregation was an admission of past failure. Encouraging reports were given from parishes in which the members have undertaken to put into practice the Division's slogan, "For every communicant a foreign-born friend." Valuable contributions were made by Bishops Brent and Shayler.

#### Church Observes 40th Anniversary

The Fortieth Anniversary of the laying of the cornerstone of Christ Church, Danville, Pa., was celebrated with great interest by the members and friends of the parish on June 23-24. The Thursday evening service was notable in many ways, and the attendance of the Burgess, Council and other public officials helped make it a community event.

#### Consecration of Bishop for Liberia

"The consecration to the bishopric of a man who is the first aboriginal fruit of the Liberian vineyard is a significant event in

this centennial year of our missionary society," declared the Rev. Walter H. Overs, Episcopal Bishop of Liberia, in his sermon of the consecration of the Rt. Rev. T. Nomolu Gardiner, a full-blooded member of the Vey tribe of East Africa, who became Suffragan Bishop of Liberia.

The consecration service was held at 10:30 o'clock Thursday morning, June 23, in the Church of the Incarnation, Madison avenue at Thirty-fifth street, the venerable Presiding Bishop of the Episcopal Church, the Rt. Rev. Daniel Sylvester Tuttle, Bishop of Missouri, being the consecrator. Other bishops who took part in the "laying on of hands" were the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and President of the National Council, the Rt. Rev. William T. Manning, Bishop of New York, the Rt. Rev. Paul Matthews, Bishop of New Jersey, the Rt. Rev. Walter H. Overs, Bishop of Liberia, and the Rt. Rev. Arthur S. Lloyd, Bishop Suffragan of New York. This is the eighty-fifth consecration in which Bishop Tuttle has taken part and it is Bishop Manning's first. Nearly fifty priests of the Episcopal Church in their vestments were in the procession.

#### Commencement at Kenyon College

At the Ninety-third Commencement of Kenyon College June eighteenth to twenty-first an unusually large number of alumni and guests were present. On Monday noon over two hundred alumni attended the annual luncheon and subscribed \$33,000.00 to complete the \$450,000.00 toward meeting the offers of the General Education Board for \$150,000.00. Considerably more than the amount asked for was subscribed and including all gifts in this connection Kenyon College will receive a total new endowment of about \$700,000.00. Of this sum the first \$300,000 is specified for increasing professors' salaries and the remainder is for general endowment and for special gifts. From the Churchmen of the Diocese of Ohio between eighty and ninety thousand dollars was subscribed and from the Churchmen of the Diocese of southern Ohio nearly forty thousand dollars. By Mr. Archer M. Huntigton of New York a gift was made of \$50,000.00 to be devoted to advancing the study of the Spanish language and literature in Kenyon College. Mr. Samuel Mather of Cleveland made the gift of \$50,000.00 to Kenyo College, the income of \$3,500 to be used for the present for the salary of the Dean of Bexley Hall. A committee was appointed to consider and act upon candidacy for this new Deanship.

In anticipation of the One Hundredth Anniversary of the College in 1924 the Board of Trustees at their annual meeting appointed the Rev. Dr. George F. Smythe, D.D., to write the history of the Centennial and appointed with Dr. Smythe as a Committee on the Centennial, William Peters Reeves, Ph.D., and the Rev. Orville E. Watson, D. D.

At the Ordination service on Sunday morning the sermon was preached by the Very Rev. Francis S. White, D.D., Dean of Trinity Cathedral, Cleveland. Three candidates were ordained as Deacons,—Raymond James Harkins, Ph.B., and Guong Honk Diong, presented by the Bish-

op of Ohio; Eugene Aaron Webber, A.B., presented by the Bishop of Southern Ohio. At the Baccalaureate Service Sunday evening a handsome Memorial Tablet already placed on the walls of the Church of the Holy Spirit carrying the names of the eight Kenyon men who lost their lives in sented by the Alumni to Kenyon College, the address of presentation being made by Clan Crawford, '13, Captain of the 409th Pioneer Infantry, A. E. F., and accepted for the Board of Trustees by the President of the College, after which it was solemnly blessed by the Bishop of Ohio. President Peirce preached the sermon and addressed the Class of 1921. At the Commencement exercises on Monday morning the Class Orator was Kenneth Mercer Harper, '21, and the Alumni Orator the Rt. Rev. Ernest Vincent Shaylor, '96, Bex., '19 D.D., Bishop of Nebraska.

#### Clothes Needed in Near East

Last year America sent 750 tons of clothing to the Near East, but this supply is exhausted and the clothing worn out. A tremendous need for clothing now exists, as is shown by such recent cablegrams as the following:

Erivan: "Urgent need for food and clothing." Constantinople: "Refugees arriving from Caucasus, escaping persecution; naked, destitute." Beirut: "Aintab still ravaged by battle, cold and lack of supplies." Aleppo refugee problem growing worse. Cargo old clothing welcome for refugees. New tragedies along Turkish frontier. Probable American relief only hope for thousands."

During a three-inch snowfall in Kars on October 30, 1920, fifty thousand Armenian men were stripped of everything by the invading army, to be driven into the plain unclad. Edward Fox, district manager of Near East Relief, had no clothing to give the men. He did have in his warehouse twenty thousand empty flour sacks. These he distributed as far as they would go and the men were driven off to the wintry plain with only these for covering. Americans have but to think of those heroes whose marching feet left bloodstains in the snow at Valley Forge, to realize the even more heroic endurance of the patient hosts of little children, girls, mothers and grown men in the Caucasus who are now so much more destitute, and will next winter be so much more in need of protection from the snow and biting cold.

The clothing cast aside as worthless by our people here in America would provide comfortable covering for every unclad one in the Near East, and would be an untold blessing to thousands who have been stripped of all their possessions.

It is such a little thing to dig those cast-off garments out of the clothes box and send them down to the bundle station, but to at least one, and perhaps several human beings in that far-off land, it may mean the difference between life, hope, strength and almost certain death.

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

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## THE GRUMBLER

BY BISHOP JOHNSON

Back in the days of Moses the children of Israel gladly followed the leadership of their deliverer who led them out of Egypt and out of bondage into the promised land.

It was a long and hard journey and very trying upon the patience of those concerned.

The Israelites were not particularly different from other humans.

I am very sure that most of the Christians whom I know, if they were asked to pack up and go upon a long journey, would get to be chronic murmurers long before the end of forty years, especially if they had to go on foot through a wilderness.

It was trying upon the nerves of Moses and he, the meekest of men, finally lost his temper.

It was trying upon the nerves of the people and after a time they began to grumble.

They forgot the intolerable bondage from which they had been delivered; they lost interest in the invisible kingdom which they are to possess and they laid the blame chiefly upon the courageous man who had led them forth.

Of course, if they had possessed the faith of Caleb and Joshua they would have been settled much sooner in their inheritance, but they preferred to indulge in the luxury of self-pity and to lay their burdens upon the man who was doing more for them than anyone else.

There were some of them who followed the lead of such protestants as Korah, Dathan and Abiram and there were others who satisfied themselves with worshipping the golden calf, but the number who stuck to these ideals of liberty and faith was one-thirty-thousandth of one percent of the whole congregation.

I do not know how much pleasure the chronic statistician can get out of these figures.

They are both depressing and cheering. They are depressing because so many of them were wrong and they are cheering because they illustrate the fact that God will keep faith with those who

keep faith with Him, even though they may be in a hopeless minority.

It is usually that way with statistics. They are the refuge of secretarial saviors and they can be read backwards or forwards according to the disposition of the reader.

To me they mean in this instance, Let two men who keep faith with God be true, even if it involves 599,998 in falsehood.

There is some comfort in the fact that God is not impressed with numbers. Perhaps because He can make them so easily.

The Church has always been the beneficiary of grumblers. There is an animal who when he stops working begins to kick and to bray. He is credited with more intelligence than most animals, but is not noted for his amiable disposition.

I have noticed how many people have traits in common with the animal creation. The fox, the wolf, the pig, the mule and so on. You will find them all in this colossal hippodrome. It was not intended that we should imitate our prehistoric ancestors, but rather that we should get away from these inherited tendencies, but somehow we don't get away.

Now whenever you really lose any one or anything you do not criticize it, nor do you go to work smashing the furniture.

It is so in your attitude toward the Church.

The persons who give the most and do the most are the very ones who put up with the most.

I have gotten so that, when I hear of someone who is objecting to anything and who is refusing to play the game of parish life, I ask three questions:

(1) How much did he give before he broke out? I almost invariably find that he gave very little, so that I have formulated this axiom: He that giveth little is easily offended.

(2) How much did he do in Christ's service before the earthquake?

I find one of two things,—either he did when he could do it his way or else he didn't do enough to be missed when he stopped doing.

This leads me to another axiom.

He that doeth little or doeth it only when he can have his way, is not an asset to the Church but a liability.

(2) Is he a reformer or an uplifter? In which case I usually find that he has a profound sense of other people's sins and is very indulgent with his own shortcomings.

Which produces the third axiom in my mind, namely:

That the Lord has a wonderful system for getting rid of public consciences who are as a rule what we might term undesirable aliens. He internes them in a little sect or cult where they are obliged to live forever and ever with peoples who are of the same disposition.

I have long since ceased to worry because the church is weak numerically. I have a great deal of trouble with some of my friends who are good Americans and believe that a city of computable proportions has not achieved its destiny until it becomes a city of uncomfortable proportions.

That a church which isn't crowded isn't a success, and

That God decides things by a majority vote.

I do not know whence these ideas come for they are scarcely scriptural.

In the history of the gospel one is not made to feel that God was ever impressed by multitudes now that truth has ever been exceedingly popular.

\* \* \*

So I am more and more disposed as I grow older to let the Lord weed out the grumblers from His Brotherhood because they are fundamentally incapable of loving the Brotherhood, and the sign of this incapacity is the fact that they are forever criticizing it.

Now a real lover is not forever criticizing his beloved nor is he forever supposing that he is too good for her, but rather contrariwise.

I have long since laid it down as an axiom that the Church is so much better in every respect that any of us and its ways so much pleasanter than ours, that, when we find ourselves out of temper with its ways, we are probably suffering from a bad case of exalted ego; but if in the providence of God we are compelled to wander long in the wilderness, then above all we must not murmur for God is testing out this very quality in our disposition.

It is comparatively easy to be a Churchman where the influence of the Church is powerful, for Churchmen are notoriously generous to everything but their own institutions.

Their alibi for not supporting their own schools and hospitals is that they are not rightly run, but the real reason is that where their heart is, there their treasures go. People who belong to the church and grumble about the way in which it is run do not love the Church; they merely use it.

But every heart goes out to the Churchman who sticks it out in a small town or community where the Amalekites look

(Continued on Page 8)

## The Witness Fund

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Miss Eliza Swift .....	.50
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## NEWS LETTERS FROM NEW YORK AND LONDON

## NEW YORK LETTER

By Rev. James Sheerin

The season of first class theatrical performances is over, but New York keeps a few running all summer, and there is hardly a week in which some new play is not introduced with hopes of continuing into next winter. I say "first class" in several senses. There are over sixty theatres in New York in which the management makes an effort to present plays or operas recognized as having literary or musical qualities of a fairly high standard. It stands to reason that in sixty theatres, averaging perhaps three plays a season apiece, there will be occasional vulgarity and possibly even downright offence to good taste or Christian morals. But if the critic bears in mind the whole year and the entire number of nearly 200 plays and musical comedies, he will be surprised to find that the ratio of good to bad is entirely in favor of the good. This ought to be said by a fair minded theatre-going Episcopalian, in view of the fact that a Baptist, who either goes to no plays, or goes by choice to the worst for investigation, has been making much ado against the stage, which he declares to be wholly demoralized and demoralizing. It all depends on your choice. Out of a total of sixty in one night a man or woman can find at least a dozen of distinctly high moral quality, and the rest, with two or three exceptions, are probably neutral and inoffensive. Why not, then, try to select from those that are known to be worth while, since one could not, in any case, go to all? Columbia University Alumni have an annual reunion, and the committee this year chose to take its 1000 members to see "Afgar," which was as near off-color as a show can safely be. The committee is undoubtedly deserving of condemnation in making a great University gathering appear to be even more than frivolous in its annual reunion.

The church does not appear as much in plays as it did a generation ago, when the best playwrights and actors sprang, to a great extent, from among members of the church of England. It is not a misfortune, however, that clergymen are not being represented on the stage of the day, if they are always to be mimicked as molly-coddles, or as effeminate and peculiar in the extreme. The worst case of that kind the past season was a moving picture made in Germany and well-named, "Deception." That it made fun of the more or less Beastly Henry VIII was to be expected, though with all his faults Henry was the needed strong man of the hour to give the church its opportunity to free itself from slavery to the Roman Pope. But that it went so far as to picture poor Cranmer as a slimy, fawning old hypocrite, who was best described as a "wily archbishop," was not only untrue to historic fact, but a direct propaganda in favor of Romanism to every churchman who knows his church history. Cranmer was neither wily nor hypocritical. He was just a plain Christian, anxious to have the church of England true to the fathers and the scriptures, and the whole tone of the film was apparently inspired by a mingled German and Roman Catholic desire to besmirch the English cause in one

of its most critical periods. It is a misfortune that the divorce of Henry became mixed up with the progress of the Reformation, but he who mixes it worse and makes it the cause of the separation from Rome is more malicious and ignorant than either historical or Christian. As for Cranmer being "wily" in his advice, which finally reached the ears of Henry, I am unable to see the slightest excuse for the offensive word. When he gave his famous advice it was not intended for Henry at the time, and was merely a remark, which I assume that any fair-minded Christian of the present day would willingly make, that the King would be wiser not to appeal to the Pope for a judgment but to the universities of Europe. We who escaped from papal control, without sacrificing our rightful part in the Catholic Church, ought never to agree with those who would condemn Thomas Cranmer for calling attention to the fact that Christian scholarship is a better judge to listen to than autocratic priest craft.

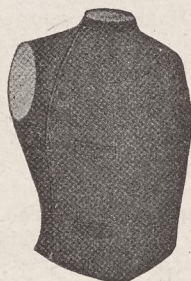
It is to this same Cranmer that we owe some of the finest early English prose and words of religious aspiration in our Book of Common Prayer, ascending at times to the highest poetry in the Litany, etc. He was weak in body and will, as the recantations show which he signed before his Roman inquisitions, but let him who thinks he could face trial by fire today throw the first stone. We moderns are all weak in the same way. At least, I am, and therefore I bow in profoundest admiration to the weak Archbishop who in the last moments of his life, in shame over his weakness, firmly thrust his faded old hand into the flames, crying out, "This hand offended. Let it be the first to perish!"

Taking him for all and all, the most

modern and the most Christian of the pre-Elizabethan reformers was this fine old scholar, who tried to bring peace where there was no peace. Peace, therefore, to the ashes of Cranmer, the Martyr, who lived and worked in a cruel age, entirely too near the ages of persecution for his gentler makeup.

Dr. Griffith-Jones  
On Faith

The meetings of the Free Church Council at Manchester, England, are said to have been of living interest. In the discussion of reunion there was no disposition to shirk the great problems raised afresh in recent days by the Lambeth Conference. The task of setting forth the Free Church position was committed to speakers who represented various shades of Free Church opinions on the matter. Dr. Griffith-Jones defended the position that there are two elements in faith, the static and the dynamic, and of these the Free Churches stood for the dynamic. The two, he claimed, were not so much opposed as complementary to each other. The one safeguards the continuity of religion from age to age, and tends towards the conservation of its permanent elements and ever-enriching experience; the other demands freedom for that impulsive, experimental element which wells up periodically from the depths of spirituality in every healthy community, which forms the starting point of nearly every revival of faith, nearly every reformation in morals. Ideally, it is good to have these two types of religion in every nation: and if religion indeed is to flourish, they must be allowed complete liberty to exist side by side, neither interfering with the complete freedom of the other.



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## Is the Church the Friend of Labor?

(Fifth paper in series)

By Rev. J. A. Schaad

Yes.

This is shown by the Church's relation to two great facts in human life—a Book and an institution, the Bible and Sunday.

1. The Bible is at the same time the supreme standard on Justice, Liberty and Brotherhood, and the history of centuries of human struggle upwards toward the attainment of those ideals.

The best address I ever heard on the modern claims and ideals of Labor was given by a man who had risen from the ranks of unskilled labor to a commanding position among the international leaders of organized labor, so that he was a counselor to the experts at the peace table of Versailles. His background principles, his concrete illustrations, and his pictured ideals were all drawn from the Bible—often in its very words.

Blot out that sacred Book, and it will not be long before economic and industrial conditions and relations will revert to the jungle stage, where the longest claw and the sharpest tooth are the determining factors of life and possession.

But where did the Bible come from, and how came it to us? Everybody knows: Churchmen—Hebrew and Christian, wrote it under divine guidance. Churchmen preserved it from physical destruction by its foes adown the centuries, even at the cost of their lives. And the Church of today is safeguarding it from the subtler assaults of intellectual hostility on the part of those whose wrong-doing it condemns.

The working man has most to lose from the elimination of the Bible from the practical affairs of our modern life.

In protecting the Bible, in propagating its truths, and in projecting its principles into effective relations with our modern social, economic and industrial life, the Church is showing most marked friendship for Labor.

The fact that Labor seems not at present to recognize this truth is unfortunate but does not change the reality of it.

2. Sunday is at the same time Labor's greatest single blessing, and yet the occasion for much of its hostility to the Church, where such a condition exists.

Of what value is Sunday to the welfare of Labor?

Everybody ought to know: On its secular, economic side, the institution of Sunday comes between the possible greed of employers and the welfare of the working man and says, "Stop. You may not compel the working man to labor continuously. One day in seven shall be sacred, set apart, for himself in relation to his family, his friends and his God. You may not trespass upon that holy ground." And in so far as this day of rest is properly observed so far, and no farther, is the physical, domestic and social life of the working man progressively good.

But how came Sunday to be, and by whose power does it continue to function

effectively?

Again everybody ought to know: God ordained the Day for the good of man. And it has been the exclusive function of the Church adown the centuries to perpetuate and promote suitable "Sunday observance."

The Church has done this in the face, often, of the most violent attacks of selfish interests—both of State and Society; and amid frequent opposition from the very class of humanity who would be most benefited.

The influence of the Church has been strong enough, not only to write Sunday into the laws of all civilized nations, but also to secure general obedience to it by the State in all its departments, by cities in all their public work, by industry in its major operations, by commerce in performance of its contracts, and by Society in its program of public functions.

Sometimes the workingman has been the most flagrant violator of the purposes of Sunday, and has cursed the Church for trying to perpetuate that Day—because a proper Sunday observance seems to limit his selfish freedom to indulge in pleasure.

Why does not Labor support the Church in its effort to protect Sunday against commercial greed in such matters as the theater, movies, amusement resorts, etc. That would be an act of social justice.

When Labor insists that such places shall be operated on Sunday it is just as selfish in its demand for pleasure as Capital would be for profits, if it operated its plants on Sunday.

Such an attitude of Labor towards Sunday says, in effect, "Regardless of the divine law which created Sunday to protect me from the possible greed of employers for profits, I demand that some working men and women shall forfeit their equal right to the Day of Rest and shall work for my amusement."

But suppose that the Church should say, "Very well. Have it your own way," and then withdraw her watchful effort to maintain the institution of Sunday.

How long would it be before Labor would be forced into the shackles of continuous toil if Capital so willed it? Not very long.

Does some one reply, "Organized Labor would revolt and claim its rights."

Impossible without the support of public Christian sentiment. The relatively small number of working men who belong to unions is too weak and enmeshed in other economic entanglements to enable it to prevent Capital (if it wished) from imposing upon it a seven-day week. And the larger group of unorganized labor would also be impotent because it is unorganized.

Remove the idealism of the Bible and the educational, inspirational and restraining influence of the Church (representing over 42,000,000 Americans) and public moral sentiment would soon become too lax to support Labor in any demand for the recognition of Sunday.

The question of Labor's right to Sunday freedom from work depends for support upon religious principles and sentiments, internationally expressed in law and customs.

If Europe should officially yield to the

"Continental Sunday" idea and apply it to industry and commerce, its adoption of a seven-day week would follow and American competitors in trade would be forced to the same policy.

In such a case Labor would be helpless. Nothing but the Church in Europe and America stands between American Labor and the loss of its economic right to Sunday.

All of which is only another way of saying that the Church is most effectively the friend of Labor.

Because foundations lie below the surface and are invisible, their true value is not always appreciated, even by those whose life and safety are absolutely dependent upon them. The near and visible, in society as well as in architecture, seem more important.

Because the Church does not see its way clear to espouse the details of Labor's economic program as to wages, hours and privileges, working men seem to think that she is not their friend.

But when one looks beneath the surface of things he will see the truth. In the more important, basic matters of civil liberty, economic justice and human brotherhood, the Church is unequivocally the outspoken friend of Labor.

Upon those, her foundation principles, society has built the whole theory of our American Republic, economic equity as safeguarded by law and the courts, the best ideals of Labor Unionist and of social fraternity.

That progress has been made in these respects is clearly revealed by an historical perspective, and by a forecast from the present trend towards a sociological interpretation of human life.

Yes, the Church has been very much the friend of Labor in the past, and is now functioning as such in all that pertains to human welfare and progress.

### Bishop of Georgia an Old Alumnus

The Bishop enjoyed a much needed vacation the first week of this month when he attended the centennial of the University of Virginia. He was a student there at the time of the semi-centennial and it has always been one of his dreams to be present at the 100th anniversary. The Bishop is an alumnus of the class of '75, and having been appointed class commander early in the year, his duty has been to round up the members of his class for attendance at the celebration. The Bishop preached the baccalaureate sermon at St. Mary's School, Raleigh, N. C., recently attended a meeting of the board of trustees of St. Athanasius' School, Brunswick, and the next day preached the commencement sermon and delivered the diplomas to the graduates. The following Sunday he preached the commencement sermon for the Quitman High School. The Bishop will go to Sewanee from the University of Virginia to attend the commencement exercises of the University of the South and a meeting of the Board of Regents.

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## Concerning Marriage

By Mary Woodruff Johnson

If November is considered a gloomy month, one cannot accuse June of being so, for the wedding bells are merrily ringing in every direction.

What with a bride living next door; a very personal interest in the celebrating of a wedding anniversary; and a marriage in preparation in one's own family; one's thoughts go a-wandering on the subject of marriage and all that it stands for.

I once heard marriage defined, jokingly, "as an insane desire on the part of a man to support a wife." Be that as it may, there are two sides to every question.

Marriage is too important and too holy to be entered into lightly or taken as a lark. It is the foundation of the home, and the home is the bulwark and hope of the world. From the home go forth the children who make the world—hence there can be no more important work than providing for, and rightly training them to assume their responsibilities as future home-makers and intelligent citizens.

The atmosphere of the home, then, should be happy, common-sense and Christian. I should describe marriage as giving and taking, also as co-operation.

There is little need to make it a drudgery or to allow it to get monotonous, if we read the words of Dr. Cabot: "People need four things in life to keep them well balanced—Work, Play, Study, Worship." I should add to this list: A sense of humor.

If married people could be real partners, real friends, real lovers, real parents, making the world better for their presence in it—passing on the happy art to their children, what a world we should have! What citizens we should be!

The influence of happy marriages and homes does not confine itself to the four walls of a house, but spreads out through a neighborhood, into cities, states, and finally the nation.

It may not always be possible, of course, to carry out such high ideals, but they are worth striving for. To combine the best of the old traditions with the best of the modern viewpoints is worth while, and should make a happy whole, if one is patient and persistent.

I should call marriage the job of a lifetime and the best of it is the mellows with age and wisdom. A word to beginners: Do not take seriously, married life as pictured on the screen, nor in the popular novel; neither get down hearted over days in which everything goes wrong—when the day ends, forget it and begin the new one with a clean slate. Above all, cultivate that sense of humor and keep a-smiling.

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Sir: For years I have longed to see published for use among "Episcopals" an inexpensive, non-controversial inspirational, weekly church paper. In these latter days the *Witness* seems to be easily qualified. I envy those responsible for its vision and dress. The life and influence must make them feel their life is most valuable in the midst of the world's agencies for good.

And solely, as a lover of the good, as a most friendly critic in the bosom of the family, may I venture to plead with Bishop Johnson and presbyters Sheerin and Lloyd that they expose themselves to the spirit, and method of presentation of subject, of parson Shaad. His crisp, constructive contributions are helping one think "the Church"—whatever that is—worthwhile and, to undermine and blow up that impregnable secret defense "What's the use of (going to) church anyway? Its so petty and wearisome and antiquated that it is hopelessly sidetracked in these modern days. Therefore, train your big guns and let them aim exclusively toward destroying the tremendously powerful hostility of repugnance and indifference to religion and churches by effective contributions revealing the greatness and the glory of the worth of church and religion; and, as a prophet of good tidings, I shall live to see the fruit thereof on the front page of the *Witness* in such stirring, winning headlines, as follows: "Religious Survey Shows Large Church Attendance." "Ball and Bat Support Effective Sermons." And this because the "general news of the Episcopal Church" is indicative of those "brighter days." (*Witness*, June 11th).

And, maybe, a course devoted to the Episcopal Church Spirit, Revealed in its Principals and Devotions, would help educate the masses to love "The Church and Her Ways."

You see, I am thoroughly selfish in all this since I want *The Witness* to be a perfect paper for all the people all the time. Yes, I'm jealous of the good name and

influences of "the brave little paper." Long may it live and serve!

Respectfully,  
Rev. J. Marchant Hayman.

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The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, *ST. ANDREW'S CROSS*, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

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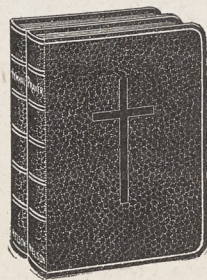
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## The Editorial

(Continued from page 4)

contemptuously upon it, and where there are no beautiful surroundings which help to lift up our hearts.

They are standing the test.

Here the grumblers soon cease from grumbling and the weak hearted go elsewhere.

One finds here the remnant whom the Lord hath called.

After all, life is a challenge, and whether we are in prosperity or adversity God is watchful.

He knows when the prosperous patronize His ambassadors and He knows when those who have a grievance murmur at His ways. It is the real test of life, whether we can be humble in prosperity or cheerful in adversity.

This is true on a camping trip and it is true on this earthly pilgrimage. Whatever the outward circumstance of your spiritual life may be, see that you love the Church for which Christ died for He loves it mightily.

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