

The Witness

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Bishop Mann Issues Statement On the Irwin Case

Mr. Irwin Has Been Faithful in His Service to the
Church. Record is Excellent

The following statement by Bishop Mann to the Presiding Bishop and Council we consider of sufficient importance to publish in full:

In response to the request of the Executive Secretary of the department, I send a statement of the recent deplorable event so deeply affecting the work of the Church among the colored people of the City of Miami and along the whole east coast of Southern Florida.

I shall be as brief as possible, and will endeavor to simply state the facts without comment.

In February, 1918, I received the Rev. P. Sidney Irwin, priest, from the Diocese of Connecticut and appointed him as Archdeacon in charge of the colored missions along the east coast of this district, with headquarters in Miami. He had seven missions at first, to which he added two or three more later. My selection of Mr. Irwin for this work was largely due to the fact that he had for many years been a missionary to the colored people in the Bahamas and consequently knew their characteristics. And by far the greater number of Negroes along our east coast come from the Bahamas. In fact, many of them were personally known to Mr. Irwin.

From its beginning to its end Mr. Irwin's work was most satisfactory to me. He was indefatigable in his ministrations, usually holding five or six services each Sunday, and very many during the week. Under him the congregations increased, buildings were improved, and three new churches were erected.

I may state here that Mr. Irwin is a gentleman, a scholar, a man of fine personal character, a man of utmost zeal, and a man of most kindly manner. I may add that he is by birth and early education an Irishman, and served in the Irish Church as a clergyman.

The conditions of his work along the east coast were difficult. There is much jealousy and hostility between the native American Negro and the immigrants from the Bahamas. There is the frequent suspicion and criticism on the part of the other colored churches. There is of course the difficulty created by the fact that a great share of the people are very ignorant, and there is the anger provoked by necessary enforcement of church discipline in cases of immorality.

It therefore goes without saying that

Racine Students Endorse the Disarmament Conference

Ask that Proceedings be Above Suspicion of
Secrecy by Being Kept Open to Public

The following important resolutions were passed unanimously by those present at the Racine Conference for Church Workers, which closed last week:

Whereas, We are not forgetful that the Christian sentiment of the country responded loyally to the call of the government for the "War to End War"; and

Whereas, We believe that the ideals which animated the American people during the World War should not be lost but realized through such steps as would make the recurrence of a world war impossible; and

Whereas, Through the losses and sacrifices borne by all nations of the world, all peoples are seeking relief from the common curse of war and its attendant burdens; therefore, be it

Resolved, That we two hundred and fifty men and women representatives of the parishes of the Protestant Episcopal Church in the Province of the Midwest, including the states of Ohio, Indiana, Illinois, Michigan and Wisconsin, in conference assembled at Racine College in the State of Wisconsin,

Do hereby commend the President of the United States for his recent action in inviting a conference of nations on world disarmament, and

Second: Do request him to designate a day preceding the conference to be observed as a Nation-wide Day of Prayer and Fasting, invoking God's guidance in its deliberations, and

Third: Do urge that the proceedings of the conference be above suspicion of secrecy and open to public knowledge and public criticism, and

Fourth: Do request that he appoint on the American delegation on the conference, not only technical experts, but also representatives of those who form the mass of our armies and navies, and at least one woman, in the hope that the other nations will do likewise. And be it

Resolved: That the Presiding Bishop and Bishops of the Protestant Episcopal Church be asked to call the Church to special intercessions in behalf of the conference and to special educational efforts to bring the people of the Church to a proper understanding of the issues involved. And be it further

Resolved, That copies of these resolutions be sent to President Harding and to the Presiding Bishop and all Bishops of the Church.

Time to Act

Bishop Mann's statement on the Irwin case, which we are printing in full, arrived too late for editorial comment. It is obvious, however, that the Church should demand justice and should spare nothing to see it brought about.

A good start would be to find how the commander of the American Legion got his positive information about the proposed lynching.

there is all along more or less of disturbance in these colored missions.

But outside of all this is the fact that by the lower class of white people the spectacle of a white clergyman laboring among the colored folk is a displeasing one. And if he stands forth as a champion of the rights of those under his charge he immediately provokes bitter criticism.

Nearly two years ago I received a complaint from certain white people in Miami, charging Archdeacon Irwin with disloyalty and with teachings calculated to create disturbance amongst the colored people.

I immediately went to Miami and made an investigation, and found not one of the charges supported by any proof. The Archdeacon was charged with being a member of a certain society which it was proved he had denounced. He was charged with opposition to the public schools, and it was shown that he had given up the parochial school in Miami in order that the colored children might attend the public school in Miami and so become better Americanized. I repeat that not one of the accusations made against him was substantiated.

I supposed that the matter was settled forever. It now seems that notwithstanding this investigation, the same notions concerning him and his work remained in the minds of some people.

Perhaps this is as good a place as any for me to declare that Archdeacon Irwin does not hold to what is called social or political equality for the Negro in the United States. He has never taught it. On the contrary he has incurred disfa-

(Continued on page 5)

GENERAL NEWS OF THE EPISCOPAL CHURCH

The Summer Training School for Workers

The Summer Training School for Workers, Sewanee, Tenn., will open on August 9th, at 8:00 P. M., and will close on August 22nd, at 8:00 P. M.

The School is composed of three Departments, viz: Department of Missions, Department of Religious Education and Department of Social Service. The Deans of these Departments are Mrs. Loaring Clark, Rev. G. L. Tucker, and Rev. C. W. Lathrop.

Rev. Gordon Reese, Rev. William G. McDowell, and Miss Jeannette Zeigler will have special charge of young people who may attend the School.

In order to meet a great demand in the Church, there will be a special period for conference on Parochial Missions, and also instruction in methods—in other words—"a School for the Training of Mission Preachers."

The various organizations of the Church will be represented. Rev. R. W. Patton, D. D., will represent the N. W. C.; Miss Grace Lindley, the Woman's Auxiliary; Miss Jeannette Zeigler, the Girls' Friendly Society; Mrs. John M. Glenn, The Church Mission of Help; Miss Mary E. Thomas, The Church Periodical Club; Mrs. Felix Ewing, The Daughters of the King; Mrs. E. B. Leaf, the Guild of St. Barnabas for Nurses; and Miss Agnes E. Warren, The Church Woman's League for Patriotic Service. The Church School Service League will also claim a prominent place on the program.

At the open forum there will be discussed such subjects as "The Negro in America," "The Responsibility of the Church for Social Relations," and other subjects of general interest.

The Devotional Life will be emphasized, and at the Twilight Hour, subjects will be presented in short addresses, which have bearing upon such life.

There never was a time when leaders are more needed in the Church than at the present time, and at Sewanee the aim is to train in leadership. A rector of a parish in one of our Southern cities said, "We sent two teachers to Sewanee last summer, and since their return they have given a new life to our Church School, and have revolutionized our method of teaching—indeed—have revolutionized the life of the parish."

Arrangements are being made with railroads for special rates to Sewanee.

Board and lodging may be had at the rate of \$25 for the entire period of the school, that is, from supper on August 9th, to after breakfast on August 23d, or for a less time at the rate of \$2.00 per day. It will be necessary for those who attend the school to notify Dr. George M. Baker, Dean, Sewanee, Tenn., ten days before the opening of the school, in order that reservation may be made for them.

Sewanee is a beautiful place, and there are quite a number who have been coming up to the "mountain" summer after summer, and have taken back to their homes and to their work inspiration, courage, strength, and greater efficiency.

Everything has been very carefully ar-

ranged by the Rev. Mercer F. Logan, D.D., who is the Director of the school. Miss Edith Johnston, Publicity Director for the Diocese of Georgia, is the representative of The Witness at the conference.

Many Attend Wawasee Summer School

The Wawasee Summer School held recently at Lake Wawasee in the Diocese of Northern Indiana proved to be the most successful of any of the four preceding annual summer conferences held by the diocese. This year the large and attractive new hotel on the beautiful banks of Lake Wawasee was available and added to the comfort of over one hundred delegates, who attended. The school was very efficiently directed by the Rev. John F. Plummer, in charge of St. Andrew's Church, Kokomo. Two special days were set apart for young people and church extension. The "Bishop and Council" of the diocese met on the latter day when special attention was given to the missionary work of the Church. The Department of Missions conducted a special conference with the missionaries of the diocese, which resulted in mutual understanding of the problems in the field. The special speakers on Missionary Day were the Ven. Chas. G. Reade of Cincinnati, the Rev. Chas. Bridgman of New York and the Rev. B. T. Kemerer, national field secretary. The following day was given over to the interests of young people's work when the Diocesan Young People's Society held its annual meeting. Archbishop Reade again addressed the meeting. The mornings of the conference were devoted to the daily Eucharist and courses on Church School Work, Mission Study Normal Work, Vocational Guidance, Church School on Week Days, Girls' Work in the Church conducted respectively by Miss Frances Withers, Mrs. Chas. W. Scott, the Rev. Chas. Young, M. A., Miss Vera Noyes and Miss Jeanette Ziegler. The Christian Nurture Series of Lessons were presented by lectures on each strand of the Five-fold Aim. The Church Service League was presented by the representatives of other national organizations, who were present. Miss Mabel Holgate, church school instructor at Gary, assisted on the program with Mrs. Otto Heinigke of the Church Periodical Club. The larger part of the afternoons and evenings were given over to rest and recreation. A special program of sports was planned each day by an efficient recreation committee. Plans are being made for the next school to be held at the same time and place when the conference will take over the entire hotel.

Chinese Feel Grateful for Help

The following letter comes from Dr. Wood, Secretary for Foreign Work of the Department of Missions:

"Bishop Graves, in confirming his cabled instructions to the Department of Missions to cease its appeal on behalf of the China famine sufferers, writes a letter dated

June 6, from which a passage is subjoined:

"We are deeply grateful here for the liberal way in which Church people have responded to the appeal of the Department of Missions for help in this famine, and, with what we have done here in the way of sending workers from the American Dioceses to the North and raising funds locally, I feel that we have really accomplished a good deal. Indeed I hardly see how we could have done more. The help we have given in famine workers has been much appreciated in the North, and our people have in every case acquitted themselves well in the work which has been assigned to them. The last worker to return is Mr. E. Harrison King of St. John's University, who will be back on the 8th.

"The International Famine Committees are moving to induce the Government to appoint a permanent Commission on Famine Prevention which will be international in character. Until something of the sort is done, there will be no proper dealing with the situation for the Chinese themselves simply let the causes of famine go unchecked, and, when a famine comes as it does regularly, they throw themselves on the help of foreigners, for, without such help, sufficient funds could not be collected either in foreign countries or here in China. It is the guarantee of foreign oversight, and that means in ninety per cent missionary oversight, which provides for the honest administration of funds and enables famine relief to be carried on.

"May I ask you to express through the Church press the thanks of the Bishops and missionaries of the American Church for the help which our Church people have given? It has been forwarded immediately on receipt and has gone to the agencies which have been entirely trustworthy and efficient in its administration. I feel sure that contributors will be glad to be certified that the money they have given has been applied quickly, directly, and efficiently."

"May I add to what the Bishop says our most grateful thanks for the widespread and generous response made by our people on behalf of the famine sufferers and for the effective work done by The Witness in keeping the facts of the situation before the people in this country? Without your co-operation, it would have been impossible to secure the approximately \$140,000 which it was our privilege to send out to China."

New Activities for Trinity Church

The Right Rev. William T. Manning recommends five specific undertakings as a part of the future work of Trinity Parish in the rector's annual statement which appears in the Year Book of Trinity Church, New York City, for the year 1920. This statement is the last that Bishop Manning will write as Trinity's rector.

The five undertakings recommended are already "definitely in the minds of the vestry," according to the Bishop. They are:

"The establishment of a choir school

on a scale large enough for the choirs of the whole parish.

"The development of work on recognized and greatly enlarged lines at St. Augustine's Chapel.

"The erection of a parish house providing proper facilities for the work, and especially for the work among men and boys, in the downtown region connected with Trinity Church.

"The erection of a properly constructed fireproof muniment room in which the many historic treasures of the parish may be safely and suitably placed and at certain hours open to the inspection of members of the parish and of the public.

"The restoration of St. Paul's Chapel to its original interior arrangement, so that the interior of this historic building may, as nearly as possible, be as it was in the days when George Washington worshipped regularly within its walls."

Bishop Manning also refers in his statement to some of the accomplishments of the parish during his administration. Regarding finances, he says that "the important financial reorganization, though delayed by the war, has abundantly justified itself, and as a result the parish will be able shortly to strengthen its own work and also, we hope, to give far more help beyond its own bounds to the work of the diocese at large."

Going After the Other Half Million

An active general campaign will be commenced in October to raise the remaining \$600,000 needed to complete Hobart College's Million Dollar Centennial Fund, \$400,000 of which has now been subscribed without general solicitation.

Three hundred thousand will be raised in the Diocese of Western New York in which Hobart is situated. The Right Rev. Charles H. Brent, Bishop of Western New York and Chancellor of Hobart College, will co-operate with the committee in charge. The Hobart Campaign has been unanimously endorsed by the Diocesan Council of Western New York.

Successful Summer School at Geneva

The Sixth Annual Meeting of the Summer School Workers of the Province of New York and New Jersey terminated on Thursday. This year's session was the most successful that has ever been held and the attendance was the largest. The Board of Governors decided to limit the registered attendance to 250 and that this number must come with a definite purpose and must be present during the entire ten days. The campus was crowded at all times this year.

Four Bishops participated in the Summer School Session. The Rt. Rev. Wilson R. Sterley, Bishop Coadjutor of Newark, was President and pastor of the school. A leading feature of the school was the daily Bible Hour Talks by Rt. Rev. Charles H. Brent, Bishop of Western New York and Chancellor of Hobart College. Right Rev. David L. Ferris, Suffragan Bishop of Western New York, gave a very interesting course on Christian Fundamentals for Juniors. The Right Rev. Charles Fiske, Bishop

Coadjutor of Central New York, gave a very instructive address on "How to Become an Educated Christian."

The Rev. Paul Micou, of the department of religious education of the Presiding Bishop and Council, gave a class in Church Life and Government.

The Mystery Play, "The Angels of Magdalena," was given on Wednesday evening on the William Smith Campus and was very pleasing.

Field Day was held on Thursday afternoon and was very amusing. Games of all kinds were enjoyed, not only by those who participated but by the spectators.

Training Men For Missions

The DuBose Memorial Church Training School, located at Monteagle, Tennessee, will be opened on the morning of the 21st of September. The purpose of this school is to develop men for the rural missionary work of the Church especially. The catalogue is out, and can be had by applying to the Rev. W. S. Caliborne, Sewanee, Tennessee. All correspondence in regard to the school should be sent to the Rev. Mr. Claiborne.

School for Nurture Series

Plans are being made under the direction of the Board of Religious Education and the Rev. H. I. Oberholtzer to hold a Normal School for Sunday School workers at Spokane during the coming fall. The principles of the Christian Nurture Series will be thoroughly taught, and it is hoped added interest secured, so that the system will prevail throughout the district. Bishop Page has been an ardent supporter of the system since its commencement.

Dr. Gateson Preaches at St. Thomas'

The Rev. D. Wilmot Gateson, rector of Trinity Church, Williamsport, Pa., will conduct service and preach at St. Thomas Church, 5th Ave. and 53rd Street, New York, on the first two Sundays in August, the 7th and 14th. His address between those two dates will be Kew Gardens, Long Island, N. Y.

Spokane Parish Loses Rectory

Holy Trinity Church, Spokane, has suffered rather a disastrous loss in the fact

of its rectory being burnt. The rector, the Rev. J. A. Palmer, is living in the Parish House pending repairs and improvements. The work of this parish is steadily going forward, and it is hoped that the coming days will show developments in all its departments, such as shall gratify all her communicants and friends.

Plan Fall Work on Campaign

Fall plans for the Nation-wide Campaign were made at a meeting of the department held July 20, in the Bishop's office, Savannah. The Rev. L. G. Wood, field secretary, will hold a training institute for leaders in Savannah, September 27-28. A group of nine clergymen selected by the department will attend the conference and will hold parochial conferences throughout the diocese the first two weeks in October. For the Centennial plans there will be an essay contest for the Church schools, and prizes will be offered for the best essay on the subject, "The Missionary History of the Church." The department will urge that every parish and mission use the Centennial pageant, and a paper giving practical suggestions for conducting the pageant will be sent to those who are inexperienced in the giving of pageants.

May Sell Gasoline to Build Hall

The Men's Club of Waycross, Ga., at a recent meeting heard an interesting talk from the new rector, the Rev. E. W. Halleck, on the activities of one of the Men's Clubs of Louisville, Ky., and discussed plans for raising funds to build a parish house. The advisability of erecting a filling station on the church lot in order to raise funds was referred to a committee for investigation.

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THE SPIRIT OF CHRIST

By BISHOP JOHNSON

When the Bible speaks of young men seeing visions, it is describing society in its most hopeful aspect. And when further it says that without a vision the nation shall perish, it is stating a truth which could be verified in history a hundred times.

One can hardly expect that old men, who have devoted their whole lives to the absorbing passion of money-making, will be keen to see visions. Naturally they do not believe any other ideals than their own.

They have made their choice and have received their reward such as it is. They have lived for dust and their end is ashes.

All men who pride themselves on being intensely practical end in the cemetery. Their last business deal is with the undertaker.

Of course being cynics, they tell us that our ideals will end in the grave. Well, at least this is a debatable question. The other incident is closed. The end of faith is eternal life. The last word in materialism is an appropriate monument, as hard and cold and useless as the lives which is symbolizes.

Whether God made idealists in order to fool them is a matter of God's character. And we estimate the character of others by our own ideals.

The man who thinks that everyone is dishonest does so because he knows that he is, or would be if the price were paid.

The man who thinks that everyone is a liar knows that he himself is.

Men estimate the character of God by the little world of character in which they themselves move. What other experience have they on which to make deductions? The materialist believes that God will fool the righteous because he knows that he would.

We estimate God's character by our own. The narrow fanatic thinks that God is a fanatic and that he is doing God service when he goes forth in the name of the Lord.

The crass materialist thinks that God is a vacuum because his own sense of holiness is nil.

The world is so made that each man gives God a character based upon his own ideals or lack of them.

I conversed with a scientist the other day who felt sure that all life could be reduced to material causes.

That virtues and vices were merely a matter of cell formation and that the difference between a good man and a bad man was purely physiological.

Here again, we have a one cylinder mind which is endeavoring to reduce the universe to its own experience. Why? Because having given much time and effort to scientific investigation, he gradually finds his sole content therein.

The presence of spiritual realities, along side of material phenomena, is first baffling, then irritating, then absurd.

It doesn't concern a scientist that human society could not possibly be worked on his hypothesis. To treat dishonesty as we would treat dyspepsia by prescribing a pill for the diseased cell would cause people to question one's sanity, so obsessed is the world with the idea that moral iniquity is a perversion of the spirit and not merely a diseased cell.

Of course the scientist may be right and society may be wrong, but my faith is not great enough to believe in his scientific dogma.

Nor does the scientist get any nearer his goal of reducing all human phenomena to a chemical formula.

For when he has divided the atom into molecules and the molecules into a certain number of component parts plus x or plus y, he then has these problems to reduce to their component parts, until his problems are so infinitesimally microscopic that the human mind begins to see things.

The scientist, like the financier, has contributed much to human life, but the two together would give us nothing better than a 'Prussia uber alles.'

If we go back far enough in our Anglo-Saxon history we shall find that the fighting man and not the scientist or the financier controlled the situation. He too had a one cylinder mind. He had no use for anything but a fighting man, so God forsooth was a military chief, named Thor.

If the scientist and the business man had waited for the fighting man to recognize their claims to importance, they would be waiting yet.

Society had to get an ideal before commerce and science were potent factors. Somebody had to furnish the vision before either of them could function. It is true that in Ancient Greece and Rome they functioned for a time, but in the end the fighting man prevailed and swamped them both, and the dark ages continued for a thousand years.

The treasures of Greece and Rome remained buried for centuries and would

have rotted for all the fighting man cared.

There was only one force in society that lived through these thousand years, ready to be utilized in the fulness of time and that force was the spirit of Christ.

Do not tell me that the agents of that gospel opposed science and commerce. They were merely products of the age who lived up to their dim lights in ecclesiastical offices.

But the spirit of Christ went on making men earnest and creating a hunger and thirst for better things, and they prevailed.

They endowed institutions of learning and gave character to men which made possible the business world.

Your modern science owes a debt of gratitude which it lacks the idealism to recognize because the spirit of Christ produced students who preferred learning to fighting.

Your modern business world owes a debt of gratitude to the church which it dimly perceives because the spirit of Christ gave to that world men who preferred industry to war and possessed the integrity to act in fiduciary capacities.

Where else than in Christian countries or nations touched by Christian missions have these qualities been induced?

And what confronts us now? Nothing more serious than the lack of vision in young men.

There is a call for young men to prepare themselves for spiritual leadership. They side step the call because of religious conditions of which they disapprove.

How much harder were religious conditions when at the close of the dark ages young men offered themselves to better them?

It is not that religious conditions are hard but rather that the materialism of business and learning has produced a cynicism in youth which makes it incapable of seeing visions.

Commerce and science cannot be maintained in a populace that lacks earnestness.

Gradually but surely man's vices will destroy his capacity unless there is a dynamic power which can cause young men to see higher visions than those of large salaries and material luxury.

Moreover there is growing up a spirit in the proletariat which is hostile to business and learning.

(Continued on Last Page)

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.

Bishop Mann's Statement

(Continued from First Page)

vor with some of the Negroes themselves by his opposition to the societies and movements which had it as their object.

Of course I cannot say that he has never made statements which might have been misinterpreted as teaching this doctrine. I can only say that I have never heard him make any such statement, nor have I met anybody else who has.

On the whole he has gone steadily along, attending to the needs of his own flock and bravely standing out for justice to them in cases where he thought they were not getting it.

That in this latter attitude he has offended some white people is, I suppose, certain.

Also it is certain that some people in his congregation have been greatly offended by his actions in disciplinary matters and have undertaken to do him all the harm they could.

Last Sunday night when he was returning home from his evening service he was seized by a band of ruffians, bound and gagged, carried into the woods, stripped and beaten with a leather strap, tarred and feathered, and then brought back into the city and rolled out on the street. His captors told him that this was done because he had advocated Negro equality and intermarriage of the races.

Monday morning I received a telegram from the Rev. R. T. Phillips, rector of Trinity Church, Miami, telling me what had happened. I took the train at once and arrived in Miami early Tuesday morning. With Mr. Phillips I saw the deputy sheriff, the editor of the leading Miami paper, the circuit judge and the mayor of the city.

The editor of the Tampa Tribune, after hearing my statement requested me to dictate a similar one for the Press. I did so, and it appeared in the afternoon paper of that day and the morning paper of the next—too late, however, to be of much use. It was dictated in great haste and is of course incomplete, but I enclose a copy.

I also appeared before the grand jury at their summons and made a statement to them about Archdeacon Irwin's work, which was heard with utmost courtesy and attention.

Of course I saw the Archdeacon himself, and found him bearing up most bravely. He spoke without excitement, and without rancor. He denied having ever advanced such ideas as those for which he was ostensibly assaulted.

The Archdeacon was unable to describe any one of the ruffians who had assaulted him. The city authorities told me that as yet they had no clue. They asserted their intention of following the matter up.

About the middle of the afternoon, while I was consulting with the mayor and the circuit judge, the commander of the local post of the American Legion came in and stated that he had reliable information that if Archdeacon Irwin remained in the city he would be lynched, and that in all probability the church property would be burned and numerous

lives lost. He therefore asked that Archdeacon Irwin should agree to leave the city that afternoon.

The mayor said that he could furnish police protection for that night, and in one sense for an indefinite period, but that in his opinion this was not desirable. The consensus of himself and the other representatives of Miami present was that Archdeacon Irwin would never be safe in that city, and that much damage to life and property would result from his presence there.

In view of this opinion, Archdeacon Irwin said he would go. I agreed with him that this was the only thing to be done.

I asked the men present what the city of Miami would do in the way of furnishing some pecuniary aid to this man whom it was deporting this hastily. To this there was no response. I therefore gave my note at the bank for five hundred dollars, and so furnished him with the necessary money for his journey. He and his daughter departed on the late afternoon train.

(Signed) CAMERON MANN,
Bishop of Southern Florida.

Interdependence

By J. A. Schaad

Recently we Americans celebrated the singing of our famous Declaration of Independence.

We very properly glory in that historic fact; and should be willing, if need be, to die in order to perpetuate the principle of civil and religious liberty which is proclaimed.

But right there is the place to stop in our thinking in praise of national independence.

If we go one step farther we arrived at that self-destroying point which its advocates foolishly term "our splendid isolation."

Independence is only half the truth which makes men really free, and which is necessary for our very life.

That was dramatically, tragically impressed upon us during the late war.

The other side of the shield of truth regarding our life is the basic fact of our inter-dependence.

It is precisely a failure to recognize this principle which is the cause of the present confusion and peril in government and industry, in the social order and the family life.

Abraham Lincoln and St. Paul present the two viewpoints with characteristic simplicity and clearness:

Mr. Lincoln is quoted as saying, "No man is good enough to govern another, without his consent."

Because our American forefathers believed this they fought for freedom from an imposed government in 1776; and because of it the patriots of the North later gave their lives to free the black man from American slavery.

The one was a war for our own freedom from the control of others; the other was a war to give independence to others from our control.

But both these forms of independence are easily and often abused, in which case

they become unbridled selfishness or license.

To safeguard this sacred but sensitive boon of independence, we must learn to apply the other half of the truth which was spoken by St. Paul:

He said, "None of us liveth unto himself, and no man dieth unto himself." Then he pictured it by saying, "The body is not one member, but many. And the eye cannot say to the hand, 'I have no need of thee,' nor again the head to feet, 'I have no need of you.'"

Upon this basic fact, the solidarity of the race, rests the Christian view of government, in every department of human affairs.

Upon this fact rests our argument, and out of it will come final victory for some form of Internationalism which will conserve all our mutual interests and will prevent war.

This is as true as the fact that when Serbia lighted a match, the world became ablaze with fire; or that when Europe sneezed with the influenza, America blew its nose and began sending for the undertaker.

Full independence, carried to its logical end, can result only in death.

Only inter-dependence, as a recognized working basis, can conserve human life.

Therefore, after every emancipation from some form of bondage, civil or religious, industrial or economic, the newly independent person or group must learn the larger truth of inter-dependence, if success in the venture of freedom is desired.

How a recognition of this principle by the denominations of modern Christendom would hasten Church unity! Meanwhile Romanism and Protestantism suffer from their "splendid (?) isolation."

How a recognition of this principle by our own dioceses in relation to our National Church organization, by the parishes in relation to their dioceses, by individual churchman in relation to their parishes, would increase the power and hasten the spread of Christ's Kingdom!

How a recognition of this principle by those who profess personal religion but neglect public worship, by those who place personal preference above Church loyalty, would stimulate the spiritual life of a community!

The plural pronouns of the Lord's Prayer force upon our attention the fact of our mutual interdependence.

If we mean it when we say it, and not until then, the kingdom of heaven (for which we pray) will come, because God's will for the human race will then be done on earth as it is in heaven.

A recognition of the fact of inter-dependence is an exemplification of our sincere belief in the Christian doctrine of the fatherhood of God and the brotherhood of man.

Do you really believe that doctrine?



New Parish House at Northport

The Rev. M. J. Stevens, vicar of St. John's Church, Spokane, is busily engaged in building a parish hall at Northport, Wash., in which town the Church has taken on increased life, and an outlet for its social activities will be met in the erection of the Parish Hall. Mr. Stevens is never weary in helping to realize the ambitions of his Bishop and the Church people in the making of suitable edifices to add to the efficiency of the Church.

Gifts to Southern Parish

Christ Church, Frederica, Ga., has received two handsome gifts from a former parishioner, Mrs. Brewster Phillips, in memory of her parents who were members of the parish some years ago. At a recent service, just before the celebration of the Holy Communion, the rector and congregation read the 24th Psalm, after which the junior warden and one of the vestrymen, on behalf of the donor, presented the gifts, an Altar Service in red morocco given in memory of Horace B. Robinson, and a silver Paten in memory of Jane Robinson. The rector, the Rev. D. Watson Winn, placed them on the altar and they were dedicated to "the public worship of God, and separated from all unhallowed, worldly and common uses."

Ordinations in Alaska

In St. Paul's Mission Church, Eagle, Alaska, on Tuesday, June 21, 1921, Burgess Wood Gaither was ordained to the Diaconate by the Bishop of Alaska, the Rev. E. J. Randall, rector of St. Barnaba's Church, Chicago, Ill., presenting the candidate.

In St. Stephen's Church, Fort Yukon, Alaska, on Sunday, June 26, 1921, Grafton Burke, M. D., was ordained to the Diaconate by the Bishop of Alaska the Rev. E. J. Randall presenting the candidate.

"Before High God, Not for Sale"

Rev. Harry Emerson Fosdick in a recent sermon at the First Presbyterian Church, New York, said in part:

"One of the most amazing exhibitions of this same spirit (of opposition to new applications of Christian teaching to social conditions) has recently been given

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us in a letter published and signed by the Employers' Association of Pittsburgh. Listen to this attack:

"The radical and bolshevik elements in the Churches seem to be co-operating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council."

"There is no use wasting time answering a charge like that. You have in your hands today the 'Social Creed of the Churches' of the Federal Council, a cautious statement of some areas in our public life that need a fuller application of the principles of Jesus. Moreover, the president of the Federal Council is Dr. Robert E. Speer, and only a hopelessly hysterical mind can picture Bolshevik propaganda going on under his superintendence.

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

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

Black tea—1 cupful.....1.54 gr.
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PERSONNEL WORK

Under Auspices of Presiding Bishop and Council

The last General Convention referred to the Presiding Bishop and Council the urgent need of a Department of Vacancy and Supply, created and controlled by the General Church, having as its principal function the establishment and operation of a Bureau or Bureaus from which Bishops and Parishes may secure full, prompt and accurate information about Clergy seeking cures or temporary work.

In pursuance of the above, the Council has organized a Commission on Registration and Reference of Church Workers, with an office at the Church Missions Home.

This Commission began its work April 12, 1920, and to date there have been registered with it 443 persons, both clerical and lay.

It has made a total of 526 references of which 201 were clergy. It now has on the active list 260 names, as follows:

Clergy	74
Teachers—Grade, Languages, English, History, Mathematics, Physical Education, Domestic Science, Religious Education, etc.	70
Social Service Workers (including Deaconesses)	40
Parish Visitors	38
Organists	5
Work Among Foreign Born Americans	7
Office Workers	26
Total	260

Of the above there are now out 93 references of clergy and 166 of lay workers.

The Commission is ready to register vacancies of all kinds in the Church and make references of suitable workers for such vacancies.

No charge is made for the service.

The Commission has also been able to make arrangements for Clergy seeking temporary or summer supply work.

All communications should be addressed to the Commission on Registration and Reference of Church Workers, 281 Fourth Avenue, New York City. Telephone Grammercy 3012.

**Presiding Bishop and Council of the Protestant Episcopal Church
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CIRCULAR UPON APPLICATION

The Editorial

(Continued from page 4)

It too lacks ideals and it lacks ideals because the spirit of Christ no longer pervades it.

These leaders recognize this and are accordingly hostile to the gospel of Christ.

But if the spirit of Christ is to leaven society it must have, as the instruments of its power, young men who see visions and are willing to suffer for ideals, for without such young men the nation will perish.

We need young men who are willing and eager to preach Christ and Him crucified to an age which is in danger of losing the enthusiasm of its youth and has become obsessed with the cynicism of one-cylinder potentates.

There is a strong and influential element which has operated in political and economic circles, which hates idealism as cordially as any anarchist.

They think that big business can be put over without idealism.

They flout the league of nations. They fight disarmament. They charge foreign countries exorbitant rates of exchange—and are isolating America as truly and as surely as the soviet has isolated Russia. America is pestered with too many little souls who have large pocket books and much political influence.

They will, if unchecked, destroy all the gratitude to America which Europe has felt for us. They were the same men who demanded that we fight who now demand that we let them profit after the war as many of them profited during the war.

Me and God has immigrated to America.

The Protestant Episcopal Theological Seminary in Virginia

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