

The Witness

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Bishop Rowe Completes His Summer Trip On Yukon

Visits all of the Missions on the Yukon on a Trip Which Lasted Over Two Months

Bishop Rowe telegraphs to the Department of Missions that he is leaving Fairbanks for Cordova on the south coast. This means that he has completed his visitation in the interior stations begun two months ago. During that time, he visited all the missions on the Yukon from Eagle to Anvik and on the Tanana from the Yukon to Salchaket. During the early part of the journey, he was seriously unwell but fortunately, he had with him, the Rev. E. J. Randall of Chicago who is commemorating the 25th anniversary of his ordination to the ministry by a trip into Alaska. Bishop Rowe says:

"For several days, Mr. Randall helped me. He was a great friend in need and he was a splendid traveling companion."

On the upper Yukon, owing to the irregularity of the steamers, Bishop Rowe and Mr. Randall were compelled to use an open row boat. They made the journey from Circle City to Fort Yukon, Bishop Rowe says, "One hundred miles in 11½ hours, record time." Mr. Randall took his turn at the oars finely."

At Eagle, the Bishop ordained Mr. Burgess W. Gaither to the diaconate. At Fort Yukon, Dr. Grafton Burke, in charge of St. Stephen's Hospital, was also ordained to the diaconate. Mr. Randall helped in the examination and presented both.

Bishop Rowe spent two weeks at Fort Yukon, ministering to the people, encouraging the mission staff and doing a laborer's work upon the hull and engine of the missionary motor boat, Pelican. Finally the hull was made sufficiently tight and the old engine was sufficiently repaired to make the trip to Tanana where Bishop Rowe hoped to find a new engine that had been ordered shipped in.

All along the line, Bishop Rowe found many emergency needs for food supplies and other necessities that he was obliged to meet, but which it would have been quite impossible for him to meet had it not been for the gifts of many generous friends, made earlier in the summer. Among the many projects Bishop Rowe feels must have early attention are two for Fort Yukon. He must have, he says: "1. A windmill to help relieve the water supply, a hard and expensive daily problem at present. I cannot say what this will cost but will look it up. 2. A Delco lighting plant for the hospital. The present acetylene system is a burden. It requires packing much water

The Church In Japan Shows a Remarkable Growth

Many Natives Confirmed During the Past Year. A Marked Increase In Contributions Shown

The church in Japan has now, roughly, the same number of bishops and about half the number of clergy that the church in the United States had one hundred years ago.

With 6 bishops—all foreign—56 foreign clergy, 145 native clergy (45 of them deacons) and nearly 12,000 communicants, it is a definite working church. It may be remembered that Bishop Whipple described his small traveling party as a "working church" when he had only "one bishop, one priest, one deacon, one white and two native Christian laymen—and the heathen to be converted." Compared with this necessary minimum, the church in Japan is tremendous.

There are 28,000 baptized persons, 1,400 of them baptized during the last year reported, 1920. Confirmations numbered 857.

Among the buildings there are 127 churches, about half of them consecrated; 84 mission halls; 2 hospitals, 2 dispensaries; 5 orphanages with about 200 children. There are 70 boarding and day schools, 50 of them in Tokyo and Kyoto.

The contributions from the church during the year 1920 were about \$70,000. There was a marked increase in the contributions per capita from 1919 to 1920. Counting only those who communicated during the year, the per capita contributions for three years, 1918-19-20, were \$5, \$5.50 and \$9.

That no one may conclude the time has arrived for foreigners to withdraw and let the Nippon Seikokwai make its way unaided, it must be remembered that the population of Japan is about 77,000,000.

IS NEW YORK THE CHURCH CAPITOL?

Not only is New York interesting because it is the largest city in the United States, but it is especially interesting to Episcopalians, since in no other city is the Church quite as strong as it is there. For that reason THE WITNESS prints each week a news letter from New York written by the REV. JAMES SHEERIN, whose keen sense of news value, and crisp comments on important events, have made his column nationally known.

You can keep yourself well informed on Church affairs by reading THE WITNESS each week.

and disposing of the used carbide in a great nuisance and expense."

The Bishop is immensely pleased with the work of Dr. Burke at Fort Yukon who, he says, "As doctors go, might be making an income outside five times or more than his salary amounts to here. I dread to think of the time when we may have to replace him, even during his furlough, because doctors are hard to find and when found, may demand a prohibitive salary.

Labor Papers Becoming Aware of Church Attitude

As the Church gives better publicity to her social and industrial creed, long since adopted by the representatives of thirty-two Protestant denominations, the labor papers of the land are treating the church with much better respect. Too long the social creed of the churches was hidden away in the archives. A recent issue of the journal called Labor, contained liberal extracts from both Catholics and Protestants on the industrial question. Since readers of The Witness may be less familiar with Catholic opinion, the following excerpt from Labor given as coming from the Pope, is presented: "The questions regarding the conditions and hours of labor, salaries and strikes are not of a purely economic character; they are moral problems in their very essence and can be settled only by having recourse to the fundamental principles of justice and charity."

Episcopalians Capture Wireless Field

Filling the air with religion is the latest exploit of an Episcopal Church. First a church in Pittsburgh began sending out the evening service by wireless. A telephone carried the sermon and music out to the outskirts of the city where a powerful radio outfit sends it hundreds of miles to operators who were listening in. Trinity Church, of Hamilton, Ohio, has recently made arrangements to send their morning service over a radius of five hundred miles. Portable sets will be furnished invalids who wish to attend church by listening in. The Hamilton church will reproduce the Pittsburgh evening service with a special outfit on Sunday evenings.

GENERAL NEWS OF THE EPISCOPAL CHURCH

A Missionary Takes Trip to Korea

One of the missionaries of the Missionary District of Kyoto was recently invited by Dr. T. Hajo, a leading Japanese educator and member of the House of Peers, to accompany him on a two weeks' visit to Korea. Dr. Hajo's object was to get at, as far as he could, the truth of the matter in the almost constant criticism of the government by missionaries, and the very frequent complaints heard that the missionaries are mixing in political affairs. Dr. Hojo is not a Christian, but is very sympathetic in his attitude toward all Christian work, and no doubt his tour will do much to help matters by creating a better mutual understanding. Schools, both mission and government, were visited, and conferences with the leading missionaries and with officials were held in several of the larger places.

One of the most striking features of the tour was the invitation extended to the missionary by a group of twenty-five or thirty men, led by the Deputy Governor of the Bank of Choren (Korea) and including either the head of or a representative from each of the government bureaus, to give them, frankly his views on the question of the Japanese administration of Korea.

As he was urged to speak his mind with perfect frankness, after stating that he had seen many things worthy of praise, but would leave them untouched as they could take care of themselves, he spent an hour and a half in stern criticism of the weak points of the administration. The men listened carefully, and when it was over, there was an hour of free discussion. The tone of the discussion and letters received by the missionary since have indicated very clearly that not only was there no offence taken at the severe criticisms levelled at the administration, but that the men were grateful for a frank statement of the views of an outsider.

The missionary himself was most strongly impressed by the need of more of the spirit of love in all the relations between Japanese and Koreans, or to put the matter in a more direct form, Japan is trying to carry "the white man's burden" without the white man's religion.

It is interesting to note in this connection that an officer of one of the large American mission boards who came out some months ago to see the work of that mission in the East, and who felt when he began his tour that China was the pivotal nation of the Orient, has, after spending all but two or three weeks of his time in China and Korea, come to the conclusion that Japan is really the key to the conversion of the Far East.

A Sample of Rural Work

The Home Missions Council reports a suggestive piece of country church work carried on by the Episcopalians at Coventry Center, Rhode Island. It's characteristic features, some of which are novel, are the following: 1. A farm of forty acres, with buildings modernized by a former owner constitute the plant. 8. A rector and wife, both of whom have been school teachers

and are experienced in country life, reside on the farm and make it the center of activity. 3. Boys and girls of the vicinity, already interested in gardening under school and state supervision, will have an opportunity to raise a white corn, for which this part of Rhode Island is famous, and with an old mill, re-established on the place, make a "Johnny Cake Meal." 4. Classes in industries may be opened. But promising young people will be helped toward their future careers. 5. A deaconess may be added to the staff for neighborhood ministries. 6. Rectors and their wives will be encouraged to spend vacations on the farm and help in its enterprises. 7. A grove is adapted to use as an out-of-doors chapel and assembly-room, and summer encampments of boys and girls, at different periods, will be arranged. 8. The prevailing spirit is to be a combination of play and recreation directed toward gainful work, with a quiet religious atmosphere among all.

Ask Legislature to Extend Suffrage in Church Affairs

At a conference held in Baltimore recently, made up of Churchmen from the Diocese of Easton, Maryland and Washington, each Diocese being officially represented, it was decided to ask the coming legislature to amend the Vestry Act of 1798, so as to extend suffrage to women in Church affairs. The proposed act is as follows:

"Be it enacted by the General Assembly of Maryland, that on the petition of the vestry of any parish or separate congregation of the Protestant Episcopal Church in the State of Maryland, the convention of the Diocese with which said parish or separate congregation is in union, is hereby authorized and empowered to give the same right to women to vote and hold office as is now conferred upon men by existing laws.

After the presentation of the proposed bill the conference adopted the following resolution:

Resolved, that the conference of the committees from the Dioceses of Maryland, Easton and Washington, approves the submission of the foregoing proposed act to the General Assembly of Maryland at its next session, subject to the approval of the Bishops of Maryland, Easton and Washington, and that the chairman of the three diocesan committees are requested to submit the proposed act to the General Assembly of Maryland at its next session."

The Bishop of the Diocese has signified his approval of the proposed act.

Rev. P. E. Osgood Accepts Call to Minneapolis

The Rev. Phillips E. Osgood, vicar of the Chapel of the Mediator, Fifty-first and Spruce Streets, Philadelphia, has resigned and accepted the call to the rectorship of St. Mark's Church, Minneapolis, Minn., succeeding the Rev. James E. Freeman, D. D., now rector of the Church of the Epiphany, Washington, D. C. He will enter upon his services at St. Mark's the second Sunday in October.

Since Mr. Osgood came to the Chapel, April 19, 1915, the number of communicants

has increased from 260 to 1,056. The new chapel was built at a cost of approximately \$300,000, and was consecrated last April. It has been due largely to his efforts that the present church, which is a memorial to the late George C. Thomas, was built. As a member of the Commission on Religious Drama and Pageantry, Mr. Osgood has been active in bringing about the present realization of the value of the drama in connection with religion. He was also a member of the Social Service Department and Anti-Vice Commission.

The New Rector of St. Luke's, Kalamazoo

The Rev. James H. Bishop, rector of St. Paul's, Dowagiac, Mich., enters upon his duties as rector of St. Luke's, Kalamazoo, Mich., September 1. St. Luke's is the third largest parish in the Diocese of Western Michigan and is second to none in the completeness and beauty of its equipment. Possessing a beautiful church and chapel, a large and elegant parish house, and a fine rectory. The Rev. Mr. Bishop is no stranger to the people, having served under the Rev. B. F. P. Ivins, the retiring rector for two and a half years as curate, organist and choirmaster, and scoutmaster. For several months he was in entire charge while Mr. Ivins was in the war service as chaplain. The Rev. Mr. Bishop is thus called back by Church people who know him well, admire, and love him. His work at Dowagiac has been marvellously blessed. Taking up the young parish in March, 1919, after the excellent start made by his predecessor, the Rev. John Wilkins, the following are some of the visible results of his labors: The church, formerly owned and used by Universalists, has been thoroughly remodeled and enlarged by the addition of a chancel, the towers have been rebuilt, new pews, new stained windows, and a bell installed, and the whole tastefully decorated. A comfortable rectory adjoining the church has been bought and a spacious Parish House erected, eighty by thirty-five feet in size, with a kitchen twenty by fifteen. The cost of the new work adds up to some \$15,000 and is all paid for, the cost of the rectory alone remaining to be raised. In the two and a half years of the rectorship one hundred and twelve persons have been confirmed and one hundred and nine baptized. The membership of the parish has grown from eighty to one hundred and eighty.

The Rev. Mr. Bishop graduated at Seabury after spending over two years at Nashotah. His successor at Dowagiac has already been secured in the person of the Rev. Roy R. Fairchild of St. Mary's Church, Nebraska City, Nebr., also a graduate of Seabury in the class of 1919.

Lynching Record Not Improved

According to Principal Moton of Tuskegee Institute, the record of lynchings during the first six months of 1921 is not reassuring. The total number of lynchings in that period is thirty-six. This is twenty-four more than the number twelve for the first six months of 1920, and seven more than the number twenty-nine for the first six months of 1919. Of those lynched, two

were whites and thirty-four were Negroes. Two of the latter were women. Eleven of those put to death were charged with the crime of rape. The states in which lynchings occurred and the number in each state are as follows: Alabama, 1; Arkansas, 4; Florida, 4; Georgia, 9; Kentucky, 1; Louisiana, 2; Mississippi, 10; Missouri, 1; North Carolina, 2; South Carolina, 1; Tennessee, 1.

How Churches Lose Members

The Presbyterian church has a very careful system of keeping its records, and statistics from this source are quite reliable. The recently published statistics of this denomination give some impression of the way in which denominations lose their members, for it is well known that the large gatherings every year are not matched by the net gains. Death seems to be the least serious loss to the membership of the Presbyterian church. Out of a membership of 1,692,558 the death loss last year was only 19,958, or slightly over one per cent. The number dismissed to other churches was 61,157, which must be compared with 84,858 received from other churches, leaving a balance on the right side of the ledger. The real leakage is shown by the fact that 67,157 were placed upon the suspended roll, while only 12,345 were restored from the list of inactive of previous years. This indicates a loss of fifty thousand a year, approximately through spiritual relapse, as compared with a loss of twenty thousand a year through physical death. It would seem that the spiritual death rate among Presbyterians is two and one-half times as high as the physical death rate.

Bishop Wants More Dignified Money-Raising Methods

The Episcopal Church fair got a severe rap from Bishop Brent when the Women's Auxiliary of Western New York met recently. The Bishop was the preacher at the opening service and he declared that some methods of raising money in the church were so nearly immoral as to make him blush. Great church leaders are more and more favoring the outright giving of the money that is necessary in order to put forward the kingdom of God.

Call for Disarmament Conference

The peoples of earth are weary of war. They want reduction in armament to the point of well organized and orderly conducted national and international police forces. The hour has struck for obtaining this much to be desired end. With the opening of the international disarmament parley in the capitol of our country the eleventh of November next, peace-loving American citizens have the greatest opportunity of their lives to secure the answer to their prayers and obtain the realization of their hopes. If they will but crystallize and focalize at Washington the disarmament sentiment of the country to support our statesmen while they lead in the discussion for this great object, there can scarcely be any failure of results.

To this end the National Reform Association—which for fifty years and more has been advocating that the principles of the Prince of Peace, so generally accepted as

applicable in the dealings of nations each with the other—hereby calls a conference of American Christian patriots of every name and organization, to be held in Washington, D. C., October 30-November 2, 1921, to be addressed by representative men and women active in the civil and political life of our beloved land.

Having organized and successfully conducted three great World's Christian Citizenship Conferences, at the last of which in 1919 forty-one different countries were represented by the presence and participation of citizens or subjects of each, and at which action was taken looking toward world disarmament, it seems to us not only quite fitting but also most dutiful to call this Conference for the purpose we now do. It shall be our endeavor in assuming the responsibility for this Conference to conduct it in a most sane and safe manner and to this end we shall seek the counsel and advice and hearty cooperation of all organizations known to us to be specially interested in the disarmament of the nations.

Daughters of King to Join Synod

"The Daughters of the King" in the Sixth Province hope to affiliate with the Synod when it meets in Denver in September—25th to 28th.

The local Daughters are inviting as their guests two official delegates from each diocese or Missionary District; and are hoping that many more will be able to attend. The Synod program is an especially good one and promises much pleasure and profit.

Daughters are requested to write to Mrs. W. E. Lamb, 2652 Lafayette St., Denver, Colo., for any desired information.

From Mr. Randall to Dr. Shipman

Editor of The Witness:

May I ask you, please, to give the enclosed letter publicity in the next number of The Witness?

I am,

Sincerely yours,

Geo. H. Randall,

Editor of St. Andrew's Cross.

The Rev. Dr. Herbert Shipman,
New York.

My Dear Dr. Shipman:

May I express my regret for my hastily written editorial in the August number of

St. Andrew's Cross.

So far as personal qualities are concerned, a Diocese of course is free to make its own choice, and I recognize that my remarks were out of place, as well as personally discourteous, though this was far from my intention. Let me beg you to accept my apology.

As this letter or its substance is too late for insertion in the current number of St. Andrew's Cross, I am requesting the general Church papers to give it immediate publicity.

I beg to remain,

Very sincerely yours,

(Signed) G. H. Randall.

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THE USE OF MONEY

By BISHOP JOHNSON

There has been considerable criticism from time to time of the wisdom of our official boards in the expenditure of funds committed to them.

It is characteristic of democratic constituencies that they elect representatives to office whom they fondly expect will administer the government with a maximum amount of efficiency and at a minimum tax upon the individual.

We are, most of us, generously patriotic in time of war, oversubscribing the necessary bonds and very impatient of any criticism as to the spending of the same; but artful tax-dodgers in times of peace, trying to evade all that we can in support of the government.

This same critical evasion characterizes the average churchman.

He is willing to make a subscription to the support of his parish and, if necessary, to make sacrifices to build a church or to buy an organ.

He knows that the parish is run economically for, if he himself is not on the vestry, his neighbor is, and he knows that the vestry will not be wasteful in spending their money and his.

He gives something to the salary of the Diocesan and the missionary work of the Diocese, although usually he has an alibi for any generous gifts.

He doesn't like the Bishop or doesn't approve of his Churchmanship, or doesn't believe that the Mission Board is effective.

Most dioceses have little or no money to squander.

But when we come to the work of the General Church, there ought to be an appeal to the loyalty of Churchmen.

This work is headed by a Bishop, selected from all the Bishops of the Church because he was believed to be eminently fitted for the job.

He is aided and advised by a picked council which is composed of about 10 bishops, 5 presbyters and 10 laymen, supposed to be representative of all parts of the Church, who receive no salary and freely give their time to the consideration of the problems before them.

I question whether any Board of Di-

rectors in the country is more able, more conscientious and more desirous of doing the right thing than is the Presiding Bishop and Council of this Church.

There are laymen of this Council who make frequent trips to the Eastern Seaboard from California, Colorado and Wisconsin without any compensation for their time and trouble.

I know them to be vitally interested in the welfare of this Church.

It is a presumption that a board thus constituted will do the best they can for the welfare of this church.

Compare it in ability and character with any other representative body in this country, and it will not suffer by the comparison.

This Board has called to its aid men, selected for their special ability and interest, to preside over the various departments.

The treasurer is a man to whom the government entrusted the floating of its liberty loans, and who could command three times the salary which he is paid by the Church. The head of the Religious Department has done the finest piece of constructive work in religious education that has been done in this country.

The head of Missions is an expert of many years' experience.

The head of Social Service was known as one of the most effective workers in this line throughout the country.

Those who have managed the Nationwide Campaign were rectors of large and flourishing churches, who had vision, courage, and enterprise.

It is a presumption that these executives know more about their departments than any of us, and that they are conscientious in their desire to make good.

Mistakes! Of course they have made mistakes, some of them may have been expensive errors. But they have made no greater mistakes than you and I would have made, had we been in their shoes.

Moreover they had the misfortune to have had made an adequate budget for an aggressive movement of the Church, aggregating some ten millions and we gave them less than half of what they asked; not because we did not have it to give, we spent the millions that we withheld on gasoline, movies and chewing gum if we are to believe the statisticians. But we withheld it because we were not generous and because we began our support on suspicion. If they spent five millions foolishly, they did not spend it half so foolishly as we spent the five millions that we withheld, did they?

But they had a difficult task because they were pioneering.

The Church had an equipment that was archaic, defective and inefficient. We needed a survey. Surveys are expensive.

We needed a force at headquarters to think, speak, and act and we needed a force that could command adequate salaries elsewhere.

We could not call them on pittance.

We needed to penetrate into the chaos of selfish Diocesan and parochial interests to stir up the gifts that were dormant.

Travelling is expensive. We needed a propaganda of information and inspiration. Of course it didn't do our thinking for us, and if it wasn't read, it didn't inspire, but I want to say right here, that where parishes and dioceses utilize the Nationwide Campaign, they have been blessed four-fold in their own morale.

If this propaganda was a failure in some places, it was a failure because of the suspicion which received it.

In short the success of the Nationwide Campaign (like any other campaign) depends more upon the enthusiasm which greets it than it does upon the super-excellence of the materials furnished.

The Church has deliberately created an executive agency which it has subsidized inadequately, criticized unmercifully and sidestepped adroitly, but the fact remains that had the whole Church accepted the task laid upon it, loyally, and had every member done his duty conscientiously, we would have seen a forward movement in the Church which would have been most exhilarating.

But any movement which this Church may undertake is going to be met by a galaxy of Episcopal Micawbers, clerical Rip Van Winkles and lay Col. Sellers, I do not care how able and efficient a Presiding Bishop and Council you may select.

Who was Col. Sellers?

He was the man who put a tallow candle into the stove on a cold evening.

It gave the appearance of heat through the isinglass, but lacked calories.

We are entering upon the last year of the campaign.

It is the most vitally important of any year because it will lead us to the General Convention in Portland, Oregon, next September.

Shall we go to that Convention full of hope and courage because we have at last done well, or shall we go chagrined by our failure and lacking faith in the future work of the Church?

Let us realize the importance of this year's campaign.

The Witness Fund

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Church Politics and Youthful Idealism

By Rev. James Sheerin

Another expression of feeling as to the fight raging against the confirmation of the election of Dr. Shipman as suffragan in New York was expressed somewhat as follows:

I am deeply concerned and chagrined over the effect of the agitation on young men interested in church affairs, especially candidates for the ministry, the scarcity of whom is so much lamented in these after-war days. A youth of high hopes and eager enthusiasms seldom reasons in these matters. He simply feels, or jumps to conclusions. The beautiful thing about it all is that his intuitive notions are apt to be nearer divine than the cooler reasonings of age. He does not, for example, fear small salaries. The question of how large or how small his future salary as a clergyman will be seldom enters his head. Its relative meanness is no real obstacle to him. He is indifferent to old age pensions. He is as to this and other defects that trouble older people merely a joyous opportunist, dwelling only on the work when it is alive and flourishing. Higher criticism or theological opinions do not concern him much. If doctrinal differences and ritual questions do absorb him a candidate for the ministry, it is because he was born an ecclesiastic, in which case there are those who wish he had never been born, or that the Church could keep him out of its official leadership forever!

What does trouble the right kind of a young man is mainly the quality of the work and the character of the minister who is trying to do it. He is apt to ask of the clergyman, Is he manly? Is he a good sport? Is he clean in body and genuine in mind? Does he seem to be interested in the bigger things of life? Does he avoid quarrels on party matters as a mere waste of spiritual energy? And so on, in like manner.

Youths who openly or unconsciously ask questions like these are more numerous than elderly pessimists are wont to think. When some tempest in the tea pot, or furor of party feeling arises against a good man who has been, in a spurt of Christian feeling, elected bishop somewhere, as was the case of Herbert Shipman, he is apt to be all upset, and unless strong in the faith, driven into hostility against the whole ecclesiastical fabric. He is impatient and restless, and suspects a nigger in the woodpile. He revolts against all partisanship, and fears its hold on the church. The whole row appears to him petty and degrading to all his as yet dimly comprehended ideals of the ministry. He puts it plainly to his friends outside the church, "If that is the kind of bunch it is, I will stay out!" To go on takes a greater experience of the human side of the church than he has yet had, and a deeper faith than can ordinarily be found in young men.

Let me mention concrete examples. Two men I know have just graduated in a great university. In spite of the hostile or discouraging atmosphere of much life in such a place, one of them at graduation clings

steadfastly to his early desire to be a minister, and the other is on the edge of uncertainty as to going into it. Imagine the effect on such young men! The one who was almost persuaded (and I speak of an actual case) is completely disgusted over the Shipman episode, and has definitely decided to steer clear of church and ministry. We may hope that the decision is only temporary and may be changed. But it is perfectly human and understandable. He is simply unable to grasp the claim that men may be Christians yet fight against the confirmation of another who is preeminently Christian and soldierly—a man among men. It was the final straw in his ministerial hopes.

The other young man had a deeper background of faith and a clearer call. His father and mother had prayed before he was born that he should be a boy and that he might become a true servant of God in the Church. There are still people like that, thank God! He, the boy, has never thought of anything else as his call. His dominating nature was that of one born to serve, and his talents in this direction were marked by all who knew him. He feels that the great problems of life revolve around this ideal of service. If there is a Church theory of organization, he is kindly enough disposed to it, but only with a hope that it will better serve to help the world. If there are rules and heritages of ritual, he will list them in the same way.

Above and beyond all these lesser things over which some men and women seem to be rather seriously debating, a young man of this sort, not always able to express it clearly, sees a world needing brotherliness, friendship, help, comfort, peace. If there are to be quarrels, debates, arguments, or differences of opinion he imagines them as centering about the relations of nation to nation, man to man, human being to God, capital to labor, etc. Therefore, when he sees the Church at least on its noisier, visible side, apparently up in arms against a man whose nearly thirty years of ministry has been noted for winning the love of soldiers and men everywhere, he is simply stunned and aghast at the pettiness of it all! He sees opponents making more of some possible single mistake in practical pastoral work than they do of a life of devotion to duty and Christian ideals. He does not know how to explain it, and it is impossible to condemn him unqualifiedly if he seems to blame the whole Church for the folly of a few.

Is it worth while to endanger the hopes of the Church in men like this because of charges that are more or less dubious and based on rumor? Can we expect such a youth to go into the official life of the Church when it meets him at its very threshold with revolting conditions such as these? If he does it will be to his everlasting credit, as well as to the deeper credit of a better Church within the Church. It will be because he is wiser than Elijah who said wonderfully and hopelessly "What's the use of working! My fathers have tried and failed—so shall I! It takes a big vision in a youthful heart to determine to go on, in face of overwhelming pettiness, with hopes of taking zealous part in the creation of a bigger world and a better Church. Woe unto those who put stumbling blocks in his way!

Co-operation in Western Washington

The Home Mission Council of Western Washington, composed of the administrators of Home Mission interests of the different denominations in the western part of the state, held a regular quarterly meeting at Seattle, July 2, Dr. L. C. Barnes, chairman of the Committee on Comity and Co-operation of the Home Missions Council and Dr. A. W. Anthony, Executive Secretary of the Home Missions Council being present.

A card catalogue of all the church and mission work in Western Washington is being completed as a basis of information for the exercise of comity and co-operation. Denominations do not mean to crowd into territory already occupied.

Places already overchurched are dealt with in the manner in which this concrete example shows. A place of about three hundred people has a Congregational and Methodist Episcopal Church. The Council appointed a committee consisting of an Episcopalian, a Baptist and a Presbyterian to take all of the facts into consideration and advise what should be done, whether one church should withdraw, and, if so, which one.

Another case similar in character, but affecting other denominations, was dealt with in a similar manner.

Important Announcement to Parents and Clergy

PARENTS:

Does your son or daughter expect to attend the UNIVERSITY OF WISCONSIN this coming school year?

CLERGY:

Will any of the boys and girls of your parish attend the State University at Madison this coming school year?

It is important that the sons and daughters of the Church should have the same pastoral care at the University as they have had in the various parishes from which they come. To make this possible the University Commission of the Church in Wisconsin has provided for the proper pastoral care of the young people of the Church, by the appointment of a Student Chaplain and the opening of an Episcopal Club-house at the University of Wisconsin.

It is equally important that the parents of these young people, and the clergy of the many parishes from which they come, immediately send the names and Madison addresses of Churchmen and Churchwomen attending the University of Wisconsin this year to the Rev. Stanley M. Cleveland, 1019 University Ave., Madison, Wis. Please Co-operate!

The Fellowship of the Holy Spirit

By Herman S. Sidener

The religious world of today is witnessing among many activities a revival of the "church unity" movement. One can hardly glance over a church magazine or newspaper without running across some article dealing with this phase of religious endeavor. There is nothing new about the idea for that is as time-honored as Christianity itself. Modern religious development, however, has caused the movement to adopt a more fraternal attitude.

We have just emerged from a great world struggle in which life, money and property were at stake and, incidentally, in which members from all branches of Christianity lent a helping hand. A war in which extremes were thrown together; where Roman Catholic priests rubbed shoulders with Unitarian ministers. It is, therefore, but natural that those who participated in this great strife and who are now at home should, as a result of their recent common and trying experiences, feel all the more keenly the catholicity of mankind and mankind's religion. The war was a great leveler of men religiously, as well as socially, speaking. The fraternal character of the Master's kingdom was strikingly brought to mind.

Experience has taught us that the more often we approach our Christian brother without a chip upon our shoulder, the more fully we come to realize that the Holy Spirit is not monopolized by any one particular party. The Kingdom recognizes no barriers for it is not of this world; it is not of the world which we understand and to which we are enslaved most of the time. The Kingdom is more lofty and dwells in higher realms; it cannot be choked out by earthly arrogance or selfishness; it is not merely intended for brilliant religious organizers who find it most interesting to dissect, and who afterwards announce their discoveries to the world only to kindle more and more the flames of sectarianism by enlisting recruits under a new flag, and by swelling the number of their followers at the expense of another organization. The Master's Kingdom is intended for everyone, great and small, rich and poor, educated and ignorant. Its Spirit is found manifested upon the wooden bench of paupers as well as upon the velvet throne of kings.

In vain have men set forth their respective claims to monopolize the Christian Spirit. Vainly has each one argued that his particular creed was the most truthful. Denominational conventions have been held during the course of which questions of ecclesiastical history and doctrine have been discussed pro and con in the hope of arriving at some basis for Christian unity, but, in many cases, the Spirit was almost entirely neglected in thought and action. Yet above, behind and through all of Christianity can be seen that wonderful Spirit of Christ which HAS to be considered and without which all is of no avail.

Forms and pet doctrines have long been bones of contention; they are good, but only as means to an end. Whenever undue emphasis is placed upon the instrument and whenever the motive prompting the instru-

ment is lost, form has about as much weight as a tinkling cymbal. It is only natural for man to pin down his belief upon something tangible, something material, something which has a great and glorious genealogy, but often this sort of practice degenerates into nothing short of idolatry—worship of the instrument rather than the object to which all else is secondary. The Spirit is, after all, what counts and what binds.

The average person—and the world is made up of just such people—knows very little or nothing concerning the theoretical side of Christianity and does not care to quibble over it; he cannot, as a rule, afford to sit down and spend a lifetime figuring it out. Christianity, to him, is as plain as day simply because he knows nothing of its many great complexities. He views it as it generally ought to be viewed—from the spiritual, rather than the critical,

standpoint. Its fruits, not its roots, play the important part with him. He is affiliated with a certain branch of Christianity, not because he has spent considerable time and energy in weighing the various claims, but because he was born in that particular faith, or was attracted to it because of pleasant associations, or else is there due to some other reason of a similar nature. It would be useless to say that his outlook could not assume a broader scope. Christianity was not always split up so much as it is today and there is no reason why it cannot become more united as time elapses. We lose out, not so much because of diversity, but because of rivalry.

There is nothing quite so distressing as to go into a little town which boasts of a few business structures and one paved street, and see at four corners of the public square, four different houses of worship

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each of which, from its very looks, betrays a wretched condition within. Yet each is the sponsor of some pet doctrine and is striving with might and main to support a resident clergyman and considers itself to be just a trifle nearer than its neighbor to God's truth. Most likely no one of them could clearly state just why it was separated from the rest. There are as many good people, Christian people, Christlike people, in one as in the other. The offices and sacraments mean as much to one as to the other; all have the central truth, but each clothes it to suit itself. Where there are now nothing but weak and scattered groups in a little town, there could be cathedrals were there but harmony. When we think of these petty and scattered congregations, we are reminded of those words of Frederic Robertson: "Wherever opposite views are held with warmth by religious-minded men, we may take for granted that there is some higher truth which embraces both."

Of course, we can never expect to have uniformity as long as two human beings exist for there are not two identical minds in the world; nor can we hope to have one branch of Christ's Church join hands with another as long as one clings to its pet doctrines and hair-breadth shades of difference. There is no reason, however, why the situation could not be partially remedied at least between communions which differ from each other in such a slight degree; and there is no reason why a more fraternal attitude could not be displayed among different groups. As Auguste Sabatier so fittingly said: "All men enter into the kingdom of God by the same door, and that door cannot be shut by anyone; for it is the door of humility, of confidence, of self-renunciation, of the higher righteousness fulfilling itself by fraternal charity. Rank in that kingdom is determined by the measure of devotedness. The greatest is the one that humbles himself the most, and the only way of being master is to serve."

What seems to be needed the most is the "fellowship of the Holy Spirit." The universal Church can be likened to a vase containing a great variety of flowers. The most highly cultivated and organized plants of the greenhouse as well as the commonest and wildest specimens of the field are contained therein. Each is a separate unit in the one great collection. Each is a true product of its peculiar environment and evolution; together, they form the one large group. True, some of them seem to mar the beauty of the color scheme, but then, in any gathering there would be some not quite to one's fancy. You may consider each bloom by itself and you may find one especially to your liking; you may even go so far as to say that it seems the most beautiful of all to you. However, as you search farther, you will find many others equally attractive. You will only appreciate your favorite by replacing it in the vase among the rest and by considering and contrasting it along with the others. Then, as Thomas Moore so truly said: "You may break, you may shatter the vase if you will, But the scent of the roses will cling 'round it still."

In other words, it is only through comprehension and inclusion that we approach

the Christian ideal. It is only by viewing the question in all its fullness that we can ever hope to share more plenteously in the blessings of the Comforter. We cannot rebuke our Christian neighbor simply "because he is not a follower of ours," as did St. John in the case of the stranger who was doing a good work in Christ's name. "It is the Spirit that bears witness," and the followers of the Master have been recognized by this distinguishing feature ever since the dawn of Christianity. The "fellowship of the Holy Spirit" is the only true and lasting bond of union. "By this shall all men know that you are my disciples," said Jesus, "if you have love one for another."

An Appeal for Russia

The Editor The Witness.

Dear Sir:

I have received from the revered Patriarch of Moscow the following cablegram forwarded to me by the Secretary of the Russian Trade Delegation in London:

"To His Eminence the Right Reverend Bishop of New York, U. S. A.:
Right Reverend Sir:

Through you I appeal to the North American Nation. There is famine in Russia. A great part of her population is doomed to a hunger death. The corn of many provinces, formerly the country's granary, is now burned by drought. The famine breeds epidemics. Most generous aid is needed immediately. All other considerations must be cast aside. The people are dying, the future is dying, because the population is deserting homes, lands, fields, farms, and is fleeing eastwards, crying for bread. Delay spells an unprecedented calamity. Send immediately bread and medicines. I am sending a similar appeal to the English people through the Archbishop of Canterbury. Pray may God avert his wrath.

Tikhon, Patriarch of Moscow and All Russia.

This message needs no commendation. It makes its own urgent and tragic appeal. Its words have singular force coming as they do from the heroic head of the Russian Church, who in the face of the present regime has at the daily risk of his life continued openly to serve God and to minister to His People playing a part similar to that of the noble Cardinal Mercier in Belgium.

All Americans of whatever creed or political view, will wish to do what they can to aid our Government in its measures, under the direction of Mr. Hoover, for the help of the people of Russia in their untold suffering and need.

It would be an immense reassurance to us in this country, and also to his own people, if the Patriarch Tikhon, the man most trusted in all Russia, could be brought into direct relation with the work of our American Relief Administration.

Is it not possible for this to be arranged?

William T. Manning.

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The Church Today
Not Tomorrow

South Byfield, Mass.,

Editor "Witness": Aug. 30, 1921.

Dear Sir:

I have just been reading the two letters from Southern women in your recent issue about the Irwin case. Though I am a Northern man, the greater part of my ministry has been spent in the South—in Arkansas, South Carolina and Tennessee—and I love the Southern people, among whom I number many of my dearest friends. I understand and appreciate their feeling about social equality of Negroes with whites, but all that these good ladies say as to that is beside the question, for Bishop Mann, after careful examination, distinctly declares that Archdeacon Irwin never taught or advocated anything of the sort. Neither does it seem to me a question of any importance as to whether those responsible for the outrage were Southern men, or Northern or Western men. The outrage has been committed, and it happens to have been in a Southern state. As despicable things have at times happened in Northern states. The question is, are the authorities of the Church going to do anything about it? They have made inquiry of Bishop Mann, and he has made his report. Is the matter to be allowed to rest there? If so, let not Dr. Drury nor any others concern themselves with plans for securing fresh recruits for the ministry. Take no thought for the "Church of Tomorrow." It can take thought for the things of itself. Let us clean up the Church of Today.

Yours truly,
George F. Degen.

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