

The Witness

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Record Breaking Attendance At Racine Conference

Crowds Have To Be Limited Because of Popularity of Bishop Johnson's Lectures

The Conference for church workers of the 5th Province opened at Racine, Wis., Tuesday, July 12th, with two hundred and fifty enrolled. Seventeen states were represented in the enrollment. On account of the extremely hot weather many of the classes were held on the campus under the beautiful old trees. Lectures and discussion classes were held on the various fields of church work, especially on Religious Education, week-day and church school.

The curriculum contained such topics as:

- The Successful Small Sunday School.
- Principles and Methods of Teaching.
- How to teach a Mission Study Class.
- Religious Instruction on Week Days.
- Knotty Problems in the Church School.
- The Church School Service League.
- Christian Nurture Courses.

Rev. Chas. H. Boynton, Rev. Victor Hoag, of Batavia, Ill., Miss Vera Noyes, of Gary, Ind., Rev. R. S. Chambers and others who are leaders in Religious Education gave the conference the benefit of their experiences.

Bishop Johnson, Editor of The Witness, in his "talks to young people" was the center of attraction at the early morning period. The largest class room of the college was filled by the young people at each of his lectures, and an age limit of 25 years had to be set in order that those for whom the instruction is primarily intended might find room.

Bishop Weller's Devotional Bible Class was also a great attraction and practically the whole conference was present at his class.

The second week of Racine Conference for Church workers has a still larger attendance than the first week, breaking last year's record. Over 300 registered and the dining hall was filled nearly to capacity. The Rev. F. J. Hall began his lectures on A Modern Exposition of the Faith with nearly all at the conference in attendance. Also the Rev. R. W. Patton of the Nation Wide Campaign Department is beginning the second week with a series on Church Organization under the new Order.

A remarkable service was held Sunday morning at St. Luke's, Racine, with every available seat in the large church filled. Dean Lutkin directed the choir, composed of 20 clergy as Meerbeckes Mass was sung and the Rev. Father Littell, missionary to China, delivered a stirring sermon on the



Howe School from an Aeroplane.

work in China. There are two ways of stealing, Father Littell said, one by taking the other by withholding. If we of the church withhold our heritage from those who have it not, we break the 8th commandment. He also said in the course of his sermon that the Episcopal church in China was the only Catholic church there, the Roman church being called "the Lord of Heaven Church."

Mr. Angell, of national fame as a play director, especially in the army overseas, devoted an afternoon to teaching group games. The social features of the conference have included a costume party, a circus, a marshmallow roast on the beach and a pageant. There has also been baseball, tennis, golf and swimming.

Two Teachers in Fifty Years

A Bible class in Trinity Church, Boston, observes its semi-centennial next fall. In all those fifty years there have been but two teachers, Miss Lucy Woods and the present leader, Miss Heloise Hersey.

Among the many small mission societies already existing in 1821 when the general society was formed, a favorite title for the Women's groups was "Auxiliary Female Missionary Association."

Southern Rector Tarred and Feathered by Mob

The Rev. Philip Irwin Threatened with Lynching
Because of His Work Among Negroes

Miami, Fla., July 17.—Eight masked men waylaid the Rev. Philip S. Irwin, white, archdeacon of the Episcopal church and head of the work of the Church among South Florida Negroes, at the close of his evening services at Miami, carried him into the woods and whipped him, and then applied a coat of tar and feathers to his body. He was then placed in a sack and was taken in an automobile to a spot near the business center of the city and dumped out on the street.

Mr. Irwin, who is a British subject, declared after he had been taken to police headquarters that the men who seized him "told me I had been preaching social equality to the Negroes and had advocated inter-marriage of the races, and that as this was the south, this doctrine was not tolerated, and any person who preached it is threatened with death."

"They told me," he added, "that unless I left Miami within 48 hours they would lynch me. They tied me to either a tree or a log after stripping me, and applied a strap to my naked body about forty times. The men then poured tar over me and applied feathers to the tar."

None of Irwin's assailants have been apprehended.

Miami, Fla., July 18.—The Dade county grand jury today began an investigation of the kidnapping last night of the Rev. Philip S. Irwin, white pastor of St. Agnes' Episcopal church, who was whipped, tarred, and feathered, then dumped out of an automobile into one of the main streets of Miami. Irwin's alleged doctrines of racial equality were said to have provoked the attack.

Judge Branning, in charging the grand jury, said:

"The court suggests that while the country allows freedom of speech, one exercising this constitutional privilege, should advise himself or bear in mind the time-honored traditions of a people."

Although Irwin was given forty-eight hours to leave the country by the eight masked men who shed him, he declared he would remain in Miami and continue in his pulpit.

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

GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishop Reese on Lynching

Bishop Reese was the guest of the Kiwanis Club of Rome, Ga., the first week in July, when he addressed the members on the subject, "The White Man's Burden." "Lynching," the bishop said, "is an evil that must be corrected. It cannot go on longer, it is a crime against the dignity and sovereignty of the state that must end. We have in Georgia two races radically different in temperament and characteristics, living together under similar institutions; races that cannot and must not be assimilated. I admit that I have not been able to find a solution of the race problem. The problem is too deep, too intricate and too complicated for quick solution." The Bishop discussed at some length the recent race riots at Tulsa, Okla., and asked that every descent Georgian assume a better attitude towards the Negro stressing the subject of the right kind of education. He declared that the present situation must be solved in some way—that things could not continue as they are. In speaking of ex-Governor Dorsey's pamphlet the Bishop said the Governor did the right thing, that what is needed is a reverberating echo and Governor Dorsey's pamphlet furnished that, and he did his duty.

Keep Up Work During Summer

During the absence of the rector, the Rev. G. S. Whitney, on his vacation, the Sunday services of St. Paul's Church, Augusta, Ga., were taken care of by the Rev. Mortimer Glover, of St. Paul's Church, Graniteville, S. C., and three lay-readers of the parish. A large Bible class is one of the outcomes of the Gypsy Smith meetings. A small class faithfully conducted by one of the vestrymen has grown to a membership of thirty-five, organized with a president, a leader and other officers. The objective is one hundred members by fall. Due to the interest taken by St. Paul's parish, at the mission of Christ Church, Augusta, which ministers to a mill population, the congregations are growing slowly and the interest more rapidly. Lay readers from St. Paul's hold the Sunday evening service, and recently the Junior choir of St. Paul's took part in the service.

Dr. Fosdick Strong for World Peace

The Christian pulpit is speaking out with ever greater boldness these days in the matter of world peace. Dr. Harry Emerson Fosdick in the First Presbyterian Church of New York recently delivered an outspoken address on war and civilization. He asserted that the two cannot long travel together. He said in part: "The church, all too feebly recognizing the irreconcilable conflict between war and the spirit of Jesus, has, for all that, at her best been endeavoring to restrain war, to abolish its worst barbarities, to limit its area, and to bring, where it could, the truce of God. Before 1914 some kinds of war had been done away—religious wars, for example, that during so many

centuries devastated Europe. Throughout the nineteenth century there was a growing apprehension about the crisis toward which humanity was drifting. During the first fifty years of the nineteenth century practically nothing was said about arbitration treaties. During the first ten years of the twentieth century ninety-six international arbitration treaties were signed. And before that fateful day of August, 1914, the Hague peace conferences had been desperately endeavoring to trim the claws of war with rules and regulations that might protect the wounded and non-combatants and limit the methods of killing. All of these things have proved to be futile enough in practical effect, yet they are valuable as prophecy. They indicate that humanity for a long time has dimly perceived what now we are fools if we do not clearly see: that war and civilization are diametrically opposed; that we can have one or the other, but not for very long can we have both."

Churches Unite for Better Racial Relations

The recent riot in Tulsa, Oklahoma, the reported activities of the Ku Klux Klan, and the disclosures concerning Negro peonage give special timeliness to the creation of a new Commission on Negro Churches and Race Relations by the Federal Council of the Churches of Christ in America. The purpose of this action is to consolidate the influence of the churches in bringing about better relations between the white and the colored races in this country.

The first meeting of the new Commission was held in Washington, D. C., on July 12, under the chairmanship of John J. Eagan, of Atlanta, Georgia, who is president of the Atlanta Council of Churches and one of the leading Christian laymen in the South. A vice-chairman is to be named from the Negro Churches. The Commission is made up of about one hundred leading representatives of the white and colored Churches, the majority being residents of the South.

At the initial meeting in Washington the whole day was spent in discussing the distinctive contribution of the Churches to bettering relations between the races. It was agreed that the Church, being committed to the principle that humanity is an organism, cannot accept as a satisfactory solution the theory that inter-racial conflict is inevitable, or that the races should be segregated from each other, or that they should be amalgamated, or that any one race is meant to have special privileges which are to be denied to others. The Christian solution, it was clearly seen, lies in the races living together in mutual helpfulness, service and good will.

As a result of the discussion the following statement was unanimously adopted as expressing the general program of work for the Commission:

1. "To assert the sufficiency of the Christian solution of race relations in America and the duty of the Churches and all their organizations to give the most careful attention to this question.

2. "To provide a central clearing-house

and meeting place for the Churches and for all Christian agencies dealing with the relation of the white and Negro races, and to encourage and support their activities along this line.

3. "To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro Churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.

4. "To array the sentiment of the Christian Churches against mob violence and to enlist their thorough going support in a special program of education on the subject for a period of at least five years.

5. "To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

6. "To develop a public conscience which will secure to the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.

7. "To make more widely known in the Churches the work and principles of the Commission on Inter-Racial Co-operation, and especially to support its efforts to establish local inter-racial committees.

8. "To secure the presentation of the problem of race relations and of the Christian solution by white and Negro speakers at as many church gatherings as possible throughout the country."

"The Commission on Inter-Racial Co-operation," to which reference is made in paragraph 7 of the above statement, is a voluntary group of individuals, both white and colored, in the South who have been co-operating in developing inter-racial committees in local communities for the purpose of promoting good will between the races. The Federal Council's new Commission has as one of its definite aims the strengthening of the influence of the churches in support of this movement.

A Preacher as Referee in a Labor Dispute

A preacher today is called on for a variety of services, but few have had an experience similar to that of Dean Howard C. Robbins of the Cathedral of St. John the Divine, New York, who was called upon to referee a serious wage controversy between the stone carvers of New York and their employers.

An experienced arbitrator could scarcely have analyzed the issues more skillfully or effectively.

"We are sure your decision is impartial," wrote the president of the employers' association, adding that it would be "carried out in letter and spirit." For the men, the president of their association expressed thanks for "your fair and equitable endeavors to reach a just decision," which, he added, he was confident would "meet the satisfaction of all concerned."

All of which gives food for thought. The greatest asset the church has in its ministry to the industrial world is the reputation of its ministry and its leadership for unbiased moral judgment and

courageous action. The striking employees of the Denver Tramway Company paid a rare tribute last summer to the local ministry when they agreed to accept any resident pastor as an arbiter of their controversy. Might not preparation for this kind of service properly be regarded as a part of every city minister's equipment?

A Brass Band for a Deaconess

Few of us know the glory of having a brass band and acrobats and sleight of hand performers at our humble birthday parties. Deaconess Stewart of Changsha does, and besides all this there were at her last anniversary celebration three hundred women and children. No, they did not all bring presents. The giving of gifts on such occasions has become such a rigid matter of form that it often is really burdensome on the native workers, and the missionaries have protested strongly against it.

Committee on Preaching Missions Reports

At the invitation of the Bishop of the Diocese of Washington and the Dean and Chapter of the Cathedral the Presiding Bishop and Council held its mid-summer meeting in the City of Washington as the guest of the National Cathedral School for Girls. After a celebration of the Holy Communion by the President in Bethlehem Chapel of the Cathedral, the Council convened in the gymnasium of Whitby Hall with sixteen of the twenty-six elected members present. Members came from as far West as Colorado and California to attend this meeting, which was of great importance, for it was planned to consider the revaluation of the work of the Council carried on through its various departments.

One of the first subjects considered was that brought up by the Department of the Nation-wide Campaign on the relation of the Council to the various Provinces. In order to give this full consideration a special committee was appointed to consider not only the relation of the Council to the Provinces, but the way in which the Council can use the provincial organization.

The committee reported recommending the appointment of a committee to take under consideration the desirability of changes in Canons 53 and 60 with a view to harmonizing the Policies of the Provinces and of the Presiding Bishop and Council. The committee stressed the importance at the present time of encouraging a national consciousness in the Church and deplored any evidences of the development of sectional feeling and sectional action.

The Nation-wide Campaign Department also reported the result of the meeting of a Commission on parochial Missions. The commission reported that they had canvassed the matter of the Nation-wide Preaching Mission and came unanimously to the following conclusions: That the scope of the Mission so invades Diocesan rights that we hesitate to pursue any policy until we have conferred with the Bishops of the Church and secured from them the approval of our program, or else a disapproval. We believe that the usefulness of this Commission will depend upon a reply to this questionnaire and we make our further recommendations upon the condition that we secure such a number of

approvals as to justify our continuance as a Commission. The details of our program are as follows:

First, that we secure from Bishops and other sources the names of such men as may be apt in holding Missions and that we shall ask them to hold themselves in readiness to conduct Missions under the direction of the Commission as may be arranged.

Second, it is our desire to hold at various centers throughout the country conferences at which clergy shall be trained in holding Parochial Missions, said conferences to be under the direction of leaders designated by the Commission.

Third, this Commission will under take to get out a Manual for Preaching Missions at an approximate cost of \$1,000.

Fourth, this Commission feels that it will be impossible for any general body to undertake the conduct of Missions throughout all places in the United States, but would prefer to specialize in conducting Missions at such strategic cities or centers in each Diocese as they may be requested to conduct by the Ecclesiastical Authority thereof.

Fifth, this Commission has canvassed those present at this meeting as to their ability for serving the Commission as called upon with the result that Bishop Johnson, Father Hughson and Dr. Clark are prepared to give to the Commission such time as the work may require, but feel in so doing that the Diocese, Parish or Order to which they belong should be compensated by the Presiding Bishop and Council for the loss of their services in any continuous work undertaken for the Commission.

New Pamphlet by Bishop Fiske

As an opening shot in the fall campaign, when church work resumes in full vigor after the summer vacation, the clergy will find helpful assistance in Bishop Fiske's pamphlet, "If I Were a Layman," published by the Educational Division of the Department of Missions. Copies for distribution can be had free of charge by asking for Number 3015. This is the second of three pamphlets, of which Bishop Johnson's on "Stewardship" was the first.

It is of special value as Bishop Fiske has been a sharp critic of some of the policies and enterprises of the Presiding Bishop and Council. This contribution from his pen shows him giving and urging loyal support, even though he be not content with all details of the work.

Clericus Discusses Social Immortality

The Dallas Clericus, embracing all the clergy of the diocese, departed from its rule of meeting in the see city recently when Bishop Moore and an exceptionally large number of the clergy held their last meeting of the season at St. Andrew's Church, Fort Worth, as guests of the rector, the Rev. Edward Henry Eckel. An impromptu feature was a discussion of the social immortality of young people fostered by immodest dress, jazz music, the dances of the day, and unchaperoned automobiling by night in country by-ways, etc. Numerous instances were reported by several of the clergy respecting various localities, and it was decided to pub-

lish a memorandum on the subject in the newspapers of the state and to advise parents to instruct their adolescent children in the morality and hygiene of sex.

When Visiting the Yellowstone

Request is made by the Rev. J. F. Prichard, chaplain, that any bishops or priests passing through the Yellowstone Park will try to arrange their trip so as to spend Sunday at Mammoth Springs, where is located a government chapel, with regular services every Sunday. Mr. Prichard would be glad to be advised of any such visits. His address is Mammoth Hotel, Yellowstone Park, Wyoming.

Travel Around the World With New Testaments

Rev. George T. B. Davis is spending three years traveling around the world in the interest of the Pocket New Testament League. His organization put him under this commission some time ago. In the autumn he will sail for Sydney, Australia. In his party will be Miss Bertha Beebe, Dr. George C. Cossar and Mrs. E. A. R. Davis. The organization has the task of pledging Christians to carry a pocket new testament and the books are supplied. Dr. Cossar is an enthusiastic worker in the movement and he has already sent out over 700,000 copies of the gospels in various languages.

Pastor Cannot Find Jobs

Thousands are out of work in Pittsburgh and Rev. John Ray Ewers in a recent issue of his parish paper, "Progress," draws some conclusions with regard to the situation. He says: "A sure indication of hard times is to be found in the fact that men and women apply to the pastor for work. This only happens in periods of depression. He has tried earnestly to find positions but never has been so unsuccessful. Everyone replies, 'We have no work' or 'We are discharging people, not hiring them.' In one part of the city a young man told us that he saw, daily, groups of men, now out of work, devouring pieces of bread—it was all they had for a day. Not only in China and Armenia are people hungry—they are hungry in Pittsburgh."

Devil Called Most Orthodox Person

"The greatest menace to America today is that the American people have stopped thinking about God," the Rev. Robert W. Patton of New York said at the conference for church workers at Racine. "We Americans have lost the habit of thinking and talking about spiritual matters. God help America if we do not get him back into the warp and woof of our national life."

The leading orthodox person in the world today is his satanic majesty, the devil, but that does not mean that he is religious," said the Rev. Dr. Francis J. Hall, professor of dogmatic theology of the General Theological seminary of New York City. "Orthodoxy is sentiment entitled to be called religion, and modern ethics is even further afield."

Dr. Hall quoted Pope, who said: "His creed cannot be wrong whose life is in the right," which Dr. Hall would transpose to read: "His life cannot be right whose creed is in the wrong."

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THE USE OF MONEY

By BISHOP JOHNSON

It is a curious fact that a man who can swat a baseball frequently and far received a larger remuneration than is received by a college president; that a man who is a successful facial contortionist receives ten times as much as the Chief Justice of the United States; that a man who can use his fists successfully can make more money in fifteen minutes than the President of the United States receives during his whole administration. It is not so strange perhaps that a man who gives his life to the accumulation of money should succeed in amassing a larger income than men to whom money is merely the means to an end, but again it is strange that whereas ninety percent of the wealth of the country is in the hands of one percent of the people, that fully ninety percent of the regular income of the church comes from the ninety and nine rather than the one who can afford to be generous.

Money is much like water in the fact that it is naturally distributed very unequally. For example, if one-half of the water between Winnipeg and Buffalo could be transferred to Arizona and New Mexico those states would be as populous and prosperous as Iowa and Missouri—but there is a dearth in one section and a plethora in the other and there is a great gulf between so that the waters of the Northeast cannot be made available for the needs of the Southwest.

And sometimes more water falls in the drier sections than those sections can assimilate.

This was recently demonstrated in the Pueblo floods, where water, which is ordinarily most welcome in that region, became such a calamity that it destroyed millions of dollars and moreover for a season there was no water fit to drink and no water to extinguish the fires which burned buildings to the water level.

Money, say, is a good deal like water. A scarcity of it is a catastrophe, but no worse than a cloudburst, and that section of the country is fortunate that is blessed with enough for its needs, and the fact that the American people pour a cloudburst into a prize ring is a calam-

ity to all concerned similar to that of the Pueblo flood.

The enormous sums of money which are concentrated in one spot to satisfy a desire not far removed from Roman gladiatorial shows and Spanish bullfights, merely indicates the destruction of the small fruits and generous crops which human nature so laboriously produces, and the substitution for these fair fields of human wreckage and desolated areas.

I do not dispute the contention that there is something essentially manly in the art of self-defense, as there is something gallant in the matador and something heroic in the gladiator.

But the men of flabby muscles and the ladies of glacial faces who can sit safely in their seats and watch eagerly while men do serious bodily injury to one another, in which contest the brute and not the artist is apt to win, are destroying the finer instincts which make for gentlemen and mothers.

For cruelty always has followed gladiatorial shows and bullfights; what different result can be hoped from prize-fights?

But it is the love of money which the apostle declares is the root of all evil, and so perhaps the most debasing influence in the whole spectacle is the fact that underneath it all and surrounding it all is the commercial instinct which ruins sport and debases contests.

It is difficult for a lover of baseball to enthuse over the pampered darlings of the baseball arena who haggle over a thousand or more and care not whether they pin Chicago or New York upon their throbbing hearts.

It is certainly difficult to keep a sport clean where one sees that money is the motif rather than attachment to a locality or a group.

It is strange that Christian people do not see nor realize that money is a dangerous possession and that it is a blessing only when the sluice gates are opened and it is used to irrigate the land so that it may bring forth its fruit in due season. To store money up in reservoirs until they are full to the danger point imperils all below, and to let money out in cloudbursts of reckless living is equally disastrous.

There is a sentiment oft expressed, and it has an apparent justification, that the church should not ask for money.

A good deal of this murmuring comes from people who are very much like Sambo, who told the Judge that his wife was always pestering him for money. She asked me for two dollars one day and fifty cents the next and a dollar the next and so on all the time. "Well, how much did you give her, Sam?" "Oh, I don't never give her any, but I don't like to be pestered."

It also reminds me of the clergyman of this church who called upon a wealthy layman for a contribution to a diocesan project in which the layman had a re-

sponsibility as one of the group who had approved it. "I have so many calls that I must decline to aid you." "Well," said the clergyman, "if you answer all of them as you have mine, your calls do not cost you much."

When a person is forced to beg it is because his regular income is not sufficient to meet his necessary expenses, and when the church has to beg, it is because its own members are not generous enough to meet its needs. Many a parish has several large reservoirs in the parish so that it looks like a good irrigation project, but the irrigation ditch that leads to the fields is nearly dry.

The church has never yet been generously irrigated with money. Our people have helped everything under the sun, but the project for which they are chiefly responsible to Almighty God.

It is the one thing in a prosperous age that is really poverty-stricken and if she asks for money she does so because her fields are drying up.

I have just been in session with Dr. Milton and Mr. Lewis Franklin and Bishop Gailor, who are planning with the Council how to meet the opportunities which the church offers.

I can assure you that they are not grafters; that they do not want to see the church commercialized, but rather that they are statesmen who see the great opportunity which lies before the church if they can get the water to irrigate the projects.

Mr. Franklin, the treasurer of this church, was the man who put on the Liberty Loan Drives.

He appreciated the needs for the money and was able to secure the response. He is sacrificing his future position in commercial New York where he could easily have received three times his salary as treasurer of this church. He is easily making a contribution of \$15,000 a year to the church because he believes that the church is the one influence that can leaven the nation.

Are church people playing the game fairly? Are they seeking the information which he could readily furnish them? Are they throwing upon his shoulders their share of the burden?

Are they saying, "The church is after money again" and leaving him to bear a burden which is theirs, not his.

Money is a curious thing. A great blessing if consecrated. The most damnable curse in human life if you ignore the responsibility of stewardship and try to use for yourself that which He will hold you responsible for as stewards.

The Witness Fund

This fund is essential to The Witness. Our friends have been very generous and we are grateful to them. If there are any who have not given, it will be especially appreciated during these summer months.

A Great Church School

Howe School completed its thirty-seventh year in June. It was founded by Bishop Knickerbacker out of the generosity of Mr. and Mrs. James B. Howe. From a small beginning it grew under the skillful direction of the late Rev. Dr. J. H. McKenzie into its present position of leadership among American Schools for boys. Dr. McKenzie was succeeded on November 1, 1920, by the Reverend Charles Herbert Young, M.A.

Under the old regime the school was leased by Dr. McKenzie, who personally

crowded public schools to attain a good standard of scholarship at Howe.

Thoroughness in academic work at Howe School is demonstrated by the fact that in the examinations given by the college Entrance Examination Board last June, in which more than fifteen thousand candidates took part, Howe ranked first in both Junior and Senior High School English and very near the top in Mathematics. For graduation Howe requires each candidate to pass the College Entrance Examinations in each subject of his course.

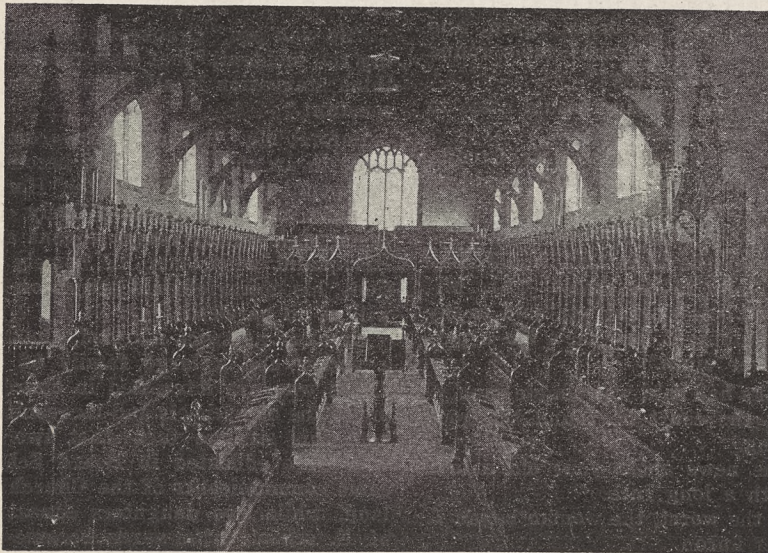
Full and complete development of the boy spiritually, mentally, and physically is given careful attention. The formation of

The military drill and athletic sports under the careful supervision of experienced leaders, develop endurance and agility and build strong, healthy bodies.

The lower school for smaller boys is a separate and distinct department having its own building and playground, but sharing the advantages and privileges of the other buildings and campus. The minimum age at which boys are admitted is eight years. The studies pursued are those of the third to the sixth grade inclusive. The Middle School embraces the seventh and eighth grades and the first two years of high school work. The Upper School covers the last two years of high school work.

The weekly allowance of spending money is limited and a regulation of the school prohibits the sending of money direct to the boy.

The summer school which opened on July fifth and continues about seven weeks, gives boys an opportunity to have an enjoyable vacation in which wholesome outdoor life is combined with serious study in a most worth-while fashion.



The Chapel at Howe School.

bore the whole responsibility of its finances. Since his death the lease has been returned to the trustees. The school is now administered by the Board of Trustees who hold it in trust for the Episcopal Church devoted to the training of boys. All endowments made to the school, and all revenues accruing from its work are devoted to the improvement of the school.

The location of Howe is ideal for a school, away from the distractions of a city, at the edge of a beautiful village on well-drained land. Howe is about fifty miles north of Fort Wayne on the Grand Rapids & Indiana Railway, which is crossed by the principal east and west trunk lines making convenient connections. Excellent automobile roads lead to the school. The O. I. M. highway passes through the campus.

Howe School stands in the front rank as a preparatory school for boys. The masters are college men, carefully trained in their special branches. Close personal attention is given to each student. The classes are kept small. If an unusually large number of students is enrolled in one subject, the class is divided. Thus each boy recites in all of his subjects every day.

Boys are shown how to study. The masters are brought into close personal touch with them and assist them in overcoming their difficulties. Failures in recitations are made up each day during the regular delinquent period so that none are allowed to lag behind. Individual help enables boys who have been held back in

character receives the first consideration. By personal example, fine ideals, wise precepts and wholesome environment the boy is led to dislike what is degrading and to choose what is good. He is trained to grow by making right decisions. If a boy refuses to respond to these influences, he is quickly eliminated.

Religion is taken for granted at Howe as a necessary part of one's life. The chapel with its daily service is the center

Bishop Olmsted Transfers Authority

The Rt. Rev. Charles Tyler Olmsted, Bishop of the Diocese of Central New York, has announced the formal transfer of the ecclesiastical authority of the diocese to the bishop coadjutor, the Rt. Rev. Charles Fiske. This transfer of authority takes effect at once. In a letter to members of the diocese the bishop says: "I have found it necessary and desirable to avail myself of the provisions of Canon 17, Section 5, and have requested the bishop coadjutor to act as the ecclesiastical authority of the diocese. Bishop Fiske has consulted the Standing Committee and both agree that this is the most feasible way to give me relief. The bishop coadjutor will therefore take over the administration of all diocese business and you will consult him accordingly. I shall be glad to aid him in any way I can, and I bespeak for him your cordial and brotherly assistance and cooperation."

At a meeting of the Standing Committee



The Big Football Squad.

about which the life of the school revolves. It is one of the most beautiful school chapels in America. It is never closed. Its rare beauty and its hearty, dignified service make a deep impression upon all who come within its influence.

Every boy takes part in athletics and spends as much time as possible in the open air during the recreation periods.

held on June 28, it was concluded that such action would be the best that could be taken for the relief of the bishop from administrative burdens, and for the interests of the diocese.

Bishop Fiske has issued a special letter to the clergy and has set forth a special prayer to be used for the next few weeks in all churches of the diocese.

An English Leader— Will Crooks

By A. Manby Lloyd
The Lighter Side

The English poor have been robbed of many things—of their land of their liberty—but no one has been able to rob them of their laughter. And Crooks was typical of the poorer class from which he sprung, by his sense of humor. You can find humor in all classes, but it is not always normal. But men like Will Crooks and Mark Twain lived in an atmosphere where humor was normal and natural.

Politicians, like the Court Jesters of bygone days, are paid to be funny. The comic anecdote is led up to with dextrous prefaces. Even the Labor leader takes his humor seriously. Crooks was funny by nature. He could tell funny stories by the hour. And they were always true stories. The best stories were those he told against himself.

At the coronation ceremony Crooks asked to be exempted from wearing Court dress. King Edward agreed to this. He attended the Abbey in his mayoral robes, and after the ceremony escaped as quickly as he could from the crowd and went to Dean's Yard, a quiet and deserted spot, to remove his robes.

"I say, Tom, here's the King," said a youngster lingering by.

"That ain't the King," said another, "that's the Dook of Connort."

The winter of 1904 was made memorable by the creation of the Central Unemployed Committee. Crooks was dead against a system of doles which only demoralized. He proposed farm colonies, reforestation, the reclamation of foreshores, etc. Some of these ideas had a fair trial, but the Government usually put them off by promising "inquiries."

"Ah, those inquiries!" said Crooks. "I've seen a good many inquiries and Royal Commissions and they always remind me of the Cart Edner, who went down Petticoat Lane on market day. He saw on a barrow some hard-boiled eggs, which had been dyed various colors, evidently for children. The man was told they were pheasant eggs and would make a good 'sitting' for a hen. So he bought a dozen for half a dollar.

"How'd yer get on?" someone asked him later.

"Well, he said, mournful like, 'that old hen sat and sat and sat until I'm blowed if she didn't *cook* them pheasants' eggs at last.'

"And, said Crooks, 'I have never known a Government inquiry yet that didn't sit and sit and sit until its report was cooked by the time it had done with it.'

Once he was asked what he meant by condemning betting, seeing that the aristocracy backed horses.

"But the aristocracy know no better."

"You do. So set them an example," was his reply. And he was fond of telling the story of a County Council Election, when a local undertaker (funeral man) who had always supported him before, stopped him in the street to say he was going to vote on the other side this time.

"Taint as I don't believe in you, Mr. Crooks. But men in our calling must keep

an eye on the party that best helps business, you know."

Crooks did not understand, and asked the man to explain.

"Why," said the undertaker. "I could make a decent living when the death rate was 20 per 1000. I can even get along nicely when it's 18; but since you've been on the move, Mr. Crooks, I can't make a living nohow, with a death rate down to 14."

* * *

Will Crooks was the Handy Man of Popular. He was a Court of Appeal in family troubles, as well as on public questions. All kinds of people came to the little house which nothing could induce him to leave. A small girl would come to the door: "If you please, father's took to drink again, and mother says, will Mr. Crooks come round and give him a good hiding?"

Or an aggrieved husband would come to complain of his wife's temper. "If you would only go and speak to her, Mr. Crooks, and put in a word for me." Off would go Mr. Crooks, to return in half an hour with the news that the road was now clear.

A month later the same man would meet him and hail him in the street "Ah, Mr. Crooks, I don't know what yer said to my ole woman that night, but she's bin a perfect angel ever since."

What Crooks had said was simple enough. On reaching the court he found the good wife gossiping.

"Heard the news about your old man?" he asked with a long face.

Assuming the worst, the woman began to weep into her apron.

"It's my fault, Mr. Crooks," she whimpered. "He's often threatened to drown himself, but I never thought he'd go and do it?" (More sobs.) "I've allays bin a good wife to him, Mr Crooks." (Hysterics.)

"Yes, I know you have, and he knows it, too. But you shouldn't cheek him so. Coax

him a little. Why, bless you, if it hadn't been for some of us he might have drowned himself tonight."

* * *

His knowledge of the lives of the poor was unique; he was not a mere "book" man, or "intellectual" as so many labor leaders are. It was this first hand contact with the condition of the people that won for Crooks the entire respect of all parties in Parliament. Once he protested against the low wages paid to women in the Government yard at Deptford.

"It's starvation," he told one of the responsible officials, "to pay widows with families fourteen shillings a week."

"But it's constant," said the amazed official.

"So you see," Crooks would add in telling the incident, "that Government officials think starvation is all right so long as it's constant."

Before Mr. Balfour's Government had come to an end, Crooks had become one of the popular speakers in the House. He brought into Parliament a lively conversational style rarely found in that assembly. His quaint witticisms, his homely illustrations, his downright sincerity won the good will of all parties.

Crooks was twice married, and he leaves a widow and a large family of children. Those who are interested in church teaching in the day schools and its results, should note this strange fact—that two children who were educated in Board Schools, became communicants of the Church of England, while two daughters educated in C. of E. schools afterwards became Nonconformists.

The broad-shouldered, blackbearded, smiling politician of the people was laid to rest the other day, worn out in their service, a victim of his old enemy, muscular rheumatism. He will not be forgotten by this generation.

Bishop Johnson

who has been the headline attraction at the Gambier, Indianapolis, Wellesley and Racine Conferences, writes an editorial every week for The Witness.

Those that heard him will surely want the paper themselves, and will doubtless do everything they can to get others in their parish to subscribe.

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Time to Act

A nice story—that on the front page. A priest of the Church, in performing his duties, is waylaid by a gang of ruffians. He is escorted to a lonely spot, there stripped of his clothing, beaten and abused, then covered with hot tar and feathers. This little party is but a warning, so he is informed by this masked band of thugs, for unless he leaves the locality within twenty-four hours they propose to hang him from a tree by the neck. And what is it all about? From the newspaper reports one gathers that Mr. Irwin had the foolish courage to preach the Fatherhood of God and the Brotherhood of Man in that part of the country where the "best people" seem to limit their religion to pious words.

One has more faith in southern justice than I have who believes that the officials of Florida will do anything about the matter. A judge, who has sworn to see justice done, has already had his say. "Mr. Irwin should have been more careful," says this modern Pilate.

So it is up to the Church. Several southern Bishops have issued strong statements denouncing mob violence. Let them now support their own words with action. Let them demonstrate to the lawless ones the power of the Church. Last week I made the statement that I thought that the Church should concern itself with more vital things than ecclesiastical politics. Here is a case in point. One of our own priests has been shamefully abused by a band of outlaws. The Church deserves no freedom if it fails to vindicate his honor. And it is not alone a matter for the Bishops of the South. We have a Presiding Bishop and Council that spends thousands of dollars each month in telling the world of the glory of the Episcopal Church. Let us use a few of these dollars in hounding down the criminals so that the world may know that an Episcopal priest has behind him the power of a God inspired organization.

W. B. S.

New York Plays

By James Sheerin

Some of New York's theatres are national institutions. Among these are the Metropolitan Opera House and the Hippodrome. Everybody who visits New York wants to see the Hippodrome. Its performances were two every day except Sunday, between September and May, and those who failed to go missed not only one of the most magnificent but one of the cleanest shows in the world. Nearly 6,000 people at a time could see a performance that combined the best features of a circus and a comic opera. Every year there were changes in the features, but always there was the spirit of song and play in an unusually happy light. "Happy Times," for example, the one given a year ago, had an extraordinary infusion of the best child life. Its book scene, the character of fiction and history walking out of the enormous imitation volumes, was wonderfully stimulating to the lover of books and children. Now the management de-

clares that on account of continued labor troubles there will be no more performances for a year, with a possible permanent closing. The visitor can see the interior of the building during this summer, for there is being given in it a series of moving pictures. It would pay the city to aid such an institution as the Hippodrome by allowing it to carry on its work free from taxes. It would be worthy of the Church to encourage such a project, on the sensible theory that the best way to get rid of theatrical evil is to patronize and enhearten those who are trying to give great performances, free from dubious morals and manners.

One of these summer movies at the Hippodrome is biblical in basis. It is called "The Twice Born Woman," with Mary of Magdalen as heroine. It is hardly true to the simple story told in the New Testament, but on the whole it is reverent in its treatment of our Lord. The odd thing about all such performances today is that they are apt to be managed by Jews. It used to be that managers and producers were more likely than not by inheritance of the English or the Roman churches. That is to say, their antecedents were at least nominally Christian. If, therefore, they treated of biblical subjects they did it with due understanding of the facts. If the Church or a clergyman were brought in to the play, the misdoings would be burlesqued, as in Henry Arthur Jones' "Hypocrites," but there was always a background of reverence for the Church and its officers as such. Now, with Jews as producers, there is the possibility of irreverence not through intention, but through failure to appreciate the inherited meanings of Christian things and persons. This probably is why the German motion picture, "Deception," and other recent performances offended certain Christians. The management in these cases were amazed and hurt to discover that anybody should object. Maybe they ought to leave biblical religious topics alone for the time being. Of course a Jew could be assumed to present in a favorable light all Old Testament characters, but he is hardly as yet able to bring forward New Testament or early Church personages and themes without offence.

Speaking of that religious complication reminds me that I heard my first Mormons recently on the chief corner of that academic Christian city, Poughkeepsie. They declared themselves as sent out from the

Rocky Mountain region to proclaim the restored religion of Jesus. A tract, "The Plan of Salvation," was distributed. It is a cause of some ruminating thought that a city of 30,000 people, with Vassar College and four Episcopal churches, and a dozen or so of other kinds, should have to have two cowboyish looking Mormon youths come in and declare to them the whole truth as to God and salvation. Was it not but 30 years ago or so that this Mormon church had to be made subject to a new and stringent national law in regard to the ordinary morals of wedded life? One of the young men, in his ardent speech, boasted that the Mormon church has now 700,000 members and is rapidly growing. What one objects to most is not their boasts, perhaps, but the fact that the Christian Church has left room for them to come in with a tale of the gospel that sounds new and hopeful to numbers of listeners who had paid no attention to the preaching in the churches.

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My Dear Sir:

"The Witness" is always a welcome visitor to my home, and is read throughout at the first opportunity. The news of the Church are splendid, keeping one in touch with the principle matters of interest of the Church at large. The articles of Rev. J. A. Schaad on the Church and Labor are very convincing and especially his last or 5th article, showing to what extent the world and therefore Labor is indebted to the influence of the Christian Faith. And Bishop Johnson's Editorials are always interesting. The one on "Grumblers" is applicable to every individual and every Church family. Thank God for such a Bishop as a leader and expounder of the "Faith" of our Church. He makes one feel that he is one of us. Not above, as with many of our teachers and shepherds. May God bless and prosper the work of the "Witness." Let me add, I always enjoy the Rev. Mr. Sheerin's N. Y. notes.

I remain yours respectfully,
August Belmont.

Phila., Pa.

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