

The Witness

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Anglican Church Congress Meets at Birmingham

Bishop Gore in a Notable Address Comes Out For the Disestablishment of the Church

By Rev. A. Manby Lloyd

The 56th Annual Church Congress meets in Birmingham, the city of John Bright, Dr. Dale, and Joseph Chamberlain, at a critical period in the history not only of Anglicanism, but of England and the Empire. Consider one moment.

Ireland has brought Dublin Castle to its knees and Lloyd George is shaking hands with the "rebels" whom he has failed to exterminate. Many honest men like George Lansbury and the Poplar Councillors, are in prison, while scoundrels sit in the seats of the mighty. The Jewish influence is dominant. The "Statist," the leading financial journal, proposed not long ago that St. Paul's Cathedral and Westminster Abbey should be sold to pay for the war—that is, to satisfy Jewish creditors. Parliament has abrogated the Church's law of marriage and threatens pains and penalties to those who prefer to observe it.

Doctrinaire Modernists openly deny the facts of the Faith and the League of the Church Militant claims the priesthood for women. On the other hand, the Rev. A. V. Magee made the thrilling statement at Wednesday's session of the Congress, that negotiations were in progress for re-union with the Eastern (Greek and Russian Orthodox) Church and that false steps or foolish toleration of heresy would imperil the most wonderful opportunity of making history that the Church of England has had for 500 years.

Bishop Gore's Pronouncement

On the eve of the Congress a crowded meeting was addressed by Bishop Gore, who subjected the Cambridge Modernists to a searching criticism. There were some who appeared to be orthodox; there were others who had substituted the Higher Pantheism for the God of revelation. Some had embraced Adoptionism; others like Dr. Rashdall, had said that Athanasius was Apollinarian. We must get back to Foundation Truths, said Dr. Gore, and we have really got to make up our minds with regard to the limits of toleration. He did not want to manufacture heretics. We must be careful of our use of the term. But he was bound to say that he thought some of those of whom he had been speaking were strictly heretical.

Then came a passage which roused the audience to enthusiasm. "I think the po-

ANGLICAN CHURCH CONGRESS

We are giving a large share of our limited space in this issue to the report of the Anglican Church Congress written by our London Editor, A. Manby Lloyd. The Editor of The Witness has been criticized for giving so much space to English affairs, but we present the importance of the Congress to all Historic Churches, and the skill of Dr. Lloyd in reporting it, as our justification. Next week's issue will contain another article by the same writer, in which he gives G. K. Chesterton's interesting opinion of the Congress.

sition under which our Bishops are appointed becomes increasingly intolerable. It is nowadays impossible to talk of England as a Christian community of which the State is one aspect and the Church is another. It is to my mind ludicrous. That being so, I for myself deliberately demand Disestablishment."

The Congress Opens

Under such conditions did Dr. Russell Wakefield, the presiding Bishop, make his inaugural address. He is the most cheerful and unconventional of men; one of the new type of Anglican Bishop which recent years have evolved. Whether breeziness and broadmindedness can compensate for the loss of men like Wilkinson of Truro and King of Lincoln is another story. The address was concerned entirely with ethical problems, questions of doctrine and discipline having been dealt with by the Congress preachers.

Platform Personalities

No Congress platform is complete without His Grace of Canterbury. Dr. Randall Davidson, by sheer force of character, has won the respect of all parties. Behind those bushy eyebrows is a subtle mind.

A still strong man in a blatant land. Whatever they call him, what care I, Aristocrat! Autocrat! Democrat! One Who can rule and dare not lie.

Notice that boyish face, with the triangular shaped forehead. That is Dr. Hensley Henson, Bishop of Durham, the stormy petrel of Anglicanism. Notice the cast

(Continued on page 6)

Southwest Province Favors Provincial System

Urges Presiding Bishop and Council to Make the Province a Real Factor in the Church

The principal matter of business before the Synod of the Southwest, meeting in St. Louis, centered about the relations of the Province to the general organization of the Church. The Synod adopted the following resolution:

Be it resolved by the Synod of the Province of the Southwest:

1. That a larger use should be made by the Presiding Bishop and Council, of the Administrative Agencies of the Provinces, in developing and carrying on the General Missionary, Educational and Social Service work of the Church in the Provinces.

2. That this Synod favors the strengthening of the Provinces as essential parts of the General Church Organization.

3. That this Synod hereby tenders to the Presiding Bishop and Council its Provincial organization for such service as it may be able to perform in the making of surveys, programs and budgets relating to the work of the General Church in this Province.

4. That a record of the action of this Synod be sent to the Presiding Bishop and Council by the Secretary of this Synod.

This action was taken in consideration of the policy of the Presiding Bishop and Council in not maintaining the offices of Provincial Secretaries. Much discussion centered about the future of the Provincial system, its reason for being and the ways and means by which the Provincial system might be recognized and become a real factor in the organized life of the Church.

On the afternoon of Friday the great question of the Church and the social problem was considered. The Rev. Samuel Tyler, D. D., of Rochester, answered the question, "Has the Church a contribution to make to the solution of the social problem," while the Rev. Frank H. Nelson, D.D., of Cincinnati, spoke of "The Church and the community." With no invidious comparison it can honestly be said that in these addresses the deliberations of the Synod rose to the highest level of spiritual approach to the needs of our country at this time, and pointed the way whereby the Church and Church people could best serve the community and the nation.

RECTORS and VESTRYMEN—Send your name and address and receive by return mail a bundle of Witnesses for distribution.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Disarmament Service at St. George's, Chicago

November 6th was Disarmament Sunday at St. George's Church, Chicago, of which the Rev. William B. Spofford is priest-in-charge. A special effort was made to bring the people out to this service, which resulted in a large congregation.

At the close of the service the following resolution, which is to be sent to the President and Congressional members, was passed unanimously.

"Whereas, The President of the United States has invited the leading powers to a conference in the hope that it may result in an international agreement for the abandonment of armaments; and

"Whereas, The success of this Conference will result in manifold benefits to the nations, bringing not only a much-needed reduction of the oppressive burden of taxation, but also an era of international goodwill; and

"Whereas, One of the essential contributing factors toward the success of the Conference will be a sympathetic atmosphere of eager desire on the part of the American people to bring to bear upon the conference the constraining influence of its compelling conviction that to fail in securing the high, Christian objective proposed would be nothing less than a world tragedy; therefore be it

Resolved, That St. George's Episcopal Church of Chicago hereby assures President Harding that it will faithfully remember the meetings of the Conference in prayer during the days preceding the Conference and throughout its sessions; and that it will do all in its power to develop an appreciation of the duty of international goodwill, so that every individual may exert a positive and vigorous influence to secure a wave of insistent demand that the Conference shall not adjourn without realizing at least its limited aim."

St. George's is planning a series of Sunday evening forum meetings to begin the latter part of the month, when the whole subject of War and Peace will be presented by notable speakers.

Kenyon College Founders' Day

At Kenyon College Founders' Day was commemorated on the Festival of All Saints' by a morning service sung by the choir of college students. The faculties of the College and Seminary in academic costume and the students were present. The Founders' Day Memorial was read by the Rt. Rev. Frank DuMoulin, D. D., Bishop-coadjutor of Ohio.

Bexley Hall opened with Evening Prayer on September 27. Ten new students entered the seminary, the total registration being twelve. This is twice the number registered for any of the past several years. Of this number seven are graduates of Kenyon College and the standard of scholarship is exceptionally high. During the past month courses of lectures have been delivered to the Bexley men by Bishop Leonard and Bishop Vincent. The ceremony of matriculation occurred on the Festival of All Saints' when the address

was delivered by Bishop DuMoulin.

On October 15 President and Mrs. Pierce sailed by the "France" for three month's leave of absence granted them by the trustees. After spending several weeks as the guests of Mr. James W. Ellsworth at the Villa Palmieri, just outside Florence, they expect to travel through Southern France visiting Marceilles, Carcassonne and Egmonte, to Verdun and Paris and to London, where they will be the guests of Sir Frederick Kenyon, head of the British Museum.

Achibald Marshall, the English novelist, will address Kenyon College on the Larwill Lectureship Foundation November 18. His subject is "The Novelist's Workshop," in which Mr. Marshall deals with the work of his fellow novelists and his own work.

A CHALLENGE TO PRAYER

(2) For a Far Reaching Reduction in Armaments

Let us humbly confess our sin:

In having shared in the suspicion and distrust that have led to the big armaments of the present day; In squandering millions in a riot of expenditure on battleships, at a time when all our resources are needed for constructive tasks and even when great masses of our fellow-men are dying of starvation.

Let us give thanks:

For the deepening conscience on the evils of competitive armaments in creating a state of mind from which wars easily spring; For the sincere effort of national leaders to find a practicable way of reducing armaments.

Let us pray:

That the representatives of the nations may come to the Conference at Washington with steadfast and unselfish purpose to secure a sweeping reduction of armaments; That the Spirit of God may so guide the Conference that rich results will be achieved.

Another Famine Likely in China

Shantung, China, one of the vital problems before the Conference on Armament Limitation, is now threatened by a famine which may extend to all of the eastern provinces of the republic, according to a letter from Rt. Rev. F. R. Graves, D. D., Episcopal Bishop of Shanghai, which has just been received by Dr. John Wood, secretary of the Department of Missions of the Episcopal Church. Bishop Graves was chairman of the international commission which had charge of relief in the recent famine in North China. Writing from Shanghai under date of September 15, Bishop Graves says:

"There is every likelihood that the coming winter is going to be a very difficult one. The famine in the north is over; but though they have record crops up there, the trouble has broken out in a new place. There have been very heavy floods in

and large portions of the country are under water with a total loss of crops; and even in the southern part of this province where famine is practically unknown the people are reported to have lost one-half to three-fourths of this year's crop, and the rain still continues. I fully expect to see the Famine Commission functioning again by the first of November, when the distress will begin to be felt, so that there will be plenty of use for relief funds."

Bishop Graves reports that a total of \$4,000,000 passed through the hands of the international commission on famine last February, of which "every cent went into relief."

Lord Bryce is Looking to America

The profound interest of leaders in other countries in the coming Conference on Limitation of Armament and their hope that America will take forward-looking leadership is illustrated in a striking way by a letter from Lord Bryce to the Federal Council of the Churches, written on board the steamship Adriatic on his return voyage to England. He writes as follows under date of October 6:

"Accept my best thanks for this very interesting document ('The Church and a Warless World') which you have kindly sent me, containing the appeal and program for the united action of the churches on behalf of Disarmament. It is a splendid illustration of the fervor and energy with which you in America take up measures and plans for the general good. I do not know that I can offer any suggestions to you, unless perhaps that further illustrations might be given of the tendency which huge armies and fleets exert towards making the idea of war so familiar that nations yield more readily to the temptation to let themselves be drawn into the war. The most effective factor in getting rid of armaments would be to substitute for national hatred and rivalries a sense of the brotherhood of nations such as our Lord inculcated upon individual men. The idea that 'we are all members one of another' needs to be applied to peoples.

"The heart and will of all Christians in Britain will be with your council in its efforts. They are grateful to your government for its initiative. They join in your hopes and prayers for a successful issue.

"One of the most pleasant parts of my visit has been the sense of the vigorous life which the churches of America are sharing. It struck me on my first visit, and seems to have kept on growing."

Half of Hobart's Fund Raised

The response to the campaign for subscriptions to the Hobart College Million Dollar Centennial Fund in Western New York has been very satisfactory and it seems probable that the total subscription will reach \$100,000 so that the half of the Million Dollar Fund will have been raised. Responses continue to come in from various parishes following Bishop Brent's

The campaign in Albany and vicinity for subscriptions to the Hobart Fund started on Monday, October 31st, when all alumni and friends of Hobart were solicited. This campaign has the endorsement of Bishop Nelson who has written to the Centennial committee that the Diocese of Albany is indebted to Hobart for many of its faithful and devoted clergy.

Unemployed Find Aid at St. Mark's

The work that was engaged in from January to April, in connection with the restoring to fitness for employment and to opportunity for work of as many men as could be accommodated in the basement at the chapel, was again undertaken some time ago at St. Mark's, New York City, on account of the absolute necessity of some institution's taking the lead, and of that practical lead being clearly expected of St. Mark's, of which William Guthrie is rector.

About eight hundred dollars in gifts have already been expended during four week's work. They are housing 150 right along and conducting an employment bureau in their behalf. They are attending to the physical and also to their moral, needs, doing what can be done to restore their strength of will and their faith in their fellow men. The breadline, from which are recruited day by day as many as are removed by opportunities of employment, numbers about 400 men and inevitably is on the increase. They receive their small dole of bread and bun and coffee on the porch of the church.

The work is interesting outsiders, and the extreme expertness with which, by subtle supervision and the inauguration of self-government, the whole work is handled is likely to inspire others.

N. W. C. Conferences in Spokane

In connection with the Nation Wide Campaign and the Woman's Auxiliary, conferences were held in the Diocese of Spokane by the Rev. Benjamin T. Kemerer and Mrs. Biller. Three days were spent at Spokane, two at Wenatchee, two at Ellensburg, three at Yakima, and two at Walla Walla. The attendances at each place was quite satisfactory, and enthusiasm greatly roused in behalf of the N. W. C. by the Rev. R. T. Kemerer, whose deep spirituality and practical earnestness won him friends all along the line of his pilgrimage, and Mrs. Biller proved herself capable and efficient in handling and holding the interest of the women. Bishop and Mrs. Herman Page accompanied them throughout and went with them to Pendleton, Ore., Diocese of Eastern Oregon, where a conference was held, all the clergy being in attendance and many of the laity. Individual conferences were also held, which gave excellent opportunity for the solving of many problems.

Spokane Church Has New Parish Hall

The new parish hall of St. David's, Ledgerwood, Spokane, was formally opened by Bishop Herman Page, October 26th, various clergy and laity of other churches gathering together to add their congratu-

lations. This parish hall fills an urgent need, and will doubtless contribute to the building up of the church in this vicinity of Spokane, which is under the leadership of the Rev. John G. Larsen, who is also rector at Hillyard.

Bishop Rowe Fund Time Extended

After careful consideration it has been decided to keep the Bishop Rowe Fund open until General Convention in September, 1922.

So many requests have come from all parts of the country asking for an opportunity to share in this tribute to the hero-Bishop of Alaska.

All checks should be sent to Mr. Stephen Baker, 40 Wall Street, New York City, who is Treasurer of this Fund. Up to the present about \$35,000, in round figures, have been contributed and it is hoped that within a short time the \$50,000 mark will be reached.

Chicago Churches Being Merged

Two of Chicago's most prominent and historic churches, St. James' and Grace Episcopal, will be united when the final plans for their merger, under way for almost a month now, are consummated. Merged, they will bear the name of Grace and St. James' Episcopal Church and services will be held in St. James' Church at Cass and Huron Streets.

"Vestrymen of both churches have agreed it is a desirable combination for the strengthening of both parishes," Dr. William Otis Waters, rector of Grace Church, says. "Plans for the merger were first broached early in October and will soon be completed, though it is doubtful if the two congregations will meet in the one church before the first of the new year.

"When the two churches are united both parishes will be represented on the vestry and the clergymen will be on equal status of authority."

The history of the growth of Grace and St. James' Churches is a history of the growth of the city of Chicago. The wealthiest and most prominent of Chicago's families have been numbered among their parishioners.

When Grace parish was organized in 1851 an edifice was built on the northwest corner of Dearborn and West Madison Streets. Four years later, when the vestrymen decided to build a new church farther south, the difference of opinion that resulted almost disrupted the congregation. The new location was Peck Court (now about 13th Street) and Wabash Avenue, and some contended it was entirely too far from the center of things.

The present site of Grace Church, between 14th and 15th Streets, on Wabash Avenue, was acquired in 1867 and the church remained there until 1915, when it was burned down by fire. Since then the congregation has been meeting in the parish house back of the church.

Plans for rebuilding had been made, but the merger will stop that.

"The general building and economic conditions have much to do with the merger," said Dr. Waters. "The St. James' Church

is a much better location."

Like Grace, St. James' was built when Chicago was but a village. The first edifice, erected in 1834, was destroyed by the Chicago fire but was rebuilt in 1872. It is the dean of all Episcopal churches in Chicago. Dr. James S. Stone has been its rector for many years.

Several years ago, immediately after Grace Church burned, in 1915, an attempt was made to unite Grace and Trinity Churches into one large south side church, but Dr. Waters fought it hard and defeated the attempt.

New Life at Pueblo Church

A most successful parish conference, in accordance with the Nation-wide Campaign Program, has recently been held at Holy Trinity, Pueblo, Colorado. Over seventy communicants attended, and several excellent papers were read by prominent laymen, devoted to the subject, "How to Make This Parish Grow This Year." Bishop Johnson visited Holy Trinity the Sunday following when a parish Corporate Communion was held, and the attendance was larger than last Easter Sunday.

The rector, the Rev. C. Stanley Long, has just completed a course of sermons at Evensong on the teaching of the Church. The attendance at these services has been very large and the addresses have proved of great interest to non-Churchmen.

Organizations which were disbanded before the Rev. C. Stanley Long commenced his work here have been restored and reorganized and today the church is a live factor in the life of this large industrial city. The rector also holds the position of chaplain to the local post of the American Legion.

Surprise Party to a Rector and His Wife

At St. Luke's Church, Kalamazoo, Michigan, the new rector, the Rev. J. H. Bishop, and Mrs. Bishop were surprised by an invasion of the rectory by parishioners 250 in number, bringing a generous supply of preserved fruits and other supplies acceptable to a housekeeper and presenting the rector with one hundred and fifty dollars in gold.

A delegation from St. Luke's Church, consisting of the rector and several members of the congregation, journeyed to Nashotah at the opening in September to convey the love and good wishes of his former parishioners to their friend, the Very Rev. B. P. F. Ivins, the new dean of the old historic school.

Wish He Would Call on The Witness

As a postscript to the article, "Eleven Races Mingle in This Parish," printed in the last "Exchange of Methods," about the work of the Rev. R. F. McDowell in Iron Mountain, Michigan, it is interesting to hear that Mr. Henry Ford recently visited Iron Mountain, dined with the Rotary Club, of which Mr. McDowell is president, and a few days later had a sedan car delivered to Mr. McDowell as a little remembrance of the visit.

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OUR CUSHIONED PEWS

By Bishop Johnson.

We are always thanking God because of the things we don't do, whereas God is ever searching us for the things that we are trying to do.

What the Church needs is those who serve, and what the Church gets is men who do not drink nor swear.

Christ came among us as one who served, and we go among men as those who have never disgraced themselves.

Not that the latter state is undesirable but that the former state is indispensable, that the latter cannot be substituted for the former.

Respectability is one thing and service is another, and the one cannot take the place of the other.

A servant may be perfectly respectable and absolutely worthless to us, for we do not advertize for ornaments but for workers.

For after all, character is a by-product of service, not to be sought directly but rather to be obtained indirectly.

If you want to show your love for Christ, do something in His name and your love will begin to have reality.

You are not serving a definition of God, but a Master of men, and He expects you to serve.

* * *

The problem which confronts the Church is, "How can we transform a cushioned pew into a working bench?"

If we succeed we must reverse a great deal that has become custom in our comfortable parochial lounge rooms.

In the first place the Church must not become a club with a recognized social status and the atmosphere of material prosperity.

The end does not justify the means, and an expensive program does not excuse us for adopting secular standards.

I do not know who invented the cushioned pew and the parquet circle in our modern churches.

When a man selects the best seats in the sanctuary because he can afford to pay for them, he forgets that God is not pleased that he should choose the higher seats because he can afford to pay for them.

Let him, if he be a Christian, give the largest subscription and then because it is hard for a rich man to enter the Kingdom of Heaven, take the lowest seat.

He doesn't go to God's House for his own comfort but for sacrifice.

Sacrifice is a hard thing for him to make. In this world he has the good things; then in God's House let him choose the hard things.

Why not? For it would seem to be what his Master would have done.

At least that is what He indicated when He marked those who chose the higher seats.

If a prosperous man desires to make his religion real let him give much and ask little.

My experience is that our wealthy members have been in the habit of giving little comparatively and demanding much relatively, to their spiritual vision. That is why the Episcopal Church has such well-appointed parish churches and such poorly supported charitable institutions.

Better have wicker chairs and well-equipped hospitals than cushioned pews and poorly supported institutions.

In the next place let us appraise our service list.

The early celebration of the Holy Communion is the most devotional service that we have and therefore the poorest attended. It is in the quiet of the early morning; it has no mixed appeal. We go because we would be with Christ; not to hear a preacher, nor a choir, nor to be seen of men. We go purely and solely to give ourselves, our souls and bodies to be a holy and living sacrifice to God which is our reasonable service. We go that we may dwell in Christ and He in us.

The effort to go is a sacrifice; the effect of going is His blessing.

The hour of eleven is the hour that is regarded as sacrosanct for worship on Sunday.

It has become so by use.

It is the time when we can get those without to come, so with a strange inconsistency we demand that it shall be used as a service for those within.

Our missionary instinct is made secondary to our religious selfishness.

We want a service that we will enjoy at that time so we have either Morning Prayer or a High Celebration.

Neither of these services appeals to those without.

The one is tedious; the other by its nature for Christians only.

Of course, if we could have a time after the sermon when non-Christians could retire, the Eucharist might be profitably used.

But no! If we do that, then Christians also join the procession and turn their backs on Christ's promised presence there.

Surely it is better taste for a guest to push back his chair and leave his host and guests in the middle of the meal when he has had enough, than for a Christian to bolt from the Lord's Supper.

The intolerable rudeness of modern Christians to the living Christ can be excused only on the ground of their invincible ignorance of good manners.

But the very fact that outsiders can be induced to come to church at eleven ought to make Christians keen to have a service which is adapted to the needs of those who are ignorant of the Church's ways, and yet which reflects the rich devotion of an

inheritance.

In some way the General Convention should provide a service for eleven o'clock, other than morning Prayer which is too long and complicated and other than the Eucharist unless it can designate the place at which the unbaptized and excommunicate may retire.

And in the third place, preaching has to undergo some sort of a major operation.

I do not see how a young man, trained in an academic atmosphere, full of half-digested theories and without any real experience can preach the Gospel acceptably to those whose problems are in the kitchen and the shop.

Of course they could and would if they realized that they were to know Christ and Him crucified in their own spiritual combat, and then preach out of their own experience.

But your young preacher is full of definitions of God, and opinions about social service, and ideas about religious education, and panaceas for reforming secular relations and theories of spiritual philosophy; so that the man on the street is neither interested nor profited.

For your tyro begins to preach where his theological education left off and is entirely oblivious of the fact that his congregation never has completed a theological training. And I do not see after he begins to preach, just when and how he is going to learn what to preach and how to do it.

The world is hungry for the gospel of Christ but they are not interested in the theological essays, even though the English be faultless and the ethics commendable.

* * *

The Christian faith needs a new emphasis in preaching and in practice.

We need to learn that we are not above our Master; that He came not to be ministered unto but to minister; and that we go to church to forget self and to practice His presence.

Money selfishness is mean but not any meaner than religious selfishness.

The grace of Christ is like the sunlight which brings fertility to the field which has been properly prepared and therefore is in a receptive state. The same sunlight will bake the very next field into hard unproductiveness.

It is not enough to let the sunlight in—the ground must be broken up by penitence and irrigated by the waters of life, if the seed sown is to bring forth fruit.

Let us stop fooling ourselves with our religious fancies.

Unless we are willing to life up our hearts unto the Lord we must not expect His grace to be sufficient for us.

Church going is not the end of Christian practice but the beginning of Christian service.

We will really give thanks unto the Lord, when we carry into the House of God, the spirit which He desires. And that spirit is not "What can I get out of this service?" but "What can I give to God through this service?"

It is equally true of church going as of everything else, that he who goes to save his life will lose it, while he who goes to gain his life will find the joy and peace which come from service rendered.

Cheerful Confidences

By George Parkin Atwater

VI

THE ECCLESIASTICAL MELTING-POT

I read in a newspaper recently that some ministerial association, in the South, I believe, was about to stage one of the Tex Rickards well known affairs over the question as to whether the devil was a real being with horns. We need not enter into the merits of the controversy nor even await some pink extra, during the late afternoon of the contest, announcing the decision. It will decide nothing.

One result will be, however, that the newspapers in that locality will print letters, written after hours, in barber shops, and that people will have something to talk about except the condition of business. Enough local theology will be exploited to befog the minds of children for a generation.

But I have the feeling that this is a rare occurrence. Do we get the impression that the denominations are in a struggle of ideas and traditions? Their papers do not seem to reflect it. They seem to have settled it by a sort of general judgment that everybody is right, or within his rights, to accept what he wishes, and to adhere to the denomination that reflects his views. The well-informed member of a denomination hasn't much to say about doctrine, or orders, or liturgy, although he may favor some relaxation of discipline.

Our Roman Catholic neighbor, also, sits very comfortably within his religion. As I have said elsewhere, he believes the Roman Church to be a sure way to get somewhere, as sure as a trolley car, and you must not talk to the motor man. His weapons of offense and defense, in which he is trained from his youth, are for use on the borders of his native ecclesiastical land, facing the foe without, and are not for use in the arena within the land, to furnish a Roman spectacle to his fellow-countrymen.

Each of the above mentioned groups, too, knows pretty definitely what it wishes to teach its children.

The Episcopal Church may not be so easily described. Why it is that we present such a diversified front to the world as well as to each other? Within the church we use every kind of religious vocabulary from "justification by faith" to "acquired merit," from "preaching a funeral sermon" to "saying mass," from "cassock vest" to "chasuble."

Our interest ranges from "Higher criticism of the Bible" to the very low criticism of each other; from the "Catholic faith" to "Calvinism"; from Prayer Book revision to revision of the social order. We seem, sometimes, to spend more time and energy and printer's ink in trying to convince each other, than in attempting to convince and convert the ones who are without.

We are not bewildered, of course, but we are somewhat bewildering.

As the church of the reconciliation we must sometimes feel a little need of our own medicine.

Why are we in this condition? For a very commendable reason. We are a liv-

ing Church, with no barriers erected against immigrants from other realms of truth. The "nationals" of science, philosophy, history and criticism, may freely land on our shores with their contribution from their homeland. We are the ecclesiastical melting pot, with some elements still lumpy. We have not yet reached a perfect blend.

Because we are a living Church, facing all problems with candor, open to the forces of the march of truth, adapting ourselves to the newer generations as they come, we are not, and cannot be in rigid and fixed formation, any more than the America of Washington's administration is the America of Harding's, although we have the same Constitution, and the same general scheme of government.

Let us not despair, but grow. We may always be relatively small. But in the end, by our efforts, by our failure to be complacent in our "status quo," we shall be the most effective church in America in determining the religious truths, the religious liberty, the Christian fundamentals, the adaptive religious principles, that saturating all men's minds, shall guide the religious destiny of our nation.

But it will never be unless each member rallies to his parish church with all the enthusiasm of his being. We can never assume leadership by describing it. The menace to the Church is not that we are so different, but that so many are indifferent.

The management of The Witness acknowledges with thanks the following donations to the Maintenance Fund:

W. M. Habliston	\$2.00
Sarah H. Lindley	1.00
Miss Mary Clarke50
Mrs. J. P. Winttingham50
Mrs. W. A. Falconer50

Southern Church Holds Mission

Rev. E. C. Seaman of Gadsden, Ala., conducted a preaching mission last month in Grace Church, Woodlawn, Birmingham, Rev. Carl Henckell rector. The special objective was to stimulate interest in the building program of the parish and in the Nationwide Campaign for the Church's mission. There was an early Eucharist for business men and women and a later one for housekeepers. The question box and intercessory prayers gave a personal touch. Subsequently an every-member dollar offering for the building fund was inaugurated, with a view to obtaining the interest of each member in the greater Grace Church program.

Dean of Convocation, Rev. Dr. Edmonds Bennett, was present part of the time.

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CHICAGO

The Anglican Church Congress

(Continued from Page 1)

of his countenance. What a Mephistopheles was lost to the stage when Hensley Henson took Holy Orders! Who is that drowsy-looking man with the mop of hair and the shaggy beard? How tired he looks. That is Lord William Cecil, Bishop of Exeter. He is one of three famous brothers. He is the son of the stalwart Lord Salisbury, one of England's greatest Premiers—that "master of gibes and sneers."

There are faces of real beauty—Dr. Kempthorne, Bishop of Lichfield, and Dr. Burge (Oxford), whose lovely silver hair makes him conspicuous. The monk with the bulldog face is Father Paul Bull, who has held commissions both in army and navy, and now is champion and chairman of the Church Socialist League. The little dark priest with the deep-set eyes is Father A. V. Magee, son of a famous Archbishop of York—the man who would "rather see England free than England sober." The giant with the head of a mastiff is Dr. Welldon, Dean of Durham, whose exchange of pulpits with a famous Congregational minister, Dr. Jowett, led to much controversy. But I must cut the cackle and come to the 'osses! I have no space to deal with the addresses delivered by ministers of the Free Churches, though they contain material for a separate article, except to say that the speech of the Free Catholic minister was the most original and significant.

Industrial Problems

I must pass over much that was interesting, if not edifying, e. g., the session on Public Morals, when Dr. Turner spoke freely on sex matters, and Lord Dawson outraged the feelings of the "Church Times" and Mrs. Grundy with some Neo-Malthusian ideas. With unemployment so rife and the trade outlook so hopeless, it was no wonder that H. H. Slessor, the Labor Party's barrister and a member of the C. S. L. faced a tremendous gathering when he began with a survey of the evolution of property through the mediaeval and Cromwellian eras. Then came the factories and the building of the kingdom was left to secularists and atheists. Now it was the laity who lagged behind the clergy. The Bishop of Durham's face was a study while these and other "revolutionary" ideas were being proclaimed, but it was wreathed in smiles when Mr. John Ames (Industrial League and Council) urged that employers and employed should exploit industry and incidentally the consumer. And the good Bishop nearly rolled off his seat when Mr. H. E. Blaine, C. B. E. (General Omnibus Co.) said he did not claim to be an authority on industrial question "chiefly because I live with them every day." He challenged the statement that capitalism stands only for the master class. Only 5 per cent of modern industry (he said) is carried on this basis, the remaining 95 per cent is divided between limited liability companies. Every great industrial concern is owned by large sections of the community.

He told the story of the lecturer who

began by saying, "Let us take a glance at the history of the world," and then went on to trace the evolution of the patriarchal, guild, handicraft and factory systems which had led to the present impasse. High cost of living and low productivity were the two assassins of modern civilization. What will the next system be? He had no idea, but we cannot make progress with plans conducted in different camps. He suggested that 24 men should be got together (12 capital and 12 labor) and locked up until they could put forth a scheme which could be given a fair trial. If no conclusion could be found, the national brain was atrophied.

The Rt. Rev. Lord William Cecil made an interesting contribution to the debate and was listened to, as all the Cecils are, with that homage that Englishmen pay to great descent. He had just returned from a visit to a town in Germany, where no one was out of work and factories were being built, and suggested that workingmen be sent abroad to see the problem for themselves. People talked as if unemployment were the result of government action or inaction. We were government ridden, but it was not by English, but by foreign governments.

We all wanted to hear the Bishop of Durham, the ablest debater on the Episcopal Bench, but the President ruled that time was too short, as he would feel compelled to reply to the Bishop himself.

Congress Visits Cadburys

Mr. George Cadbury, the Quaker magnate, of Cocoa fame, conveyed over 2,000 guests—Bishops, Priests, and lay folk—by special trains to Bournville, the model village which has risen round the model factories. Two hundred acres of splendid recreation grounds, half for men and half for women employees, are joined by a rural bridge; an Irish comedy, Lady Gregory's "Hyacinth Halvey," was played with real humor and spirit by the Works Dramatic Society in the open air upon a natural stage five times the size of Drury Lane. Then we poured over the bridge, and sat in the chocolate-scented air and ate good things, while Bournville musicians played Chopin and Sullivan, and girl employees performed Scotch reels and jigs, and some really beautiful aesthetic dances. What would George Fox have said to all this! Quakerdom has emerged from its dark

ages and is feeling its way towards symbols and sacraments.

Strange irony that it should be left to the Society of Friends to lead the way back to Merrie England, so long sacrificed to big business, the Dagon of Capitalism, shrined in the Idol Temple of our modern Philistines. The pillars of this temple are beginning to totter, true enough. Shall we have had the foresight to escape before blind Samson gives his last tug—or shall we be buried with him in the ruins—as has already happened in Russia and Central Europe?

Youth to the Front

A notable feature of this Congress has been the prominent part taken by young speakers. One of the most brilliant speeches was that of Rev. Maurice Child on "Clerical Appointments." It opened with a really masterly little summary of Plato's philosophy of an ideal society. His analysis of the constituent parts of the ecclesiastical government of the day led to the conclusion that, in practice, our rulers have a common mind, which he termed "residual moderation." Religion is not denied, but it is made convenient and easy, by making handy shrines at Bethel and Dan for those who find it too hard to go up to Jerusalem. He suggested that preferment should in

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future go to extremists who have a burning love for souls, no matter to which party they belong. Of course it would be necessary to avoid men who merely love controversy, and an apparent zeal for souls may sometimes be just the mask for a zeal for no Popery, or for scarlet cassocks, or for taking the word "not" out of the Ten Commandments and inserting it in the Creeds. . . . But a ring fence has been set up round the cathedrals and the great churches, and it is impregnably fortified against all who are not moderate in faith or works or zeal. . . . It is a rotten policy. It is disastrous to hopes of reunion within the fold. It is the cause of our great failures. It continues to wreck the Central Church Fund. The Churches which breed enthusiasm are not usually Central Churches. Every effort has been made to prevent them becoming Central Churches. They have been persecuted for a generation, and driven into the outer ring and kept there. The result is they take no interest in Central Boards of any kind.

This speech was so daring that if space permits, I am tempted to quote the rest of it, verbatim, as follows:

A False Basis of Union

Why is it that the Lambeth call to unity has been received on all sides with apathy? Because this same wrong method of sowing differences has been followed. It is always disastrous to take the L. C. M. of differing theories instead of finding a real synthesis. The invitation to unite all Christians on a basis of moderate Anglicanism has naturally been met with apathy. It is no solution. "Physician, heal thyself," is the answer thrown back at us. Try first to solve the problem on a small scale, then tackle it on the grand scale. We have the opportunity. The fact is that the Church of England today is a microcosm of Christendom. It succeeds in holding the Ultramontane and the post-Modernist, the Calvinist, and the Spiritualist. Within our own boundaries is found ready to hand a body for us to practice on, a body suitable for any and every experiment in reunion. Yet all the experiments are made on alien bodies. The withdrawal of licenses and the constant badgering of Catholics does not make for agreement. Yet we must find a basis of reunion. It is here the attempt should first be made. It is an opportunity of proving our worth before we cry to those without. We are right to demand of our ruling class that it look to our own Church first, for if a man know not how to rule his own house, how shall he take care of the Church of God?

Such a body of rules as I have suggested would not be found wrangling, but would get to work. They would persecute only Hymenaeus and Philetus. (2 Tim. ii. 7.) Indeed, they would be more likely to agree in practical matters among themselves than do those whose theories coincide, but whose practices differ. (A striking example of this divergence of practice among rulers is to be found in a northern district where a river separates the dioceses. Children born on one side of the river may be confirmed at the age of nine, on the other side not till the age of fourteen!) Perhaps it all sounds a very daring suggestion, but why should the Church of England be ever timid and cautious about souls, and progressive only in free

thought and sentimentality?

Laodicean bishops mean Laodicean parish priests, and Laodicean parish priests mean lean and empty churches. The problem is not one of finance, or lack of missionary enterprise, or desire for social service, but lack of interest in Christianity as a religion, that is, as a means of bringing souls into union with God.

I have spoken freely (and I hope without offence) about the reform of appointments to bishoprics and deaneries. In the eighteenth century these offices were considered plums or prizes in a particular profession. So far as bishoprics are concerned, that point of view has gone by the board. It is difficult to conceive of a right-

minded man wanting to be a bishop today. It is true that St. Paul has said that if a man desire the office of a bishop, he desireth a good work (1 Tim. iii. 1), but the apostle is referring to the vocation to Holy Orders, not to the ambition for rochets and chimeres. The twentieth century mitre is, indeed, lined with thorns. A modern bishop must endure endless labors with little leisure even for thought. Office work alone must take up hours in a day. Every parochial quarrel must come before him, and the settlement is his responsibility. He must go about courting unpopularity as he does the work of a good shepherd. He has the odium of a large income and few of its advantages.

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the United States is taxed 12 cents a day
by the Federal Government, of which 11
cents goes to pay for past wars and for
future wars.

Each is paying 5½ mills for the sup-
port of the government, 1½ mills for all
public works and another mill and a half
for education, public health and research
work, making a total of 8½ mills, accord-
ing to figures compiled by Dr. Sidney L.
Gulick, secretary of the Commission on
International Justice and Goodwill of the
Federal Council of the Churches of Christ
in America.

Of the 11 cent tax for war, 3½ cents
goes for armament. This is more than 4
times as much as is spent for all other
governmental departments and work.

Giving the figures for the year 1920, the
average man, woman and child was taxed
by the national government \$43.64 as fol-
lows: \$40.37 for past and future wars,
\$2.09 for the civil departments including
the courts; 61 cents for public works and
57 cents for education, public health, re-
search work and similar developments. Of
the \$40.37 spent for wars, \$27.54 went for
past wars and \$12.83, or practically one-
third, went for future wars.

The total expenditures of the country
last year were \$4,582,000,000. Of this
amount \$2,890,000,000 went for past
wars, interest on loans, payment on loans,
reparations for private property destroyed
or taken over by the government, pensions
and compensation. At the same time,
\$1,348,000,000 was spent for the army
and navy, making a total of \$4,238,000,000
for past wars and wars to come.

The expenses of all the civil departments
of the government was \$220,000,000, with
another \$65,000,000 for public works. For
education \$59,000,000 was spent. Reduc-
ing these figures to percentages shows that
of the total income of the American gov-
ernment in 1920, 92.5 per cent went for
past and future wars, and only 7.5 per
cent for all other governmental charges.
To be exact, 63.1 per cent went to pay
for past wars and 29.4 per cent for arma-
ment.

Contrasted with this staggering expendi-
ture for armament 4.8 per cent was spent
for civil departments; 1.4 per cent for
public works, and 1.3 per cent for educa-
tion, development, public health, research
and similar projects.

These figures show the startling burden
of armament. A real reduction in arma-
ment by the Conference on Limitation of
Armament would lead to the saving of lit-
erally hundreds of millions of dollars an-
nually for the American people.

The appropriations for armament this
year are even greater than last year, being
\$1,422,752,000. Of the amount \$771,-
530,000 went to the army and \$851,222,-
000 to the navy.

Great Britain's army and navy appro-
priation for 1921 aggregates \$1,121,318,-
000. Japan's appropriation is \$282,357,-
000. The total for these two countries is
approximately \$19,000,000 lower than the

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