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The Witness

Vol. VI. No. 1.

CHICAGO, ILL., AUGUST 27, 1921

\$1.50 A YEAR

Canon Law of Church Inspires New Training School

DuBois Memorial School to Train Picked
Men on Fundamentals of Religion

"Idyllic" is not a word frequently used in describing the practical application of the canon law of the Church, but it comes to mind as one reads the prospectus of the school to be opened in September in response to the passing, at last General Convention, of Canon 5, Section 4.

The school is the DuBose Memorial Church Training School, Monteagle, Tenn. Something of its purpose and plan may be inferred from the Canon, which reads in part:

"The Bishop of any Diocese or Missionary District, subject to the consent of the Standing Committee or Council of Advice, may at his discretion dispense a candidate desiring to be ordained Deacon from all examinations except in the following subjects:

- a. The Contents and Interpretation of the Books of Holy Scripture;
- b. The Doctrine of this Church;
- c. The Contents and Use of the Book of Common Prayer;
- d. Church History, a general outline, together with the History of Christian Missions."

The school is not a short cut to the ministry. It aims to give picked men intensive training in the fundamental of religion. Young men fully able to take the regular course in college or seminary will be advised to do so. The DuBose School is for men who may be older, or more or less settled in life, or unequal to the seminary course, but who have a devoted purpose of Church service and lake practical and fundamental training.

There is and has been for years an acute shortage of trained men for work in rural and mountain districts and among mill towns and mining settlements. "It is easier, for some reason," says the prospectus, "to find good men to work among the poor and abandoned in the cities than to find men to work with and educate the people not yet bad, in the country."

Although the school opens for the first time this fall, it is already rich in tradition, for it occupies the grounds of Fairmount presided over for more than forty years by William Porcher DuBose, whose name and memory are perpetuated in the new school.

There is a beautiful farm of some sixty acres; country life, but with the University of the South only six miles distant;

STILL GOING BACKWARD

The treasurer's report of receipts for account Nation-wide Campaign for the month of June showed an alarming decrease of \$130,042 as compared with the month of June, 1920!

The July figures show another decrease of \$60,670!

Another loan of \$100,000 has been negotiated!

Lewis B. Franklin,
Treasurer.

opportunity for rural mission work as part of the course of study; suitable buildings, including the chapel where daily Eucharist and choir officers, mid-day prayer for the Church's mission, and other services will discipline and nourish the religious life which is to be the center of the school.

The curriculum has the subjects indicated by the Canon quoted above, plus courses in applied sociology, i. e., Christian social service, in religious education and in the administration of the affairs of missions and parishes, including the reading of services, preparation of sermons, keeping of accounts organization of guilds.

Cost of maintenance is to be as small as possible, \$300 a year. Definite duties will be assigned to all members of the household. Outside work on the farm or in the shops will be provided for those who need to earn support. No applicant will be refused for lack of funds.

The trustees are Bishop Gailor, Bishop Reese of Georgia, Bishop Mikell, and Bishop Green, Professor W. H. DuBose, W. A. Sadd E. M. Ellsworth Morrow Chamberlain, Silas Williams and Francis Lynde. The Rev. W. S. Claiborne is Field Secretary.

Dr. Grenfell Finishes Tour of United States

Dr. Grenfell is now at work for the thirty-first summer among the people of Labrador. He has just completed a lecture tour of the United States and Canada. The proceeds of these lectures go into the treasury of the Labrador mission.

Conference for Church Workers Held in Colorado

Pageant Written Especially for the Conference
Presented on the Closing Day

A very successful Conference for School Workers was held at Evergreen in the Diocese of Colorado. A spirit of good fellowship prevailed throughout the conference, as well as much interest in the intensive study provided by the program for each day. The conference was under the leadership of the Rev. R. S. Chalmers of Toledo, Ohio, who also conducted the classes on the Senior Courses of the Christian Nurture Series of Lessons. The daily program was as follows:

7:00 a. m.—Holy Communion.

9:30-10:30—Study Period under Dr. Chalmers for whole conference.

10:30-11:30—Group Study Periods for each Course of Christian Nurture Lessons under trained leaders.

11:30—Devotional Bible Study by Rev. C. H. Brady for whole Conference, followed by prayer for Missions at 12 o'clock.

1:30-2:30 p. m.—Quiet hour, after which the afternoon was given over to recreation.

The evening programs were varied—addresses, discussions on the Church School Service League, Young People's Societies, the Diocesan Standard of Excellence for Church Schools; a Stunt Party around a huge bonfire; Camp Fire Girls' demonstration, and a presentation of a most beautiful outdoor pageant written especially for this conference were the many things enjoyed.

The conference closed with an address on Christian Stewardship by Bishop Ingley with a most earnest appeal to teachers to use their influence with boys to enter the ministry.

Notify Rectors in College Towns

Dear Mr. Editor:

Will you kindly publish this request that rectors of churches that are sending young people to Syracuse University will kindly notify the undersigned.

There is an Episcopalian Club at Syracuse University and also two students have been appointed as student secretaries, one for young men and one for young women.

The Rev. Herbert G. Coddington, D.D.,
Rector Grace Church.

The Rev. Henry Harrison Hadley, D.D.,
Rector of St. Paul' Church,

GENERAL NEWS OF THE EPISCOPAL CHURCH

Take War Brave to Last Teepee

Five thousand Sioux Indians followed to a simple grave on the hillside at Rosebud Agency Creek the body of Chauncey Eaglehorn, Indian soldier, who died in France. Eaglehorn was one of the first Indian soldiers to be awarded the Croix de Guerre for gallantry in action. He fell July 26, 1918, at Chateau Thierry. He was a member of M Company, 167th regiment.

The burial of Eaglehorn marked the inauguration of the convocation of Christianized Indians from seven adjacent agencies which is meeting on the banks of Okreek on the eve of the centennial celebration of the Missionary Society of the Episcopal Church in the United States.

The service was conducted in the Dakotan or Sioux tongue, into which the burial service of the Episcopal Church has been translated.

The scene was most impressive during the reading of the service and the singing of hymns by the thousands of Indian who have gathered here. Among the trees and far out on the hillside a city of tepees had sprung up overnight housing 5,000 Indians, who have been straggling in for two days from points even 300 and 400 miles distant.

The Indians crowded into the tabernacle, grouped themselves about on the ground outside, or from the brow of hill, on horseback, on the top of the prairie schooners in which they have traveled, watched the solemn rites over the soldier hero.

Following the service the body was borne to the graveyard on the hill overlooking Okreek. The long line of several thousand wending its way to the graveside, behind the procession of clergymen and the firing squad, marked the end of the service.

Bishop Hugh Latimer Burleson, in charge of the district, arrived and formally opened the convocation. Four days will be given up to religious and business meetings for the various tribes.

It is the largest gathering of Indians in one place for many years.

Theological Controversy in England

The British ecclesiastical world has been plunged into violent controversy by startling and revolutionary statements made by the Rev. Hastings Rashdall, distinguished dean of Carlisle, at the Modern Churchmen's Congress in Cambridge.

The famous preacher and writer, who is a lecturer at Oxford and a fellow of the British Academy, said that "Jesus Christ never claimed divinity for Himself and was in the fullest sense a man, with not merely a human body, but with human soul, intellect and will."

The dean of Carlisle has long been recognized as one of the most radical and outspoken of modern churchmen, but he nevertheless holds a high official place in the councils of the Church of England.

"Jesus may have allowed Himself to be called the Messiah," he said, "but never in any of His critically well-attested sayings is there anything which suggests that His

conscious relation to God was other than that of any man toward God."

He said the speeches attributed to Christ in the Fourth Gospel (John), where they go beyond the character of Jesus as portrayed in the synoptic Gospels (Matthew, Mark and Luke), cannot be regarded as authentic history.

He argued that the question of Virgin birth was not involved in his thesis. "The divinity of Christ," he said, "would not necessarily imply a Virgin birth if it could be historically proved, would be no demonstration of Christ's divinity, nor would disproof of it necessarily throw doubt on that doctrine."

"The divinity of Christ does not imply omniscience. There is no more reason for supposing that Jesus of Nazareth knew more than His contemporaries about the true scientific explanation of mental diseases, which current belief then attributed to diabolical possession, than there is for supposing He knew more about the authorship of the Pentateuch or the Psalms."

"It is difficult to deny He entertained some expectations about a future life which history has not verified."

The dean of Carlisle supported his argument by quoting the Rev. H. D. A. Major, principal of Ripon Hall, Oxford University, who said:

"Jesus did not claim in the Gospels to be God's Son in a metaphysical sense. He claimed to be God's Son in a moral sense, in the sense in which all human beings are God's sons, as standing in filial moral relationship to God, and capable of acting on these moral principles on which God acts."

The extraordinary pronouncements of these two famous churchmen are creating tremendous excitement in religious circles, and will be the subjects of many sermons in the United Kingdom.

London, Aug. 14.—Following the startling doctrine enunciated by the Rev. Hastings Rashdall, dean of Carlisle, that Jesus Christ never claimed divinity, other British ministers have taken up the cudgels in defense of the Church.

One of the first of the leading clergymen to take issue with the dean was the Rev. B. G. Bouchier. Dr. Bouchier today said:

"If the dean of Carlisle is correctly quoted, his speech is as appalling as it is amazing. His conclusions, if accepted, would sound the death knell of all Christian Churches."

"Christ, if not literally divine, was the greatest imposter in history. On the other hand, if He was not the Son of God, the whole gospel is meaningless and unintelligible."

"The dean is reported to have said that Christ never claimed divinity. The truth is He never claimed anything else, and for that claim He forfeited His life."

"His every action and His every word, every miracle, was performed in the consciousness that He was divine. Nature's laws obeyed Him because he was their creator."

"Before His accusers He proclaimed as His answer to their query, 'Art thou the son of God?' an emphatic 'I am.'"

"If we cannot worship Jesus as the Eter-

nal God, we have no alternative but to despise Him as our fellowman."

What About the Proverbial "High Wages" and These Night-Working Mothers?

The story of the night-working mothers which has come from Passaic, N. J., would hardly be believed if it were not issued on such undoubted authority as that of the National Consumers' League. The League represents a highly enlightened educational effort to improve living and working conditions throughout the United States. Hon. Newton D. Baker is its president, and some of the most prominent citizens of the country are actively connected with it.

The textile mills of Passaic, N. J., were chosen for examination. Among the 15,000 persons employed in the Passaic Mills without "accommodations as elementary as dressing rooms, restrooms, adequate washing facilities and seats for women," the League's investigators found married women working at night, five nights a week, and then going home to care for their four, five or six children, while their husbands went to work in the mills. Practically all of them gave as their reason for working at night, and thus subjecting themselves to 18 or 20 hours of toil out of the 24, that their husbands' wages were insufficient.

A mill official admitted that the women sometimes fall asleep over their machines from sheer exhaustion. Some of them have worked to the very hour of giving birth to children. The children ultimately pay the cost. One mother was mourning the death of her baby, which she ascribed to the fact that she had to leave it at night and the father did not understand how to care for it. "Now," she said piteously, "I got on'y one left, and if he get run over or die what I do?"

Chicago Clergymen Visit Mission Field

Two clergy of the Diocese of Chicago are spending interesting furloughs in the mission fields of the Church.

The Rev. Edwin J. Randall, rector of St. Barnabas' Church, is taking his first long vacation in the twenty-five years that he has been at St. Barnabas', visiting the Missions in Alaska. Mr. Randall, a graduate of Hobart College, Geneva, N. Y., and the Western Theological Seminary, Chicago, has spent his entire ministry in St. Barnabas' Parish, which he founded as a mission on the West Side during his seminary days. In recognition of his long service in the diocese in one parish, he was elected to the Standing Committee of the diocese several years ago.

The Rev. Peter Clark Wolcott, D. D., rector of Trinity Church, Highland Park, Ill., for nearly thirty years—the longest service record in the Diocese of Chicago—is taking a six months' furlough visiting the Church's missions in China and Japan. Dr. Wolcott, in the early days of his ministry, was a missionary to the Sioux Indians in South Dakota, on the Pine Ridge Agency; he served a number of years in Iowa, and has since been rector of Trinity Church, Highland Park. Dr. Wolcott has been one of the bishop's examining chaplains for the past twenty-five years. One

son, Roger, is an official in the Chinese government salt revenue service, and another son, Leonard, was recently ordained deacon in his father's church.

Unique Work of English G. F. S.

In one of the worst slums of South London there has been a public house known as the "White Horse"; so bad were the surroundings that when a long lease terminated recently an appeal was made to the landlord to let the house for other purposes and as a result it was offered to the Girls' Friendly Society at a very moderate rental.

The offer came at a time when the G. F. S. was considering how best to extend the results of the "White Crusade" which it has conducted with great success throughout England and it was at once decided to seize the opportunity and open the White Horse under its old name as a social center.

The effort will be to raise the life of the street to a level thus far unattainable; the vicar of the parish is heartily in favor of the undertaking which has the cordial approval of the bishop. One thousand pounds will, it is believed, meet the necessary expenses of repairs, equipment and workers, and this, the extension committee of the English Girls' Friendly Society will endeavor to raise at once that the house may be open in the autumn.

This decision of the Girls' Friendly Society indicates clearly that the day is past in which any organization can rest content in work for its own membership; the society stands for the highest possible standard of moral character and to bring any individual or community to a knowledge of its ideal is as much its work as to maintain the standard for those who are definitely connected with the society.

Movies Preach for Disarmament

In connection with church services to win public approval of the disarmament movement, motion pictures were shown Sunday evening, August 7, in the Church of the Mediator, Fifty-first and Spruce Sts., Philadelphia. The film was forwarded to Philadelphia by the Massachusetts Foreign Policy Association. Included in the pictures shown were special messages from Premier Hara, of Japan; General John J. Pershing and Herbert Hoover, voicing their commendation of the disarmament movement as a first step toward elimination of wars, and further providing relief from the already excessive tax burdens imposed upon the peoples of all nations.

The preacher, the Rev. William Oscar Roome, Jr., was formerly rector of Emmanuel Church, Anacostia, Washington, D. C.

Foreign Preachers Invade New York

An unusual number of distinguished clergy from abroad are heard in New York pulpits this summer. The head of all of them is the veteran Rev. Dr. F. B. Meyer, now well advanced in years, but still active, who used to be pastor of Christ Church; a Baptist who followed the late Rev. Dr. Newman Hall as pastor of a

Congregational Church, and had built a baptistry in the chapel for his own use. He permitted his assistant minister to sprinkle such as did not insist upon immersion. For years he has been a world leader, and perhaps is nearer to the British Government than any other Non-conformist, and oftenest consulted. He is here as speaker at Northfield. Another is the Rev. W. C. Bitting, a Baptist leader of St. Louis, and a third the Rev. Dr. P. W. Thompson, of Bolton, Eng. Bishops of the Church, preaching in New York this summer, include Bishop Whitehead of Pittsburgh, Bishop McCormick of Western Michigan, and Bishop Guerry of South Carolina. In spite of great heat, attendance of worshippers in New York this summer has been above the average of some years past.

New Rector for Chicago Parish

The Rev. E. P. Sabin, who since his graduation from Western Theological Seminary in 1919, has been on the staff of the Cathedral of SS. Peter and Paul, Chicago, has been appointed priest-in-charge of Holy Cross-Immanuel Church, Chicago and began his work there on the first of August. His new address is 5843 South Morgan Street, Chicago.

5 Monks in 15 Years Carve Christ Statue

New York, Aug. 13.—A wood carving descriptive of the life of Christ, on which five monks worked fifteen years, will be placed on exhibition here Monday. The carving, valued at \$125,000, was brought to America by Father Germanos Ageltes, one of the monks who made it in the monastery of the Brotherhood of Nicodemus at Mount Athos, Macedonia. The composition is 28 inches high and 21 inches wide, and includes several hundred figures.

New Record System Improves Efficiency of Church Schools

All workers in religious education should investigate "The Bishop System of Records for Church Schools," published by the Bishop Publishing Company and handled by the Bishop Book Shop, 180 North Wabash Avenue, Chicago.

Every record form required by the Church School, from the Enrollment Card to the Graduation Diploma, is provided in

this system. It also has an offering system designed to train children in systematic, intelligent giving.

The system is complete without being complicated. It is the joint product of experienced workers in the field.

The Registration Card is an example of the efficiency of the system. It calls for the essential information only. It can be filled out in a few seconds, and the pupil started to his class without delay. Complete information concerning the pupil is obtained by the teacher for her loose-leaf class record book.

An inexpensive, folding, loose-leaf notebook cover is another feature of the system. It is made of heavy kraft cover paper and will hold lesson-leaflets, pictures and blank pages.

Notable among the forms for the secretary is the Class Attendance Record. It is of heavy cardboard, 11 1-2 by 8 1-2 inches, with space for 12 names and with attendance record for a half year on each side. It provides for record taking in record-breaking time. A loose-leaf weekly summary for the secretary's and treasurer's reports is most complete.

The Witness hopes to have a complete description of the Bishop Offering System with an essay on training children in giving by the creator of the system in a future issue.

The Offering System is simplex—adapted to the child-mind. A valuable feature is the summer offering envelopes, of a different color from the rest, to be used wherever the child attends church during the vacation period. A summer attendance record card with weekly Bible readings accompanies the system.

Superintendents, teachers, secretaries, treasurers and the clergy will find much of interest and instruction in the catalogue or manual of instruction published by the Bishop Publishing Company, and sent to anyone who will write for it.

New Diocesan Headquarters in Chicago

The headquarters of the Diocese of Chicago are now at Room 515, LeMoyné Building, 180 N. Wabash avenue.

Bishop Anderson and Bishop Griswold will have regular days at this address.

The Church Club Rooms are also located here.

The Bishop Book Shop will be opened in these rooms in the early fall.

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Michigan Ave. at Van Buren St.

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The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)
6219 Cottage Grove Ave.
Telephone Midway 3935
CHICAGO, ILL.



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Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

UNIONIZED RELIGION

By BISHOP JOHNSON

One of our leading weekly periodicals is running a series of communications in which various persons are telling the world "what the matter is with the Church."

In very few of these letters is there any adequate appreciation of the fact that the chief trouble with the Church is, the people.

The Church as a potent factor in civilization is scarcely on trial.

It has been demonstrated time and again what it could do with people.

It was the one potent factor which tamed and civilized the Anglo-Saxon savages and Scandinavian pirates from whom we are descended.

It is the only potent factor that has even attempted to do anything with Fiji cannibals and Polynesian head-hunters.

It is the only instrument of our rather smug civilization which has ever carried its benevolent influence into Uganda or Metlakatla.

The only other agencies, which the Caucasian race has ever attempted to give the savage, have been racial prejudices and bad whiskey.

Really the Church as an institution has done so much more for the race than the modern critics of the Church are doing that it would be more seemly for the people to confess their own sin in abandoning the one instrument of grace that the world has known and substituting generalizing negations for personal service.

* * *

The real trouble with agriculture is usually poor soil and muddled heads.

As a rule the Providence of God is to be depended upon; but, strange to say, whenever a flood or an earthquake destroys the crops, it is called a visitation of God.

Why that curious name? God visits us with sunlight and rain and fertile soil;

yet we emphasize exceptional acts of destruction as His visits.

Man is prone to lay the blame of things on God.

* * *

What is this Church that is so frequently discussed?

It is so easy to enter a general indictment against a mere fiction of the mind. It must be apparent that the Church is one of two things: Either it is the instrument of God to convey grace to men, or else it is the creation of men to convey information to God.

Either it is an organization founded by Christ to tell men about God, or else it is an ecclesiastical union organized by men to tell God what man wants.

You belong either to the Corporate Body of Christ or else to the union.

If you belong to the Corporate Body you are apt to be long on your privileges as a member of the Corporation and are apt to be looking for dividends more than service.

And if you belong to the union you are apt to be long on grievances and short on a sense of personal responsibility.

The old mediaeval corporation was apt to abuse its privileges. The Reformation was a unionizing of religious workers, and they are strong in airing their grievances and shouting for shorter hours of service and better wages in the way of ecclesiastical attractions.

And the worst of it is that the shorter the hours and the better the sermon the less labor one gets in return.

The best laborers I know in the Church are not the product of fine sermons, but rather of a good conscience.

These new ecclesiastical unions want none of that "penny a day" stuff, although they are rather keen for the eleventh hour privileges.

They hang about the market place and tell us how the Church should be run, but no burden and heat of the day for them.

It is true that no man has hired them, but not because they have received no invitation to work, but because they are on a strike for shorter hours and better sermons.

* * *

Men are very prone to complain about the weather, their religion and the policies of the administration.

This is not a sign of an enlightened conscience, nor of a constructive mind, but rather that the disease is catching. It is easy to condemn a government that you couldn't run to save your life and to tell what the Church ought to do when you yourself are doing nothing.

The only legitimate critic is the hard worker, and he is so engrossed in his work that he forgets to criticize.

There is a qudraped who whenever he stops work begins to kick and to bray. He is a fairly intelligent animal, but has an unsociable disposition.

The vineyard is here, and it is the Lord's will that we should work therein. The fact that we have poor overseers and poor grub does not justify a strike, for after all God is expecting us to work and isn't interested in our complaints.

A poor preacher may be His test of your sincerity, and I doubt whether He will accept your alibi when pay day comes.

* * *

Ruskin has defined a critic as "a painter who cannot paint himself."

It is a suggestive definition and fairly comprehensive in its inclusiveness.

We may as well recognize that the Kingdom of Heaven includes the Corporation and the workers and that the interest of one is the interest of both.

The Church must go on and do the work that it is ordained of God to do. If those who temporarily represent the Corporation are poor "stuff," the workers in the vineyard do not please God by going on a strike. They merely please themselves and the vineyard grows more weedy and less productive.

We are not going to improve the spiritual force which the Church has always contained when men stir up the gift of the Spirit, by pulling out of the Kingdom.

The truth is that God made a Church which He never intended should be acceptable to quitters.

It is the grit of continuance in good works which God demands, and those who murmur are destroyed by the serpents of anger, envy and hate, and those who persist in complaining are destroyed by the Destroyer.

* * *

If the Church in any particular age has been run down (as it frequently has) then it has owed its resurrection to the persistence of good men who stick to the Cross of Christ, when all the rabble about is gabbing.

It boils itself down to this:

Your life is your job and God is your Master.

He knows what is going on better than you do, and it is harder for Him to put up with poor priests than it is for you to put up with poor preachers.

If He sends you into a no man's land of spiritual desolation, He expects you to carry on with the same fidelity to Him that you would manifest if you held a title deed to the Garden of Eden.

The real answer to the complaint is to be found in your definition of the Church.

Is God a hard Master who calls you to an unprofitable job? If so, then strike, but do not imagine that you have reached the end of the question. You are as responsible as Trotsky for what happens afterward, for you have contributed to the chaos by your desertion of the forces that make for law and order.

The Church Tomorrow

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

II

Shall we not use this title, *The Church Tomorrow*, which marked my first communication on the ministry, for this and further bulletins? It seems to condense the whole hope and theme—viz., nourishing the Church ten years from now by raising up young men for the ministry now.

We proposed a conference—not hankering to promote one, but because something must be done. No special method or theory about it besets me. But this one fact must obsess any thoughtful mind: the ministry is dwindling, the Church grows weak. If, to be sure, every parish from its vital unity produced one good candidate for holy orders every two years, scant need would there be for a convention, or for talk about drumming up recruits for the merciful calling of the ministry. But, you must confess, your parish doesn't do that, and the next parish doesn't. We are not producing our own leaders. The clergy themselves, often skeptical of outlook about the ministry and timid of utterance, fail to make their career attractive to the young men about them. There are plenty of reasons, all of them as regrettable as forcible, why we have got to make a centralized and radical effort. Let us try to look at the problem in wide long-range fashion. The Church is the body of Christ, the life of God in the world. It exists for and is served by a multitude of human members including you and me. It is lead by ordained officers. These officers are getting so notably fewer that the progress of the Church is noticeably impaired. We have got to have more ministers. We have got to raise them up. We must have them.

The plan was, it may be remembered, to have next summer a fine breezy week's meeting of at least two hundred boys of high school age to consider the ministry as a career. We pictured this group of selected boys coming from all over the country to spend a week with a few of the best men of the Church, laymen, priests, and bishops, to consider at the beginning of life the ministry as their calling. We asked for criticisms. Let us consider a few.

(1) "You will have a group of goody-goodies." Thus spoke a college professor, himself a devout senior warden. "No," he continued, "the plan is dangerous. You won't get the best boys. You will collect a group of inferior, pale pietists. The time of vocation comes later. Why, in college, frequently in their junior and senior years there, men don't know what they are going to do." That's true, but plenty of men in college know what they're not going to do! Foggy as is the outlook, there has been a little click in many a mind which registers: I won't do this, and I won't do that. If, indeed, it has been at all contemplated, the ministry has received this negative click. It is good psychology and sound leadership to place the ministry in the noblest light before our boys or ever the world's coarse thumb has smooched them, or subconscious distastes have solidified into active decisions. As to goody-

goodies, the selection of candidates for our conference must rest upon the good sense of the clergy and vestries. Only the best should be allowed to qualify. You have got to rely on the cooperative common sense of people, if anything is ever to be started. And unless things are started, things stop.

(2) Next speaks a practical city parson. "What kind of boys do you want?" We reply, "All kinds of boys of high school age." It is objected, "They will be working in midsummer." "Very well," I reply, "let's have it at the end of the summer. But let's have it." The beginning of summer, when school is just over, seems a poor time for a conference, and surely the very last week of vacation is poorer still, for every boy and man considers his vacation just as long as what remains of it! He won't give up his last week to confer about anything! If it is true that these boys are working all through the summer, and that August 1st won't do, how about August 28th to September 5th? The where and the when are important nonessentials.

(3) Consider next, a bishop's views,—the wisest and widest of bishops. "How would it be," he notes, "to limit your area. Do not forget the great expense of traveling. To go from Wyoming to New Hampshire costs a lot. Why not make it a New England or Middle States effort, and then if you fail, the failure will be restricted." To this on reflection I countered, quoting the language of Lady Macbeth: "We fail! But screw your courage to the sticking place, and we'll not fail." I doubt if New England and the Middle States will furnish two hundred boys to consider the ministry. Our Church is weak, and we must draw widely if we would have the valuable pressure of numbers. Think, too, of the socializing effect of country-wide contacts. When we had the Military Camp at Plum Island, a boy from a green hillside in Vermont bunked next to a boy from the East Side of New York. This was useful. It blessed both. For a boy from Wyoming to live with a New Hampshire lad for a week would open two pairs of eyes, always provided the former can pay his fare! The hard fact of figures won't evaporate with a line of poetry. How can these boys pay their way? My objection to its being paid for them, expressed in the first letter, was wrong. It was based on a dread of giving youths an education, if only they will enter the Church. The bishop went on to say, and he is right, that there is no reason why a parish or a group of well disposed laymen should not pay the way of a young representative to attend a conference on the ministry. Then the parish would feel a quickened interest. It is a well recognized and valid method of procedure.

I only hope that many more objections, coming in, can thus be formulated into a positive program. Kindly criticism makes good building material. On one point we all agree,—we need more ministers. Today the supply is inadequate; figures from theological seminaries show an ominous tomorrow. There are not enough ministers. (Does this repetition begin to fret you? It is meant to.) The statement, that there are not enough ministers, repeated fifty times, with certain explanations, would make the most useful sermon a congregation could listen to. When we fervently respond to the petition "That it may please Thee to send forth laborers into Thy har-

vest," we enter on a contract. The increase of the ministry becomes the personal responsibility of everybody, who believes that God allows us the privilege of sharing in the answering of our prayers. From the looks of the congregations in our churches I know there are plenty of young men who would make splendid ministers. The Church of all devout families with high-minded boys is undermanned,—that's the fact. Why don't more of them want to enter the ministry,—that's the question. How can we encourage their devout attention,—that's the problem.

Canon Scott Holland

By Rev. A. Manby Lloyd

Stanton and Scott Holland were perhaps the greatest Anglican preachers of the last twenty years. But, while the one was passionately typical, the other was sternly philosophical. If Holland's literary remains can be collected they will prove him a philosophical genius of the first rank. But his sermons were like champagne—you enjoyed them best with the "fizz" on. There was little "form" about them. They defied analysis. There was no pompous announcement of a theme as in a Bach. Rather they sparkled with melody, like Mozart. Stanton's style was legato; Holland's staccato. A Church Times reviewer once parodied it with amusing results. Few commas; nearly all colons, semi-colons and full stops. His letters were the same. When he is select preacher at Oxford, he writes to his sister: "I am through: better than I expected. Sermon too long: and few boys—too beautiful a day to imagine them there: lots of dons: anyhow it was done." Or his description of a contretemps in 1896. The rectory, Kettering. One line: all well: only—what do you think? I innocently went to church in the morning: read lessons, etc.: until after third hymn I discovered whole church to be glaring at me: curate nodding: I was expected to preach! I stepped into the pulpit, perfectly dazed: I could not imagine what to say; or do. A dreadful pause: at last I read out a text; and then, fled from my text on to another sermon altogether. I got through: headlong: wild: I saw poor old dears with fingers on my text, wondering what it had to do with what I was saying."

But Holland had something better than man nature. Defying a very bad translation—he had "fire," a love of souls, a wonderful wit, and a shrewd knowledge of hution of a famous passage, he loved the "natural" man. He did not confuse him, as Rousseau did, with the "animal" man. He challenged the false antithesis between natural and supernatural. "Have you looked at Lex Orandi, by the Jesuit Tyrrell? (he writes). "He is very good on our old point, that the natural man is an abstraction which never really existed so that what we mean is, that man so far as he is really natural has the nature of sin: but man as a fact has never been anything else but supernatural."

After a brilliant Oxford career, he became tutor at Christ Church, and to the students he was a wonder in whom Greek philosophy and the Catholic faith were met together. His wit was always bubbling up. Speaking of the dismal science he once said: "Imagine putting up a stained glass window to Faith, Hope and Political Economy." Or his off-

hand saying at an undergraduates' tea party—"Sanday has discovered the Catholic Church in the New Testament. We all thought it was there: but we are surer than ever, now that Sanday has found it."

On December 28, 1873, he preached in St. Paul's at Liddon's request, though not yet in priests' orders. It was perhaps the first time on record that a deacon had occupied that pulpit. Liddon was not altogether pleased with certain theological statements—"paradoxes" he called them—about the nature of God, etc. Ten years later, from 1884 to 1890, Londoners could compare, under the dome of St. Paul's, the preaching of Dean Church and Canons Liddon and Holland. Church's sermons were faultlessly worded and quietly delivered, almost to the point of self-effacement. The silvery voice of Liddon reasoned of judgment to come; he was an older man, perhaps a little heartbroken, more dignified and scholarly than Holland. Yet some there are, who knew them both, who say that Holland was the better preacher, and one hearer records a curious contrast. He remembers the sound of Liddon's voice over two words—"sacerdotalism" and "Schopenhauer." And he also recollects the sound of Holland's voice in that first deacon's sermon—he was talking about the Holy Innocents, and he called them "those poor babies." Volumes could be written of the differences of temperament conjured up by this contrast.

Holland had a way of stating his opponents' case—Atheist, Sectarian or Gnostic—stating it better than it had ever been stated and making it look more attractive than it really was—as Father Waggett said, "Holland's men of straw are more formidable than other folk's men-at-arms." Then he would turn and rend his victim, tearing his case to tatters. Like a brilliant fencer he thrust and parried, till the imagination could almost picture the victim on his knees, screaming for mercy. But the very brilliancy of the sword-play made it difficult for the average man, who prefers the broadsword, to follow him. It was not the orator who was out of breath, but the audience.

And the things he wanted most of all to say, could not be said in the pulpit of St. Paul's. He had to find another pulpit. Scott Holland on the burning questions of the day must be looked for in the columns of the "Commonwealth," just as G. K. Chesterton's best work can be found only in the columns of the "New Witness." There they speak freely and have to submit to no censorship. He was almost the first Churchman to "discover" Chesterton, who wrote a series of articles to combat the free-thinking sophisms of Robert Blatchford. There was much in common between them. Both loved England more than Empire. But Scott Holland could not stand excess of national self-worship and in 1897, after the "Jubilee" celebrations he hit out in an article which he headed "Sackcloth." The hope of peace was gone. "Never was peace more remote, more impossible." The hope of liberty was gone; look at our foreign policy at Crete, at Armenia. "Our educated classes, our governing classes what belief have they in the inspiration of liberty? We were often silly enough in old days; and it is easy to scoff at all we said and did for Greece, or at our ecstasies over Kossuth and Garibaldi.

It was something so to believe in freedom that we now and again lost our heads over it. Would that we could be even tempted to lose them today."

He had no use for the legendary figure of John Bull: "Is he not hideously obsolete? What on earth has he to do with the spirit of the hour? . . . In the first place, he is fat; and the fat man's day is past and gone. . . In his place is the long, lean Australian, so curiously American in the type that he runs to. He is tall and compact, bony and muscular. Look at India. Did anyone ever see a stout Indian official?"

"He has no brains. He embodies, in his fatuous good-humor, in his farmer's suit, the British horror of ideas. We revel in our own idealess stupidity, at an hour when brains count for more and more every day in the shaping of history, when the sharpest of American wits, and the enormous intellectual industry of Germany, and the keen subtlety of France are pitted against us with increasing intensity.

"He is without an ounce of imagination. He has no horizon. He has stubbed Thornaby Waste as his highest achievement; and after that, he has but one cry that lasts him into the very hour of death. 'Gie me my aale' . . ."

He was chivalrous in defence of big-minded, big-hearted men like Dolling, even if they sometimes made mistakes. He would not see such men driven out of the Church of England to placate rich Protestant laymen, or narrow-minded dissenters. "Dolling's spiritual strength," he wrote, coupled with the steadiness of his own flock, justify a stretch of trust which it would still be right to deny to a common or garden ritualist."

If he were alive today he would be defending Conrad Noel on the same principle (I have no doubt) and the little men who gamble with Empire would get their coup-de-grace. The man who challenged Disraeli for leaving Bulgarians to the tender mercies of the Turk, who described Henry VIII as corpulent, covetous wife-butcher; who put Joseph Chamberlain in the pilory and was not afraid to be called a pro-Boer, would have made short work of the modern charlatans.

He was an intimate friend of Mr. Galdstone, whom he was brought up with, he tells us, to consider the incarnation of evil. He found him utterly unworldly, but prepared to act on his convictions. Thence his apparent "love of power."

He was in the forefront of the battle for Social Reform and the Christian Social Union was the outcome. Once he sent Cyril Bickersteth to Wales, where rugged old Temple, then Bishop of London, was on holiday. He was dragged home to settle the Dock Strike of 1889. Cardinal Manning and John Burns co-operated, and put an end to the silly fiction that the clergy cannot understand economic problems, which Lloyd George has lately attempted to resuscitate. Scott Holland was rather proud of the fact that he did not foresee the European War. To foresee it was to fan the flames. To prepare for it was to invite it. Commonwealth, in August, 1914, says not one word about Serejevo murders, not one word about the crisis. It announces an International Congress of Social Christianity, to be held in Basel; with papers to be read Sept. 30, on "Christian-

ity and Universal Peace."

He was the Perfect Optimist. But the shock of the war, the nerve-racking air-raids, the loss of young friends developed an old physical weakness, and the grand old warrior passed peacefully away in the early hour of Sunday, March 17, 1918. They put in his hands a cross which the Serbian students had given him and he lies buried in Cuddesdon.

The Irwin Case

Editor of The Witness.

Dear Sir: In your articles in The Witness of July 30th, "Time to Act," etc., you do the South grave injustice. No such thing ever would have happened had Mr. Irwin been a "Southern Rector," for we of the South know that to "preach the Fatherhood of God and the Brotherhood of Man" to mean inter-marriage of the races, is out of the question.

Miami, although located in extreme South Florida, is not inhabited by Southern people. It is less than twenty-five years old, and not 10 per cent of its people are native Southerners. It was founded by Northern men, and its present population is composed of Northern and Western people, who when thrown with the Negro, have always been bitter in their treatment towards them.

A British subject, or anyone else, will get in trouble in the South, however, if they preach social equality. I doubt if Southern people would resort to "tar and feathers," as the Miami population did.

I have known of their being ordered out of Savannah for the same offense.

It is well to know what you are talking about before you abuse the people of a whole section in your church paper.

Yours truly,
Louise DuPont Farrar.

Editor of The Witness.

Dear Sir: Up to this point I have been for nearly two years a subscriber to The Witness. An American throughout, a Southerner, born and reared in the far South, and, thank God, I, consequently in my over three-score and ten years, know some few things about Negroes having been used to them all my life—loving those of the long ago, and having the deepest interest in those of present days. From my earliest recollections I knew of our white clergy of the church having charge of colored congregations and never heard of any friction or adverse criticism on part of either white or colored because of this relation. I am utterly opposed to lynching. You can imagine my surprise on reading head lines on first page of last issue of The Witness concerning the lamentable outrage of late at Miami, Fla.: "Threatened With Lynching Because of His Work Among Negroes." Work amongst the Negroes has been going on for years conducted by our church, participated in by Southern churchmen, clergy and laity, and upheld by all true Americans. It was, as you must perceive and know, the sentiments Mr. Irwin was said to have advocated, social equality and inter-marriages of the races, which caused the outrage—it was not because of his authorized church work

(Continued on Last Page)

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and

REV. CHARLES N. LATHROP

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THE INWIN CASE
(Continued from page 6)

amongst the Negroes at all. Bear in mind I am condemning the outrageous treatment he received. But my astonishment knew no bounds when I turned to page 7 and "Time to Act" greeted me. I am surprised and grieved at such an article coming from a priest of our church. If The Witness upholds any such ideas as those said to have been "preached" to Negroes by Mr. Irwin, and which you in no way take cognizance of, I can but presume that said ideas are not contrary to the stand taken by The Witness in this affair. If Mr. Irwin preached such doctrines he did so against the laws of Florida. Nor do I approve of the stand you take in said article against the South. If such lawless sentiment as the inter-marriage of the races is upheld by The Witness, you will please accept my almost expired subscription to the paper and not send me another copy. Moreover, I will hereafter speak against the paper from principle, as I have heretofore spoken in its favor. I can subscribe to a church paper that is against lawlessness in all forms.

Respectfully,
Miss S. Annie Wilson.

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