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The Association of Organists Meet In Philadelphia

Prominent Organists Discuss Ennobling Influence Which Music Must Supply

Philadelphia was reminded of the value to mankind of music, especially as the handmaid of religion, by the fourteenth convention of the National Association of Organists. In his cordial welcome the mayor lamented the detrimental influence of jazz music and lauded those agencies which are striving to awaken an appreciation of good music. The sessions were presided over by Mr. Henry S. Fry, organist and choirmaster of St. Clement's Church, who is president of the association. Several hundred delegates represented forty states.

One of the most impressive addresses was made by Herbert J. Tily, Mus. Doc., who reminded music lovers present that "mankind never needed more than now the wholesome, uplifting, ennobling influence which music in the churches can and must supply."

Speaking of his experiences on his recent European trip, Dr. Tily said, "I was told there existed, and I think I note a greater worldliness in community life, a greater lack of restraint than I noticed in my annual visits to Europe prior to 1914. Am I right in thinking that this modern development of material things which contribute to the pleasure of mankind, has brought about the keenest competition for the interest and support of society which the churches have ever experienced? And can we not accept as a corollary of this, that the world needs the work of the churches today more than in any previous period of history?"

Wednesday afternoon Mr. William E. Haskell, superintendent of the Estey Organ Co., gave a demonstration of original developments in organ tones in Greek Hall, John Wanamaker's.

In welcoming the organists to Greek Hall, John Wanamaker said he could not think what the world would do without music. "It may not be generally known," he said, "but it is true that this establishment grew out of a song which was the beginning of the music department. I have received thousands of letters from persons who have stood together here at Easter and Christmas time and sung songs. The organ has often stopped misunderstandings and changed the spirit in their hearts."

Thursday afternoon another demonstration—that of modern organ voicing—was given by Mr. Ernest M. Skinner. Mr. Charles A. Shelton of Atlanta gave a re-

Clergy Shortage Helped by Trained Lay Readers

Diocese of Los Angeles Puts Laymen Through a Course of Special Training

While the recruiting and making of clergy are under way the Diocese of Los Angeles has put in practice the next best plan, a school for training lay readers.

The new characteristics of the usual summer conference in Santa Monica, California, in July, was five days of careful thorough work with a group of men already on the bishop's list as lay readers. Twenty such men were registered at the conference.

Some of the work had, of course, to be done in outline fashion. The Rev. Philip A. Easley gave a masterly sketch of Old Testament literature and another of the New Testament. The Rev. R. B. Gooden gave two hours of work on Church History, first general, then English. The Rev. P. H. Hickman presented vital points in theology under the topic, The Faith by Which We Live. Meantime, for three days the lay readers shared with the general public the addresses by Bishop Moulton of Utah on A Social Interpretation of the Apostle's Creed, by Bishop Sanford of San Joaquin on The Teaching Church, and by Dr. Bradner on The Church's Program of Religious Education as well as sundry other useful addresses by various leaders covering Church music and Christian Nurture work. The most practical and perhaps most helpful exercises were the daily addresses on The Prayer Book and Its Use, by Bishop Stevens, with round table criticism of actual reading and preaching by the lay readers themselves during the conference. Every day one man gave an address and two others conducted Evening Prayer. The ability and poise revealed in these addresses and the excellent criticisms made by the rest of the group showed the service which may be rendered by the laity at any time and especially in these days of clerical shortage.

Second National Chinese University

The National University in Peking is so far away from the southern provinces of China that a second university is planned, to be established in Nanking. Leading men of the southern provinces are interested, and hope to open the university next fall. With the already existing Nanking Teachers' College as a foundation, there will be included a college of liberal arts and sciences and schools of agriculture, engineering, commerce and education.

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How it makes our pulse throb; how it makes our heart dance.
We outwardly thank him; we inwardly bless him—
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cital in Old Christ Church, where the organ, first installed in 1765, has been rebuilt and modernized three times.

Mr. Charles M. Courboin, Belgian virtuoso organist, gave a public recital on the Grand Court organ in Wanamaker's store Thursday evening. On Friday the members, after a trip to Valley Forge, completed their program with a banquet on the lawn of the Presser Home for Retired Music Teachers.

Departures for the Orient

"All who take part in the missionary work of the church, and especially those who go to China and the Philippines," were remembered at the celebration in the chapel of Church Missions House on August 9. The missionaries for whom the service was especially intended were the Rev. and Mrs. C. J. McRae, Professor and Mrs. W. H. Taylor, and Miss Marion F. Little, for China, and the Rev. F. R. Sewerance and the Rev. H. E. Catlin for the Philippines.

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

GENERAL NEWS OF THE EPISCOPAL CHURCH

Training for Lay Readers in New York

At St. Paul's Parish House, New York, there was held last year a dinner conference to consider enlisting and training men to serve as lay readers. Laymen were present from the Dioceses of New York, Long Island, New Jersey, Connecticut and Newark. The need for trained laymen was recognized, and appeals from Church authorities were read, asking that such be furnished. A letter was read from the late Bishop Burch, commending work that had been done under his direction, and appealing for more help.

An offer was made by the Seabury Society to do what it can to put a service leader in the field, free to give his whole time and to go into all parts of the Dioceses if invited to do so, and assist Church laymen in development of plans, and in personal training, to labor for increased numbers in the ministry of the Church, for greater success for the Nation-Wide Campaign, for wider publicity of Church affairs and needs, always co-operating with the Church publicity leaders, and for the founding of a Summer Conference on Greenwood Lake, that shall be unlike present conferences in that it is an exchange of methods for work by all Christian people. All work proposed is in the direction of scientific management, as based on Christ's methods in dealing with material things.

The Seabury Society has been merged since the St. Paul's Parish House conference into an American Board of Applied Christianity. The change was made in part upon the advice of the late Bishop Burch, in which advice many Christian leaders concurred. Efforts to place a service leader in the field for full time have been successful, and from August 1 the Rev. Roland C. Ormsbee serves as such leader. A second edition of the text-book, "Christ's Economy," is to be ready this fall, the first edition having been sold out. Bishop Burch had promised to write an introduction to this second edition, as he had written that to the first edition, but died with the request of the Board on his desk. Forty-two churches of the New York Metropolitan District, some of them the largest in the district, and including Baptist Congregational, Methodist and Presbyterian, have asked assistance in the training of their laymen for service.

The plan contemplates training for volunteer workers only—clerks, lawyers, business men, who give spare time. No salaries are ever to be paid. The plans are not official, but are loyal in all things to all of the churches. Major General Leonard Wood is honorary president of the Board, and the chairman of the Council, the Hon. Frederick Irving Cox, has just been named by President Harding a member of the Interstate Commerce Commission.

Alarming Growth of the Klu Klux Klan

A careful study of the Klu Klux Klan movement carried out by the Home Missions Council indicates considerable spreading out especially during the last eight months, so that sections outside of the South are being invaded. Measurably

successful attempts at organization are reported from Cincinnati and Chicago, to say nothing of other northern centers.

In organizing the promoters capitalize the three outstanding prejudices of America, namely: (1) The prejudice against the Negro. (2) The prejudice against the Foreigner. (3) The prejudice against Roman Catholics. It would seem that the promoters emphasize whichever one of these prejudices will make the strongest appeal in each particular community.

It is charged in the report that the financial motive is the primary object of organizing these clans. Indications are that much money is being made if not directly by the authorized movement, then certainly by its unauthorized subsidiaries. It would appear, that, after the initiation fee of ten dollars is safely in the pockets of the organizers, not infrequently nothing further is done in the way of organization, not even the delivery of a so-called charter.

Recently forty-nine legislators in the State of Texas, presented a petition to Governor Neff, requesting that the Legislature of Texas pass a bill to prescribe penalties "for persons disguising themselves and violating the laws of the State by inflicting punishment upon persons against whom no legal complaint had been filed." The spokesman for the request plainly indicated that it was aimed at the Klu Klux Klan. So many cases have arisen in Texas where individuals have been flogged or tarred and feathered, that it would seem high time for the Legislature to take action unless the law-enforcing machinery is already sufficient and becomes more active. Not alone colored people, but white people are victims.

The Investigation Committees say that from the Christian point of view, the Klu Klux organization and those who use its methods whether official or otherwise, are dangerous to the common life. To have a group of men abroad in America whose purpose is to stir up prejudice of any kind, is not only un-Christian, but contrary to well-established American principles; to have the truth regarding Negroes and Negro organizations basely distorted can only mean the aggravation of a situation already bad enough.

It is a bad thing in politics. Designing politicians, demagogues, easily exploit these prejudices, and follow up the work done for their own selfish aims. To have such factors in cities' politics as a group of Anti-Catholics, Anti-Negroes, Anti-Foreigners, or antiany other group is thoroughly vicious.

Rather widespread occurrences during the last twelve months in various sections of the South are ample proof of the fact that only lawlessness and crime can be expected from Klu Klux activity. Other parts of the country will not be free from the same effects growing out of similar methods. A very pernicious by-product is the activity of those who may have no connection with any Klu Klux organization, but freely use its worst methods.

The report calls for all reasonable means of publicity to prevent unwholesome Klu Klux developments. In this publicity the pulpit and the press are most important factors. Klu Klux organizations and their satellites can flourish only

in darkness. An adequate public discussion accompanied by law-enforcement will go far towards curing the ills of this leprous social disease now affecting all too many white people, and will be the effective safeguard for the dangers involved. All Christians should use their voices and utmost influence in suppressing this evil, and in preventing even its inception in American communities.

Women in Scottish Episcopal Church

At a recent meeting of Scottish Episcopalians in Edinburgh, Scotland, Bishop Deane, of Aberdeen, reported regarding the position of women in the Church. They were living, he said, in a world of startling and rapid changes, and a wider gulf separated them from the Victorian Age than separated the first century of Christendom from the days of Abraham. Among the changes that had taken place none was more momentous than the opening of every calling and every opportunity in the secular world to women upon equal terms with men, and any church that refused to recognize that fact, and to take that fact into account, was deliberately turning its back upon the free air and upon the open sky and living in the dim twilight of the past. The Church that did not know how to attract and how to rise in the cause of Christ, in the outpouring of ability and zeal and service among educated women was, he said, lost.

It was agreed that women should be eligible as constituent members of all congregational meetings, as members of Church vestries, as lay officials of the congregation in connection with all congregational affairs, and also should be eligible for membership of the consultative council on Church legislation. The proposal to make women eligible as lay electors was, however, rejected. It was agreed that the order of deaconesses should be formally and canonically recognized with certain defined functions in addition to ordinary duties.

At a subsequent meeting, it was resolved that the bishop in any diocese might, if he saw fit, grant at the request of any rector or priest in charge within his diocese, to any woman in communion with the Scottish Church, permission to lead in prayer at services other than, and distinct from, the canonical services, and at those specially intended for women and children.

British Christians Defend Jewish Race

The following resolution has been unanimously passed by the conference of missionary societies in Great Britain and Ireland, which was recently held at the Bible House, London: "To call upon the Christian Churches of Great Britain to protest against the calumnies which are now being circulated against the Jewish people in a section of the public press of our land, thus associating themselves with the action recently taken by Christian leaders in America."

"The charge that there is a Jewish conspiracy against Christian civilization is based on documents that on unbiased examination by independent scholars have proved worthless, and in the opinion of the

conference are entirely without foundation.

"The conference is convinced that a continuance of the publication of such charges cannot but lead to an increase in the prevailing spirit of unrest, to the detriment of our Christian civilization and national well-being, in addition to the harm entailed to our Jewish fellow countrymen."

St. John's University Has Forty-Second Commencement

Late in June, accompanied by the usual picturesque and dignified academic ceremonies, St. John's University, Shanghai, held its forty-second annual Commencement.

About forty degrees were awarded, including three honorary doctorates, to Dr. Yui, general secretary of the Chinese Y. M. C. A., Dr. Wang of the Ministry of Communications, and, in absentia, Professor Robert McNutt McElroy, first exchange professor to China, sent by the United States government in 1916-17.

Rev. A. R. Rowland, pastor of the Union Church, delivered an address, and Dr. Yui made an eloquent plea for the development of education in China. He said: "While educational opportunities should be equally given to the people, leadership must be developed. I am the last man on earth to oppose foreign leadership in China, yet it is a strong belief that it behooves us to develop our own leadership. It is time for us to help ourselves."

Dr. Pott in his address as president, said that the past year had been one of the best in the university's history. He announced the gift of \$17,500 from Mrs. J. F. Seaman, which has previously been recorded in the Church papers; also the continuation of the alumni gift of \$3,000 annually for a course in business. The class of 1920 has offered an annual prize of \$20 to the best senior student in science. For the course is civil engineering, new apparatus has been purchased, costing about \$10,000, of which amount 1,000 pounds was contributed by an alumnus, Dr. Sze, now Minister to Washington. A course in journalism is to be given next year. Dr. Pott announced that work would soon begin on the new buildings for St. Mary's School, which will permit St. John's to use the present buildings.

The Shanghai newspapers devoted from one to four columns of space to the occasion.

College Students at Church Summer Schools

At the Summer School for Church Workers which took place at Hobart College, Geneva, New York, from July 11 to 22, twenty-two undergraduates from the leading women's colleges were enrolled as students. These twenty-two young women represented seventeen colleges—namely: Brown University, Johns Hopkins, University of Michigan, Mount Holyoke, Rochester University, Smith College, Syracuse University, Vassar College, Wellesley College, Wells College, William Smith, Columbia University, Cornell University, New York Conservatory of Music and the Normal Training Schools at Poughport, N. Y., and Macon, Georgia.

Eight of these students, chosen with the help of Rev. Paul Micou of the National Student Council, from Episcopal organizations in the colleges, were sent by the Extension Department of the Girls' Friendly Society in America. Three of these eight, as a result of the conference, have

already made definite plans to go into Church work upon graduation from college. All eight plan to keep in close touch with the Girls' Friendly Society and the Church throughout the coming year and hope to create interest in the Summer Conferences and "work up meetings" in their various colleges at which the problem of Christian Social Service may be presented.

Church Council Pledged to Work for Disarmament

The Federal Council of the Churches of Christ in America, in a letter to President Harding, pledges its support to the step which he has taken looking toward an international conference to consider the limitation of armaments. The Council declares that a great moral issue is at stake and that it will make every possible effort to arouse the mind of the people on the subject. In keeping with this assurance of support, the Council has issued a special appeal to the Federations of Churches and Associations of Ministers in 175 of the leading cities of the country urging them to carry on a vigorous educational campaign on disarmament between now and the time of the conference.

When the Federal Council of the Churches of Christ in America, through its Central Conference of American Bishops, designated June 25 as Disarmament Sunday, they urged the president to take the initiative in calling a conference on disarmament. The president's letter expresses "profound satisfaction" in what he has done.

The letter to President Harding is signed by Dr. Robert E. Speer, President of the Federal Council of the Churches, John H. Finley, Chairman of its Commission on International Justice and Goodwill, and Dr. Sidney L. Gulick, Secretary of the Commission.

Savannah Prepares for Synod

Savannah parishes are making preparations for the Provincial Synod which will meet for the first time in the diocese, October 25, 26 and 27 in Savannah. A committee of members from the four parishes, with the Rev. William N. Dakin, rector of St. John's, as general chairman, is attending to the arrangements. A committee of women is attending to the placing of the delegates to the Synod and also to the Woman's Auxiliary and Church Service

League Meetings, which will be held at the same time. On Sunday, October 23, it is planned to have some of the bishops and priests preach sermons on religious education throughout the Diocese in many of the parishes and missions, and on Monday and Tuesday to have a conference on religious education in Savannah.

Hawaii Regulates Japanese Language Schools

The fact that the Japanese in Hawaii continue to send their children to Japanese language schools, even when they also attend American schools, has caused much unfavorable comment as a fact not wholly compatible with American citizenship. Since July 1 all such schools are to be under the control of the Territorial department of public instruction, and their sessions are to be limited to one hour a day after public school hours.

Under the auspices of the "citizenship education committee," classes are now being provided in the history, ideals and institutions of the United States, to prepare the teachers of the Japanese language schools to qualify as teachers under the new law. Sixty teachers and thirty other Japanese are enrolled.

Second Generation in Hankow District

Through an old choir school boy, a gift of more than three thousand dollars was received by the Hankow mission last year, for the erection of a building for the Hanyang English School. The boy was the pupil of the Rev. Y. K. Liao, who is now the rector of the Church in Hanyang. Mr. Liao was one of the three first pupils to enter Boone. His daughter has been studying at St. Faith's School, New York City.

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THEORY AND PRACTICE

BY BISHOP JOHNSON

In chemistry there are certain basic elements which are incapable of further analysis.

One can divide water into hydrogen and oxygen, but one cannot divide oxygen into other elements.

It is so in argument.

We can proceed in our analysis of terms until we arrive at certain fundamentals which defy further analysis.

Most of the arguments to which one listens proceed from the fact that the contestants do not agree on their basic terms which constitute the premise.

For example, when one uses the words God, matter, spirit, good, evil, soul, life and eternity, one is using terms which are incapable of analysis because so far as the human intellect goes they are incapable of further subdivision.

They are terms which no human mind can reduce to lower terms.

They baffle further dissection.

One may talk about them but no one has given them an adequate definition.

These terms are the X Y Z's in the problem of life.

They have a value but it is not one which the human intellect can assume.

"No one has seen God at any time" and it is certain that no finite mind can appraise Him.

No one knows what matter is or what spirit is nor what relation they bear to one another.

The mysteries of good and evil have always defied man's intellect.

What the soul is, what life is, and any adequate conception of eternity are questions that no man has answered.

* * *

It is manifest that an argument based upon unknown terms is fruitless. Your materialist dogmatizes about matter; your spiritist talks learnedly about spirit, but neither has ever given a real value to X and Y and neither therefore has solved the problem.

A crass materialist is not fit to be a doctor and a confirmed spiritist is a poor physician of the soul, for each gives an arbitrary value to his X and ignores the presence of his Y.

Neither would be fit to govern the world, for each endeavors to solve the problem by ignoring some of its factors.

The only fit physician or priest is one who, like Christ, realizes the presence of both spirit and body.

I can imagine nothing more topsy turvy than a world governed by a parliament of materialistic psychologists unless it be one governed by those who say that the material is an error of mortal mind.

We can eliminate neither of these terms by running our pencil through them.

* * *

The whole thing is like an electrical current. We do not know what electricity is but we do know that in order to use it we must recognize that it has a positive and negative power.

We cannot defy one of these principles and then go on using electricity with impunity.

It is not necessary to be able to analyze a thing to use it.

So good and evil cannot be dismissed by the ipse dixit of a learned professor who finds it convenient for the solution of his problems to eliminate these insoluble factors.

Our young students listen to a lot of academic nonsense which would never stand the test of practical application. It goes in a university because a university is not the world but an intellectual hermitage maintained by endowments and ruled by intellectual Kaisers. It is lese majeste to dispute them in the class room.

Life is not an academic proposition. There was a time when electricity was merely a worker of miracles.

Afterwards men began to use it, not because they knew what it was but because they knew what it would do.

If we had waited for learned men to tell us what it is instead of showing what it would do, we would still be without telephones and phonographs.

The same thing is true in life. Learned professors and dogmatic demagogues try to tell us what these terms mean, and the more they try to tell us the more they become involved in their own sophistries.

The real test is not how plausible theory sounds in the class room or on the rostrum, but how well it works on the street and on the cross roads.

Christ made very little effort to define life. He told us what to do with it, and the proof of His message lies in the lives of those who have most truly followed Him.

"He that believeth on the Son of God hath the witness in himself." Where else?

If Christ can transform a race of wretched cannibals into a nation of cultivated gentlemen, He has shown His power.

Until our professional psychologists and our pseudo-religious scientists can

take the barren prairie and make it blossom, I am not interested as to whether they grow potatoes or roses in a tract that Christ has irrigated and redeemed from desolation.

The test of life is to take the crude electricity and make it do things.

I heard of a prominent professor who had boasted that he had influenced 4000 young men to become agnostics.

What of it? How much has the world benefited by their agnosticism?

I would rather far be the pioneer missionary of ordinary mental calibre who had taken 4000 Fijis and made them useful factors in a Christian civilization.

So long as they wore breach cloths they were not even a commercial asset to the world.

Yet the wealth of today is being invested in making agnostics rather than in making Christians.

Because, as Mr. Morgenthau says in a recent article, the materialism of the last thirty years has lost its sense of proportion. And he knew it.

Idealism is equally offensive to your mere money maker or your scientific materialist.

Yet neither of these gentlemen could function at all, if Christ had not made Anglo-Saxon barbarians into lovers of ideals.

* * *

The spider weaves a perfect geometrical figure in his web, the bee in his cell, because God has made them so.

They are ignorant of Geometry as a science but use its principles unerringly.

It is more important to them that they weave a good web, and make a good cell than it is that they know the theorems that lead up to their enterprise.

It is more important that we know the value of seeds and the ways of irrigating the desert than that we know the composition of the earth.

It is more important that the human race love God and their fellow men than that they pursue an endless circle of ratiocination.

Christ teaches us how to live and has promised us that if we do His will we shall know the truth.

Isn't it so?

We learn more about electricity from the practical men who use it than we ever did from the theorists.

It is significant that Edison was first a telegraph operator and then a scientist.

That Morse and Bell and Fulton and Stephenson and the rest were the ones

(Continued on last page)

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The Church Tomorrow

By Rev. S. S. Drury, D.D.

I

The dim notion that the Christian ministry needs recruits must become a keen conviction. An army as short in officers as our Christian army is will lose in power. Today there are not nearly enough able ministers. Ten years from now, how many will be the unfilled and ill filled parishes? These painful facts need not be proved by statistics or explained by solemn reasoning. It is the fact that counts, and it is the future that matters. Let us spend not a line of type or a throb of regret on things as they are. What shall we do about it? What's the solution? That alone can interest the Christian who, seer-like, thinks in terms of decades or generations.

Our ministry, and our forms of service, and our relation to other Christians, are the three dominant church problems today. More and better men as ministers, revised forms of public worship, and hearty affiliation between churches—these themes of the Kingdom should beset the minds of us who pray "Thy kingdom come." What shall be done about the ministry? How shall our church stimulate more men and better men (never forgetting an improved supply) to dedicate themselves to the happiest of careers?

The following plan, still chaotic, concerns the church's boys. Not the lad of twelve or the youth of twenty, but the boy of high school age. At that point lies the true seed-bed of vocation. To wait till our boys are in college is to wait too long. From fifteen to seventeen the question, What shall I do? What shall I be? possesses a boy's mind. All of which is of course normally concealed—but it is there. Nor is it tampering with personality to help the boy settle on a vocation, so long as we are honest about it. The church, and the parish, and the minister, and the parent, and the friend should think with prayerful purposefulness about the boy, the boy of sixteen, and lead him openly and honestly to an outspoken study of the ministry as his work in and for the world.

If a parish or a pastor or a parent will lead a fine boy to such a clear-cut consideration of the ministry, when and where shall all such boys be got together. The answer is: At St. Paul's School in Concord, New Hampshire, on August 1, 1922. There is no harm in being definite; there is every loss in being vague. St. Paul's School is available. It is well equipped with needful diversions. If, like all New England, it is generally considered off the center of things, then let's meet in Ohio or Michigan or Illinois. But let us meet. If a better place or a better plan will be offered, I shall give up this and throw all my energy into that. Let us have a gathering (I hesitate to use the word conference) of at least two hundred boys from all over the country, inwardly to digest the subject of the Christian ministry. Let us air the project now, criticize it this summer, get it into the minds of people a year ahead. For it must be a success; it must be well-

attended; it must be furthered and fath-
ered by the best men in the church. We
do not contemplate failure, or rest con-
tent with a handful of perhaps 23 or 57
pale, adolescent pietists—young ghosts;
but we should gather an earnest, big
group of our best boys from everywhere,
led by our most alert laymen, our ablest
priest, our most zealous bishops.

Can your picture it? Do you at all get
the vision? Or do you, glancing over this,
say: "What an interesting idea—a trifle
wild, to be sure, but interesting," and
forthwith forget all about it? It is the
Christians' privilege to love the church,
and to work for her welfare. Though our
highly specialized ministry and our tight

parochialism may be wrongly emphasized,
surely we cannot have a church without
ministry. And, unless we think remedial-
ly and constructively about ministry,
pretty soon there won't be any ministers.

This is all preliminary. It is chaotic.
It is without form and void. Let us give
the project that momentum which will
whirl it into shapely definiteness. This
summer let us air it. In the autumn let
us define it. In the winter let us organ-
ize it. In the spring let us enroll our
representatives. And next summer let us
have it.

The data so far submitted, the ideas
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have (b) only the best and manliest candidates selected (c) to attend and represent a parish (which will not pay the boy's way) at a week's summer meeting somewhere (d) on August 1, 1922. These thoughts should be discussed, criticized, and amplified. It is taken for granted that the thing must be done in a big way, that any officer of the church would be glad to be asked to help it in any possible way. The whole idea is to benefit the church ten years from now. The future is as real as the present and as sacred as the past. Today let us nourish tomorrow.

Dr. Drury's second article dealing with this problem will appear in next week's issue of *The Witness*. We will be very glad to print the suggestions of those of our readers who feel that they have something to contribute to this important subject.—The Editor.

Dr. Chorley Honors Dr. Huntington

The Rev. E. Clowes Chorley, rector of St. Phillips, Garrison-on-the Hudson, delivered the annual address in honor of Dr. Huntington, July 26th, from the Memorial pulpit in the close, Broadway and 10th street, New York City. He described the late Dr. Huntington as the model clergyman and the most distinguished presbyter in the church, great as parish priest when rector of Grace Church, and greater as deputy in the General Convention. He attributed not only the Prayer Book enrichment of 1892 to him, but asserted that the better elements of the changes now proposed are a fulfillment of his earlier proposals. Dr. Chorley is one of our best church writers and is publishing a history of missionary effort in the American church.

The Rev. Israel H. Noe Goes to Memphis

The Rev. Israel H. Noe, rector of the Church of the Incarnation, Atlanta, Ga., has accepted a call to be the dean of St. Mary's Cathedral, Memphis. Mr. Noe's nine years' experience in Atlanta and his work elsewhere fit him admirably for the important place to which he goes to take charge on September 11. He will succeed the late Dean Duvall, who died in February.

A Wasted Service

Wife: "Did you notice the chinchilla coat on the woman sitting in front of us this morning?"

Husband: "Er—no. Afraid I was dozing most of the time."

Wife: "Um. A lot of good the service did you."

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Percy Stickney Grant

By James Sheerin

One of the purest products of American puritanism is the Rev. Percy Stickney Grant, now nearly thirty years rector of the Church of the Ascension, New York City. His earliest desire was to help the church reach people at large, and no one made more heroic efforts to do so in Fall River and in New York. He was much admired for this by earnest social workers, but he met with more opposition than is even usual in such work. The old-fashioned rich protested and year by year forsook him. Clergymen shared this lack of sympathy in various ways. The result of this continued opposition is that he seems to have been driven from his former love of the church into an attitude that seems almost hostile to it. It is always a question who is most to blame in such outcomes, one whose faith could not endure unto the end, or the persecutors who cantankerously throw obstacles in every path the victim chooses to take. In any case, it is a profound pity to see good work spoiled when so much good work is needed.

Now Mr. Grant takes a personal step that will be exceedingly hard to defend. It is announced that, at the age of 61, after being loyal to his life work as a single man, he is to marry a noted society leader who is said to have two husbands living. There seem to be facts showing that her separations were duly proper and legal, but it is a doubtful policy at best for a clergyman to make a wife of even the innocent party in a divorce case. It will add to the difficult problems for Bishop Manning to solve in his administration. One of the worst things about it is that the enemies of certain kinds of church work will use this outcome as proof that all such work is folly.

They will also follow their old bent to classify every kindly supporter of Dr. Grant in the past, and all low churchmen, with him and his mistakes.

Whatever may be said it should never be forgotten that Percy Grant began in Fall River much as James Adderly did in London, a downright, self-sacrificing worker among the poor, and that he did all he did, at least in his earlier days, as a lover of the message of Christ received through the Episcopal Church. In personal morals he was above reproach. He never drank and never smoked, though such things were common in his generation with Episcopal ministers, and his attitude was trusting and reverent toward women, as his years of loyalty to his mother and sister indicate.

Get Ready for Fall

Rectors!! You will soon be getting things under way again. Why not start right in by getting your people to read a church paper every week. Perhaps the Vestry could be persuaded to subscribe for every home. Several churches do this and find it a paying proposition. If they won't, then get the children to take subscriptions. We pay them a very liberal commission. Write us about it.

Independence

By J. A. Schaad

"Isn't it a gr-r-and and glorious feelun'," as Harry Lauder used to sing, to have a deep sense of independence?

The boy, as he emerges from the restraints and constraints of home, and starts to "paddle his own canoe" in the stream of life.

The woman, when she casts her first ballot as a symbol of her new legal status in a so-called "man's world."

The man, who for years has slaved for the bare necessities, when at last he finds his courageous efforts coined into a competency for life.

A religious group when, as in the sixteenth century, it shakes off the pall of the oppressor.

A people who have long suffered the tyranny of an imposed and perhaps unjust government, when they at last attain self-determination.

O the exultation of it! The pride! The perhaps high resolves! The inner satisfaction!

The boy will now "show" his father; the woman will "justify" her claims; the man will "do good" with his leisure and money; the new nation will "set a standard" for republics; the liberated Church will "make men free" through the new-found truth and initiative.

It all sounds well.

To be free and independent is the "divine right" of every man, all men.

But now what?

Independence is attained. What shall be done with it? How shall it function?

The boy is independent of the father's will and purse; the woman is independent of man in her political status and aspirations; the man is independent of the necessity for the grind of daily toil; the religious group is independent of the former ecclesiastical control; the new state is independent of its old, external sovereign.

Is that the end?

Can the boy, or the woman, or the man, or the sect, or the new nation, all of whom are now free from external control, get along without any government?

Is the new sphere of each a position in which each can "do as I please" without restraint?

No. As Vice-President Coolidge has written, "self government is no less government."

The only fully independent person would be the first, or the last, or in any case the only person living on earth so far as his consciousness of any others is concerned.

For, as soon or as long as there are two or more persons or groups within conscious relations with each other, the right to unrestricted freedom of action ends. The right of each ends where the right of the other begins.

Every human relationship subtracts from the scope of personal independence. Adam divided his independence with Eve when she came within his range of consciousness; they, in turn yielded of their own independence to the children when they arrived; the family freedom was surrendered in measure to the tribe; the tribe lost some liberty when it merged into a nation;

and nations find their sovereignty necessarily curtailed by international relations.

And each of these limitations upon independence is really a benefit, because every new and limiting relationship brings with it its own contribution of enrichment for the common life.

This is why some of us are not afraid of the League of Nations idea. There is nothing in such an idea which calls for any surrender of national sovereignty to which, in view of all the facts, we are entitled. While, on the other hand, it rightly calls for a yielding of that idea of sovereignty which has heretofore made it possible for one nation to plunge an innocent world, or any part of it, into the horrors of war. It merely removes the "do as I please, regardless" element from the code of self-governing nations. And that is right. If a nation will not properly control itself then external, international interests very properly operate to limit the independence of that nation.

In a world of teeming millions of people, independence must be considered as a "limited corporation": Limited by the equal rights of others; limited by the necessity to recognize those other equal rights; limited by the startling discovery that government control, in some form, has not ceased but has merely changed its locus.

There is therefore no such thing as absolute independence.

The thing which is called independence is merely stepping out of the knickerbockers of boyhood into the long trousers of a supposed-to-be self-governing manhood.

And this conscious independence imposes severer limitations upon liberty than does any proper form of external government.

Independence then is not an end in itself, but merely a means to a new form of personal control within certain proper laws.

The highest form of freedom is not the absence of control but the right to exercise self-control.

A real man will not complain at this; rather he will glory in his right and opportunity to exercise self-discipline.

But—and here is the tragedy of the present situation in the world—many persons who attain imagined independence, either civic, social or economic, are not real men. They mistake license for liberty, insolence for independence, and courtesy for cowardice. And they become a civic menace, social snobs, and economic bullies. Thus the so-called "cream of society" often becomes the scum.

Whenever the right to exercise independent self-government is abused it becomes necessary to the welfare and safety of the social order to institute some form of external control, that is, government by authority or force.

And so the wheel of time and the whirligig of temperament shuffle the cards for the cause of our civic, social and economic life.

And that game will be so played until men learn that independence means such a measure of self-control as will bring them into right relations with all other men.

And that means to live the Golden Rule!

Meanwhile—but what's the use? We shall still need policemen and jails and courts for a long time.

Men Act Like Apes Says Dr. Washburn

Civilization is in a bad way since the war, the Rev. Dr. Louis C. Washburn, rector of Old Christ Church, declared recently at an open-air service.

"Men are conducting themselves like educated beasts," Dr. Washburn told his hearers. "We have lost our sense of dignity and are acting like a race of apes."

"Our international relations are suggestive of the instincts of the wolf. This is true of all nations. It is true of America. There is no disloyalty in saying it."

"Bishop Garland spoke of disarmament on this spot one week ago. Nothing can stop future wars unless men will get out of the ranks of the beast and become sons of God."

Dr. Washburn spoke of the Philadelphia-Camden bridge and drew a religious lesson from it.

"God is the great bridge builder between humanity and divinity," the rector asserted. "He is building bridges for you, individually and corporately. The great bridge that Philadelphia needs today is not a bridge to Camden, but a bridge to God."

Speaking of the sesqui-centennial of the Declaration of Independence, Dr. Washburn said that many beautiful structures would line the Parkway by the time it takes place, and in this connection he referred to the Episcopal Cathedral.

"We want a shrine more than a library, more than a museum, more than a midway," he said. "We need a generating center for the community soul."

Son of Famous Poet Enters Hobart

Word has been received at Hobart College that a son of Benidiktson, Iceland's greatest poet, will enter Hobart College in September at the opening of Hobart's Centennial year. Mr. Benidiktson is now on his way to America.

Election of Bishop Lloyd Complete

The Presiding Bishop has received the Canonical majority of written consents of the bishops to the election of the Right Rev. Arthur Selden Lloyd, D.D., to be a Suffragan Bishop of the Diocese of New York. He therefore hereby gives notice that the said election is now complete.

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Bishop Johnson

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

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CIRCULAR UPON APPLICATION

The Editor

Continued from Page 1

who made science practical although they were not scientists themselves.

It is dangerous to get out of the world to benefit the world unless you have first been in the world to know its needs.

The theorist is like the German scientist. He originates little. He improves many things.

Theoretical science must have the background of practical experience or it gets nowhere.

So theoretical religion must have the practical background of the man who goes out to touch human life and regenerate it.

The missionary knows very little about matter and spirit as a psychological problem, but he knows something far better. He knows human bodies and human souls and therefore ministers to their needs.

It is the missionary who has made our civilization possible.

Unfortunately the German method makes for arrogance and our materialistic combination of money and mind is no different.

The arrogance which justifies itself that it is right and despises the publican outside is the cause of wars and revolutions and social unrest.

Men are not better men because they have a theory of God or matter or evil.

Men are better men who follow Christ because He teaches us how to use life rather than how to analyze it.

* * *

We walk by faith and not by sight when we harness electricity or serve our fellow men and nothing is more futile than partial knowledge which asserts theories but does not use them in the mart of life.

I believe in God. I cannot define Him, but I may love Him.

I can accept matter and spirit, body and soul. I cannot analyze them. I may consecrate them.

I can perceive good and evil. I cannot explain them. I may seek the one and avoid the other.

I can struggle for eternal life but I cannot prove it.

Why should I?

It is the test of the soil that water and certain seeds will reclaim the desert. Shall I refuse to make the ground fruitful, because I do not know what a seed is or how water operates?

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