

The Witness

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Pittsburgh Churches Unite for Open Air Services

Nine Denominations Join Forces and Hold Well Attended Meetings

In the Borough of Wilkinsburg, Pa., the largest in the state, there has been well established a Community Open-Air Service for the Sunday evenings of July and August. A goodly nucleus, from each of seventeen churches, representing nine different communions, have co-operated. This movement has been in operation for eight successive summers. The location used is a square into which three streets lead. By order of the burgess these streets are closed for a few hours. Fifteen hundred chairs are carried out from the two adjoining churches—the Methodist Episcopal and the Presbyterian. Two platforms are erected, one for the musicians (instrumentalists) and the other for the preacher. A program, giving an order of service, and the hymns, is printed by the thousands and circulated among the crowds. Considerably before the services are scheduled a committee works out the arrangements for the two months of Sunday evenings,

Claremont Church Has 150th Anniversary

What is certainly one of the oldest churches in the country held its 150th anniversary on July 27th. The church, which is located at Claremont, N. H., was established by Rev. Samuel Peters "in or about the year 1771, and in the Documentary History of the Church in Vermont it is positively asserted that in 1771, Rev. Samuel Peters was on missionary duty in the western part of New Hampshire and organized the church in West Claremont. Following the establishment of the church and after Rev. Mr. Peters had gone to England, a Rev. Badger, a missionary of the Society for the Propagation of the Gospel, held services in Claremont.

In the year 1773 the Rev. Ranna Cossitt, who came from Farmington, Conn., and who had obtained his orders in England, was appointed missionary to the parish with a salary of 30 pounds sterling. Mr. Cossitt also extended his services to towns up the Connecticut Valley as far as Haverhill.

The first record of a parish or vestry meeting is of that held in November, 1773. In this same year, the present Union Church was erected in accordance with a plan furnished by Governor John Wentworth. Ichabod Hitchcock was the master carpenter.



Rev. William Porkess

assigning to each communion its particular Sunday, when that communion is solely responsible for the service and the preacher. All the pastors of the borough and a certain proportion of their respective congregations make a point of being present. Sunday evening, July 10th, was kept as "Episcopal Night." The Episcopal Church of the borough, St. Stephen's, took charge. The Rev. William Porkess, the rector, was the preacher. The Rev. L. N. Tucker, rector of St. James' Church, presided, and Mr. John S. Taylor, a licensed lay reader of the Diocese of Pittsburgh, read the Scripture lesson. Twenty-eight laymen of St. Stephen's Parish arranged the chairs, served as ushers and took up the offertory. The attendance proved to be a record one, it being estimated that fully three thousand people were present. Every chair was occupied and more were standing than sitting. The Borough of Wilkinsburg gained distinction during the great war as having, for its population, sent the largest quota of young men in the United States. No less conspicuous is the community spirit, especially when it is applied to a service of worship in God's out of doors.

Lack of Sufficient Funds Halts Church Unity Work

The World Conference on Faith and Order Unable to Have Desired Meetings

Preliminary work on the World Conference on Faith and Order has been hampered this summer by lack of funds. Heretofore the expenses of the movement have been defrayed almost entirely by three American Episcopalians, but at a meeting in Geneva, Switzerland, last August, a world-wide appeal for funds was issued.

The conference at Geneva was attended by 120 delegates from forty countries, in North America, Europe, Africa, Asia and Australasia, and by members of about seventy national churches. All the sixteen great families or groups of Churches which make up the Christian world were represented with the exception of the Roman Catholic Church. For the first time in history members of the Eastern Orthodox, Armenian, Anglican and Protestant Churches met in conference to ascertain how they might accomplish that unity of Christians for which the Saviour prayed.

Lack of funds made it impossible to have two important meetings this summer, one of the commissions in North America and one of the world-wide Continuation Committee. The Subjects Committee, which was charged by the Geneva conference to promote world-wide study and discussion of fundamental questions in preparation for the World Conference also is hindered by lack of funds.

In answer to the Geneva appeal for funds, replies are being received from many places in the United States, England, Scotland, Ireland and Canada. Gifts also have been forwarded from Guatemala, India, Japan, South Africa, Porto Rico, Denmark, Argentine, Brazil New Zealand and Norway.

Work to Start Soon on Divinity School

Plans for a series of buildings for the Divinity School of the Protestant Episcopal Church to be erected on the site of the Clarence Clark residence at Forty-second to Forty-third Street and from Locust to Spruce Street, comprising about five acres, was purchased in 1916 by the Divinity School, then at Fiftieth Street and Woodland Avenue, in a building now owned by the Mercy Hospital, but the advent of the war and the excessive cost of building caused a postponement of the project.

The proposed buildings will consist of dormitories, a chapel, a library, lecture rooms and residences for the faculty.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Pilgrimage Play of the Life of Christ

Something that approaches the Passion Play of Oberammergau in the magnificence of its undertaking is the Pilgrimage Play at Hollywood, Cal. The life of Christ is presented, the mountains and hills of the section helping very greatly in reproducing the atmosphere of Palestine. Twelve episodes from the life of Christ are dramatized, and these are given almost entirely in the language of the new testament. Mrs. Christine Wetherill Stevenson, who has spent much time in Palestine, has given much thought and attention to the costuming. She has come to believe that Jesus always wore a head-dress in conformity with oriental custom, so the Christus this year will wear the oriental covering.

Mr. Henry Herbert is a second year taking the part of the Christus. His simplicity, sincerity, and reverence, with the addition of a beautiful voice, have made his work most acceptable to the audiences. The other parts are taken by men and women who have sought to enter into the spirit of the Bible story.

Mr. Arthur Farwell has charge of the music. Many instruments are used in the production of the musical effects, among these being the great organ, a string quartet, brass quartet, kettledrums and a chorus of twenty selected voices. The celestial voices are presented by the chorus in musical form. These celestial voices waken the shepherd on the hill side and warn Joseph.

The scenes that are presented include the Annunciation to the Virgin Mary, the Wise Men before Herod, the Babe in the Manger, the Adoration of the Shepherds, the Coming of the Wise Men, the Baptism of Christ, the Temptation in the Wilderness, the Transfiguration, the Miracles, the Last Supper, the Agony in the Garden of Gethesemane, the Resurrection and the Ascension.

There is every prospect that the Pilgrimage Play in California will attract thousands of tourists in years to come. It is believed that the effect of the play will be to deepen Christian devotion in all those who witness the sacred scenes.

A Radical Cure for Lynching

A masked mob did not make much headway with Rev. G. S. Harmon, commissioner of the Methodist Hospital at Hattiesburg, Miss., when they entered the building, some little time ago and demanded the person of a wounded criminal under treatment there. A man named Jones had in some way shot and severely wounded a woman, had been wounded in turn by the woman's husband, and had been taken to the hospital.

The masked men, after they entered the hospital, endeavored to parley with the superintendent, and assured him that all they wanted was their man; but they found themselves confronted by a man with a spinal column. The preacher, standing at the head of the stairs, with a pistol in his hand, told the assailants that he was in

charge of this hospital, and responsible for all who were in it; that they would not come up those stairs except across his dead body; and he dared them to shoot. The brave men in masks concluded that for them discretion was the better part of valor, and withdrew.

The Clergy in Georgia on Vacations

The Bishop, with Mrs. Reese, left for his vacation on July 29, and will spend two months at East Gloucester, Mass. The Rev. John Durham Wing, D. D., rector of Christ Church, Savannah, with his family, is spending the month of August in Habersham County, Diocese of Atlanta. Dr. Wing has been asked by the Rev. Thomas Duck, of Cornelia, in charge of the missions in that section, to hold a service at historic Grace Church, Clarkesville. It was at this church that the convention met in May, 1840 and elected the Rev. Stephen Elliott, Jr., the first bishop of the Diocese of Georgia. The Rev. H. Hobert Barber, rector of the Church of the Good Shepherd, Augusta, with his family, has a cottage at Brevard, N. C. Mr. Barber, who is vice-chairman of the department of Christian Social Service of the Bishop and Executive Council, will attend the provincial summer school at Seawanee, especially to study social service under Dean Lathrop. The Rev. William T. Dakin, rector of St. John's Church, with Mrs. Dakin, Savannah, is in New England for six weeks, and the Rev. J. D. Miller, rector of St. Michael and All Angels' Church, Savannah, is at Little Switzerland, N. C., where he spends his vacation every summer.

One Hair in Hide of Nine Cows

For a thorough testing of the missionary spirit and courage there is nothing better than the experiences of the first year the new missionary to China spends at the language school. Dr. Charles Dwight Reid, who in the autumn of 1920 joined the staff of St. James' Hospital, Anking, writes of his experiences:

"The Language School year has at last closed. Mrs. Reid and I have enjoyed the months in Peking very much, and I think we have succeeded in assimilating as much of this queer language as the average student at least. I remember when we first arrived in Peking and went among the shops with one or two of the 'third term' students, we thought they were marvels at the language and must know all there was to be known. Alas for setting folks on pedestals! We have just finished that same third term, and I must admit there are many and many untouched spots. I felt about as I should imagine a farmer out on one of the vast wheat fields of North Dakota would feel after trying to plow such a field with an old fashioned plow and one horse—he might possibly scratch the surface of one or two furrows across his field in one season. However, there's a Chinese proverb or two which we have learned, which apply pretty well. One of them is, roughly translated, our knowl-

edge is 'as one hair in the hide of nine cows.'

"We hear occasionally about the man who comes to China and in six months preaches his first sermon. I haven't met any of them yet, but when I do I'm going to take my hat off.

"Outside of the school we have had a very enjoyable winter and spring, in weather that has never been unbearable either from cold or heat—as yet—and meeting a lot of interesting folks among the various organizations here. The getting acquainted with a lot of people I really think is about as valuable as any part of the language school session.

"I am about to take a six weeks' course at the China Medical Boards' Hospital, in X-ray work, to recall what I have forgotten about it in the past couple of years since I did any of that work, and to learn the new things that have come out in that time. We have about half, well perhaps not quite half, but over a third of the necessary apparatus for an X-ray plant for Anking ordered, to be ready about the first of September, and are hoping for the necessary money for the rest to be forthcoming before long from some source. I hope you can stir up some of it—fifteen hundred dollars gold would just about do the trick—two thousand would fit us right up to date, but the former amount would enable us to do almost anything, at least the most essential work.

Order for Consecration

The Presiding Bishop has taken order for the ordination and consecration of the Reverend John Chamberlain Ward, Bishop elect of the Diocese of Erie, as follows:

Time—Thursday, September 22, 1921.

Place—Grace Church, Buffalo, N. Y.

Consecrations: The Presiding Bishop, Bishop Whitehead, of Pittsburgh; Bishop Vincent, of Southern Ohio.

Preacher: Bishop Brent, of Western New York.

Presenters—Bishop Stearly, Coadjutor of Newark; Bishop Ferris, Suffragan, of Western New York.

Attending Presbyters: Rev. Walter R. Lord; Rev. Martin Aigner, D. D.

Master of Ceremonies: Rev. Benjamin S. Sanderson.

Deputy Registrar: Rev. Walter North, L. H. D.

Rectorship of Rev. Mr. Cady Highly Successful

The tenth Sunday after Trinity marked the termination of the fourth year of the rectorship of Rev. Frank T. Cady at Tydone, Penna. As is customary the rector will enjoy a vacation for the month of August, which will be spent by him and his family at Ocean City, N. J. During August, lay service will be held each Sunday morning, while the evening service on Sunday will be eliminated.

The rectorship of Rev. Mr. Cady, for the four years, has been highly successful. Beloved by his parishioners the rector has been untiring in his work for the advancement of the church, and indefati-

gable in his zeal to do good works, and thus to commend his "stewardship."

It is certain that under the rectorship of Rev. Mr. Cady, Trinity church, Tyrone, has made the most marked advancement in its history. On the resumption of the full activities of the Parish in September, even more progressive work is being outlined for consummation during the winter months.

The Great Evangelist Wins an Italian Poet

What a wonderful place the Bible has in Evangelism! Throughout the length and breadth of America there are enthusiasts for the work of the American Bible Society because they believe, with it, that the Scriptures themselves form the most effective missionary ever known. The vitality of this belief is constantly strengthened by such testimonies as the following, related at the annual meeting of the British and Foreign Bible Society, by a pioneer missionary and translator of the New Testament, who says:

"Let me tell you of Giovanni Papini, a poet, a philosopher, the most brilliant writer of Italian that is living today. His story is very significant; you have this most brilliant of living Italian writers confessing to the world that he has found Jesus Christ, and found Him through reading the pages of the New Testament. He tells us that from his earliest youth he had a feeling of repulsion from all religion, from all churches. He grew up absolutely devoid of faith. Then came the war, and for Papini, as for thousands of others, it meant a spiritual crisis. What was the meaning of it all? He was dismayed by the horrible tragedy. He ceased to write, and plunged into a re-examination of the histories and philosophies, the wars and migrations of peoples, the rise and fall of civilizations, the laws and customs and religions of mankind. He studied them all to find a clue to the meaning of things. He found them all the endeavors made by men to instal an ephemeral happiness on earth had resulted only in deluging the earth with blood and tears. Then it occurred to him that perhaps after all there might be something that would throw light upon his problem in the neglected New Testament, and he came to the New Testament with a heart full of desire, full of hope, and he tells us that he has found there certainty and peace. With all the fervor of an apostle Giovanni Papini today is preaching, through his pen, the Gospel of the Lord, Jesus Christ."

Less Leprosy in Bahamas

Recently the Department of Missions received two special gifts from eastern Sunday Schools for the relief of leper children in the Bahama Islands. These gifts were forwarded to the Bishop of Nassau. The following letter has just been received from him:

"I enclose receipts. They would have been sent sooner, if I had not been away at sea. I asked my chaplain last year to notify you that our work among the lepers had ceased.

"Leprosy has decreased very much in

the Islands. On my recent cruise I visited what had been a colony of lepers at Snagua, and found only one leper woman. There are, however, a few lepers (no children) in the Bahamas General Hospital; so I have given the money to the matron to buy them a few additional comforts.

"I should be grateful, if you would inform the two churches which have sent the offerings of these facts."

Missionary Education at Silver Bay, N. Y.

Silver Bay, N. Y.—Fellowship with those of other communions, training under expert leadership, in thoughtful study of some of the great missionary problems facing the churches today, that the pupil may in turn become a teacher and leader and a high resolve for service characterized the conference under the auspices of the Missionary Education Movement which came to a close last Sunday at Silver Bay, on Lake George, N. Y.

Talks and addresses by those in active service in the home and foreign fields came with a deepening power in the beauty of the lake shore and wooded hills.

The range of study covered, among other subjects, "The Why and How of Foreign Missions," "Americanization the Task of the Churches," "Stewardship," "Graded Missionary Education," "Program Building" and "A Missionary Education Program for the Local Church," "Playing Square with Tomorrow," "World Friendship, Inc.," and open parliaments for the discussion of organization and promotion of mission study classes; and missionary work in the Sunday School and for young people.

While the delegation from our church was not as large as in some of the former years it represented a territory as far distant as Richmond on the one hand and Boston on the other. The Holy Communion Service in Ingle Hall on both Sundays of the conference added its special inspiration and the words "a reasonable holy and living sacrifice unto thee" held deeper meaning in the light of the experience at Silver Bay.

Gift to St. John's University

Word has been received that St. John's University, Shanghai, is to receive a gift amounting approximately to \$17,500 from

the estate of the late J. F. Seeman, for many years a prominent business man of Shanghai. The gift is all the more significant because Mr. Seeman was not a member of our communion. His appreciation of St. John's and of our mission generally is a commentary upon the alleged "antipathy" of responsible business men to missionary work in the Orient.

Rewarding the Choir

The camp for the choir boys and the boy scouts of Trinity Church, Tulsa, Oklahoma, was held at Bella Vista, Arkansas, during July, under the leadership of the Rev. Rolfe P. Crum with two camp assistants.

The boys did all the cooking and camp work, and yet there was time for religious study, swimming and hiking. The boys gave a sing at the Inn, which was very highly complimented by the guests.

Three awards were given for services done in the camp, and the competition for these awards was so keen that every boy begged for work to be assigned to him.

One Way to Get Men to Church

To arouse interest in the Sunday evening services during the summer months a male choir of twenty-five voices has been organized at Christ Church, Macon, Georgia. It is composed of men from the congregation and sings only at the night services, taking the place of the regular choir at that time.

Next week's issue of The Witness will contain an article on Scott Holland, written by Rev. A. Manby Lloyd, our London correspondent.

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DIVINE RIGHT

By BISHOP JOHNSON

Back of the unrest and discontent which began in the Great War and is not ended yet, lies a cause.

Things like wars, strikes and soviet movements have their origin in certain conditions for which those who participate in these movements are not responsible.

For example, militarism in Prussia caused millions of ordinary peaceable citizens, throughout the world, to go to war.

In order to defeat militarism the world became "militaristic."

These peoples did not fight because they loved fighting, but rather because they hated those who loved to fight.

The cause of the great commotion is to be found in the arbitrariness of military chieftains.

This arbitrariness had its rise in the long continued fiction that kings had Divine Right to do things that were not at all right.

Well, if kings have not a Divine Right to do things that are not right, who has?

The truth is that there has never been any such law as a Divine Right unless it was acquired by those who assumed divine responsibilities.

The only right we get from God to direct other men is that which springs from assuming that character which belongs to God in carrying out such administration.

The Divine Right of the man born to the purple will be determined not merely by his lineal succession, but rather by his right to the office plus his faithfulness to its responsibilities.

There is a divine order in human society by which kings and priests take office, and those who despise authority are rebels against God's order.

There is no brief for usurpers in the Courts of Heaven.

But those who inherit, or are elected, to the divine order are but stewards themselves and must render an account of that stewardship.

A bad king or a worldly priest is not an example of Divine Right but rather of official malfeasance, and society is not bound to honor them even though it may be obliged to tolerate them.

The convulsions of society are usually caused by those in high places who assume that because they are in a high place, themselves need not be lowly.

It is just as disastrous for high men to be arrogant as it is for low fellows to be arrogant.

It was the bad autocracy of Russia which produced the conditions in which the equally bad proletariat runs riot.

Back of most social unrest lurks an arbitrary Kaiser.

And it is an arbitrary Czar or Kaiser who produces by his arrogance the most dangerous groups of proletariat agitators. They have such good texts from which to preach their sermons.

* * *

There is such structural agreement between governments, corporations and churches that the same causes are sure to produce the same results.

An arbitrary king will lay the foundation for a revolution.

It was the arbitrariness of the Hanoverians that produced the revolution in the colonies.

An arbitrary Pope will lay the foundation for a reformation.

Luther's cause was chiefly helped by the unreasonableness of those Popes who had no better justification for their arbitrary acts than this assumption of Divine Right.

An arbitrary Napoleon of business will lay the foundation for radical revolt.

The man who says "This is my business, and I do not have to give account to any one for my business" implies that he is hedged in by the divinity of kings.

For his business is possible only because the social and political order makes it possible.

He has no more right to take advantage of law and order and then segregate himself and his concern from the common interests of society than has the King or the Pope.

Christ enunciated the divine principle when He said that "no man liveth unto himself."

For a man to retire into the shell of his own arrogance is to ignore the authority of him who gave him power to get wealth.

There is no man so great that he can afford to ignore the divine law and then claim the divine right.

* * *

As a matter of fact I believe that all bolshevism originates in the fact that leaders of society have set themselves up against God.

No King or Pope or Captain of Finance is fit to govern men unless he submits himself humbly to the King of Kings.

If he is arrogant toward God why should he complain if his satellites rise and smite him?

I believe that the tendency of men in high position to make light of their duty to God is the greatest obstacle to social contentment.

If a man who enjoys God's favor in material things sets the example in ignoring God's spiritual law, how much more will the man who has little from God feel that he is under no authority but his own selfwill.

Selfwill begins in high places and ends in a universal catastrophe.

It is the arbitrary and arrogant leader of society, religion or business who produces the radical.

If we resist God's law man will resist our arrogance.

* * *

This is true also in the Church.

Leadership in the Church must possess the sympathetic love of souls which Christ possessed, or else fail to elicit much respect for such leadership.

Men are drawn to the Church by "the cords of a man," not by the lash of a leader.

The ipse dixit of a bishop or rector has very slight force today unless it proceeds from an intelligent interest in the people to whom it is issued and a care-taking study of the problems involved.

The old theory of a "Deus ex machina" is exploded and the Master wants no isolated autocrats as stewards in His vineyard.

It is the misfortune of the Church, inherited from English sources, that the Episcopate is identified with a social caste, and so removed from the common herd.

It is the common herd which Christ loved and for which we will give an account to Him at the last day.

Woe be unto us if we have despised them in the brief day of our authority, whether that authority is in government, business or religion.

* * *

Arrogance and assumption of special privilege has more to do with the social unrest than any maliciousness in the ordinary laborer.

(Continued on Last Page)

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Dr. Shipman Again

By James Sheerin

I note that Bishop Johnson found it necessary to refer to my "New York Letter" of June 25, with reference to the debate over the qualifications of Bishop-elect Shipman. As to the reprint referred to, I did not see that until everybody else had. I have learnt that it was sent out from New York City. The only thing I can say with positiveness is that neither Dr. Shipman nor I had anything to do with its republication. This is in accord with all of Dr. Shipman's actions in the unhappy controversy. He has refused to turn his hand or say a word to get the office. In this he is preeminently like the best Christians of history. Indeed, he is like his Master, the Founder of the Church, when commanded to speak by Pilate and others. It is a soldierly Christian who will make his only comment thus: "When elected, I obeyed the command of the Church and accepted. If the Church chooses to countermand her orders to me, I will still obey." The only pity is that any set of men should make it necessary for the Church to reject the services of such a man.

As to the reprint in itself, I do not think it was worth the trouble, nor do I see the need of giving permission. A great many articles, chiefly Bishop Johnson's, have been reprinted from the pages of *The Witness*, and nobody thought to ask the permission of the Board of Editors! There is no copyright law to prevent this, and there is no need to lament it. Everything written here is written to help the Church. If anybody cares to spend his own money to give it larger circulation, I for one rejoice. Like St. Paul, we may be thankful that the gospel is preached whether by us or others. I take it that the board is more interested in the circulation of truth than the conservation of rights. As for the Shipman scandal in itself, for scandal it has become, faithful readers of other Church papers do not need to be reminded that it was neither started nor encouraged in the pages of *The Witness*. Up to date the sole part *The Witness* has had in it was to protest against making the confirmation of a duly elected Bishop a partisan matter. That the agitation has been partisan against Dr. Shipman those who know the facts in New York will agree. When you have a layman with a little knowledge of theology, added to some pretty strong party opinions and plenty of money, you have a combination always dangerous to the peace of the Church. New York, like Boston and a few other cities, has its share of such, and of such came a few of the leaders in the present unfortunate case against Dr. Shipman.

The outline of public attack is practically as follows: Without knowing of the private appeals made to him, we do know that the editor of a paper known for years as the organ of a party writes a long editorial, supplemented by a second long one, giving his reasons for rejection of the Bishop-elect. A layman who has been behind much agitation against concordats, etc., and whose hand is heavy in the pres-

ent turmoil, writes a letter full of charges to the same paper. A society for the defence of Catholic principles sends out its reasons why the elected suffragan should not be suffered. A pamphlet, from the same layman apparently, goes abroad containing excerpts from a monthly magazine with an effort to hold the suffragan-elect responsible for them. Another circular letter was sent out by laymen of New York enclosing a half dozen or so specified charges made by a majority of the Vermont Standing Committee against Dr. Shipman. How many more such appeals to the wisdom or the prejudices of standing committees and bishops went out I do not know. But enough is known to realize that the agitation was mostly con- rather than pro. The New York Standing Committee did send out a dignified statement defending the character of Dr. Shipman, and some one mailed a copy of my *Witness* letter to bishops and standing committees, I am told; but outside of these two the friends of New York and of its duly elected candidate have kept silence. Dr. Shipman's dignified, Christian attitude is commendable, but it is possible that much of the hostility and doubt against him might have been allayed if some of his friends had taken the charges piece by piece, adding corrections and denials where needed, and set them plainly in a better light before the committees and bishops who have the right to confirm or reject.

The charges from Vermont which were agreed to and sent abroad to the powers that be by interested New Yorkers who agreed to them, include the original editorial references to Dr. Shipman's association with a society and a monthly offensive to them. There is no use of my saying more in rebuttal than I already have. In due time, which I should say would be after rejection or confirmation, the criticized suffragan-elect will have his own say in regard to this debated connection of his. He probably could explain it at least as well as Newman and his friends explained their acceptance of the thirty-nine articles. One can accept a main purpose in any society without agreeing to all it says and does. One can be a Mason without actually agreeing to slaughter the betrayers of the fraternity.

But when it comes to the other charges, as to marrying divorced people, etc., his friends say that he never did, and I can see where his opponents have awkwardly confused two facts. One can marry a divorced couple and be entirely within the law, even the canonical law of the Episcopal Church, and a great many of us have at times done this. In the case of Dr. Shipman, he seems to have declined to marry a certain divorced couple, but being interested in them, and feeling that they were innocent victims of what scientists might call "fortuitous calamities," he suggested that the marriage be performed by a minister of a less strict Church. It is against neither canonical law nor Christian charity to let friendly interest sometimes mount bigger than legal obstacles. There is at least not much more than forgivable human error in the fact that many and many an Episcopal clergyman has said, loyally and generously, "My Church law does not permit me to marry you, but I am sure it could easily

be arranged through the Congregational or the Methodist minister." An ecclesiastical machine would not be guilty of this, but any clergyman with a heart might. And the same man might very frequently speak at a memorial service in a Jewish synagogue or anywhere else—which is another of the charges against Dr. Shipman.

As to bringing Dr. Shipman's wife into it, I was only guilty of defending a slandered Churchwoman. Those who by innuendo or otherwise tried to make her an additional reason for rejecting the Bishop-elect were loud enough in certain circles, and the insinuation took printed and official form in the Vermont-New York assertion that he had not "framed and fashioned his family according to the doctrine of Christ." It would be a difficult task to say just what the doctrine of Christ is with peculiar reference to a clergyman's wife, but I am pretty sure it is neither in tone nor deed the least like the vitriolic utterance of those who would keep her husband from being confirmed as a Bishop! One gets from this and other elements of the various charges that Dr. Shipman's opponents were hard put to it to find anything that would stand fair investigation. At the most, the charges in the present case seem based on misinterpretation of facts that are common to the exigencies of clerical life in a great city. If this method is to be generally pursued in the future, who among us will stand at the latter end? If one were to be judged thus after living a life not too careful of conditions, and somewhat given to follow heart impulses instead of the mint, anise and cummin of set law, I would tremble for some excellent men I know!

It is interesting and somewhat disconcerting to learn that there is ecclesiastical as well as political suspicion in the west that New York is not all it should be. Politically, Wm. Jennings Bryan called the East and New York "the enemy's country," and gained nothing thereby. In most things American, my prejudices are for the West, but I am at a loss when it comes to accounting for all this fear of confirming the election of Dr. Shipman by the claim that a certain "lawless element" in New York needs putting down! Before one goes against its Bishop-elect on account of this suspicion, let me suggest two preliminary considerations: (1) The existence and size of the so-called lawless element are very much exaggerated. Most conservative New Yorkers would admit that there is an incipient lawless element in the Church, but they would add that two men seem to be its main and almost exclusive force. The charitable conservatives' chief regret is that such men do not care to be obedient to the better traditions and laws of the Church. If defended at all, it is usually on two scores, first that they are doing a work in a hard field where ordinary methods do not succeed, and second, because of this it is believed that they should have a chance to try their newer ways. They are also defended by some because it seems to be established by history that church persecution or harsh measures of law have seldom been efficient in eliminating folly or heresy. They are apt to produce more harm than good. (2) Furthermore it is a fact that Dr. Shipman has never been associated in word or deed with

"the lawless element." His association with the Poughkeepsie monthly could hardly be interpreted that way, for "lawlessness" is not quite the offence of the outspoken Chronicle. The western suspicion of lawlessness must not confound itself by misdirected aim. Dr. Shipman came out last winter in a sermon against lawlessness in church or state. His words were much quoted in the press, and applied in part to the doings and sayings of those strong individualists, Drs. Grant and Guthrie. He is looked upon by all who know him as a kindly but firm opponent of all sorts of lawlessness, and to classify him with lawlessness is something new in the way of accusation.

About the worst thing in the world is when a man gets a notion that he must discipline somebody. He is miserable himself and makes everybody else unhappy. This is just as true of a priest or bishop, a section of a country or a sect of religion. The average untravelled New Yorker is hateful in his provincial fear of the "uncouth" West, and his suspicious air of superiority is not lessened when he has read such an unfair novel as "Main Street," which impiles that all the West is ugly, rough and narrow in its ways and ideals. A self-righteous West on the warpath against a supposed lawless element in the Church in New York is hardly an edifying sight. It is too prone to enmesh the entirely innocent in its charges. It is also too much like a rampant, unreasoning neighbor getting after his neighbor's troublesome children without giving a thought to the needs of his own. It is even worse in this case, where so much fostering care was given to western churches by those of the east. It is like the prodigal son afar off resolving to go back and show the old man where to head in!

There was once a Man of Nazareth who knew the worst that was in the men of Jerusalem, and had no other thought than to strip Himself for the humblest service on their behalf. Isn't it time that we forget discipline and emulate Him? At any rate, before coming out of the West to put down New York's supposedly lawless element, would it not be better to make sure of the facts? Then, too, would it not be fairer and wiser to leave the problem to New York itself, as we advise America to leave Sinn Fein Ireland to the better sense and heart of Great Britain and Ireland?

This article by Mr. Sheerin closes this controversy as far as The Witness is concerned.—The Editor.

Confirmation Instructions

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With the Free Churchmen

By A. Manby Lloyd

Of all the bores who infest modern England, there is no greater nuisance than the man who bores you with something that he calls his conscience. Examined closely, it proves to be a prejudice, a symptom of intellectual overfeeding or spiritual indigestion. There was the man whose conscience would not let him pay his education rate, lest little Anglicans should learn the Church Catechism at his expense. But little Wesleyans or Baptists were expected to receive simple Bible teaching at the Anglican expense. The Polonius of this Cult of the Conscience was a certain Dr. Clifford. He made an annual protest at an annual appearance in the police court, and there was an annual sale of Dr. Clifford's teapot. He paid his annual fine, bought in his teapot, and conscience was satisfied. This sort of conscience became known as the Nonconformist Conscience. Thus were the traditions of Cromwell and his grim Puritans carried on.

The Nonconformist brethren of this generation have far more sense of the ridiculous, and the modern grievances are real grievances. A famous Free Churchman, Mr. Fred C. Spurr, has just brought one to light. It throws light on our iniquitous land laws. Listen, gentle readers, and learn how Bolsheviks, unlike poets, are made, and not born.

* * *

Seventy years ago there was a bit of land near Regent's Park (London) which was absolutely of no use to its owners unless it could be made to grow something, or support some kind of building. The original owner gave next to nothing for it. Some enterprising people came along, and erected a building upon it. This building was for the worship of God, as understood by followers of Wesley or Whitefield. For the use of the land the owners have been paid in 70 years, the noble sum of nearly \$60,000. The lease being up, the land returns to the owners. But not the land alone. The buildings erected upon it have to be surrendered too. And further, there are "dilapidations." They have to be put in reasonable repair. Today they could not be erected at a cost of less than \$250,000.

The buildings in question are known as Regent Park Chapel and the terms offered are such as no Christian Church, living by the voluntary system, says Mr. Spurr, could possibly accept. They are asked to pay an annual rental for premises which they have bought and paid for fifty times over! Two or three Anglican Churches have suffered the same fate. It will do good, if only people's eyes can be opened to the iniquity of the present system. Yet there are people who tell us that there is nothing wrong with the system. Speaking as an old-fashioned Tory, who favors a real aristocracy, like Ruskin, let me nail that lie to the counter.

* * *

You will find parallels, no doubt, in your own country. Mr. Spurr gives an instance from the Colonies. Eighty years ago a strip of land was bought in Melbourne for nineteen pounds. Fifty years later the plot was resold for 92,000 pounds. Then it

was leased out. In a few years' time the leases will fall in and the value will rise enormously. Who will benefit by the rise in value? The owner of the land alone. Who pays the bill? The public, in ridiculously high prices for the articles they purchase.

* * *

In addressing some Congregational students the eloquent Dr. Jones dealt with modern preaching. The world was hungry for "big preaching." Big preachers were not essential in order to have big preaching. The former implied physical and emotional qualities, such as Spurgeon, Parker, etc., might possess. But "big" preaching meant preaching on great themes, on things that really mattered. The pulpit was not a place for small talk. "Do not indulge overmuch in political preaching," he said. The Prime Minister had been severely criticized for his recent declaration on the Church and politics. Some of Mr. Lloyd George's illustrations were unfortunate, but in the main he was right. The Church's plain duty was to create an atmosphere for the consideration of public questions. . . . It was not the business of ministers to interfere in industrial disputes at various times. They did not have the necessary knowledge.

I quote Dr. Jones as an exponent of the other side of the question. But Lloyd George did not merely denounce politics in the pulpit. That is always open to question. And it depends upon what you mean by politics. What the Bishop and clergy resent is his cool assumption (shared by many of the laity) that they are moral policemen, paid to give moral lectures to drunks and disorderlies. And after all, Dr. Jones, did you never hear of a Bishop of Durham who settled a coal strike? That was the great Westcott. But the politicians of those days were giants. Today they are pigmies.

Sermons in Stones

"During my recent visit in New York," writes a clergyman in Ohio, "I was paying my check in a cafeteria. The cashier, noticing my clerical garb, expressed curiosity as to my religious affiliation, and on being told that it was 'Episcopal' appeared none the wiser. Perhaps this was not to be wondered at! Casting about for a more precise means of indicating my ecclesiastical status, I told her that I belonged to the church that was building the big cathedral up town, and asked her if she had seen it. 'Oh, yes!' she said, and her face became animated as she spoke. 'I pass it every morning. It is so big and strong and beautiful, it helps me all day!'"

Many Vacant Parishes in Philadelphia

The following parishes are vacant at present: St. Mark's Church, Frankford (where Dr. Harding recently died); House of Prayer, Branchtown (the Rev. Mr. Vincent was killed in an automobile accident); St. Jude and The Nativity (which Dr. Caley left to go to St. Martin's, Oak Lane); St. Asaph's, Pola (recently resigned by the Rev. H. B. Wright); and old St. David's, Radnor (where Dr. Rodgers died).

Advice on Reading

By Sarah Olden

Solomon's wisdom showed itself on every occasion, especially when he said: "Of making many books there is no end, and much study, or as the margin has it, reading, is weariness to the flesh." The ambition of people who are fond of reading is to devour as many books as possible; fiction, biography, literature, science, politics, history, any of these or perhaps all. They read indiscriminately. The merit seems to lie in the quantity rather than in the quality. The consequence is—mental indigestion. Unless very brilliant or unusual the mind cannot possibly assimilate all that is read; and the memory, with so much thrust upon it, becomes like wax to retain impressions. To attempt to read everything that "comes out" is like unto the folly of so many tourists who try to see all the contents of the British Museum or the Louvre; or all the paintings in the National Gallery or the Pitti Palace.

When I was younger I used to read in such a way, and no matter how uninteresting, unhelpful, heavy, or shallow, the book might be, since I had begun it I felt obliged to go through with it from cover to cover. Latterly I have learned a little sense. From a dusty and littered-up lumber room I have tried to convert my mind into a clean, well ordered storehouse.

In one of our examination papers at the summer school of Columbia University I had to make some remarks about books, and mention the names of one or two that would be desirable in a certain course of study. I selected one that was concise and to the point, also, very small in its dimensions with wide margin and large print. I said the size of the book appealed to me particularly: that the older I grew, the more I liked little books and very few even of them. It was an agreeable surprise to find A on my returned paper.

Since I have begun to think, and have taken for my motto—*Moderatio in omnibus*—especially in reading. Quality is far more essential than quantity; also a certain method. How many books had Lincoln to start with in life? Only six in the old log cabin, two of them being the Bible and a copy of Shakespeare. Those six books he mastered thoroughly; he made them become a part of himself. One of my sisters, a young girl of remarkable mentality, used to study, study, study, and ponder upon Darwin's *Origin of Species* until she had become possessed of all the truths contained in it; and in the same way she read the Bible. To her the pages were illuminated. Twenty minutes a day "up" of thoughtful reading in some book of value and along a certain line is far more fruitful in results than hours and hours spent in cramming a heterogeneous mass of literature.

"Who read a chapter when they rise
Will ne'er be troubled with ill eyes,"

said George Herbert. Take a chapter in the Bible, or even a few verses every morning, or some time during the day, and dwell upon them. Be sure your Bible is

one with a concordance. Look up all the references in connection with the passage you are reading. The illumination thus brought about, perhaps in regard to something very obscure, is wonderful, and helpful beyond measure. It is much better to read the Bible pure and simple with a concordance, than to be reading books about the Bible. The truths that come to us we begin to apply to our own individual lives. This meditation, if carried on with regularity, will lead to self-scrutiny and to a consciousness of the Holy Spirit convincing us of sin, but at the same time making us feel that He is at hand to comfort and strengthen us. This sort of reading is most fruitful in spiritual results. By and by we shall have a desire to read one of the books of the Bible through at a sitting, so as to get the trend of thought unbroken. This method is most desirable. Take the Gospel of St. John, the subject of which is that Christ the Eternal Word became flesh in order that we might partake of the Divine life revealed in Him, and just see what that means to us. The Book of Acts, giving the ministry of the Apostles is more thrilling and full of adventure than any book of travel ever written.

Read the Epistle to the Hebrew straight through; and gather from it that the Old Covenant is abolished or merged into the New, and that we are to hold fast by faith to the things which cannot be shaken and which remain for ever. This will be indelibly impressed upon our minds. The beauty of the passages containing these truths will be a constant joy to us.

When we have carefully and prayerfully examined and thought out the truths contained in Scripture, passage by passage, "precept upon precept, line upon line, here a little and there a little," then chapter by chapter and book by book (the same rule applies to any "worth while" literature), then we can begin to say with the Psalmist: "Thy work is a lantern unto my feet and a light unto my paths"; and, "all the day long is my study in it. I am as glad of Thy Word as one that findeth great spoils."

Fighting Evil with Movies

Christ Church, New Haven, Conn., has adopted a new method of fighting the divorce evil, by resorting to the drama.

According to press reports, the Rev. Charles Ceron, curate of this church, who was himself once an actor, has been taking the leading part in a play entitled the "Divorce Question."

The play pictures the tragedy of a divorce in its effect not only upon the parties to it, but upon their innocent children in the most striking and vivid manner, and by its presentation in a theater has reached thousands of people with a terrible warning against this growing evil in our nation.

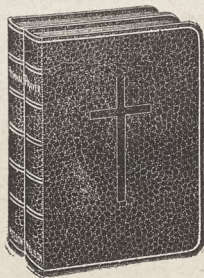
Mr. Ceron is credited with the following statement to a New York World correspondent:

"The idea that we are trying to carry out is to plant in the public mind the increasing evil of the divorce system which is making America the laughing stock of the world and which is poisoning our national life at its source. My belief is that if our parents are not to have control of our moral instruction and teach our children that marriage is a sacrament and not a contract or a thing to be terminated at individual caprice, then the Church must undertake the teaching plainly and firmly from the pulpit in order to save the nation from ruin.

"The stage is one of the most powerful allies that the Church can have in promoting Christian teaching on this vital subject. I am utterly opposed to the type of sermons which I read in some newspapers, which express sweeping condemnation of the theater. The theater is evil only when men and women make it such.

"We shall give plays, and continue to give them, as a part of the King's business. The plays will serve as a background for Christian teaching. Bishop Brewster has given his full approval and has expressed the hope that they will succeed."

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CIRCULAR UPON APPLICATION

The Editorial

(Continued from page 4)

Unless the walking delegate has a good text he cannot preach a convincing sermon.

Too often he has a good text in the self-centered and lawless usurper of divine right.

It is unfortunate that there is a grave suspicion among the common people that there is a strong group of successful men in Congress, universities and Wall Street who damn idealism and ridicule faith.

For without faith and idealism the common people will demand the throne and the thrones will meet their nemesis.

The Kaiser and the Czar thought that they were immune and so do many leaders among us, but if the waters rise they will sweep away all barriers which their puny strength can build and society will drop into the chaos of the dark ages for another cycle.

We must needs have authority and power, but with it we must have the love of Christ, or else we will feel the malice of Satan.

God will not defend the arbitrary conduct of those who despise His authority, even though they feel themselves to be independent of Him.

Leaders without idealism are the gravest peril to our social order and national prosperity.

If we have fools for leaders, how can we have wise men to follow?

The fool hath said in his heart "There is no God."

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