

The Witness

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CHICAGO, ILLINOIS, SEPTEMBER 17, 1921

\$1.50 A YEAR

To Celebrate Golden Jubilee of the Auxiliary

Hope to Raise Fifty Thousand Dollar Fund to be Used For Missionaries at Home on Furlough

The Golden Jubilee of the Woman's Auxiliary is nearly here. On October 16, 1921, the Woman's Auxiliary will celebrate its fiftieth anniversary.

For the past year committees have been busy in each diocese and missionary district trying to make the women realize what the Auxiliary has stood for during these fifty years, and what it has accomplished. These same committees are collecting money which, it is hoped, will represent a gift from every member of the Auxiliary. This money will be presented on October 16 at a celebration of the Holy Communion in each parish church, when the women will be asked to dedicate themselves afresh to the service of the Master that He may use them in the spread of His kingdom.

The Auxiliary is hoping for \$50,000, which will be given as a trust fund to the Presiding Bishop and Council, the interest to be used for missionaries at home on furlough, for medical care, for board, study or recreation. It will be known as the Emery Fund in grateful appreciation of what the three Emery sisters have meant in the life of the Auxiliary.

Different dioceses are pursuing different plans in connection with this fund. Massachusetts, for instance, is to have a Book of Remembrance, which will contain the names of devoted Auxiliary members, both past and present. The title page will have the verses from Malachi 3:16-18 inscribed on it. This will be followed by a dedication to those women of the diocese who for fifty years have shown their interest in the Church's mission, through their prayers, their work and their gifts. The next page will contain the prayer, followed by pages with the names of the women from each parish and the amount that parish gives to the Emery Fund. Three women from the Auxiliary will present this book to the clergyman at the chancel rail during each annual and convocation meeting, and he will read the Bible verses and the prayer, to remind the women of those who have gone before, and to ask God's blessing on present workers. Several other dioceses are copying this idea. It is probable that even more may establish a Book of Remembrance after the actual anniversary is past.

The Diocese of Texas is making a systematic effort to interest the girls in the Church's mission, through this Jubilee. Every church girl in Texas is to be asked

New York Parish Organizes a College Club

Keeps Track of Students Away From Home and Entertains Those Studying in New York City

A new method of caring for college students has been developed by St. Mary's Church, Manhattanville, New York City, which, it is earnestly hoped, will spread rapidly to other parishes. Like most parishes St. Mary's has a number of young people away at school or college and has not heretofore made any special effort to care for them. But unlike the majority of parishes St. Mary's is set in the midst of colleges. A few short blocks south lies Columbia University, a few north is the College of the City of New York, and further north yet is New York University. So the parish has a double task: caring for her students away from home and entertaining those who come from a distance to New York colleges.

One Sunday morning after church service, the rector, Rev. C. B. Ackley, called a meeting of all those who had attended colleges, universities or normal schools. A tentative organization was formed and another meeting to formulate plans was set for Wednesday night.

The following general scheme of work was drawn up at the later meeting. A committee was appointed to go over the parish lists with the rector and discover all young people of high school or college age; list those away at school or college, and bring to the attention of those not at college and to their parents the great desirability of a college education. In this connection it was decided to ask Rev. Paul Micou, College Secretary of the Presiding Bishop and Council, to address the congregation on this subject.

Early in September it was voted to hold a good-bye service for those going to college; to notify the rectors in the college towns with sufficient data to personalize their first contacts with the students; to send to the students the parish paper and occasional letters (especially from the rector); to ask some of the students to report on the Church work and religious life of their colleges at the time of the giving out of notices the first or second Sunday after Christmas; to see to it that every student is set to work in the Church in some congenial way when graduated, and if he or she goes to another community to follow them up there with a letter to some clergyman who will make use of them. Such a plan if carried out will "stop the leaks" so far as the young people of St. Mary's are concerned.

NOTIFY COLLEGE RECTORS

The Church will have approximately twenty-five thousand students in college this year. It is imperative that parents and rectors send the names of these young folks to our clergy in college communities at the beginning of the academic year. The Department of Religious Education is doing its best to get in touch with each and every student. Do your share of the work. **THE WITNESS** will gladly aid you by sending the name and address of the clergyman ministering to your son or daughter.

to have a share in this celebration and to make a contribution to the Emery Fund. Personal letters are being sent through the Young Peoples' Service League to each girl, so that she may know what the Auxiliary has done for the spread of Christ's kingdom.

The Diocese of Kentucky is presenting its contribution as a memorial to Mrs. M. E. A. Dudley, who was for thirty-six years its president, thus linking the local name with the national one.

It does not matter how the money is raised, if the idea of gratitude to God for the fifty years of service is kept to the front, and if the celebration culminates in a re-dedication of the women of the Church to the service of the Master, so that each one may be truly a reasonable, holy and living sacrifice to Him.

Bishop Weed in Poor Health

Owing to poor health and impaired eyesight, the Bishop of the Diocese of Florida, the Rt. Rev. Edwin Gardner Weed, D.D., has turned over to the standing committee the care and administration of the Diocese until such time as his health and eyesight are restored. Business communications intended for the Diocese of Florida should therefore be addressed to the Rev. L. Fitz-James Hindry, secretary of the standing committee, Trinity Parish, St. Augustine, Fla.

The General Committee of the English Church Missionary Society has adopted a budget of \$3,000,000 for the year 1921-22. This amount is expended entirely in work outside the British Isles.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishop Gailor Against Prohibition

According to an Associated Press report which received wide publicity throughout the country, Bishop Gailor, of the Presiding Bishop and Council, denounced the 18th amendment as unpardonable before the Synod of the Province of the Pacific meeting at Salt Lake City.

"I take no part in politics; I am neither republican nor democrat in such questions," declared Bishop Gailor. "I want to say that politicians of both parties have played politics with the good name and the conscience of this country.

"Whatever in the league of nations was repugnant could have been written out, but to refuse to countenance any measure for universal peace was nothing but a denial of every principle for which this country went to war.

"As to prohibition, that is a delicate question, but I have always asserted my belief and have never evaded a question. To me, the writing into our constitution of the eighteenth amendment was unpardonable. The saloons were going; the church was making headway against what evil there was in liquor. To my mind, it was nothing short of hysteria that put over a restriction which could not hope to suppress that evil."

A Church Pioneer

A writer in *The East* and the *West* thinks that we should write John Talbot down as first bishop in America, and do something publicly to perpetuate his memory. This is for historians and theologians to settle, but it would be well if the rest of us considered a little more how difficult was the Church's life in these long years before Bishop Seabury's consecration in 1784.

Since 1638, at least, the necessity of a bishopric in America had been recognized. Archbishop Laud then intended to send a bishop, but political troubles prevented this, and from that time forward there were repeated efforts on the part of one or another of the friends and friendly agents of the little Colonial Church to secure a bishop for its work and its protection, all repeatedly thwarted by political or religious hostility. The appointment of Dean Swift as first bishop of Virginia was contemplated, which would have made some interesting history!

Meanwhile, the fiery and indomitable John Talbot was going his troubled way as a missionary in America. Something of the troubles and difficulties of the same time may be imagined from letters he and others wrote back to England.

"I don't doubt that some good man with one hundred pounds a year would do a church more service than would a coach-and-six hundred years hence."

"The poor Church has nobody on the spot to comfort or confirm her children; nobody to ordain several who are willing to serve, were they authorized, for the work of the ministry."

The Society for the Propagation of the Gospel in 1710 represented to the Queen "the earnest and repeated desires, not only of the missionaries, but of divers other

considerable persons that are in communion with our excellent Church, to have a Bishop settled in your American plantations."

And John Talbot again, "We have been here these twenty years calling till our hearts ache. . . . Poor America . . . shall have her Gospel-day even as others."

The Church in the Magazines

We are advertised, to the extent of a full three-column page with two illustrations, in a recent issue of Henry Ford's paper, *The Dearborn Independent*. The subject of the article is Bishop Wise of Kansas and his camp and convention for the boys of his diocese, a long story, intelligently and sympathetically told in this purely secular paper.

Also, a recent issue of *Forest and Stream* has a page in praise of St. Andrew's Brotherhood, urging that their individual and personal method of work be employed in other matters.

Still more interesting are two pages from an article by A. Edward Newton in *The Atlantic Monthly* for August, containing picturesque description of the three oldest church in Philadelphia, Gloria Dei, St. Peter's and Christ Church. Of the last he observes, "When Philadelphia was the national capital, Washington attended it, as did John Adams and Benjamin Franklin, occasionally—perhaps not often enough."

Peace in the Centennial Year

The summoning of the great nations, England, France, Italy and Japan, to a Disarmament Congress by the President of the United States, recalls the interesting fact that it was an American warship, commanded by a communicant, which carried Christianity to Japan. The first Christian service in Japanese waters was celebrated on Perry's flagship; and five years later, 1858, in the home of Townsend Harris, first American Minister to Japan—a house which had formerly been a Buddhist Temple—the first Christian service was celebrated on the mainland by Rev. Henry Wood, Chaplain of Episcopal Church. Within a year from that time the Rev. J. Liggins and the Rev. C. Williams, later Bishop of Yedo, arrived to represent in Japan the Missionary Society of the Protestant Episcopal Church in the United States. They were the first Christian missionaries to enter Japan following the opening of the kingdom to the world. Since they sixty-three years have elapsed. Will it not be a glorious working out of destiny if, in this Centennial Year of the Missionary Society, the nations shall agree on a basis of lasting peace?

"Johnnie" Returns to Alaska

Johnnie Ford, the little Alaskan Indian boy, who was with Archdeacon Stuck on his climb to the summit of Mt. McKinley in 1913, now grown to man's estate,

has entered the service of the Church. It will be remembered that Johnnie, born north of the Arctic Circle, was left behind at the base camp by Archdeacon Stuck while he and the others struggled to the summit; and the Archdeacon in his book makes special mention of the fact that during his long vigil Johnnie Ford carefully preserved the supply of sugar which had been left with him, which was heroic self-denial on the part of any small boy! Having graduated from Mt. Hermon and now bound for Alaska, Johnnie aims to study medicine and will devote his life to the work of a medical missionary, among his people of the Far North. Which is one more achievement to add to the record of the Missionary Society as it rounds out its first hundred years of usefulness.

Happenings in Wyoming

On July 31st, the remains of Sergeant Archie L. Hay were interred at Rock Springs. Archie Hay was the son of John W. Hay, treasurer of the Cathedral Chapter of the Missionary District of Wyoming. He was killed in the Argonne offensive on September 27, 1918. His remains were brought home from France, together with those of Private Joseph Milburne of Rock Springs, and the funeral services were read simultaneously, those for Sergeant Hay at the Church of the Holy Communion, and those for Private Milburne at the Congregational Church. The processions then formed into one cortege, and "taps" were sounded over the graves of the two comrades.

Interested women of Jackson have formed themselves into a Hospital Auxiliary and are rendering efficient aid to St. John's Hospital.

The Wyoming Clericus will meet at Bishopstowe in Cheyenne from September 29th to October 5th inclusive, immediately after the meeting of the Provincial Synod in Denver.

Deaconess Virginia C. Young of No. 17 Beekman Place, New York, has given her summer vacation to Wyoming, and has done marvellous work in the mining town of Hanna. She has visited every home in the town, and has organized a flourishing Sunday school and Bible class.

The Rev. J. J. Dixon, formerly of Alliance, Neb., is priest in charge of St. Andrew's Church, Basin, and St. Luke's Church, Greybull, Wyo. He is also the rural dean of the Big Horn.

Mr. George Chalmers Richmond has been doing missionary work in Wyoming throughout the summer. In September he will take charge of St. Paul's Church, Evanston, Wyo.

Women to Meet in Denver

The provincial meetings of the Woman's Auxiliary, the Daughters of the King and the Girls' Friendly Society will be held in Denver during the Synod from the 25th to the 28th of September, inclusive. Mrs. Bishop, the chairman of the Provincial Auxiliary Meeting and president of the Colorado branch, has asked me to place before you, in a very definite way, the im-

portance of sending delegates to these meetings from every diocese and missionary district in the province, even though it be necessary to pay their expenses. At Davenport last year the Woman's Auxiliary could transact no business, as there were not present representatives from seven dioceses, which is required for quorum.

At the meetings in September business of importance must be acted upon preparatory to the triennial meeting of 1922. Two national secretaries are coming to Denver for the occasion, Miss Tillotson, Educational Secretary, who will conduct a class on "The Survey" each morning, and Mrs. Wade, Secretary of Supplies, who will talk each morning on the mission boxes, supply stations, etc.

All meetings and classes are being so arranged that the women may attend the open meetings of the Synod, where each day there will be addresses on subjects of vital interest to all church men and women.

The Woman's Auxiliary is prepared to entertain, while in Denver, at least two delegates from each diocese and district and it will delight them to do so, as they feel that a personal acquaintance with their provincial family will greatly benefit all. The two other organizations are anxious to do the same.

The Woman's Auxiliary has invited the Daughters of the King and Girls' Friendly Society to join with them in making this a memorable provincial meeting.

The names of delegates should be sent early in September to the following:

The Woman's Auxiliary—Mrs. Howard Fielding, 545 Washington Street.

The Daughters of the King—Mrs. William E. Lamb, 2652 Lafayette Street.

The Girls' Friendly Society—Miss Carrie M. Clinton, 3936 Valjejo Street.

Lack of Clergy in England

Organized Christianity in England is confronted with a serious problem for which a solution must be found if the churches are to "carry on." There is a growing lack of candidates for the ministry, both Anglican and nonconformist. The number of ordinations in England last year was 158, and 161 in 1919. These figures are far below the pre-war average; in 1912, they were 626; in 1911, 640. On Trinity Sunday at Birmingham, a diocese containing a million people, only three deacons and two priests were ordained; and at Durham, with a population half as large again as that of Birmingham, there was only one deacon. It is estimated that the Church of England is 2,372 clergy short. The "Challenge" states that the supply of men from the public schools and the older universities is dwindling almost to nothing, while the "Christian World" points out that the shortage is as pronounced in the non-creedal churches as in those which demand subscription to a creed. The Bishop of London says: "I go to all the public schools in England, and I find that there is hardly a boy allowed by his parents to give his name for ordination, and a very few at the universities." In the Wesleyan connexion, the "Methodist Times" laments that "the more privileged sons of our church are sending few representatives into the ranks of the ministry. There are only three graduates

among this year's candidates." The conference committee states that the shortage of young ministers and the growing practice of circuits inviting younger ministers to be superintendents have added considerably to the difficulties of stationing. Small stipends are partly but not wholly responsible for the present dearth. The headmaster of Eton, preaching in Westminster Abbey, said that an almost unbelievable change has come over the standard of clerical life since the days depicted by such novelists as Jane Austen and Peacock. No satirist now would suggest that a man took holy orders to secure a life of comfort and luxury. Today large numbers of the clergy live a life of poverty; no class in all our hard-pressed society is suffering more. One hears of a vicar who has given up his orders and started a greengrocer's shop in Oxford in order to provide for the needs of his family. Bishop Winnington-Ingram is aiming to raise the income of every beneficed clergyman in London to 400 pounds a year, with a house free of rent and rates. The "Guardian" expects little improvement until a definite scheme of assessment and pooling of resources is initiated from above. Such a practical application of Christian principles would not only benefit the poor clergy but make a great impression on the outside world. The Bishop of Salisbury advocates a more economical and scientific use of the clergy and the amalgamation of small parishes. He would supplement the regular clergy by "the permanent diaconate"—men who, while continuing their secular calling, would be authorized to conduct services, administer the chalice, and preach if licensed. There is a corresponding shortage in the foreign field. The Church Missionary Society reports unlimited opportunity but lack of men.

Liberia and the State Department

That the United States is under moral obligation to extend a desired loan of five million dollars to Liberia is the substance of a long statement from Secretary Hughes to the President, published in the papers early in August. The loan has been under consideration since 1918. Secretary Hughes calls attention to the fact that the need for the loan resulted largely from the fact that when the United States entered the war Liberia decided to enter it also, making common cause against the enemies of this country. He also says,

"Our people have always been especially interested in the welfare of Liberia because of the close relations which its prosperity may be deemed to have to all that pertains to the advancement of the Negro

In a speech just made after his consecration, Bishop Gardiner said: "If the State (Liberia) develops, the Church will surely be benefited by that; and we are hoping great things of the present administration under the leadership of the Hon. C. D. B. King, himself a staunch churchman."

Wins Diploma in Teacher Training Course

The standard course in teacher training is seldom accomplished in less than three years of good, solid work. It is, therefore, a matter of church interest to chronicle the receipt of diplomas in this course. The Department of Religious Education has just granted a diploma to Miss Margaret M. French, of Marion, Mass.

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THE DANGERS OF AUTHORITY

By BISHOP JOHNSON

It frequently happens that one is seriously criticized because he accepts those whose theological position is seemingly at variance with one's own.

For example, how can a convinced sacramentalist accept and aid a strong evangelical in his position?

How can a bishop who has pronounced views of eucharistic adoration welcome into his diocese a priest who regards such views as dangerous? and how can the editor of a paper admit so many signed articles which are contrary to his own views?

* * *

Of course every one has to have a *modus operandi* in dealing with theological differences and personal convictions, and any one who is called upon to exercise authority or edit a paper needs to have certain principles which guide or govern him in the exercise of these responsibilities.

In the first place I believe in the Church as the greatest reality in life. Its gifts are infinitely more permanent and more real than those of this temporal life. Just as good people are so much more attractive than those who are merely rich.

I believe that one has a far more potent birth in Holy Baptism with far greater possibilities than he ever had when born of a woman—nor is the one birth any stranger or more impossible than the other.

I believe that the Holy Catholic Church is the Kingdom to which Christ gave His promises and which He richly endowed with His Holy Spirit and I have no confidence in the ultimate power of man-made institutions which claim to be just as good as the historic Church.

It may be that by the grace of God they are permitted to accomplish the end for which they were established, but if so, it is by the grace of God, and not by any inherent power to accomplish that result.

They are just as capable of bearing fruit as a branch lopped off from a tree, no more, no less.

You may answer that there is some capability in such a branch and I will willingly agree, but if there is, such power comes from the tree and not from the branch itself.

I believe that in the Holy Eucharist my Lord is present in accordance with His promise; that He is present so that He may dwell in me and I in Him; and that such presence commands my adoration.

And in that adoration I am no more worshipping the Bread and Wine than I would be worshipping flesh and bone if I, like St. Thomas, were permitted to fall down and say, "My Lord and My God," before His incarnate presence.

I mention these matters of faith as explaining my own position regarding these things.

* * *

Now there comes into the Diocese or into the paper one who does not believe as I do.

What shall I do? Reject him as a heretic because he differs from me or test him by those standards which the Church itself has laid down and which I have promised to accept.

I will grant that when I believe in the Holy Catholic Church I believe also in that which the Church has asserted but that which the Church has asserted regarding the application of facts must not be confused with the facts themselves upon which the Church is founded.

* * *

It is obvious that one must endeavor to catch the Lord's mind, not only in matters "of the faith" but also in the application of these matters of persons.

For the sacred ministry deals essentially with facts and persons and a person is not merely a funnel down which is poured the sacred stream.

The ministry is more a matter of reconciling persons to the faith than it is a matter of cramming persons with the faith.

The sacred ministry is not a corps of engineers, dealing with bricks and mortar, but rather fathers in God trying to get along with blood relations—a far more difficult task.

In short the ministry is not a mechanical but a personal job.

* * *

The Church like the nation has seen fit to set a standard for layman, priest and bishop in the various sacramental vows which we undertake.

They are carefully worded and should be conscientiously studied and not amplified by the individual priest or bishop.

And first a layman undertakes to accept "all the articles of the Christian faith as contained in the Apostle's Creed. These articles stand or fall together. They are a platform on which to put a weight, not a bundle of unrelated sticks.

If a layman assert that he does not believe one of these articles I cannot baptize him, unless he says I accept the whole platform, although there are parts which I do not understand.

In other words the formal rejection of the Virgin Birth would be a bar to baptism, but the inability to apprehend it would not be such a bar.

I may not be able to understand the wisdom or justice of the XVIII. amendment. That does not debar me from my citizenship, but if I were to formally reject it I could not become a citizen.

The Christ has purposely made the entrance to His Kingdom simple and elemental, nor has the Church added any theory thereto which can be made part of the record.

* * *

Again in the ordination of priests, the Church has not set up an inquisition, but has left the question to the conscience of the individual and the judgment of the examiners.

If the Church had seen fit to anticipate modern societies in the minuteness of its questionnaire, we would have kept the priesthood to men of a single school, but the Church has purposely included many schools, Grecians, Hebraists, and Barbarians, in order to prevent the Church from perishing by reason of its own conceit.

Mechanical uniformity has been attained, but never has succeeded in making itself to be desired.

God never made all the members of one family from the same pattern, not because the pattern isn't good, but because the family so made would be an aggregation of parrots.

The Church is divine in its faith and human in its relations.

It is the depository of all truth and the dispensary of such truth as the patient is capable of receiving.

* * *

The foes of Christ's own household have ever been pride, prejudice and pettiness. He carefully builds the household of faith and it is wrecked by these three busy bodies.

He himself drew a careful distinction between His own testimony to truth and His own attitude toward the seeker.

He never sacrifices truth in order to win the seeker, and he never sac-

(Continued on page 7)

The Nest of Practical Ideals

By Rev. J. A. Schaad

I live in a state which specializes on the raising of sugar beets as well as on the making of automobiles. So, when we started south, by motor, to meet a lecture engagement at a Provincial Summer School for clerical and lay Church workers, we passed through miles of fields where men and women were busily cultivating the essential ingredients of fudge and the sine que non of frappe; and we passed acres of "plants" where gas wagons are made. Soon these same beets will yield their saccharine substance to the process which makes granulated sugar, and the thousands of new automobiles will help carry the commerce and pleasure traffic of the world.

Presently the scenery changed from the low dark green vegetation of the beet fields to the tall and impressive rows of embryonic "Johnnie cake," "corn pone," and, —but the 18th amendment put an end to that, except surreptitiously as a "still." In the midst of these verdant scenes the Dixie Highway led us through the ill-smelling stretches of farm land where oil drills and pumps work overtime to settle the moot question of the old debating societies, "Resolved, that pursuit is better than possession." It was easy to visualize the feverish activity of the whole community after the first local discovery of "fluid gold." And great areas of huge tanks give evidence that some people are getting dividends on their oil investments.

After a sleep our motor brought us to the land where the great masculine temptation is produced. It looks innocent enough as one sees its stately green forms growing the "thirty inch leaf." It smells rather good too, as it lies in its dark brown praisal, sale and shipment. It is only when the beautiful plant gives up its simple, rural life, to become the somewhat complicated "Lady Nicotine," that she is called a vampire, and some reformers issue warrants against the seductions of her erstwhile innocent face.

After another moon and much road-grief in the unfinished stretches of the Dixie Byway in the mountains of Kentucky and Tennessee, we came to the land of cotton. But, as we did not pass through the cotton-belt, the nearest approach to cotton that we saw was the "waste" we used to wipe our hands after tire changes and certain mechanical operations of which the flamboyant auto ads assure the prospective purchaser there will be none.

And then we came to Sewanee in the mountains, and straightway forgot all about the roads behind, and those which yet lay before us, before we again reached the land of the sweet tooth. There are really four Sewanees:

Sewanee, the village, is a quiet little place which injects no distractions into the purposeful student life of the University. And it is mighty proud of its dis-

tinguished patrons and neighbors.

Sewanee, the University, is a classical sort of place where men learn how to think things through, and have the opportunity to do it. It has a distinct, cultural atmosphere. Its buildings bear the marks of a ripe, historical ancestry in educational architecture. Its environment of far-reaching mountains speaks of the eternal verities. It lures one to research. In all this it in marked contrast with some of the larger centers of learning whose environment smells of the smoke-stack, and whose methods often suggest the boiler room.

Sewanee, the Corporation, is a group of devoted men who still cleave to ideals, even in the midst of a rigidly pragmatic generation. They refuse to be beguiled, either by money or by the spirit of the age, from the theory that religion is life, functioning correctly; and that therefore education is complete only when it includes the religious motive, influence and opportunity for experience. And so, in the face of the surrender of some other Church-born colleges, they keep up the even pursuit of that ideal, causing their university to grow in influence and to increase in equipment and efficiency.

Sewanee, the region, embraces about 60,000 acres of land, including a group of Church-controlled institutions such as can seldom be found in America. Besides all the departments of the University of the South and of the Military Academy in the village, there nestle in the mountains the following: St. Andrew's School for boys, which is in charge of the Order of the Holy Cross; St. Mary's School for girls, which is conducted by the Sisters of St. Mary; the Hodgson Memorial Hospital, now under management of the Rev. W. S. Claibourne; and the new Du Bose Memorial Training School for clerical and lay workers, which will open on Sept. 21st of this year.

All of this is Sewanee, that dream of three generations of loyal Churchmen; that institution which binds together the Churchmen and others of the Southern States in a bond of affection which finds appropriate expression in the name "The University of the South"; that "nest of practical ideals" which has given to the Church and to the Nation a more-than-proportionate number of its great leaders; that place of real learning on the mountain top which merits all the sacrifices which past generations have made for it, and which challenges the Churchmen of today to give it adequate support to enable it to meet the new and larger needs of the times for education, safeguarded by religion.

Of the Provincial Summer School whose sessions called us South, I need not speak now. Two hundred and seventy students of both sexes and orders, from seventeen dioceses, will be doing that enthusiastically for months to come. Church schools, parish guilds, pulpits and home life will be enriched by it. And a still larger number of men and women will be looking forward to its sessions of 1922.

Building Church in Slums of Tokyo

The Rev. P. K. Goto of the Shitaya Mission, Tokyo, who spent last autumn and winter in the United States, taking post-graduate work at the General Theological Seminary, has returned to Tokyo. Writing three days after his return, he says:

"It is just like a dream and I feel still running and running and everything looks very strange and queer when compared with New York life.

"Would you be so kind as to advertize my return and a few words of my thanks for their help and ask them to send their letters to my address, No. 1, Nakaneigishi, Shitaya, Tokyo, Japan."

While in this country Mr. Goto received gifts of nearly \$8,000 for the purchase of land and the erection of a church, parish house and residence for the Shitaya Mission. The funds which Mr. Goto has on hand in Tokyo bring the total up to \$10,000. Recently one friend has promised to give \$5,000, providing the remaining \$5,000 to make up the total of \$20,000 is given by October 31st.

Mr. John W. Wood, executive secretary of the Department of Missions, 281 Fourth avenue, New York City, will be glad to give information to any friends who may care to help Mr. Goto

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!

A High Day in the Christian Calendar

November 11 should be a high day in the Christian calendar. On that day every church bell in America should ring and every whistle in the length and breadth of the land blow, at the hour appointed for the opening of the conference on disarmament at Washington. On that day—even though a week-day—Christian minded people should assemble in churches for prayer and song. Schools and courts and legislatures should adjourn. Work should be stopped, as far as possible, during the hour of assembly, that the people might give themselves to worship and reflection. Street cars could well halt for five minutes—a concession which has been granted by transportation corporations on more than one occasion of far less importance than this. It is not too soon for ministers and church leaders to begin preparation for a mighty welcome to this first real international peace conference. The public mind ought to be made to vibrate with solicitude and hope. Earnest, deep-rooted expectancy ought to be created in every community. No Sunday in September and October should be allowed to pass without some reference in prayer or pulpit utterance to the significance of this first explicit, practical attempt of the nations to persuade one another to beat their swords into plowshares and their spears into pruning hooks. It will be a great religious event. The day of its realization ought to be celebrated by the church with solemn joy as a religious festival. This is the psychological moment—the providential moment—for instruction that will both create and quicken the international mind in America. Ministers and all moulders of public opinion, great and humble, should saturate their own minds with the current literature of peace. Such books as Will Irwin's "The Next War," Kirby Page's "The Sword or the Cross," John Hutton's "The Proposal of Jesus," Henry Churchill King's "The New Mind for the New Age," Richard Robert's "The Untried Door"—to name only a few of the more luminous little volumes that come to mind—should be in the hands and hearts of all Christian laymen and ministers who earnestly seek to interpret the signs of our times with intelligence.

The third anniversary of the Armistice is the date set for the opening of the conference on limitation of armaments. Three years after the fighting in the great war stopped—what a revolution in popular feeling has taken place in that short stretch of time! Then hope was ecstatic. We were all filled with a sort of child-like expectancy that the sonorous promises of our war interpreters would of course now forthwith be fulfilled. In his Armistice Day proclamation to the American people, President Wilson bade us rejoice because now "all the ends America sought to accomplish in the war have been accomplished." These words would now seem like mockery if we did not take them as a mere expression of the ecstasy of the

hour to which even the President's pen fell a victim. The fact is, we now see, that not a single end for which America fought was accomplished. The war did not end war; there has never been so universal and determined a war spirit among the nations as since November 11, 1918. The war did not annihilate Prussianism; at best it only scattered it; and at worst it shifted its habitation from Germany to France. The war has not made the world safe for democracy, because in the nature of democracy war cannot do that. If these were the ends for which we fought we still have on our hands an unfinished war. A war for moral ends can never be finished by the sword. And the unspeakable tragedy of it all is it can only be finished by moral forces.

that the entail of a war fought with the sword only adds to the dragging weight which the moral forces making for peace have to overcome. We still have the great war to win. We fight no longer against flesh and blood, but against principalities and powers, against the rulers of this world's darkness. The world war begun in 1914 has passed into its moral, its spiritual, phase. The first battle of this moral phase was fought at Versailles. The principalities and powers, the rulers of this world's darkness won that battle. The next battle will be fought at Washington. Who will win? The Church of Christ has the power to defeat the victors of Versailles by creating a public opinion in America thoroughly impregnated with Christian ideals of peace.

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The Rev. Benj. F. P. Ivins, M.A., D.D.

Nashotah, Wisconsin

The Editorial

(Continued from page 4)

sacrificed the seeker in order to show that He knew it all.

He first taught His apostles to love Him as a man before He expected them to adore Him as God.

They committed many offences against His Real Presence before they were compelled to fall down and worship it.

He was patient with their deficiencies in order to win their allegiance. He could have forced the issue at any moment. He waited until St. Peter's spontaneous confession had justified His way; and He meekly put up with the crudeness of St. Thomas and the rudeness of Judas.

He never adopted the method of the hard ecclesiastic, but sanctified the ways of the Good Shepherd with foolish sheep.

The function of the Church is to make men like Christ in so far as that is possible.

The only trouble with mechanical methods has been that they have produced more devils than Christs.

It is just as important to catch the personal ways of Christ as it is to get His whole scheme of salvation.

* * *

I am glad to accept the usual order of faith, worship and discipline and the least of these is discipline.

It is the limitation of the pedagogue that he puts it first and the glory of the good father that he seldom has to exercise it.

It is the most obnoxious feature of one's ministry, that a priest or bishop must administer discipline to a fellow sinner.

The man who glories in disciplining others is fundamentally wrong himself. And yet the man who refuses to exercise it because of popular clamor is a coward and false to his ordination vows.

The man who enjoys hearing confessions is one who ought never to hear them. Faith and worship are a joy in themselves. Discipline is a cross to be carried.

* * *

One must draw his own line of toleration. If one is a just judge, he errs on the side of mercy and mutual consideration.

He does so because he is so conscious of his own sins that he has a profound sympathy with the sinner. He must defend the constitutional safeguards of the Church as witnessing to the verities of the faith or he is false to his commission, but he must be careful to sense the difference between a Thomas and a Judas.

The one he may rebuke, the other he must cast out. But even Judas was permitted to have his time for repentance.

The Roman pagan and the Jewish hierarch loved to exercise authority but be ye not like unto them.

Loving authority is a dangerous indulgence and being over-anxious to separate yourself from those who differ from you has an unsavory reaction.

It is so hard to discriminate between personal pride, prejudice and pettiness and official integrity.

If men hold the faith and practice the worship they are members of our family. It is only when members of the family defy the rules of house-keeping that one may venture to discipline and then with extreme caution lest the punishment be greater than the offence.

Surely one may not discipline a member of the family simply because he has different views.

Surely one may listen to a member of the family even when those views are contrary to our own.

Surely one loves his brother less and his own opinions more when he breaks the unity of the family because of his own pride, prejudice or pettiness.

There are differences of opinion but one body, and I am sure that the Lord accepted an attitude of mind rather than mathematical accuracy, important as the latter is. For Christ deals with erring children and leads them from truth to truth and has great patience with those who find it hard to learn.

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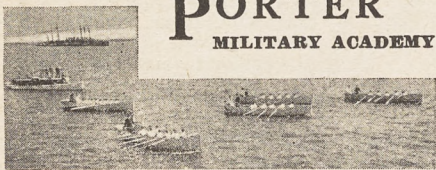
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Bishop Rowe Writes
on Fisheries

Bishop Rowe recently wired from Fort Yukon that the fish situation in the interior of Alaska was becoming serious again. The telegram has been followed by a letter written from Tanana, in which the Bishop says:

"In reference to the canning business on the Yukon, I supposed the matter was settled—that after September 1, 1921, it would cease. But on arriving here I found that an employee of the cannery has been traveling along the Yukon and getting signatures to a petition asking the Bureau of Fisheries to set aside the order of December 18, 1920, to the effect that commercial fishing ceases on the Yukon after September 1, 1921. The said employee has made the statement that should the Bureau of Fisheries deny the petition, that his company would fish outside of the mouths of the Yukon and absolutely so seine them that no salmon would escape to go up the Yukon at all.

"We must get busy to protest against said petition. I am informing you so that you may post the bureau and start such measures, information, as you may see your way to do.

"I have begun here. While lying on the Pelican here, as the engine is being overhauled, I have written some thirty letters to parties at different points on Yukon, Tanana, etc., to get signatures to a petition to the Bureau of Fisheries to stand by their order to keep out commercial fishing. I have seen Father Jette at Tanana, and he will write and do his best to thwart the cannery interests. To his surprise and mine—two Roman Catholic priests on the Yukon have signed the cannery petition. This employee is very able, persuasive, and many signed his petition who were camouflaged.

"While too early to speak positively, yet the run of salmon is very small—may be a failure—and all affirm it is due to the cannery which is catching many King salmon—the kind it is after."

The Department of Missions has conferred with the Bureau of Fisheries on the subject. Commissioner Smith is at present in Alaska. The Deputy Commissioner, however, informs the department that no change in the present regulation will be made without a hearing at which all parties at interest may be represented. The exact regulation promulgated on December, 18, 1920, which it is now sought to repeal, is as follows:

"On and after September 1, 1921, and until further notice, all fishing for salmon, or other fishing in the prosecution of which salmon are taken or injured, in the Yukon river, its tributaries and lakes, and within 500 yards of each mouth of the Yukon, is prohibited for other than local use in Alaska."

This subject is not at the present time before Congress and is not likely to come before it in the immediate future. The regulation of December 18, 1920, was promulgated by the Department of Commerce by virtue of authority vested in the Department of Commerce by an act of Congress adopted June 26, 1906. Any change in the present regulation will be promulgated by the Department of Commerce.

Friends of the Alaska Indians may help protect them by requesting their representatives in Congress

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