

The Witness

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The Brotherhood Convention Completes Program

Prominent Speakers to Lead in Vital Discussions
When Churchmen Meet at Norfolk

By George Herbert Randall

The Brotherhood Convention will be held at Norfolk, Va., during the five days, Wednesday to Sunday, October 12th to 16th. Its program, after many vicissitudes, is now complete. Its setting—churches, halls, conference rooms—is all arranged for. Some of the strongest men of the Church will take part, and there will be some voices never before heard at a national Brotherhood gathering.

The Convention divides itself naturally in a number of ways. There is first and foremost the central Corporate Commission; for this Bishop Tucker of the Diocese of Southern Virginia will be the celebrant. Next in spiritual importance will be the Preparation Service, led this year by the Rev. G. Ashton Oldman of St. Ann's Church, Brooklyn. The morning Quiet Hours, with the Bible as the central thought, will be conducted by the Rev. Dr. W. H. Griffith Thomas, a recent and strong accession to the Church in the States, and who has come from Canada. An interesting and profitable evening will be devoted to the Convention Missionary Service, with Bishop Overs of Liberia and Dean Berryman Green of the Virginia Theological Seminary as speakers; while the Call to the Ministry will again be sounded, this time by Bishop Guerry of South Carolina and the Rev. Dr. Hubert Carleton, for many years as a layman the General Secretary of the American Brotherhood.

Unusual prominence will this year be given the general conferences in Convention Hall. The Rev. Dr. W. A. Goodwin of Rochester will speak to the topic, The Teaching Mission of the Church as a Challenge to a Life of Devotion and Service, while the important subject of Family Prayer will be led by the Rev. Dr. E. L. Woodward of the Virginia Board of Religious Education.

Saturday will find the delegates continuing to discuss the time-honored features of the Brotherhood's work, and on this day's program an outstanding event will be the address of Bishop Davenport of the Diocese of Easton on our work among seamen.

Recreational periods will have a purpose, all of the daylight hours of Friday being given to the Convention Pilgrimage to Jamestown and Williamsburg. A spe-

English Churches Unite to Fight Drink Evil

Large Sum Which Was Wasted Last Year on
Liquor Arouses Christian People to Action

AN IMPORTANT NOTICE

For the past year THE WITNESS has been under new management. It has been our aim, first, to get out a wide awake, attractive little paper. We have also gone to great pains to see that our mailing lists are kept in good condition and that the paper is mailed from Chicago early enough in the week to reach you by Saturday. We mean that you shall receive your paper regularly, in good condition, and never later than Saturday. We want your enthusiastic support. We can deserve it only by giving you business-like service. The Managing Editor will appreciate a note from anyone who feels he is not getting it.

cial steamer will take the party up the James River to Jamestown Island, where Bishop Tucker will make a brief historical address, and following this at Williamsburg, eight miles inland, Dr. Goodwin will speak at the luncheon at the College of William and Mary, and the Rev. E. Ruffin Jones in Old Briton Church. Automobiles will carry the large party to Newport News, 27 miles, where the special steamer will again take them on board for the sail across Hampton Roads in season for supper and the night meeting in Norfolk.

Because of the arrangement of railroad and steamboat timetables, the final service of the Convention will be held Sunday afternoon. It will comprise the reading of the Memorial Roll and the Charge to the Convention. The only other general assemblage of the Convention that day will be the annual Corporate Celebration of the Holy Communion.

Most of these main services will be held in Christ Church, one of the most beautiful church buildings in America. The main Convention Hall will be in the Ghent Club, a near neighbor to Christ Church. As in other recent years the boys of the Brotherhood—and the Church—will have their parallel Convention in the splendid auditorium of Christ Church parish house. Canon Skey of Toronto will be their spiritual leader, while the general engineering of the Junior Convention will be in the hands of Francis A. Williams, formerly Secretary of the Brotherhood in Canada, now on the American staff.

The churches of England, particularly Anglican and Wesleyan, are increasing their efforts to combat the drink evil. The need is great and urgent. Last year in Britain the appalling sum of 469,000,000 pounds was spent on liquor. Convictions for drunkenness in England and Wales (excluding Scotland) numbered 95,763. These are more than in the previous year, but fewer than before the war, and the figures for the first half of 1921 show an improvement. But the drink bill steadily rises from year to year. The increased cost of wines, spirits and beer is partly responsible for last year's record expenditure. The anti-drink organizations in the churches, having formed a National Temperance Council, representing fourteen denominations, have now a united program. The main plank is local option—localities to vote for No Change, Reduction, or No License. Long-sustained pressure upon the government resulted in a round table conference whose conclusions formed the basis of the licensing act just passed. Temperance reformers agreed to accept this as an interim measure. Perpetuating some of the salutary restrictions of the Central Control Board, set up early in the war, the new act represents a substantial advance on previous legislation. The hours of opening public-houses have been reduced on week-days to nine in London and eight outside the metropolis, and on Sundays to five; they must not open before 11 a. m. and must close for two hours in the afternoon. Total Sunday closing prevails in Wales and Monmouthshire. Temperance members of parliament unsuccessfully fought the clause authorizing restaurants to serve liquor with meals up to half an hour after midnight. The chief defect of the act is that it does not embody the principle of local option, and the temperance forces will not be satisfied until this method becomes the law in England and Wales, as it already is in Scotland.

Plan Big School Building

Plans for the erection of a Sunday School building with a capacity for 200 pupils, and for various alterations within the church, have been made by the vestry of St. James' Church, Macon, Georgia. To afford a more spacious interior it is proposed to enlarge the chancel and to erect a recess altar. Work on the building will begin at once.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Two Missionaries Start on Their Journey

One of the most impressive missionary services ever held by the Episcopal Church in Detroit took place last Thursday morning in St. Paul's Cathedral, when Miss Frances C. Sullivan, a communicant of St. Joseph's church Detroit, and Miss Marguerite J. Schaad of Trinity church, Bay City, were speeded on their way to missionary service in China.

The service was arranged by the archdeacon of Detroit, the Rev. H. K. Bartow, who preached the sermon. The holy communion was celebrated by the Rev. J. A. Schaad, rector of Trinity Church, Bay City, and father of Miss Schaad.

For the last two years Miss Sullivan, who is the daughter of Mr. and Mrs. D. P. Sullivan, 306 Holbrook avenue has been on the staff of the Rt. Rev. Chas D. Williams, bishop of Michigan. During the general convention of the church held in Detroit two years ago, Miss Sullivan became interested in the Chinese mission field. She will be secretary to Bishop Frederick R. Graves of Shanghai. She will live in the compound of St. John's university, near which is located the general offices for the whole work of the Protestant Episcopal church in China, including the dioceses of Hankow, Anking and Shanghai.

Miss Schaad will go to Anking as secretary to the bishop, the Rt. Rev. D. T. Huntington.

Both young ladies left Detroit Thursday evening for Vancouver, B. C., whence they will sail Sept. 15 on the Empress of Russia. They will be members of a large party of missionaries who are embarking for Japan and China for work under the Episcopal church.

All the clergy of the diocese were invited to attend the service Thursday morning and appeared in the procession wearing their vestments. The organist of the cathedral, Francis Mackey invited members of choirs throughout the city to be present and form a volunteer choir for the service. Communicants of the church from all over the diocese, as well as the general public attended the service in large numbers.

Are You Going to Pittsburgh

The Board of Religious Education of the Diocese of Pittsburgh is endeavoring, through its Committee on schools and Colleges, to bring in touch with the clergy the students and teachers from elsewhere who are coming to the Diocese to live and work in the various institutions of learning. Will any of the clergy who have friends and parishioners coming to the Diocese of Pittsburgh help render this service by writing to the chairman of Schools and Colleges, 317 Jenkins Building, giving names and addresses.

Changes in Diocese of Newark

Several changes among the clergy in the Diocese of Newark are to be recorded. The Rev. Addison T. Doughty from Western New York has taken charge of St. Alban's and St. George's, Newark; the Rev. Benjamin C. De Camp has come from Long

Island to take care of the Church of the Ascension, Bloomfield; Rev. Paul Roberts of Holy Trinity, West Orange, has accepted a call to the Cathedral at Boise, Idaho; Rev. James H. S. Fair of Bernardville has accepted a call to a School Chaplaincy and a rectorship in Rhode Island; Rev. Dr. Fleming James of Englewood has accepted a professorship at Berkeley Divinity School; Rev. O. W. Leslie of Jersey City has taken work in the Newark City Mission, with charge of Christ Church, Newark; Rev. Donald Wonders, for some years an assistant at Trinity Cathedral, Newark, has accepted a call to the Diocese of Pennsylvania; Rev. Charles S. Armstrong, sometime a curate at St. Paul's, Patterson, has taken charge of St. Mathew's Church, Rev. A. P. Knell has removed from east Rutherford to have charge of St. John's, Hasbrouck Heights.

One Hundred Years Ago

One hundred years ago, a gifted man with vision and faith addressed the First Triennial Meeting of the Domestic and Foreign Missionary Society of the Church, which convened in St. Paul's, Philadelphia. Looking forward, even beyond the Centenary of the Society which we are to celebrate this year, Bishop William White said on this occasion (the date, May 20, 1823):

"While nothing is to be expected without the beginning and the continuing of our endeavors with zeal worthy of the cause, under the guidance of the Gospel of Truth we may trust, for the issue, on the promises of God in Scripture; assuredly believing that as the rains and the snows of Heaven, not returning from the Hand which sheds them from the clouds, so shall be the irrevocable Word that has gone forth from the Great Conductor alike of nature and grace. It 'shall not return unto him void,' but shall progress in the course of natural causes; overruled to the accomplishment of his will in the spreading of the glad tidings of salvation; until, as announced by our Savior in person—'His Gospel shall be preached among all nations, and then shall the end come.'"

The words are not less a trumpet call to service now than when they were delivered almost one hundred years ago.

Meeting of the Province of the Northwest

The Synod of the Northwest Province is to meet in Denver Sept. 25-28. Before the meeting of the Synod there will be a meeting of the Bishops in the Province from Sept. 20 to 22, inclusive, and a meeting of the Provincial Presiding Bishop and Council on Sept. 23 and 24. These meetings will be held in the Dean Hart Memorial House at Evergreen, a mountain village about 25 miles west of Denver.

It is expected that Bishop Gailor will be present at the meeting of the Synod and the relation of the Province to the Presiding Bishop and Council will be the main topic for discussion.

Notes from the Diocese of Colorado

The Rev. Gilbert A. Ottman, rector of Trinity Church, Trinidad, is very ill at the

Minnequa Hospital in Pueblo. He has resigned his parish to take effect Dec. 1st.

* * *

The Rev. R. P. Eubanks, in charge of Montrose and adjacent missions, has accepted a call to Cairo, Diocese of Albany.

* * *

The Rev. A. McNulty, formerly of St. Mary's Church in the Bronx, has accepted the cure at Alamosa and will go into residence about Oct. 1st.

* * *

Dean Browne, who expected to begin his work at the Cathedral last July, has been hindered by illness, but is well enough to begin his work on Sept. 11th. He will be instituted as Dean by Bishop Johnson on the first Sunday in October.

* * *

St. John's College, Greeley, a theological school, under the supervision of Dean Bonell, will open on Sept. 20th with about fifteen candidates for Holy Orders, several of whom have been ordered to Colorado because of pulmonary weakness developed during the war. This school is especially helpful to such men who are not seriously ill, but who are threatened with pulmonary trouble.

It is remarkable how robust some men who were delicate when they entered the school become in the course of their training.

This is the only Theological School in the Rocky Mountain district, and if it can be adequately financed ought to do a good work in training men to be missionaries in this district.

* * *

For the coming year Bishop Ingley will have charge of the northern half of the Diocese, including Denver, and Bishop Johnson will have charge of the southern and western portions, including Pueblo. He also expects to give considerable time to the work of the nation-wide Preaching Mission, as he is chairman of the committee appointed by the Presiding Bishop to consider that subject.

The Rev. J. F. McCloud, rector of St. James' Church, who has heretofore preached one Sunday out of the month at St. Andrew's Church, Fort Valley, Georgia, will now devote his whole time to his parish in Macon, Georgia.

Secretaries, Do Your Duty

Alexandria, La.,
Sept, 8th, 1921.

The attention of the Secretaries "of every Diocese, Missionary District and the Convocation of American Churches in Europe" is respectfully called to Canon 50, *IV, (ii), requiring their transmission "on or before Sept. 1st, in each and every year," to the Recorder of General Convention of the names of the Clergy and Deaconesses as stated in said Canon.

On Feb. 10th, I was appointed by the Rt. Rev. D. S. Tuttle, D. D., LL. D., D C L., Presiding Bishop of the Church to that office, made vacant by the death of Rev. Herman C. Duncan, S. T. D., (who had been Recorder since 1885), and only the Journals of the Canal Zone, Louisiana, New Jersey and Springfield have been received.

The importance of keeping these Re-

cords as required by the Church needs no emphasis, and the attention of all Secretaries to the Canon of the General Convention is earnestly requested.

Faithfully and fraternally,
W. S. Slack,
221 Winn St.,
Alexandria, La.

In Regard to Divorce

To the Editor of the Witness:

Allow me to call the attention of your readers, especially the members of women's clubs and societies, to a strong appeal to women on the divorce question, to a strong appeal in Good Housekeeping, "A New Crusade." The author is Judge of the Probate Court of Boston where he has had a large experience in alimony, which is declared by Judge Morschauer of the Supreme Court of New York to be one of the chief roots of the evil. The plea of Judge Grant is for uniform Federal legislation, which necessarily implies an amendment to the Constitution.

Hitherto the chief objection to uniform laws, such as we have in business contracts and many other national affairs, has been, as the author says, "deepseated, difficulties. But the Edmonds bill for an amendment to the Constitution meets in an admirably simple way the worst of these, namely the fear of such States as South Carolina and New York that their standard should be lowered; South Carolina granting only judicial separation without right of remarriage, and New York confining that right to adultery as the ground of the action. The judge seems to be unaware of the Edmonds bill; but the proposed amendment has this as a proviso, namely that, while Congress shall have power to establish a maximum of causes for absolute divorce, every State may reduce (but not increase) that maximum, as in the case of South Carolina to no cause whatever, and to New York to only one.

The way for this bill has been already blazed by the work of various State Commissions on the uniformity. It only remains now to bring the power of public opinion to bear on Congress to apply this remedy to the most imminent danger that threatens today the very life of the nation. It is to urge sane Americans, especially members of women's clubs, to stir up interest and take up definite measures to this end, that Judge Grant has written his paper. He begins by calling attention to the fact that the average rate of divorces to marriages in the United States in 1916 was to one to nine. But this is really and understatement of the case for that year, Nevada had one divorce to 1.54 marriages; Oregon one to 2.51; Washington one to 4.0-; while New Hampshire leads the east with one to 6.40.

The first week in October the Association for the Sanctity of Marriage will issue its next Bulletin on "The Cruelty of Divorce Legislation" which is now in type. It hopes also to print the admirably practical article by Bishop Moreland on "Five Divorce Remedies," which lately appeared in the New York Times, but funds are greatly needed for this purpose. Checks should be made payable to the Rev. Dr. Edwin A. White, Treas., and sent to me.

Rev. Walker Gwynne,
Summit, N. J.,
General Secretary.

Give Their Skin to the Church

Miss Eleanor J. Ridgeway, who is serving at St. John's in the Wilderness, Allakaket, the most remote of our interior station in Alaska, writes:

"On the fourth of July at the service I had an offering taken for the Archdeacon Stuck Memorial Fund, and I enclose a draft for \$41.50. The offering was a novel one in that \$26.50 of it was cash and there were twenty-two muskrat skins. These I took to the trader and he helped towards the offerings by giving us \$2.25 more than the value of the skins. May I say to the credit of our native people that among the twenty-two skins given there was but one poor one. On June 26th at the Morning Service I asked them to be prepared on that day to give the offering. After the service the people said that some did not have the cash and would it be all right to give the skins? They said that the Archdeacon had always been their friend and they honored him and wished to give to the fund."

This offering has been added to the fund for the endowment of St Stephen's hospital, Fort Yukon, in memory of the late Archdeacon Stuck. Of the \$25,000 asked for this purpose, there has so far been received \$2,652.24. With the exception of two or three gifts from friends in this country who have not waited for a formal announcement that gifts would be received, everything given so far come from the Archdeacon's white and Indian friends in Alaska. The last \$1,000 has been promised by a member of the Church in Virginia.

Bishop's Secretary Has Accident

Miss Lucy Taylor, the efficient secretary of Bishop Thomas, and the faithful correspondent for The Witness from Wyoming, met with an accident recently while cranking one of the missionary Fords. She was injured by being pinned between the car and the wall of the Bishop's garage, when the missionary vehicle, without any warning, suddenly manifested an earnestness of purpose, which in its future work will be very commendable, but which on this occasion was painfully inappropriate. Miss Taylor is in the hospital with a badly damaged hip, daily hoping, as she expressed it, "to be promoted to crutches."

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By BISHOP JOHNSON

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THE IMPOTENCY OF SELFISHNESS

By BISHOP JOHNSON

The natural man is as self centered as a savage.

Everything revolves around his own interest. He thinks about his opinions, his success, his prowess, his business and his diseases. As a matter of fact he is a drop in the ocean of life, but he will not admit it. He talks about his rights and his injuries but is not keen about his responsibilities and his own sins.

He cultivates certain tastes and life becomes a passion for the gratification of these appetites.

It may be a thirst for whiskey or the love of money or the desire for show.

Whatever it is that obsesses him, he acts as though God had created the world in order that he might gratify his own little soul, and the tragedy of his life is that the more he gets, the more he craves.

Possession cannot keep pace with desire. He worships the creature which he fondly believes will satisfy him and he ends by being the slave of the creature which he worships.

He avoids God for it seems to him as though God, if indeed there is a God, exists to rob him of his heart's desire.

The selfish man is a spoiled child grown to man's estate.

His Heavenly Father delights in setting him tasks to do when he himself knows what task lies before him.

He hasn't time for God because God is always taking the joy out of his life.

* * *

The self centered man does not believe that, if you seek the Kingdom of God and His righteousness, all those things over which he is anxious, will be added unto him. The self centered man is extremely childish in his attitude toward His Father in Heaven.

Your child comes in and asks for a quarter, or wants to gratify a wish, or wants to go with certain companions, and you, because you are his father, refuse. You are thinking of his future life

about which the child cares not a rap. He wants what he wants, now!

So men grasp for this and grab for that and when it is denied them they curse and rave like a spoiled child, or they grow sullen and unapproachable.

"God gave me these appetites," said a young man, "and he is to blame if I indulge in them."

God gave you certain desires which are perfectly good and you have centered on this or that desire to the exclusion of its counter-balancing control, which God also gave you. Nothing is holier than the love of man for a woman and nothing more lovable than children, yet the perversion of this love, not only has defeated the purpose of the desire, but has changed the child of God into a pervert.

He then blames God for his own selfish perversion of a holy thing.

He has thrown his life out of plum because he is disobedient to God's will for him.

Desire loses its beauty and fastens the bands of its own tyranny upon him.

These men have turned the truth of God into a lie, and worshipped and served the creature more than the Creator.

Professing themselves to be wise, they become fools and God permitted them to reap the results of their own self-sufficiency.

But says the rebellious pervert, "God is all powerful and had no right to make me so weak that I could become a fool." The doctrine of God's omnipotence is a curious boomerang.

If we accept the doctrine, then we should never resist His power; and if we do not accept the doctrine, then we have no right to claim it as an alibi.

The omnipotence of God is governed by the omniscience of God and His omniscience has so directed His omnipotence that He wills to have children who love Him by choice.

You so will. You would not have your child grow up to be an automatic reflection of yourself. You deliberately allow him to mingle with the world in order that he may learn to overcome the world.

You would not permit him to grow up in bovine ignorance of evil, even if you had the means to segregate him in a monastic garden of virtue. Yet possibly your income would not admit it.

The truth is that we want to play the game of life as it is because it is a good game and because it is quite possible to overcome evil with good.

If God's Almighty power is a factor in the game which you admit when you are winning, then it cannot be a factor which you eliminate when you are losing.

* * *

The strength of a nation is just as great as the greatness of its ideals. Great

Britain has been a great nation because it has had mighty men who had a vision of empire, and more than any other nation has it had the fear of God.

Don't mistake this statement or confuse the issue. I am not saying that Englishmen have been more virtuous than other peoples. The one is not necessarily a corollary of the other.

Reverence for God like reverence for parents is one thing and it has a tremendous influence on the sons and daughters of its family life.

Personal morals is another thing, equally important, but not at all the same thing. They ought to go together but do not do so necessarily.

National reverence for God and a belief in Divine Providence will cause that nation to have a big vision and to attempt great things, even though individually men do not live up to all that God demands of them.

I do not know that the men who made England and the United States to be great nations, were better men personally than the present leaders of parliament and senate, but I do know that they were bigger men and that their vision of national responsibility was not so petty as it is now.

And I know further that a self centered policy of selfish self-seeking is as dangerous to the future of both nations as red anarchy has been fatal to Russia.

It is impossible for little men to rule adequately a great nation.

Better have leaders who have glaring personal faults and a big vision than little men of irreproachable habits and petty self centered policies.

They are the kind of people who crucified Christ once and have crucified his leadership ever since.

I mean the kind of men who prate about duty when we are in danger and then exploit the nation for their own personal aggrandisement when we are at peace.

There is nothing that has so nauseated me in our national history as that big booming voice that proclaimed to American youth the necessity of their sacrifice during the war; which has in both England and America trailed off into a whine about taxes and a policy of national isolation. Who is so small that he cannot see that national isolation is a policy of small potatoes from every angle.

If Europe needed England and America then, it needs it far more now, for it is desperately ill.

If this be true then my son and yours went into the war, not for the high-sounding principles which resounded then, but for the small minded policies which are prevailing now.

It is a sad thing that when we need

(Continued on Page 8)

A Century of Preparation

People are going to hear about the Missionary Centennial and are almost certain to ask us questions about it which will prove embarrassing if we do not have at tongue's end at least the salient points of the century's work. Here is a chance for readers of *The Witness* to give a good account of themselves. In brief space it is not possible to give more details than can easily be read and remembered. The following is not more than an "outline of history," but may serve to call attention to past events which, as we learn more about them, will do much to wake us up and make us realize the opportunity that lies in the century ahead of us.

To begin with, for nearly a century before the Revolution, the English "Society for the Propagation of the Gospel in Foreign Parts" sent many English clergy to minister to the colonists from Vermont to Georgia, and expended about one million dollars. Then came the Revolutionary War, which left the Church seriously weakened and depleted, but as the former colonies were united into nation so the church in the various states became one national Church. Its constitution was adopted in 1785.

Remember three names—Bishop Seabury, consecrated Bishop of Connecticut in 1784; Bishop Provost of New York and Bishop White of Pennsylvania, in 1787. "The great work of establishing a single and united national Church could hardly have been accomplished but for the gracious personality, tireless patience and far-seeing statesmanship of Bishop White."

For the next thirty-five years the Church grew in strength and numbers along state or diocesan lines. The work was really to a very large extent missionary in character.

Three great men of this diocesan period were Bishop Hobart of New York, Bishop Griswold of the Eastern Diocese, which comprised most of New England, both consecrated in 1811, and Bishop Moore of Virginia, consecrated in 1814. A fourth, Bishop Chase of Ohio, consecrated in 1819, was in fact what would now be called a missionary bishop, although his work was within the bounds of diocesan methods and authority.

Missionary work as such did not appear to claim formal recognition by the Church as a whole until 1820. The Domestic and Foreign Missionary Society was organized in 1821.

For a noble and irretrievable moment the whole Church realized that its missionary work must be done as a whole, that missionary work could not be done independently by separate dioceses."

In the society as then organized, however, membership and the payment of dues were purely voluntary, and little was accomplished for fifteen years, until in 1835, guided chiefly by George Washington Doane, Bishop of New Jersey, General Convention "roused itself and declared that every baptized member of the Church was an active and responsible member of the missionary society."

The General Convention of 1835 also declared that the Church should send forth missionary bishops into new regions with-

out waiting for dioceses to be formed to ask for them and elect them. The bishops should create the dioceses.

They at once acted on this principle by sending the Right Reverend Jackson Kemper, consecrated during the sessions of the Convention, to be missionary bishop of Missouri and Indiana. In 1838 they sent Leonidas Polk to be missionary bishop of Arkansas, and in 1844, the William Jones Boone, the elder, to be the first foreign missionary bishop to China. Three more great names to remember.

Two committees, "domestic" and "foreign," carried on the work of management and direction. For a number of years, differences in policy, the Civil War, the separation of domestic and foreign interests, had a divisive effect on the work as a whole, but fundamental earnestness on both sides led eventually to better ways and means.

Dr. Twig, secretary of the domestic missions committee in 1866, is a man of this period to remember for his stimulating and reconciling work.

The Woman's Auxiliary was formed in 1871. Its story should be read in detail by every Churchwoman in this, their Jubilee year.

The interest of children in the Church's mission was organized from 1877 and onward. The growth of the children's Lenten offering from its beginning in the little Church school in Pennsylvania, of which John W. Marston, Jr., was superintendent in 1877, with an offering of \$200, to the offering of children from all over the world some forty years later, amounting to nearly four million dollars, is one of the most fascinating stories of the Centennial.

Further changes in organization at home occurred in 1877 when General Convention appointed a Board of Missions to unite the domestic and foreign committees and the domestic and foreign fields into one work, which of course they really were.

The splendid work of missionary bishops in the great West and North of our country as well as abroad has resulted, to put it in one way, in many thrilling biographies for us to read. From Bishop Kemper to Bishop Tuttle and the other bishops of today there have been a hundred men whose lives make wonderful reading. The work among the Indians and the negroes are long and important chapters of the story. Learn at least the names of our heroes, to that when some-one asks, "What is there in this Centennial to be really proud about? he may be given a definite answer.

The latest developments in the ways and means of carrying on the work are within the memory of most readers. The Board of Missions under Bishop Lloyd worked steadily forward toward a better and more complete method of applying the whole energy of the church on the whole mission of the Church. With this aim, through the General Convention of 1919 the Church unified and co-ordinated the Boards of Missions and Religious Education and the Social Service Commission, and authorized the movement known as the Nation-Wide Campaign.

We are ready as never before to go into all the world and preach the Gospel to every creature, if every Churchman will do his part.

A Live Parish Magazine

By Rev. A. Manby Lloyd

The old Anglican Parish Magazine was an appalling thing. There was the goody-goody sermon; the silly serial, where the curate's love for the squire's daughter was foiled by a wicked sister who played the piano on Sundays. There were cookery notes, Scripture puzzles, and "shop" of the dullest kind.

That was called the "inside." The "outside" contained the Vicar's letter, announcing that new hassocks would be placed in the Church before Lent. Here and there a personality could make it interesting, but for the most part it gave the impression that religion was complete boredom.

Of recent years there has been vast improvement; but the best magazines are local ventures, made up of red-hot copy, and they sell like hot-cakes. There is one, however, that is without a rival, edited by our enterprising brother, "Dick" Shepard; it has a circulation of over 3000 monthly and it sells for 15 cents. It is called the *St. Martin-in-the-Fields Review*, and anyone wishing to see a specimen copy can have a back number for 20 cents (stamps taken). Address: 151 Learn Terrace, Leamington Spa. Each number contains about 50 pages of first class matter, and some of the contributors are famous. A few specimen make-ups will speak for themselves. Take March, 1920:

The Poor Man's God, by Jas. Adderley.

The God of Fellowship, by F. R. Barry.

The Crusaders, by Admiral Hopewood.

Old Bill on Gawd, by Woodbine Willie (the Rev. Studdert Kennedy).

The Co-operative Character, by Dr. David (Headmaster of Rugby School).

The Thresher's Wife, by Lady Hy Somerset.

The Drink Question, by Canon Masterman.

Church Music Notes, Guild of Fellowship News, etc.

Here is July, 1921:

The Confessions of a Modern Opium Eater, by Dr. Boquet.

The Will to Peace, by Robert Hichens (the novelist).

A Lesson from History, by J. L. Hammond (Guild Socialist historian).

Politics in the Pulpit, by one of the staff, etc., etc.

Bernard Shaw, Stephen Leacock (the Canadian humorist), Chesterton, Rev. W. J. Carey, Dr. Martin Shaw (Master of the Music), Dr. Inge, Maude Royden, Dr. Dearmer, Viscount Haldane (a famous metaphysician), George A. Birmingham (the novelist), Owen Seaman (of "Punch" fame), John Galsworthy (the playwright) are a few of the names which figure from time to time. Nothing that savors of mediocrity is allowed between the covers of this magazine.

During the coal strike there were articles on the government's position and the miners' position. The pros and cons were fairly put. Every party (so called) in the Church is allowed to have its say. The

Catholics are allowed to explain the Old Testament and the Modernists to explain it away. Crusted old Tories appear side by side with dangerous persons like Hilaire Belloc and Canon Donaldson, the little Leicester parson who led a hunger-march to London many years ago. Lord Bryce shakes his fist at Frederic Harrison, who thinks the League of Nations is a wash-out, and the Rev. J. M. Crum gives an "Account of a Voyage or Discovery which has not yet been made." It begins like this: "Once open a time, long, long ago, there was an Englishman, Mr. David Live-and-Learn, by name, who wanted to be a missionary.

"He wanted to tell the Heathens in their Blindness who had no Religion, that they ought to have one. So he sailed away across the seas for seven weeks, taking his Religion with him to the Islands of the Heathens in their Blindness.

"Now his religion was this: On one day in seven, at 11 o'clock, you unlocked a Church-door and you all went in and sat down in rows in pews, and remembered that you were in Church until 12:15.

"During that solemn hour and a quarter, several people were paid to wait on these Religious People. Some strong men were paid to ring bells, to remind them when the one-day-in-seven had come round again. And some melodious men and boys were paid to sing to them when they stood in their places, and one man was paid to read to them out of very large books when they sat down. And then, for about 20 minutes, this man used to read something he had written himself, or to talk out of his own head, and that was known by all to be the most solemn part of all their Religion.

"And all the boys of the village when they met the Man touched their caps very seriously to him, and all the girls of the village curtsied very respectfully too, and what they liked about it all (the people said) was that 'it was so very English.'

And so this fascinating missionary story goes on, but when you learn that in the hundredth week, Mr. Live-and-learn brought out seven silk hats and gave them to the seven best-behaved chiefs who had been taught to be the two Church wardens and the five sidesmen and promises, if they do their duty in the future as they have done in the past, to have sent out from England shoes and waistcoats and watch chains and a pair of trousers each, to match their silk hats—well, we begin to suspect that the author of this delightful satire is pulling our legs.

And when the great chief places his silk hat on the seat instead of under it, and his eldest son—how can I tell you?—his eldest son sat—he meant no harm at all, poor boy—but he sat upon the chief's silk hat . . . then we have no doubt at all that the author is pulling our legs.

* * *

But don't imagine that this is mere flippancy. There is room for satire even in a Church paper. Our author is not making fun of religion, but of some ludicrous caricatures of religion that have been known to exist and may still linger in obscure regions. There is plenty of seri-

ous matter in this model magazine. I can praise it the more sincerely, as the Modernist view, which looms so large, is not my view at all.

There are several pages of local news and announcements under the heading of Matters Merely Parochial, in which Church services, lectures, etc., are announced and for which the editor is responsible. For the signed articles he accepts no responsibility.

I can remember St. Martin's Church thirty years ago. It is situated on one side of that wonderful site, Trafalgar Square. I once ventured inside, but as rapidly came out again. It was only opened on Sundays, and gave one a funereal impression—the Church of England in its winding sheet. It was about the same

time that an officious verger ordered me out of St. Paul's Cathedral when I proposed to stay behind to a late celebration, but did not intend to communicate!

But the Rev. H. R. L. Sheppard (commonly known as "Dick") came along with his magic-wand of common sense and good humor—which are Charity writ large—and now there are queues outside the Church which would not disgrace a theater; there are all kinds of local activities; it is the life and soul of the Life and Liberty Movement, and it is now proposed to convert the Churchyard into a place of real service to the neighborhood, with its rostrum, its band-stand, its coffee-stall, and other attractions. Twenty-five thousand dollars will be needed for this purpose.

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

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1921

1821

2021



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The Editorial

(Continued from page 4)

big men in the senate, we should have chiefly mere moneymakers.

And selfishness is so impotent.

Nobody ought to know this more than the average rich man who shows boredom in his face. I will guarantee that there is more complaining, murmuring and discontent in the homes of those who have made much during the war, than there is in the homes of those whose sons paid the supreme price of their idealism.

They increased their goods and are so bored that in innumerable cases man and wife cannot live together.

But selfishness is no more important in the homes of the new rich than it is in the ranks of labor.

General Pershing struck a responsive chord when he reminded the unions that patriotism was the product of the individual American and not selfish corporations, whether of capital or labor.

The laboring man has awedly rejected God and gone after his rights.

Let us assume that he has a perfect right to do this. What has been the result

Their leadership has also been self-seeking. Men who are not lovers of God are not lovers of their fellow-men, and when they get into positions of power they feel no more love for their fellow laboring men than they are capable of showing for their personal friends. They become bosses because they are selfish men. Men like Trotsky and Bill Hayward do not love their fellowmen. They merely envy and hate those who are in the saddle, and when they in turn are in the saddle they are more ruthless than their predecessors.

I am sure that there is no hope for labor without God in the world.

They may get shorter hours and more wages but their children will not rise up and call them blessed, for they are not the men that their fathers were.

No man can be great who is merely self centered. No nation can be mighty when selfishness has broken its ranks into class hatreds and those who demand special privileges for their particular class.

* * *

When more than sixty per cent of a nation has rejected God, that nation is in a fair way to become apostate, and when a whole nation becomes an aggregation of self-seeking individuals, it will lose its power, whether that power be commercial, political or moral.

We will be justly despised of the nations which are ill, when our policy of isolation demands that we be clothed in purple and fine linen and that we fare sumptuously every day.

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