

The Witness

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Presiding Bishop and Council Meets in New York

Plans to Curtail Expenses Next Year. Asks Churchmen To Observe Armistice Day

The Presiding Bishop and Council at its regular meeting in New York in October faced a great many matters of importance. One of these was the fixing of the budget for the various departments for the year 1922. The Finance Department reported that the income for 1922 based upon reasonable expectations might be counted on to be \$3,750,000 without any provision for the payment of debts incurred before the Council had taken office. It was felt that the budget should be brought as nearly within this figure as possible. It was therefore necessary to cut down some of the askings, important though the projects might be. Action on the requests of the Continental Domestic Missionary Bishops for \$127,900 for the purchase of land and the erection of buildings had to be deferred. The budget of the Department of Missions was further reduced as were also the budgets of the Departments of Publicity, Nation Wide Campaign and Religious Education, as well as the American Church Institute for Negroes, the Brotherhood of St. Andrew and other agencies which have been receiving appropriations from the Presiding Bishop and Council. An item of \$250,000 was added to the budget on account of payments on the reduction of debts. The Treasurer submitted a report showing that for the first five months of the present year the receipts were \$190,586.48 in excess of receipts from dioceses and districts last year for the same period. Then came three months in which the receipts were very much less than in the corresponding months last year, so that up to Sept. 1, 1921, these receipts were actually \$2,300.86 less than in the same period of 1920. September shows an increase of \$11,936.29 over last year, so that the total receipts up to September 30th are \$9,633.43 ahead of last year.

The question of the Conference of the Great Nations to consider the limitation of armaments and other subjects relating to the peace of the world came in for consideration. It was voted that a letter should be sent to the clergy and laity of the Church asking them to observe Armistice Day and Sunday, November 13th, as days of special intercession. Special prayers were prepared which will be sent out with the letter, and, if approved by the Bishops of the several dioceses and districts, their use is recommended on

Diocese of Chicago Celebrates the Centennial

Big Mass Meeting is Arranged for Next Sunday Afternoon in the Auditorium Theatre

To celebrate the one-hundredth anniversary of the Domestic and Foreign Missionary Society of the Church, the Diocese of Chicago is holding a great missionary mass meeting on Sunday next—the 30th—in the Auditorium Theatre. The meeting is scheduled to commence promptly at 3:30 o'clock. Bishop Anderson of the Diocese of Chicago will preside, and the speaker is to be Mr. John Stewart Bryan, editor of the News-Leader, Richmond, Virginia.

On the platform with the speakers for the occasion will appear all of the clergy of the Diocese in vestments, and a vested choir of at least six hundred voices, selected from the various parochial choirs. Dr. Hemington, the Dean of the Illinois Chapter of the American Guild of Organists, has consented to take the organ on this occasion, while Dean Lutkin, of Northwestern University School of Music, is to direct the singers.

The clergy of the Diocese have made great efforts to arouse interest among their people in this service, and it is fully expected that the thirty-five hundred seats of the Auditorium will be occupied. Bishop Anderson has asked the clergy to give up their afternoon and evening services for the day so that all may have the opportunity to attend.

The hymns to be sung are the old familiar ones which can be sung by all attending even if they are without the words and music—such hymns as "O Zion Haste," "Thy Kingdom Come, O Lord," "The Morning Light Is Breaking," "Fling Out the Banner," and "Jesus Shall Reign Where'er the Sun."

The committee on charge of arrangements is to pay one-half the railroad expenses of these choristers and clergy who attend from the Northern and Southern Deaneries.

The meeting, with such notable speakers and such a large choir, is certain to be a great and memorable affair, one that shall give inspiration and blessing to all who attend.

Akeley Hall Receives Generous Gift

The Diocesan School for Girls at Grand Haven, Michigan, opened auspiciously in September. The task of clearing off the bonded indebtedness has been well started by the generous donation of \$2,500 in bonds by the heirs of the late Mr. Thomas Hume of Muskegon.

PRAYER FOR DISARMAMENT

O God of all the nations, look down, we beseech Thee, upon us who ask Thy help and blessing. Sustain in us the spirit of justice and humility: enable us to recognize in other peoples and races their virtues, traditions, and just rights. Cultivate in us more fully the love of the arts of peace; train us in habits of self-command and simplicity; and so purge our hearts of suspicion of others and increase a confidence in our brethren, that we may keep our place among the nations in peace and goodwill. Through Jesus Christ our Lord. Amen.

these days. These prayers appear elsewhere in this issue of The Witness.

In the report of the Nation Wide Campaign Department the resignation of the Rev. J. A. Ten Broeck was offered and accepted with great regret. Mr. Alfred Newberry, one time missionary to Shanghai and who has been in the Nation Wide Campaign Department for several years, was elected a General Secretary with special supervision of the Speakers' Bureau. The proposals of the department for the securing of the budget for the next triennium were presented and adopted by the Council.

The Committee on Co-ordinated Program for teaching Missions, Religious Education and Christian Social Service reported by submitting a program which had been considered with great care and approved by the committee. The Department of Publicity was instructed to effect the publication of this program.

The resolution offered by the Bishop of Massachusetts that the Presiding Bishop and Council ask the Commission on the Recruiting of the Ministry of the Department of Religious Education to take such steps as they think advisable to urge the clergy of the Church to present to their people on the third Sunday in Advent the necessity of a larger number of consecrated, strong and well-equipped young men in the Ministry, was adopted.

The meeting occupied two days with twenty-one members present on the first day and all but three of these on the second.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Emery Fund Over Subscribed

October 16th was a red letter day in the history of the Woman's Auxiliary, its 50th anniversary. None can tell what these fifty years have meant in the life of the Church nor what the Auxiliary has meant in the lives of many Churchwomen. Fifty years of loyal devoted service to the Master and each year a joy to those who have rendered that service. When the Triennial of the Woman's Auxiliary met in Detroit two years ago, it was decided to celebrate this Jubilee year by an educational campaign that more people might know of the work of the Auxiliary. The plan was to culminate in a celebration of the Holy Communion throughout the whole country and Mission Field on Sunday, October 16th, at which time women should return thanks to Almighty God for the privilege and joy of serving Him through the Woman's Auxiliary and ask that He would continue to use them as He saw fit. Beside this, they were to make a Jubilee offering of \$50,000, which should be given to the Presiding Bishop and Council as a trust fund to be known as the Emery Fund in grateful appreciation of what those three sisters have meant to the Auxiliary. The income from this fund is to be used for missionaries at home on furlough for board, medical or dental care, study or recreation. Already the goal of \$50,000 has been exceeded and there are still several places not yet heard from. The financial report by Provinces is as follows:

Province I	\$13,314.59
Province II	9,129.37
Province III	13,475.94
Province IV	6,490.53
Province V	5,121.67
Province VI	1,735.00
Province VII	4,808.00
Province VIII	7,277.19
	<hr/>
	\$61,352.19
Five foreign districts	267.86
	<hr/>
Total	\$61,620.05

Better even than this is the stimulation of interest in the work of the Auxiliary. Many dioceses report that the celebration of this 50th Anniversary has aroused more enthusiasm than anything the Auxiliary has undertaken for years. May it be only an omen of the greater work which the women of the Church will accomplish in years to come!

Ten Years of Active Work

There has been a great deal done recently toward the fulfilling of the advanced program in St. Paul's Church, Waco, Texas, Rev. W. P. Witsell, rector.

The Bishop Coadjutor, Rt. Rev. C. S. Quin, D. D., visited the parish on the 14th of October to administer confirmation to a special class. This is the fourth time that confirmation has been administered in the parish since of 1st of April. The total number confirmed in that time being seventy-six.

On the 6th day of October, the Church Service League of the parish held its quar-

terly meeting and made the feature of the meeting the celebration of the tenth anniversary of the rectorship of the present incumbent. A paper setting forth the progress of the parish during these ten years was read by Miss Minnie Taylor, and among other things it was shown that 450 have been added by confirmation, 227 men and boys and 223 women and girls, and 341 have been baptized, 127 of whom were adults. The 450 communicants of 1911 have increased to 735 at the present time. There had been, however, a gross gain of 785 or 174 per cent, but the losses by death and removal amounting to about 500 reduced the gross gain to a net gain of 285 or 64 per cent. In the ten years, something over \$205,000 has been raised by all agencies in the parish, or an average of a little over \$20,000 a year, as against an average of about \$6,000 in 1911 and the immediately previous years. Each organization in the parish has a definite program for the year and it is believed that St. Paul's is entering upon the finest year of its existence. It is recalled that the Rally Day Services of the Church School held in the church building, were the most largely attended services of the kind ever held in the parish, the church being full at nine-thirty. More adults were present than have been at any previous Church School observance and the program has never been excelled either in its plan or its execution. The work at St. Paul's House settlement in the Mill district, is progressing very nicely under the leadership of Mrs. M. H. Wolford, and consists of Kindergarten, Day Nursery, Mothers' Club, Girls' Sewing Classes, Boys' Clubs, Sunday School, Recreational Activities, including a free picture show each week.

Fiftieth Anniversary of Ohio Parish

St. Philip's Northside, Cincinnati, is to celebrate its 50th anniversary with a fine program, Sunday, October 30th. Bishop Vincent of the Diocese and Bishop Hunting of Nevada will preach. November 1st the pageant "Send Out Thy Light," will be given. November 4th will be a Parish Social and Homecoming, with Bishop Reese, Coadjutor of the Diocese, and other clergy present. November 6th a week's preaching mission with Rev. Gilbert P. Symons of Glendale as missionary will begin.

Cincinnati Rector Resigns

The Rev. Frank E. Cooley after eighteen years of devoted service as rector of Madisonville, Cincinnati, has resigned to take at least six months' much needed rest. During his rectorate the Church has become an independent parish, a parish house has been built and a rectory purchased. Mr. Cooley will retain his duty as missionary in charge of St. Mark's, Oakley, and also as a worker on the staff of the Cincinnati City Mission, where his ministrations are most acceptable. He is fifth on the list of presbyters in active service in this diocese.

Things Start Well at Howe School

The new year at Home School has begun with a splendid enrollment. The lower school especially is filled to capacity, with many writing for admission. Athletics are in full swing with nearly one hundred boys in the football squad. The academic department, famed throughout the college world for its thoroughness, is stronger than ever. The rector, the Rev. Charles Herbert Young, is more than pleased by the spirit and purpose which pervade the school. This will undoubtedly be one of the best years in the school's history.

Conference on Education Held in Grand Rapids

The Michigan Diocesan Department of Religious Education held a very important meeting at the rectory of Grace Church, Grand Rapids, October 11, with a large attendance. Arrangements were perfected for a series of normal school meetings for Church School teachers, the first to be held in Grace Church Parish House, November 8. At the inaugural meeting, besides devotions and grade conferences, the main discussion will be on the subject of "The Church School in Action and Its Challenge," presented by Mrs. G. P. T. Sargent, President of the Provincial House of Churchwomen of the Mid-West. Officers elected are the Rev. G. P. T. Sargent, Principal and Executive; Secretaries, Miss Janet Howes, and the Rev. H. C. Benjamin, rector of St. John's Church, Grand Haven; Treasurer, Mrs. J. D. McCormick. This is considered a movement of great promise.

Dr. McComb Joins Cambridge Faculty

The Rev. Samuel McComb, D.D., preaching canon of the new Cathedral in Baltimore, has accepted the invitation of the trustees of the Episcopal Theological School at Cambridge to become professor of homiletics and pastoral care.

"The school at Cambridge feels itself particularly fortunate in securing the services of Dr. McComb," says an announcement made today by the dean, the Rev. Dr. Henry B. Washburn, "for it is confident that he stands for a rich conception of both the subjects he is to teach. His careful training in history and psychology as well as his intimate contact with the problems of the individual, gives promise of a teacher of rare value to men training for the ministry.

"He will enter upon his new duties February 1, 1922."

In America, Dr. McComb has held several positions of importance, such as the pastorate of Rutgers Presbyterian Church of New York, and a professorship in Church History at Queen's University in Canada. He received the degree of Doctor of Divinity from the University of Glasgow, at its tercentenary celebration in 1901, for distinguished services to the Christian religion.

He was ordained to the Diaconate by Bishop Lawrence in 1905, and to the

Priesthood by Bishop McVickar in 1906. Dr. McComb is well known in this country for his work in Emmanuel Church, Boston, where as Rev. Dr. Elwood Worcester's friend and associate, he threw himself with enthusiasm into the movement for the treatment of nervous maladies by combined medical, psychological and religious instrumentalities. Here he gained a wide experience in the handling of spiritual problems, and his conception of what the modern age demands in matters of pastoral care was broadened and deepened.

In 1916 he was called to be preaching canon at the new Cathedral in Baltimore. He did not confine himself, however, to preaching, but took occasion to found an anti-tuberculosis class in one of the poorest districts of the city, and to carry on the work of practical helpfulness which has engaged his energies at Emmanuel Church.

Church School Has Beautiful Home

The Church School of Christ Church, Savannah, Ga., reopened for the fall session on Sunday, October 9, in its beautifully remodeled school. The entire basement of the church, which was a gloomy, inadequate room, has undergone a complete transformation, and has been divided into individual class rooms. The walls and woodwork are painted cream white, indirect lights give sufficient light in the inside rooms, and a new system of ventilating provides fresh air every three minutes. On the north side there is a small chapel, with sliding partitions, that is used for the primary department, and on the south side, also with sliding partitions, is part of the space for the junior department. As it now stands, Christ Church has the finest arranged and best equipped Sunday School in the city. The Christian Nurture Series was installed last year, and this month, the week-day session will be organized under the Church School Service League.

Wyoming Clergy Have Busy Summer

The Rev. Lewis D. Smith, Dean of Wind River, Wyoming, and the Rev. Frank J. Chipp, vicar of St. James' Church, Riverton, Wyoming, have sent to the Bishop most interesting reports of their summer's work in the rural communities.

Dean Smith spent the month of July attending St. John's College, Greeley, and taking the services at Trinity Church. On August 1st he left Greeley in his Overland, and during the month of August, he covered 1053 miles by auto and 100 miles by train. He held 4 church services, baptized 15 children, and visited 48 families living outside of the more settled communities. According to reliable statements, his visit to the Sweetwater district was the first time in twenty years that a clergyman was known to be in that region, for Church purposes. His visits brought into close touch with the Church many isolated families, and he, together with Mr. Chipp, has made arrangements to continue these ministrations.

Mr. Chipp, who worked out from River-

ton, reports two trips of eight days each. He called upon everyone living on or near the road between the Agency at Fort Washakie and the Crowheart Indian School, and between Lenore and Dubois. He started a Sunday School at Dubois, and made arrangements for one at Lenore. He found twenty-four families and forty-eight children. The condition of the roads made traveling difficult, but no serious mishap occurred. Mr. Chipp fixed a bed in the rear of his car over the seats, and camped where night found him.

The Bishop of Western Michigan Holds Conference

On October 12, 13 and 14, Bishop J. N. McCormick held a series of conferences on the teaching of the Church in St. Andrew's Church, Big Rapids, Michigan.

Big Rapids is of special importance to the Church as the seat of the Ferris Institute, an educational institution unique in that it requires no prerequisite of admission. Many of the students are beyond the average age of college men while quite a few are from foreign countries studying English. One is a Japanese judge learning the English language before beginning to specialize in the great law schools of this country. The Bishop, on the morning of the 13th, gave a very forceful address to over seven hundred of the students on the coming conference on the limitation of armaments. On the morning of the 14th he gave an address to the students of the high school. Bishop McCormick's presentation of the teaching of the Church was grouped around Baptism, Confirmation and the Holy Communion. The Church and parish are very fortunate in having the Bishop of the diocese for this very important work.

Convocation of Christians in Behalf of Disarmament

Tentative programs have been issued for the Convocation of Christian Citizens in Behalf of Limitation of Armaments, which is to be held in the Central High School and new Masonic Auditoriums, Washington, D. C., Sunday, October 30, to Wednesday, November 2. They may be obtained by addressing the National Reform Association, Pittsburgh, Pa., which has taken the lead in calling the Convocation, to which individuals as well as representatives of religious and civic bodies will be admitted without enrollment fee or special credentials.

Those attending the Convocation will take part not as ecclesiastics but as citizens. The emphasis will be put not so much upon the economic as upon the Christian argument against militarism.

Among the subjects to be discussed at the Convocation are: "The Golden Rule in International Politics," by Hon. M. Clyde Kelly, Representative from Pennsylvania; "Applied Christianity in Relation to War," by Mrs. Deborah Knox Livingston, Superintendent of the Christian Citizenship Department of the National W. C. T. U., and "Let America Lead in the Limitation of Armament," by Bishop William F. Anderson of Cincinnati.

"Dragon's Teeth" is the striking caption chosen by Henry Van Dyke for his address at the Tuesday evening session of the Convocation and "The Next Great

Event: Disarmament," is Clinton N. Howard's optimistic subject for the session that afternoon.

The practical side of the disarmament question will not be neglected as evidenced by the topic announced by Hon. Frank B. Willis, Senator from Ohio, who speaks Monday evening, October 31, on "Limitation of Armament and Business Revival." Another economic theme is "International Development Hindered by Militarism," by Mrs. Thomas G. Winter, of Minneapolis, President of the National Federation of Women's Clubs.

Two Weeks' Mission at Saratoga Springs

On Sunday, Oct. 2nd, Messrs. Mercer and Hadley, the laymen missionaries of the Episcopal Church, opened a mission at Bethesda Church, Saratoga Springs, N. Y., and preached every night to greatly interested congregations. The compelling force of their message roused all hearts and made an abiding impression. In addition to the Church services a mass meeting for men was held in the Congress Theatre on Sunday afternoon when Mr. Mercer gave a most telling address. On Sunday evening, Oct. 9th, the Rev. Mr. Bentley joined them and spoke in conjunction with Mr. Hadley and during the following week carried on the mission alone to its close on Oct. 16th. In addition to his addresses Mr. Bentley used the Question Box at every service, and the interest created was shown by the great number of questions that were submitted. In addition, Mr. Bentley met the enquirers and also spoke at the Old Ladies' Home and addressed the faculty and students of St. Faith's School. The Mission was unique in the fact that it was opened by laymen and closed by a priest of the Church who carried the message along constructive lines and dealt frankly and clearly with all the religious problems that the Mission had raised.

Saratoga Springs and Bethesda parish have both greatly profited from the Mission and on every evening many members from other churches were present and on Sunday evening, October 9th, the Presbyterian, Methodist and Baptist churches suspended their services and attended Bethesda Church in a body.

"The Only Way Out of the Dark"

An exercise especially prepared for the use of Churches and Sunday Schools in observance of

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A MEAN VISION

By Bishop Johnson

There is nothing more tragic in life than to have a mean little man in a place of big opportunities. It is much better for all concerned to have a big wicked man in such a place.

The spiritual interests of this country have suffered more from the meanness of Christians than it has suffered from the wickedness of sinners.

For a mean Christian not only fails to let his own light shine, but he so misrepresents Christ to those without that he alienates the sinner with a big heart from the household of faith. If Christians are like that he will have none of it. This tendency to meanness is, I am afraid, one of the temptations of religious people.

They become attached to Christ because they want to save their own souls and this seems to beget in them a saving disposition.

They want to save everything else besides their souls.

These economical Christians remind me of the man who was so saving that he declined to give anything to the Church at all. He based his abstinence from giving on the ground that it did not cost the thief on the cross anything and he was assured of Paradise.

"The difference between you and the thief on the cross," said the indignant solicitor, "is that he was a dying thief and you are a living one."

The thief on the cross had nothing to give and the Lord accepted nothing.

The poor widow who gave her mite gave little in the aggregate but the Lord gave her unlimited credit in Heaven. The rich man clothed in purple and fine linen had much but he did with it as he chose and he woke up in absolute destitution.

Judas tried to use our Lord for business purposes and he finally went out and hanged himself, and there wasn't much to hang when he did it.

* * *

As I was writing this on the train, I overheard a Mexican in overalls delivering his philosophy to the newsboy.

He said in his broken accent, which I will not attempt to repeat:

"In my life I have sometimes been bad and I have sometimes been good, but the only way to live is to keep on trying to be good—it is the only way in which you can win out.

"If a man wants to live to make money, he can make money, but he was born without any clothes and when he dies he takes no more with him than he had when he was born. He cannot win out unless he tries to do right."

Truly one hears wisdom from unexpected sources. It was only the other day on another train, that a young man who is a country school teacher said to me: "The mistake in our educational system in America is that a boy has a head, a hand and a heart, and the boy's heart gets too little attention."

I wish some of the professors in our great universities could sit at this country boy's feet; they would learn something that they hitherto have missed.

To train a man's head and hand without training his heart is to train a mean man, in most instances.

What is meanness?

It would seem to have been derived etymologically from the word "me," and to describe the spiritual conviction of those who give a selfish interpretation to the first commandment which might be paraphrased to read: "I will not have any other God but me," and in this sense they worship the Lord their God with all their heart and soul and mind, and because their God is a very little of God, they come out of the game of life with a very little heart and a very little mind and a very little soul.

For no man who worships himself can ever grow to be any bigger than himself.

Now many a man who thinks he is a Christian is really ignoring Christ in this world with a vague sort of hope that Christ will reward him in the next. I am sure that Christ will reward him just as he deserves.

* * *

But all meanness is not money-meanness. That is perhaps the most evident and also the most sordid. A stingy Christian is such an evident hoax.

If we are a petty person, then we will have mean opinions about God and our God will be as meanly opinionated as we are.

It is a strange contradiction of terms but it is not infrequent to find mean persons who will be prodigal in financing a mean religion.

The difficulty in the average community is to find enough generous people to support a generous religion.

Some narrow partisan will give money profusely to propagate a religion which justifies his own pettiness and helps to belittle the big generous vision of the Lord Jesus.

That is one of the greatest troubles in America. Mean people have appropriated the gospel of Christ and are using it for the purpose of propagating a religion that might have been put forth by the Pharisees themselves.

And these evangelists of religious meanness are as bitter and intolerant of anyone who dares to differ with their petty principles as ever were the Pharisees when Christ broke their Sabbath day by rubbing wheat in his hands as he passed through a field of grain.

There are those who feel that unless the Church is achieving numerical results we

are wasting money in helping to finance it. In this particular religion is like art. The success of the Church in any community is directly in proportion to the proportion of people who abhor meanness, especially in themselves. This reduces the available material in some very prosperous communities to a very small ratio.

There are plenty of petty religions in the field to satisfy the people of little vision. And if they can satisfy their own meanness why seek further?

The Church has a difficult task, especially in the smaller towns and villages to compete with those religions which are content to send men of small caliber to be prophets to little souls. These petty prophets frequently have great success where a true prophet having a real message would receive a prophet's reward.

Christ ever sought out generous souls and when He found them, He rejoiced greatly even if they were Samaritans or sinners.

There must be generous natures for Christ to find satisfactory disciples.

* * *

It is the epidemic of petty selfishness which is to be found today in high places which makes it so hard to secure a decent world.

As one studies the leading figures in English and American politics and compares them with the statesmen of the past, one is forced to admit that their personal morals are much better but their political visions are much smaller than their predecessors. One despairs of men who trim down every issue to its political assets. In my judgment, it was petty politicians who produced the war.

When we put a pious two by four in a position of responsibility he is sure to break under the strain.

The little man in a big place is always sure to have two reactions. He is tremendously impressed with his own importance and he is very uncomfortable if his assistants know more than he does.

The Master had a great vision and there have been eras in which men have caught something of it, but as a rule men have been too little rather than too wicked to accept it.

"That ye may be able to comprehend," was the prayer of St. Paul, for if men are not able to comprehend the dimensions of Christ, they will never strive to attain the measure of His stature. We live in a society which is obsessed with the value of petty morals but are oblivious to the fact that Christ was a prophet of big dimensions.

I am more than satisfied that the message of this Church is good enough for us—I am not sure that we are big enough for it.

We prefer some little society in which the village barber can become an imperial potentate and the undertaker can be an exalted ruler. And we fancy that we are a democratic country and a Christian one.

Not that anyone objects to these or any other respectable citizen amusing himself with these titles of the past, but the horror is that they should seriously regard it as a worthy substitute for the religion of Jesus Christ.

Cheerful Confidences

By George Parkin Atwater

IV

"SERMON SUNSHINE"

When a visitor comes to my study I find myself saying, "It needs cleaning up a bit." The constant debris of a clerical workshop is apt to get out of hand. It has set me to thinking as to the possible effect of our customary surroundings upon our sermons. Perhaps some men have such powers of concentration that they could prepare a good sermon in any environment. Others, no doubt, are influenced by the constant impression upon their minds of the picture presented to the eye when it wanders about the room in which they work.

The least professional study I ever saw was a well furnished room in a rectory, with cases of books in good order, but with no desk, no papers, no table with pen and ink, no evidences at all of work. Yet work was done here, and good work, too. The rector used the arm of a comfortable chair as his desk, and a pad of paper and a fountain pen. His old sermons, letters and papers and registers were kept in a shallow closet. It was startling in a way. And yet I somewhat envied him. Was it possible that the rest of us were carrying excess burdens with our desks, and files, and shelves. What a clean start he could make each morning, with no letters in sight clamoring for an answer, no bills fairly shouting that they had not been paid, no appeals from "281," no Church papers asking to be read, no rolls or lists suggesting calls unmade, no catalogues to distract. Some minds are so sensitive that the constant appearance of printed matter is as insistent as the jazz of a neighbor's phonograph.

And the worst study was in a little town in which I once spent a day. I do not even know the rector's name in whose study I found myself while attempting to make a friendly call. It was in a room adjoining the chancel of the Church, and a courteous custodian ushered me in. I sat and pondered. Every inch of available space was crowded with books in disorder, old magazines, packages of unknown contents, umbrellas, odds and ends. The flat top desk was clouded over with papers, letters, ash trays, books, pipe-holders, and sundry articles too numerous to mention. It was all somewhat dusty too. I wondered what sort of sermons could come forth from that desk. Maybe very good ones.

But do we not need a less cluttered state of body and mind for sermons? I imagine that the best sermons, in the long run, would be prepared on a clean desk, in freedom from telephones and callers, with no distractions ahead or about, and with the feeling that time was not passing.

Again sermons should be prepared in the sunshine if possible. At least the surroundings should be cheerful. Sermons prepared at night will need a cheerful frame of mind in the writer, to offset the possible effects of the late hour.

Why should sermons be dismal? They may be serious, yet strong and joyous; they may be earnest, yet not sombre; they may be searching yet not sunless. The most dismal I ever heard was preached in

Lucerne, on a glorious summer day, with the vivid lake and the surging mountains calling on men to behold how beautiful is God's handiwork. The sermon was a prolonged groan. Perhaps the clergyman's salary was several months in arrears.

Joyousness is not only a tonic, it is sometimes a cure. It makes sin and selfishness and anger and envy seem such slinking, inferior, and degraded things, that men are the more abhorrent of them than they would be if the appeal were made to come and be swamped in a dismal sense of virtue, and perpetual gloom over the woes of life.

"Sunshine" is a quality, not a substitute

for it. Cheerfulness is a tone of life, not a substitute for righteousness. Joy is an attribute of religion, not the essence of it. The sermon should have the substance of the Gospel, illumined by the radiance of the Master's triumph over sin, Satan and death.

LOANS, GIFTS AND GRANTS

to aid in building churches, rectories and parish houses may be obtained of the American Church Building Fund Commission. Address its Corresponding Secretary, 281 Fourth Avenue, New York.

NOW READY!

THE HISTORICAL DEVELOPMENT OF THE CHURCH

BY BISHOP JOHNSON

This book consists of the lectures delivered by Bishop Johnson at the Wellesley, Gambier and Racine Conferences during the past summer.

ST. ANDREW'S CROSS had this to say of these lectures:

"We have reserved our most extravagant enthusiasm concerning the Conference to the last; and this is accorded the series of lectures by Bishop Johnson of Colorado on The Development of the Church and Its Relation to All Religious Aspirations. There were six in the series, the first five leading through the tempestuous and triumphant history of the Church with a profound and illuminating presentation of its continuity and purpose. The sixth was based on the thirteenth of first Corinthians, wherein Henry Drummond said that love shone through the prism of St. Paul's inspired intellect. It is not irreverent to say that love was re-refracted by Bishop Johnson in a light for every day. In the verse slogan used by the Conference for Church work, there is this line, "To make us see aright." Whether one considers the standpoint of personal religion or of religious knowledge, Bishop Johnson's lectures were a source of incalculable riches. They could profitably be heard by every communicant of this American Church. While they dissolved prejudice and broadened the horizon, they entrenched the position of the Apostolic Church and confirmed the sacramental faith once delivered to the saints—and perpetuated down the ages."

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The Clergy on the New York Stage

By James Sheerin.

Three of the plays now current in New York display clerical characters, all Episcopalian so far as the authors are able to make them so. This fact, whether the characters are disagreeable or not, indicates the dominant hold the rector of an Episcopal Church has on the literary and dramatic mind. It seems to be the thing to do to present an Episcopal clergyman in certain scenes. A Methodist, or a Baptist, a Congregationalist or a Presbyterian would not do, the implication being that a Churchman, as we delight to call ourselves, has a little more touch with the world of art and society than the other kind of official Christians seem able to suggest.

One of these plays is the revived "Return of Peter Grimm." Peter himself is the American equivalent of the English squire. He is a manufacturer not much troubled by the actual running of his factory, but proud, as he more than once proclaims, that "it has been in his family for centuries." He is the chief contributor to the parish church, is on intimate terms with the rector and his wife, and is, in short, that curious mingling of warm-hearted loyalty and pig-headed stubbornness which are traditionally associated with the "squire" character on either side of the Atlantic. He is willing to do good and even give liberally, but he must always have his own way.

The rector is a too frequent stage combination of refinement and subservency, a presentment hateful to the sane clerical patron of the theatre, but typical, in the mind of the average manager and play-goer, of the usual pastoral personality. His head is bald, except for the back hair that hangs in straggling uncut condition towards the neck. His countenance is benign, and his manners are good, but there is nothing to be proud of in him as a representative of a noble profession, except that he does not sympathize with mere greed and does utter an occasional sentence of a dignified humanity. Generally speaking, this "Return of Peter Grimm" clerical character is insipid and colorless, under the thumb of his aggressive wife, soft and mushy to all; and it must be granted that that is an idea of ministers which a good many writers have who seldom enter a church and are indifferent to what is said and done in such a building. The wife reveals a certain rude strength with her powerful voice, but, having had to fight for years where her good natured husband had merely surrendered, she is of course glaringly worldly when it comes to seeking a windfall from the rich man's will, and she is un-episcopalian in her inability to see a joke or share in the ordinary amusements of social life.

The other play is a new one called "Thank You." Besides being one of the best comedies of the season, worth seeing in itself, it ought to be very satisfying to the admirers of a dignified, churchly and

human parson. The name "Thank You" seems to be based on a popular supposition that a rural or small town rector, if not all clergymen, is subject to voluntary additions to his small income by humiliating donations, for which he must be constantly in the attitude of saying a grateful "Thank You." What interests me especially in the play is the confirmation it gives to a claim I have made before in these columns that there are supposed money-mad managers who would shame many a bishop of the Church in their willingness to make altruistic ventures of faith. It takes considerable faith in humanity and good things in general for an ambitious manager, who must make money, to put on a play in the center of the fashionable theatre district of New York that is palpable propaganda on behalf of the clergy. "Thank You" is plain and outspoken argument in favor of every clergyman receiving a living salary apart from donations, so that men and women will respect and not pity him. Incidentally this argument seems to favor the refusal of all extra fees, particularly those sometimes given for funerals.

So far as Church law and ancient custom goes the play is a little outside the facts. It describes the senior warden as a hatefully superior man of means, who enters the vestry as if he were monarch of all he surveys, and actually orders the rector to open the meeting. Not a motion dare be made unless he has first consented. There undoubtedly have been parochial popes or parish patrons, whether wardens or not, who gave the impression, or their boot-licking friends did it for them, that they were the final authoritative source of action or non-action in all Church work, but I never heard of one who came into a meeting of the vestry and said patronizingly to the rector, "Now you may open the meeting." A little exaggeration of possible facts is, however, always permissible in plays as well as poetry. This tends to throw the intended moral under a spotlight of understanding.

The plot of "Thank You" hangs about the troubles of a rector who served for years on a salary of \$800 a year, and what happened when he asked for a raise. Along with this went a feeling that because of his physical needs being gingerly met in haphazard ways by occasional splurges of a supposed generosity he was therefore a lucky dog who could be pat-

ronized or petted or kicked at will, as the loving congregation felt. The plot thickens with the advent of a niece who had lived so long in Paris as to acquire a delicious foreign accent and an unusual store of Parisian gowns and manners. She was only eighteen or so, but she assumed control of her uncle's household, became his champion against imposition, and was particularly piquant in her protest against humiliating donations. She persuaded him to promise to refuse all donations, which led the next hour to his returning \$100 that had been unexpectedly handed to him as a return for holding the funeral service over the remains of a woman with rich city relatives. The sequel is that the dashing, hitherto rakish, son of the wealthy family comes to the town, falls head over heels in love with the fascinating niece, and admits "going to church and liking it," to the astonishment of his worldly old father in the distant city. Meanwhile the vestry and wardens have been ugly in refusing the asked for increase of salary, and the tongue of slander involves the seemingly gay Parisian niece and the strange rich young man, and there were heartbreaking times ahead. In the end, however, everybody is made happy, the stiff warden sees new light, the young couple are married, and the rector gets such an extraordinary increase of salary as to live in so grand a way that the people, instead of despising their minister, now stand in awe and boast in admiration of his sermons and his work.

This happy ending is a little too easily brought about, and sets the contrast of luxury versus poverty in a light that is just a little too delightful, for it is possible for a Christian congregation to admire even the clergyman who perforce must live simply, and it has been done in thousands of happy cases. Ministers have lived and died poor men, respected almost to reverent worship. It is also possible to have gifts and donations without destroying self-respect or producing a cringing, fawning parson and a patronizing, pitying parish. It would be a pity to eliminate from Christendom that spontaneous impulse of helpful friendly relationship which has been a main product of the apostolic injunction to do good and distribute. Nevertheless, this play, "Thank You," is on the right track, and is extraordinarily comforting in its manly treatment of clergymen. Fortunately it is also

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in itself a most fascinating play, avoiding the deadly dullness of many so-called "religious plays." It would pay the Presiding Bishop and Council (though it would have to be done surreptitiously, so as not to prejudice the public) to subsidize "Thank You" as a great means of wholesome propaganda for right things in the Church. It would reach multitudes that their campaigns cannot come near.

With it would go an attractive picture of an almost ideal clergyman, sufficiently unearthly and indifferent to his own prerogatives, but capable of utmost manhood when a moral crisis came or when there was need of decisive defence of a slandered girl. Winchell Smith, the author, aided by an unusual actor, Mr. Davenport, have given us a clergyman at last on the stage who does not burlesque a priest and minister by his inanities, or by pious smirks, or pretenses at goodness. He is good and he is faithful, and he is free from the bad habits that some think lead to more manliness, nevertheless, he is not made effeminate or foolish in order to make him both man and minister.

Issue Statement On Standard of Morals

The women members of the Georgia State Committee on Race Co-operation has issued the following significant statement:

"The double standard of morals which society passively permits, is rapidly producing results that imperil the future integrity of our national life, and we are persuaded that this problem can never be solved as long as there is a double standard for men and women of any race.

"We appeal for the creation of a public sentiment which will no longer submit to this condition and declare ourselves for the protection of all womanhood of whatever race.

"We are convinced that if there is ever to be a solution of the race problem, there must be an intensive and sustained campaign to instruct whites and Negroes to respect both moral and civil law.

"Therefore, we recommend that all people give themselves to a definite study of these vital matters relating to justice and righteousness and that the press, pulpit, platform and school endeavor to lead public thought in bringing about a state of public opinion that will compel the protection of the purity of both races.

"We further recommend that this group of women members of the Georgia State Inter-racial Committee form sub-committees on the Negro Church, School and Home, and seek to arrive at a more accurate knowledge of their needs that we may better understand our responsibility, the one to the other."

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