

The Witness

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Church Should Take a Stand on Social Questions

So Declares Bishop Lines of Newark in a Sermon
Preached in Trinity Cathedral

The venerable Bishop of Newark, Edwin S. Lines, in a sermon preached in Trinity Cathedral, Newark, strongly endorses the right of clergymen to express themselves on industrial and social questions.

The clergy are oftentimes criticized, Bishop Lines said, for discussing from their pulpits business problems and questions.

"Those of us who are sent to preach the Gospel are not called upon to tell men how to conduct their business, but many of us are not as ignorant of practical life as some great business men think," he declared. "We do know also how men and women who are doing the world's hard work feel and think, and for them we are bound to speak. The reproach of the church for not being interested in the conditions under which the great majority live and work is being lifted.

The tendency is to treat the subject of labor in a material way almost entirely and to think of it only in connection with wages and production, the bishop asserted, and while admitting that the questions which confront men today in industry are by no means new he referred briefly to the efforts to better conditions, and added, "It must be acknowledged that the church has not given the proper leadership in this great movement for the betterment of those who do the world's hard work. The penalty has been paid for such lack of foresight and interest in men and women in hard places in life and this generation has seen the church on both sides of the Atlantic awake to its duty and its privilege of proclaiming that industry must be ordered according to the just and merciful principles of the Gospel of Jesus Christ."

"We need more friendliness and neighborly feeling in community life," declared the bishop. "There are no neighbors any more in our great towns. We are all too busy to give attention to the gentle and kindly side of life. We are ready to give relief but not to give ourselves to make a more friendly world.

"We let hardness come into business and indifference into social life. We go to the homes of our friends to attend their funerals, but not to see them living. We

Chicago Cathedral is Moved to the West Side

The Cathedral, Church of the Epiphany and the
New Chase House United Under One Head

OUR CHRISTIAN CIVILIZATION

In view of the coming Disarmament Conference the following news item, carried last week by secular papers, is rather interesting as a commentary on our Christian civilization:

"To Chicago through Dr. A. Franck-Philipson, a noted chemist, will probably come the credit for having originated the 'liquid death,' a poison recently perfected by the chemical warfare division of the army.

So powerful is the poison that three drops touching any portion of the body will kill, and when sprayed from airplanes will kill all living things and burn all inflammable material. Already the government has equipped 200 airplanes to spray the poison and something over two thousand tons of it have been manufactured."

put everything in life on a hard business basis and look out for ourselves.

"No right-minded man can stand for the existing industrial order, nor for the conduct of organized labor without qualification. The church is in the world and is the only organization in the world having for its supreme end the maintenance of morals, manners and religion, and they all stand together or fall together. So the message of the church must be to all men, whatever their position, of the unchanging and eternal principles of good religion in the ordering of every part of human life.

"It is a time of turmoil and upsettlement, of anxiety and fear as to what may be coming on the earth. A new world is in the making, and they who are trying to bring back the old order and set the world going again as it was are sure to be disappointed. The message in the midst of all the conflict and confusion is, 'Sirs, ye are brethren; why do you wrong one to another?' Why should not men and women, whatever their calling and place in life may be, with courage and great hope set themselves to the making of a world in which dwelleth righteousness?"

On Sunday there was held at the Church of the Epiphany, Chicago, the first service of the combined Epiphany and Cathedral congregations. Bishop Anderson was the preacher. This service inaugurated a move which promises to be a solution of the problems not only of the Cathedral and of the Church of the Epiphany, but of all the church work on the near west side of Chicago. For a long time the people have been moving away from the neighborhood of the Cathedral, and the work has been carried on with more and more difficulty. The burning of the Cathedral last March and the breaking up of the work of the Sisters of St. Mary at the Mission House, made necessary new plans for the Cathedral work. Rebuilding in the present location seemed inadvisable, especially in view of the possibility of a project for a new Cathedral in a different part of the city. Services have been carried on in Sumner Hall all summer, but this arrangement could not be anything more than temporary. The election by the Epiphany vestry of Bishop Anderson as rector opened the way for a solution of the problem. Making the Bishop rector makes it possible for the work at Chase House and at the Epiphany, as well as City Mission work, to be carried on under one head.

Bishop Anderson preached at the last service in Sumner Hall on Sunday, September 11th; there was a large congregation of old Cathedral people, and the hall was crowded. Bishop Anderson spoke about the Cathedral's past, and about the new opportunities for work on Ashland Boulevard. The service closed with the singing of hymn No. 34, "Lord Dismiss Us With Thy Blessing."

Plans for the work at Epiphany and Chase House are rapidly taking shape. Chase House will be used as a community house and settlement, as it has been for the past year, with a library, kindergarten, and neighborhood clubs. The Day Nursery for so many years carried on by Sister Janet at the Mission House, will be transferred to Chase House as soon as proper facilities are arranged. The Rev. Charles L. Street, who has been priest in charge of the Cathedral and superintendent of City Missions, will be in charge of the combined work under Bishop Anderson.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Outdoor Service in Sacramento

Three thousand people gathered recently at a great outdoor service held in Sacramento. On the concrete covered band stand was a group of local ministers, a choir and orchestra. Methodist and Baptist pastors offered prayers, a United Brethren minister read the Scripture and the sermon was preached by the Bishop of Sacramento, Dr. Moreland.

The great audience gave close attention as the bishop dealt with the practical theme, the debt of the community to the Church.

In the crowds were hundreds of non-churchgoers, business men, members of fraternal orders and public officials. The bishop traced all that is fine and unselfish in the moral, respectable non-churchgoer to the Christian training and atmosphere of early years. He compared the upright citizen of America to the savages of Africa, each being the product of his environment. He contrasted the United States with Japan, England with India, France and Belgium with Korea and Turkey. The truth of a religion, he declared, was not shown by its antiquity or numbers but by the moral elevation of the people who practise it.

Appealing to a sense of fairness he asked the merchants and others to realize that the credit system which is the soul of business is impossible in non-Christian countries, that organized charity, democracy, free education are the products of Christianity. Men are willing to take from the hands of Christ all that makes life worth living, yet never lift a finger to uphold the institutions of Christianity.

He dealt with the usual fallacies of the non-Christian, and with the fine breadth of sympathy urged that men should take as much time to decide whether they should be Roman Catholic or Protestant, as they do to the determination of which political party they shall adopt. As they were unable to vote at all unless they are citizens, so they were not Christians until they had sworn loyalty to Christ in some form of organized Christianity.

These open air services have been held in the parks of Sacramento during July and August, and reached their climax in this great meeting.

Advisory Board for Department of Christian Social Service

At the meeting of the National Conference of Social Service Workers of the Episcopal Church held in Milwaukee in June, a resolution was passed asking the Executive Secretary to appoint a Council of Advice.

In compliance with this resolution the following appointments have been made:

Rev. Charles K. Gilbert, Secretary of the Social Service Commission of the Diocese of New York, 416 Lafayette Street, New York City;

Rev. Robert P. Kreidler, rector of St. Luke's Church, 706 Jefferson Avenue, Scranton, Pennsylvania;

Rev. Charles L. Street, Cathedral of SS. Peter and Paul, 117 North Peoria St., Chicago, Illinois;

Rev. Rufus D. S. Putney, rector of St. Philip's Church, Union and Maple Avenues, St. Louis, Missouri;

Rev. Raimondo De Ovies, rector of Trinity Church, Galveston, Texas;

Rev. C. Rankin Barnes, rector of St. James' Church, 1205 Fremont Avenue, South Pasadena, California;

Rev. William T. Renison, rector of St. John's Church, Stockton, California.

The list is by no means complete and the team work we look forward to is only beginning to be developed. It seems wise, however, to publish this incomplete list immediately, in order that the commissions and those interested may know where to turn for speakers and for counsel.

This Council of Advice will represent the department, will be in close touch with it and can speak with authority of its plans and policies. On the other hand, it is hoped that the members of the Council will help in keeping the department in close touch with the field. They will always welcome any suggestions or criticisms.

The Rev. William T. Renison represented the department at the Synod of the Eighth Province; the Rev. C. Rankin Barnes will represent the department at the Synod of the Sixth Province; the Rev. R. D. S. Putney will represent the department at the Synod of the Seventh Province; the Rev. Charles L. Street will represent the department at the Synod of the Fifth Province; the Rev. Robert P. Kreidler at the Synod of the Third Province; the Rev. Charles K. Gilbert at the Synod of the Second Province.

Educational Campaign for N. W. C. in Diocese of Maine

The Diocese of Maine is carrying on an educational campaign in preparation for the Nation-wide Campaign. The services of Mr. Alfred Newbery, from the Department of Publicity of the Presiding Bishop and Council, have been enlisted, and he is devoting three weeks in the diocese to this campaign.

Mr. Newbery is the remarkable speaker of great spiritual insight. His incisive and instructive addresses, combined with the spiritual force which he brings, are doing much to arouse the people of the diocese. Having served as a missionary in China for five years, Mr. Newbery brings with him much information about the foreign field which is instructive and interesting. The people of Maine congratulate themselves on having been able to secure his services.

The educational campaign began in Portland, where a series of four conferences were held on the afternoons and evenings of September 8th and 9th. On Sunday, the 11th, Mr. Newbery addressed the congregation of St. Stephen's, Portland; in the afternoon he spoke to the people of Trinity Church; and in the evening he made a stirring address in St. Luke's Cathedral on the "White Menace," which, as he expressed it, was the spread of our American materialism to foreign countries far in advance of our spiritual ideals.

From Portland Mr. Newbery went to

the surrounding parishes at Wiscasset, Rockland and Camden. He will continue to conduct these conferences in Saco and Biddeford, Augusta, Waterville, Bangor, Calais and Bar Harbor.

The committees for the diocese in the Nation-wide Campaign is as follows: The Rt. Rev. Benjamin Brewster, D. D., chairman; Very Rev. Edmund R. Laine, Jr., Dean of the Cathedral, executive secretary; Rev. Canon R. W. Plant; Mr. Henry Lewis, treasurer; Rev. Canon Philip Schuyler, Rev. E. A. Pressey, Rev. T. F. Marshall, Rev. E. M. H. Knapp, Rev. R. D. Malany, Rev. John H. Yates, Hon. J. F. A. Merrill, Mr. Charles H. Randall, Mr. Fred Greenleaf, Mr. E. L. Lincoln, Mr. Rae Moody and Hon. W. M. Ingraham.

The committee on the Preaching Mission has been formed and plans are being made for this. The members of this committee are Rev. E. M. H. Knapp of Augusta, chairman, Rev. J. H. Yates, Rev. E. C. McAllister.

Church Workers' Conference Held at Pocatello, Idaho

A Conference of Church Workers was held in Trinity Church, Pocatello, Idaho, on Monday and Tuesday, September 12 and 13. The total attendance, not including the evening congregation, was about 100. There was a good number of delegates present from points outside Pocatello, both clerical and lay. One woman delegate traveled a distance of 150 miles in order to attend. Another had her expenses paid by the Guild connected with the Mission of which she is a member. The clergy present represented fifteen stations in southeastern Idaho. Bishop Touret conducted the conference personally.

The program of the first day began with a Celebration of the Holy Communion, the Rev. B. T. Kemerer, of New York, representing the Presiding Bishop and Council, being the celebrant. During the afternoon a conference on "Religious Education" was conducted by the Rev. H. I. Oberholtzer, Director of Religious Education for the Diocese of Olympia and the District of Spokane. In the evening a public service was held, with the Bishop in charge. The speakers at this service were Mr. John W. Lethaby, financial secretary for the Diocese of Oregon, who spoke on "The Layman in Church Work"; the Rev. Thomas Jenkins, of Portland, who has just returned from a two months' period of work for Bishop Rowe, and whose subject was "Our Alaskan Field," and the Rev. Mr. Kemerer, who spoke on "The Church at Work." There was a large congregation present, and the addresses were both highly inspirational and instructive.

At the close of the service a public reception, arranged for by Archdeacon Stoy, was tendered Bishop and Mrs. Touret and the Rev. and Mrs. Chandler.

On the morning of the 13th the program for the day began with a Celebration of the Holy Communion, the Rev. Mr. Jenkins being the celebrant, assisted by the Rev. B. C. d'Esum, of Rupert, Idaho, and the rector of the parish.

The morning conference was on "Woman's Work," and was conducted by Mrs. Touret. The speakers at this session were Mrs. Wilson Johnston, President of the Woman's Auxiliary of Oregon, whose subject was "The Woman's Auxiliary"; Mrs. T. W. Kydd of Seattle, Wash., Vice-President of the Woman's Auxiliary for the Province of the Pacific, and who spoke on "Our Young People"; Mrs. S. H. Morgan of Seattle, representing the Daughters of the King, who spoke on that organization, and Mrs. Touret, whose topic was "The Child in the Home."

Bishop Touret was in charge of the afternoon session, the speakers being the Rev. Mr. Jenkins, who spoke on the motto of the Conference, namely, "The Church in Action," and the Rev. Mr. Kemmerer, whose topic was "The Spirit of the Giver."

Sectional conferences were conducted as follows: one for boys on "Our Vocation," one for girls, on "Our Part in the Church," and another for the clergy on "Conducting a Parish Conference."

The conference, which was arranged for by the Rev. Mr. Chandler, was made possible by the kindness and co-operation of a number of the delegates in attendance the Synod of the Pacific, held at Salt Lake the week before, and who stopped off at Pocatello on their way home. It is the unanimous opinion of all present that the conference will prove to have been of great inspirational and educational value to the Church in southeastern Idaho. The visitors and delegates to the conference were the guests of Trinity Parish.

Notes from Diocese of Kansas

Rt. Rev. and Mrs. James Wise have returned from their summer camp at St. Joseph's Island, in Canada.

Rev. J. E. Brodhead, formerly in charge of St. George's and St. John's Church in Wakefield, Kansas, is now rector of St. John's Church, Abilene, Kansas, and St. Luke's Church, Wamego. His family will make their home in Abilene.

Archdeacon and Mrs. L. W. Smith and daughter, Virginia, have returned from a summer vacation spent in Allen's Park, Colorado.

Miss Dorothy Spencer, a missionary in Japan for four years, has returned home for a visit with her parents in Emporia, Kansas.

Mr. Albert Haberston, for many years a field secretary for the Brotherhood of St. Andrew, is now located at Washburn College, Topeka, Kansas, where he is a teacher of voice.

Mr. George W. Barnes, formerly of Christ Cathedral, Salina, has become choir director for Grace Cathedral, Topeka.

Dr. Helen Bowerman, religious education secretary for Kansas, has returned to take up her work in the Diocese. She has been spending the summer in the east.

Hobart Has Large Enrollment

Unemployment is not having a depressing effect upon the student enrollment at Hobart College which celebrates its hundredth anniversary this year, according to the Rev. Murray Bartlett, D. D., President of Hobart College.

"We expect the largest entering class in

our history when college opens on September 20th," said Dr. Bartlett. "Apparently, either the unemployment situation has been exaggerated or it is not affecting the families of young men who wish to come to College. We shall have the largest enrollment in our history.

"Nor do we find former students failing to return because of financial stringency. Practically every man who was in college last year, and who did not graduate, or go to a technical or medical school, will return to Hobart this fall.

"The only explanation I can offer is that young men who recently remained away from college to work at extraordinary wages are now seeking an education."

Large Entering Class at Alexandria

The Virginia Seminary near Alexandria reports opening September 21st, with the largest enrollment of students in its history. Two students entering from New York are Mr. Alexander Zabriskie, son of George Zabriskie, chancellor of the Diocese, and Charles W. Sheerin, son of the New York editor of The Witness.

Mr. Zabriskie is a Princeton man, Mr. Sheerin a graduate of Columbia university. Each has been prominent in athletics and other student activities.

Keep Busy During the Summer

At the Wednesday evening service of St. Paul's Church, Augusta, Ga., lay readers are assisting the rector, the Rev. G. Sherwood Whitney. The rector reports that the laymen are learning to say something in fifteen minutes which "is not an easy thing to do." The congregations in this parish during the month of August have been most satisfactory witnessing to the fact that very few seem to be taking vacations from religion during the hot weather.

Christ Church Mission, Augusta, Ga., located in the Mill section, where the rector of St. Paul's is in charge, is having increasingly large congregations. Mr. Whitney holds service every Sunday evening and is assisted by some of the lay readers of his parish. On a recent Sunday the congregation was fifty per cent larger than usual, and the attendance at the Church school that day was sixty.

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SPOILED ADULTS

By BISHOP JOHNSON

It is not an unusual thing for a child to ask for money, or permission to do this or to go with that crowd.

It sometimes happens, where the mother is both wise and capable, that the child is told to perform this or that duty before the request is granted.

And it also happens sometimes that the child frets and fusses because he wants to do the other thing now, and the duty afterward.

But it remains a fact that those children who are blessed in their parents are those children who are made to respect parental authority first and to have their own way afterward, and it also remains a fact that nothing spoils a child's life quicker than an indulgent parent who always has his own way first and thinks of the parent afterward, if at all.

* * *

It is a basic principle of human life that God is our father.

Even those people who never act as though they had a father in heaven would be the first to resent the statement that God is not their father.

It was the fatherhood of God that Christ put first just because it comes first. It is true that it often happens that brothers who have a very good father do not treat one another very well, but it happens more frequently that, where none of the children respect or love their parents, they do not develop brotherly love as life goes on.

It is fundamental to a good home that children reverence, respect and obey their parents and then they become fit to enjoy the real things in life, which cannot be secured by grabbing, but can be secured only by those who acquire the capacity to enjoy them.

* * *

It is with this in view that Christ may have told His disciples not to fret about what they should eat or what they should wear—as though by grasping these things people would have joy.

Rather He says, Seek ye the kingdom of God and His righteousness, and all

these things that people fret about will be yours and much more besides.

It is a notorious fact that people who have the most which they obtained without seeking God's righteousness, are the very people who complain the most and feel the greatest amount of discontent.

Whereas a person who is really seeking righteousness acquires the faculty of joyous peace whether he abounds or suffers loss.

* * *

In other words the world is full of spoiled children who grow up with the idea that the sum of human bliss is to be obtained by grabbing much and giving little, whereas they are really seeking the ultimate harvest of human misery.

A man's life consisteth not in the abundance of the things that he possesses half so much as it does in being able to make the most of whatever is within his reach. Any one who has been camping knows that the person who must take along everything will be the one who will be a nuisance when things happen.

The best camper is the one who can get along with the least, but knows how to enjoy the most which the occasion affords.

* * *

After all aren't we living in an age of spoiled children who have twice as much as their grandfathers ever had and complain twice as much about their deprivations?

And when men do have things come their way fast like the movie stars or those who strike it rich in mines, the real test of their capacity is touched and usually they give signs of spoiling in prosperity.

Look at the careers of Douglas Fairbanks, Mary Pickford, Charlie Chaplin, Geraldine Farrar and now the tragedy of Roscoe Arbuckle and you will discover that prosperity has caused them to feel superior to the laws of God and to have their good time as though they were above God's laws.

And the fact that the world goes on pampering them in their lawlessness shows clearly that the age is indulgent towards lawlessness.

I have come to the conclusion that the hypocrisy of those who get their morals from the theatre is colossal.

The public demands that the clergy shall avoid the slightest piccadilloes or be ostracized because they teach morals.

People prate about the moral influence of the theatre but are unconcerned as to the habits of the actors.

It is characteristic of spoiled children that they applaud lawlessness and prefer to smother their conscience while they indulge themselves.

is as serious a business as is running a bank, but the public demands that bankers be honest because the love of money makes the care of money a very sacred trust. But righteousness or the search for it is looked upon as a humorous folly and the man who seeks to be righteous becomes a mark at which jokes are levelled and gibes thrown.

One wonders sometimes what "Life" would do for amusement if it could not ridicule the person who is seeking righteousness.

* * *

Again we are familiar with the man who will gladly pay two hundred dollars to be inducted into a lodge who would think that he was being robbed if he were asked to give two dollars to that institution which God founded to teach righteousness.

He also says that the Lodge is as good as the church but is absolutely indifferent to the fact that the one is an institution in which he does that which he desires to do and the other is the place in which the Lord hath commanded him to serve.

Something just as good is what he wants. But God has bidden him to do something else. He has not forbidden the man to go to the theatre or to belong to the lodge but God has bidden him to take up his cross and follow Christ, not privately under a bushel but publicly in the light of day, subject to the gibes of the scornful.

The obligation to the church is the duty to our father in heaven; the privilege of these substitutes is our pleasure. It is interesting to see a group of men gather at their earthly shrine in good fellowship—in which the practice of righteousness is usually confined to the ritual performance; and then find that the same men who belong to the church cannot afford to attend those councils and conferences in which righteousness is a serious matter.

Of course no one claims that they are any better men when they are at one place than they are at the other. One only wonders what would be the effect upon the righteousness of the nation, the family and the community if they were as interested in one as they are in the other.

* * *

It is all right to have a good time and I am sure that, in the end, you will have a better time if you seek first the honor of the king, and show that respect for authority which is basic.

Bolshevism, Juvenile Delinquency, Immoral orgies, are not seriously interfered with by the fact that men flock to their earthly shrine. They are seriously interfered with only when the man power of the nation regards God's honor be-

Famous English Preachers

CANON NEWBOTT

By Rev. A. Manby Lloyd

All the world has heard of the "gloomy Dean" of St. Paul's. He has the reputation of being our super-pessimist. Dr. Inge is the candid critic of the Church and the candid friend of Democracy. He probably agrees with Lord Rosebery who told us, years ago, that Socialism would be "the end of all things."

It is only fitting that the balance should be preserved in the pulpit of St. Paul's by a preacher of a very different type, who might be called our super-optimist—the Rev. W. C. E. Newbott, Canon and Chancellor. He, too, is filled with despair, but it is despair of the world. "The whole world lieth in the Evil One."

The world! What does it mean? Does it mean society organized apart from God? Does it mean business, pleasure, money, friendship; a tower of Babel built to defy Him? Does it mean a world exactly as the Fall left it. Is it only a nickname given to anything which dares to oppose the progress of the Church?

There still lingers in our mind a fond anticipation of a golden age; we still look back across a misleading perspective and babble about the joyous Greek; we still think that civilization will do something more than lift us on to a higher plane of materialism or to a more scientific and less brutal lawlessness.

Let us face the facts. Can we trust the world? If you have a son, who is starting in business in London, have you not to warn him again and again not to trust every companion, to guard against being cheated, to tell him that he is going into an enemy's country where indeed he can find friends and follow honorable pursuits, but where he can never afford to be off his guard . . . We sigh for another Isaiah to denounce the indecencies and extravagance of dress. Warning voices are heard about the modern dance, and the lack of refinement, good manners and Christian courtesy. . . Progress is made not by going with the tide, but by working against it. For the tide itself is setting away from progress; rather its progress is towards the cataract, its movement is towards destruction.

The world is very strict in some ways. A man may be a libertine in private life, and the world asks no questions. He is admitted to the best society. He is smart, he is wealthy, he is amusing; if he has powerful friends his misdeeds are concealed. But let him beware how he makes a public scandal—that will cause him to lose his position at once. The respectable man is the saint of the world.

And the world has its religion—it is not respectable to be an atheist. It will go to Church on Sunday morning during a week-end visit, if the majority of the guests go. It will go here for a sermon if the preacher is the rage, and there to listen to a service if it be the fashionable Church; you can tell the child of the world at once by his behaviour. He never kneels; it would spoil his clothes. The creed of the

worldling runs like this—"I believe in God—of course I do. I believe that God ought to be worshipped, but that a kind, useful life is better than any prayer. I believe that when a man dies he will go to Heaven if he has lived a good life; if he has lived a bad one—he will not."

It is a creed like Islam, which is admirably adapted to human nature; which takes poor humanity as it is, alters nothing, raises nothing; which persuades a man that he is not a sinner because he has not been found out. Truly, as we look out upon things around us, we are disposed to agree with St. John in his conception, "The whole world lieth in the Wicked One."

Such, in brief, are the premises of a preacher who has been the contemporary of Liddon, Church and Scott-Holland. He belongs to the early Tractarian school, and would doubtless be grieved at the flippancy (so-called) of Woodbine Willie or the revolutionary attitude of men like Conrad Noel. He thinks, sincerely enough, that such men are girding at authority, when in truth they are only mocking Herod and defying the priests of Baal.

But we must thank God for priests of the old school, with their deep-seated reverence, their love of Scripture, their devotion to the ancient offices. They are "mighty in the Scriptures" and our hearts burn within us as they unravel the mysteries of the Gospel and "beginning at Moses" make the Old Testament a living book.

Here are a few examples taken at random. "Men are going back again into Egypt, and prefer to serve with plenty in captivity rather than to reign with Christ in the desert."

"I fear there will be many who have knelt at the altar this Easter whose orthodoxy is unimpeachable, who, like Abraham and Isaac, will tell the convenient lie, or like David will snap beneath a sudden blast of temptation, or like Solomon will rear up beside the temple which they love the idol shrines of worldliness, while they wish to proclaim to Society that they are no bigots."

"We cannot live two lives like Dr. Jekyll and Mr. Hyde. We cannot be one man on Sunday and another on a weekday. The Christian is no chameleon who takes his color from his surroundings, who changes with startling rapidity and is always on the popular side." (Canon Newbott is not popular with our professional politicians.)

"We read in Nehemiah of the restoration of the walls of Jerusalem, and we are told there of those who repaired the wall 'everyone over against his house.' Certainly there are a good many repairs wanted in the homes of England to-day."

"St. Paul preached to the Athenians about 'Jesus and the Resurrection'. I reverse the text and say in our moral effort and spiritual struggle let it be 'The Resurrection and Jesus.' I am sceptical of a Resurrection without Jesus. I seem to have heard enough of the elevating nature of art schools, of baths and gymnasiums. I seem to see that undenominational ethics and admiration for a shrewd teacher have failed to supersede the absolute

need of a dogmatic faith and belief in Jesus as a Saviour."

"Not far from this Cathedral, in the days of the Stuarts, there was that strange place known as Alsatia, where every thief, debtor, gambler, cut-throat, and reprobate used to resort, and claim the protection of outlawry. It was a place where the King's writ did not run. It is a sorry thing if we allow an Alsatia within our heart, a place where the King's writ does not run; where evil remains unchecked, where it has become a domesticated curse, where it must dwell, for it cannot be cast out."

It is this wonderful use of metaphor that marks out all the sermons of this great preacher, whose published volumes should be studied by every priest who would learn the secret of sermons that are as heart-searching as any in the English language. Every ordination candidate should read "Speculum Sacerdotum," which has become a classic, together with "Priestly Ideals," and "Priestly Blemishes," all published by Longmans. A number of sermons have been bound together under the title of "Counsels of Faith and Practice, and his smaller manuals, especially a quite recent one on Confirmation will be found invaluable.

A Great Opportunity

By Rev. W. B. Spofford

The two news articles on the front page of this paper have a very decided bearing upon each other. In one, that great leader, Bishop Lines, challenges the Church to interest itself in the tremendous social and economic problems that are pressing for solution. It was not possible to print his entire sermon in which he spoke of the great contributions being made by the Church of England toward the settlement of like problems there. Our London correspondent has been telling us all summer of the remarkable things being done by various English clergymen, while our leaders here have been busy discussing in a rather un-Christian way, whether or not Dr. Shipman should be the Second Assistant Bishop of New York. It may be important but to my mind it is petty business compared to the activities of our English brothers, and I should judge that Bishop Lines feels the same way about it.

The other leading news article reports the uniting of two large congregations, under one head, on the great West Side, of Chicago. Here, as nowhere else in America, the Church has the opportunity to make its contribution towards the solution of the problems Bishop Lines speaks about. It is more than an opportunity—it is a challenge. The Church of the Epiphany, with Chase House adjoining, is located in the very heart of the stronghold of labor. Directly across the street is the national headquarters of the Socialist Party. The national headquarters of the Railroad Brotherhoods is in the same block. A stone can be thrown to the huge Labor Temple, owned and managed by organized labor, where workers crowd to hear their leaders, and where national labor conventions are in session constantly.

A block away from this is a large plot of ground where the strongest union in America is soon to build their temple, while within a few blocks is the national headquarters of the Industrial Workers of the World.

The Church should have a message for these men. It is not an easy task and it is one which Churchmen may well hesitate to tackle. The people who gather in these places care little for the Church and its message. They must be won. Here is the place to start. The National Church should support Bishop Anderson and Mr. Street in the work that they propose to do. And those directly responsible for the work should draft the services of the few men in the Church who can command the respect of labor. They should then launch an offensive, and stick to the task in spite of the tremendous obstacles that are sure to be placed in their way. It will require men of vision, enthusiasm and courage. Bishop Anderson and Mr. Street are well endowed with these qualities. There are doubtless others anxious to help. Get them lined up—then start something. The Church in England is doing it. Why can't the Church in America?

Day of Prayer for Conference on Limitation of Armaments

The Sunday preceding the International Conference on the Limitation of Armaments, November 6, is proposed by the Federal Council of the Churches of Christ in America as a special day of prayer. This action of the Council is a reflection of the widespread interest of the Churches, suggestions having come to the Council from every quarter that such a step would be especially welcomed. The call for the observance of the day is as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America suggest that Sunday, November 6, 1921, be observed by the Churches as widely as possible throughout the country as a special day of prayer, self-examination and supplication for the guidance and blessing of God on the International Conference on Limitation of Armaments."

In a fuller statement in a special "Disarmament Number" of the Federal Council Bulletin the necessity for special activity by the Churches is urged on the ground that the disarmament question is at heart a religious one. The Bulletin says:

"These weeks before the convening of the Conference call the Churches to clear thinking and to earnest prayer. The nations need to recognize that armaments and super-armaments, growing ever more terribly destructive, are but external symptoms of deep-rooted moral disorder. Armaments and war spring from national policies that are under the control of fears, suspicion, greed, arrogance—in a word, from sin. And sin it is the Church's

That the issues at stake in the Conference on Limitations of Armaments are at bottom moral and religious no less than economic is indicated even in President Harding's official invitation to the nations. It declares that "the rivalries of armaments (are) not only without economic justification, but (are) a constant menace to the peace of the world."

Hymn to Commemorate the Missionary Centennial

The Rev. Edward Henry Eckel, rector of St. Andrew's, Fort Worth, and former provincial secretary of the Southwest, has written a "Centenary Hymn" to commemorate the first century of the Domestic and Foreign Missionary Society and the semi-centennial of the Woman's Auxiliary, and dedicated it, by permission, to Dr. Alexander Charles Garrett, Bishop of Dallas, now 88 years of age, who as Missionary Bishop of North Texas came to the state in 1874 as one of "the Church's pioneers, who sowed with mingled hopes and fears," alluded to in the second stanza. Mr. Clarence A. Marshall, the veteran organist and choirmaster of St. Andrew's, has composed a beautiful tune for Mr. Eckel's words.

Essay Contest for the Children

Rules for a diocesan essay contest in connection with the Centennial plans have just been issued in Georgia. The contest is open to any member of the senior and junior departments of the Church schools, and the subject is, "The Missionary History of the Church." The first prize for the seniors is \$10.00, second \$5.00; the first for the juniors is \$5.00, second \$2.50. The contest will close on November 15, and the winners will be announced in the Church schools the first Sunday in Advent, Nov. 27.

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Over 14,000,000 of the population of our country are of foreign birth. Over 21,000,000 are the children of foreign parentage.

Almost every parish has within its bounds from one individual to tens of thousands of these people, an enormous number of whom are without Church, without real American friends, out of touch with American and Christian life.

It is not a mere slum proposition, nor a social "uplift" side-issue. Many of our foreign-born neighbors are the equals of our Church people financially, often intellectually. It is such who are often the loneliest and who are becoming the most cynical.

The children of the foreign-born, the school-mates of our children, are all too often growing up with but a veneer of Americanism, contemptuous

of their own parents and ignorant of God.

The motto of our great country is "E Pluribus Unum,"—out of one, many. The United States is, in fact, today made up of many races intended to become one, but are being kept aloof from one another. This is unpleasant, dangerous, un-American and un-Christian.

What are we going to do about it?

In the little parish of Holy Trinity, Iron Mountain, Michigan, eleven nationalities worship and work together in Christian brotherhood and American fellowship because the rector met them half-way, tried to understand their problems and succeeded.

Other parishes in different parts of the country are doing the same in this great work for God, our neighbors and our country.

What Is Your Parish Doing?

The Foreign-Born Americans Division of the Department of Missions was created by our Church in 1919, following the vote in General Convention. The Secretary, Rev. Thomas Burgess, and the Field Director, Rev. William C. Emhardt, with the help of others they have called to their aid, are developing leadership in the Church to show the way to meet the responsibility we all as Christians bear to our foreign-born neighbors and their children.

This is the work that every diocese and parish can do. Many of them already are doing it. The Foreign-Born American Division stands ready to help in any way in their power any diocese or parish, either by correspondence or personal visitations.

"Foreigners or Friends"

This is the title of the Division's latest publication and embodies the result of nation-wide experience. It has been prepared in co-operation with the Department of Christian Social Service and the aid of many experts. It answers in detail the question constantly asked by parishes, "WHAT SHALL WE DO AND HOW?" It provides the essential text-book training for volunteer workers and is full of practical suggestions. It is recommended for parish discussion groups. Price: Cloth, \$1.25; Paper, \$1.00; in lots of ten or more, \$0.75. Write for Supply List of material published free for general distributions.

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THE EDITORIAL

(Continued from page 4)

fore his own pleasure.

We are a reckless nation merely be-
cause so large a proportion of our man
power makes a joke of the church and
regards with solemnity his monitorium
of private ritual.

The lodge will never rise above the
average earnestness of its members. The
church of the living God is the instru-
ment of God's grace and is always high-
er in its ideal and practices than the
dead level which surrounds it.

It is because men would rather do
anything than obey Christ's commands
that they put secondary things first and
omit the weightier responsibilities which
God lays upon them. If it be true as
they say that the theatre and the lodge
are equal to the church in moral uplift,
then let them require that the actor and
the imperial potentate be required to ex-
hibit the same moral attributes as are
required of the clergy. Why not?

* * *

One shudders when one contemplates
the selfish young man who has always
done as he pleased, marrying the selfish
young woman who has never learned to
obey.

Each will talk grandly about his rights
but neither has any conception of his or
her responsibilities.

Bless your heart! There is no worse
torture than to be tied for life to a
spoiled human who thinks only in terms
of self will, and when two such get to-
gether they suffer the tortures of the
damned.

But we live in an age when suffering
is a sign of mortal error. So the divorce
court administers the anaesthetic but the
divorce court cures nothing; it merely
scatters the disease.

The only cure for spoiled children is
to learn obedience by the things that
they suffer and adults are merely grown up
children.

To learn obedience to parents is the
salvation of the child and to learn
obedience to God is the salvation of the
adult. And without obedience there can
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