

# The Witness

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## Church League Has Successful Meeting In Boston

The Rev. Dr. Hogue, Secretary of the League, Tells of His Recent Experiences in England

Dr. Richard W. Hogue of Philadelphia, secretary of the Church League For Industrial Democracy, discussed the topic, "Should Workers and Employers Co-operate or Fight?" at the Old South Meeting House Forum, Boston, on Sunday afternoon, November 13th. The meeting was one of the week-end Conferences on Industrial Relations arranged by the Greater Boston Federation of Churches.

Dr. Hogue immediately won his audience by some apposite stories told with his delightful southern accent. He then proceeded to sketch some striking instances in history of a lack of co-operation. The story of Cain and Abel is a picturesque first chapter, he declared, of the age-long tale of the failure of men to co-operate. Through the middle ages strife reigned in the ecclesiastical world; and in the three thousand years of recorded history, only 227 years can be found in which there has not been a war. Now, after the most stupendous war the world has ever seen, we have come to the weighing of the scales at Washington. It is devoutly to be hoped that those sitting there shall be shamed or persuaded into co-operation in this field where competition formerly reigned.

Condemning in scathing words the corraling of child labor of the energy, the liberty and the laughter of boys and girls, —as even the red Indian from whom we took the land did not do—Dr. Hogue pressed forward to the reason of this strife. Some may say that it is because those who have, wish to remain possessors, but the speaker declared that in the main he believes this is not the true answer. Others say that competition must remain because of the law of the survival of the fittest. Yet there are scientists like Kropotkin who seem to prove that even in the animal world the least protected triumph through co-operation. The speaker developed the idea that the co-operative instinct may be built upon and should be fostered. What we need to do is to open the door of the great wild field where human impulses and human life are anxious to serve. Our problem is to see that life is so organized that these impulses may have full play.

Seeborn Rowntree's great cocoa plant in England where profits are shared and where the workers govern the industry, was quoted as an example of what may be achieved through co-operation. Mr. Rowntree

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tree has put himself on record as saying that he has never been treated unfairly by his workers, and that he would not think of running his plant without trade unions. Moreover, the Rochdale movement, which started with eighteen weavers, now enrolls four million people and did \$1,000,000 worth of business last year. Enlightened governments, too, have adopted the principle not of coercion, but of cooperation. Where has any party become so recognized in a great empire as the British Labor Party? Dr. Hogue declared it was predicted by all factions in England, when he was there last summer, that the Labor Party would be the majority party in Parliament inside of ten years.

A new day is dawning in religious circles also. Last summer in Hyde Park on one occasion forty-nine different speakers on seven different platforms passed a resolution which condemned the modern industrial system and advocated the substitution of co-operation for competition,—this because it is recognized that "every child of God is of infinite and equal value" as was declared at the Lambeth Conference.

The speaker's closing word was that he believes there is rising a tide of intelligent self-respect in the community, and a beginning of revolution in thought.

## Student of Japanese Affairs Speaks in Cathedral

Warns Us That We Must Beware Of Listening Only to the Militarist Party of Japan

The hope of the world peace lies in the wiping away of misunderstanding between nations and the enjendering of a spirit of trust in one's fellowman, said the Rev. Dr. Charles S. Reifsnider, president of St. Paul's College, Tokio, at the annual service of the Church Periodical Club held in the Cathedral of St. John the Divine, New York City, Sunday, November 13th.

Dr. Reifsnider has lived in Japan as a missionary for twenty years and spoke particularly of the Japanese viewpoint, urging on his hearers that they should believe that the majority in Japan, the democratic liberal party, were whole heartedly in favor of the spirit of friendliness and the limitation of armaments as opposed to armed strife.

The American people, he said, "have been laboring under a great misunderstanding, have camouflaged the issue and have taken the attitude of the minority military in Japan as applying to the whole and have thus discredited the Japanese people." This same mistrust has been emphasized by the military party, he said, to stir up in Japan a like fear of and hatred for the United States with the result that "distrust has bred distrust, suspicion has bred suspicion until there is an invidious circle of fear and hatred that leads to armed warfare."

Dr. Reifsnider showed how the military party had attained prestige by taking credit for the fact that Japan, a score of years ago, a second or third-rate power, has become one of the five big nations of the world.

The avowed aim of the militarists was to make Japan powerful and insure her influence as a nation. If the rights of other nations were infringed or sacrificed in bringing this to pass it was unavoidable they claimed.

To this policy the large majority of the Japanese are opposed and there is an increasingly vehement movement in Japan to break this up. In the present cabinet and among a large majority of the people there is a strong and emphatically pronounced opposition to it.

### NEXT WEEK

A remarkable article about the famous English preacher and author, the Rev. James Adderley, written by the Rev. A. Manby Lloyd, will be featured in next week's issue of The Witness.



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Church Represented at Funeral of "Unknown"

On Thursday, November 10, the Bishop of Washington delegated Bishop Perry of Rhode Island, Dean Bratenahl of the Army and Navy Commission, and Dean Washburn of the Episcopal Theological School at Cambridge, to lay a wreath in the name of the Church on the casket of the unknown soldier. The delegates were met at the foot of the Capitol steps by an officer of the United States army, and were conducted through the corridors of the Senate to the rotunda. They then advanced into the middle of the rotunda and stood by the side of the casket. While Bishop Perry placed the wreath on the catafalque, he said the words that follow:

"The Army and Navy Commission of the Episcopal Church offers to the unknown soldier and to those who like him laid down their lives for home and for country this tribute of grateful and sacred remembrance. With it we place the Church War Cross inscribed with the words 'Christ died for thee,' conferred upon many of his comrades as a token and sign of their faith and devotion.

"Almighty God, we yield unto Thee high praise and hearty thanks for those thy servants who in the defense of liberty and justice have laid down their lives for their country. Grant that they, faithful unto death, may receive the crown of everlasting life, and that the good work which Thou hast begun in them shall be performed until the day of Jesus Christ, our Lord. Amen.

"The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace, both now and evermore. Amen."

During this brief service a constant stream of men, women and children were passing through the rotunda to pay their last tribute of respect to the unknown soldier and those whom he represented.

## Diocesan Service Held in Brooklyn

A service of unusual dignity and impressiveness was the Diocesan Service held at St. Ann's Church, Brooklyn, on the evening of Armistice Day. There were present in addition to the Bishop the rectors of most of the parishes in Brooklyn, a combined choir of 150 voices, the Church's capacity being taxed by a congregation of about 1500. The service opened with a procession, St. Ann's choir, the clergy and the Bishop marching down the center aisle, while at the same time the visiting choirs, lead by the Crucifer and trumpeters, marched along the galleries, on either side. A distinguishing feature of the service which followed was the reading of the Beatitudes, to each of which the congregation made an appropriate response.

After an introductory word by the Bishop of the Diocese, General Lincoln C. Andrews spoke on the subject of Disarmament. From his experience of thirty years in the army, including service overseas, the General's announcement on the hideousness and awfulness

authority. He expressed the opinion of most army officers that they will join in a general rejoicing if the Church and Christian people use their efforts to abolish the profession of war.

Following him, the Honorable William Cox Redfield, ex-Secretary of Commerce, said some stirring words as to the necessity of finding peaceful methods for settling international disputes. He pointed out in closing the significance of the President's address, closing with the Lord's Prayer, which was transmitted audibly to masses of people throughout the country, so that we had literally the experience of our President leading the nation in reciting this prayer.

At the close the rector, the Rev. G. Ash-ton Oldham, reminded the congregation that their mere presence at the service, the singing of hymns, and listening to in-

appreciably nearer over night. This is the great and unique contribution Christians may make. Let us give ourselves constantly to prayer.

## Dr. Oldham Preaches in Washington

At St. John's Church, Washington, D. C. on Disarmament Sunday, the Rev. G. Ash-ton Oldham, rector of St. Ann's Church, Brooklyn, was the preacher. After pointing out that the continuance of warfare meant the destruction of our modern civilization, the preacher went on to speak of the special and unique contribution which Christians may make to this cause, as follows:

"Here then, is a situation confronting the Church. A world sick and sore of heart and weary and despairing—recognizing as never before its need of what the Church has to give—is pleading in dumb agony for some leadership and direction. It is for the Church to instill hope and courage—to grapple with the stern realities of the situation, to address itself as never before to its task of changing human nature, to throw all its mighty power into the scale, to tell men in season and out that this is not the devil's world, but God's; that it need not forever be a scene of conflict and suffering, but that there is hope of a better way—that this way is just now open and clear before us; a way in which we have as our Leader none other than the Prince of Peace.

Does that seem too large a program to attempt? If so, is it too large to pray for? Ultimately spirit forces control this old world. It is suffering just now from a woefully depleted treasury. Every prayer uttered is a fresh deposit and if only we have sufficient persons, praying for peace, its advent will be not far off. Real prayer is the most potent force in the universe. There is a spiritual background of humanity in which ideas, thoughts, ideals, have currency, so that every evil thought adds to the sum total of the evil in a world and so hinders and postpones the fulfillment of God's plans and every good and noble thought adds to the sum total of the uplifting power of the universe. Prayer, be very sure, is no mere form, no mere idle or vain exercise. Rather is it the chief means at man's disposal of getting more of the spirit of God into this old world of ours. Prayer, earnest, faithful, real—based on a clear recognition of the evil to be avoided and the hopefulness of accomplishing the good to be desired is the greatest need of the day. Let others discuss methods and formulate plans, but let every man, woman and child who has any facility in the field of prayer exercise to the full his powers in the calm and sure conviction that such is the greatest possible contribution that can be made to the world today. If for once the Christians out of this land and of the world will really pray—not merely utter pious platitudes—but energize in spirit—in some instances, please God, with agony and tears as did their Master in the garden—they would create such a wave of spiritual power that it would be felt, even though not

## A CHALLENGE TO PRAYER

(4) For the Spirit that Alone can Give World Peace.

Let us humbly confess our sins:

In having shared in any attitude of ill-will toward other peoples or prejudice against any nation or any race;

In having selfish thought of our own nation as an end in itself instead as a member of a brotherhood of nations under a common father.

Let us give thanks:

That the world is beginning to see that permanent peace is possible only when the Spirit of Christ controls the hearts of men;

That the Church is realizing more fully its obligation to win men everywhere to discipleship to Christ in every aspect of their social life.

Let us pray:

That our own hearts may be so opened to the divine spirit of love that all selfishness and meanness may be purged away;

That our lives may be so dedicated to our Lord that we shall be effective co-workers with Him in establishing the Kingdom of God in all our international life.

spiring addresses, would be of little or no avail. There is, however, something each one can do to help the cause which lies so close to our hearts. However little one's personal influence, each one can pray and possibly in so doing render the greatest possible service. What is needed is not merely a wave of petitions sweeping upon Washington, or a wave of expression of public opinion, but rather a wave of spiritual force, such as will mould and direct the minds of those gathered about the council table. If only every Christian man, woman and child in this land would be-take himself to earnest and daily prayer such spiritual forces would be set in mo-



recognized by statesmen and leaders of every nation such as would carry us a very long way towards our goal. The beginnings of such a movement are in evidence. God grant that it may grow into a veritable tidal wave such as will cleanse and purge the hearts of all men everywhere so that they may seek peace and ensue it."

#### Rector Returns from Europe

The Rev. C. E. Roberts has returned from Europe and has resumed his duties at St. James' Parish, Farmington, Connecticut.

#### Chicago Clergy Meet

The Episcopal clergy of Chicago and suburbs met at the 191st chapter meeting of the Northeastern Deanery on Monday, November 21st, at the Church of the Atonement, Kenmore and Ardmore avenues. The Rev. Frederic Sydney Fleming, S. T. B., rector, issued a cordial invitation to the clergy to come and see the beautiful new church dedicated early last year, and to be the guests of the parish at luncheon.

Dean John Herbert Edwards was the celebrant of the Holy Communion at 11 a. m., the Rev. George H. Thomas, rector of St. Paul's Church, speaking at noon on "A Missionary Journey Through Utah with Bishop Moulton," and the Rev. S. A. B. Mercer read a paper on "The Old Testament and Recent Archaeology" in the afternoon.

#### Laymen Build Own Parish Hall

At Salem, Ohio, where Frederic S. Eastman is rector, the stone church has been recently repaired throughout by painting the woodwork, kalsomining, and releading the windows.

A parish hall under the church is being built by the men of the parish and was used for preparing for the Centennial missionary pageant, the "Lights of Lights," in three acts and written by the rector. The first act showed the wise men following a star, marching down the aisle and presenting gifts to the mother and child. Then came the twelve apostles in eastern costumes and lighting their candles from the four-foot light before the altar, when they mentioned the country and need for the future labors. Lastly, an Indian, a Japanese and a Negro told what had been accomplished through the light that was shining in their lands.

A Memorial Endowment Fund was opened on All Saints Day by a subscription in the will of Miss Virginia Beaumont, which can be added to by families taking shares at five dollars each.

Special speakers from the congregation explain the Church's work each Sunday morning before the sermon.

The rector is the special Thanksgiving preacher at a union service on Wednesday night in the Friends' church.

#### Men's Club Entertains Students

Trinity Church, Greeley, Colo., B. W. Bonell, rector, has been making extensive improvements. A new steam heating plant

has been installed in the church and parish house, and pipes laid ready to connect with the rectory. A two manual organ has been installed, the gift of Mr. Bruce G. Eaton, in memory of Mary Hogarty Eaton. The organ was blessed by the rector November 8th. The same evening Mr. Clarence Reynolds, the municipal organist of Denver, gave a recital. He was assisted by Mr. Eugene Shaw Carter, teacher of violin at Teachers' College, Greeley, Colo. The theological students of St. John's College, of which the Rev. B. W. Bonell is the founder and dean, formed the choir. St. John's College students and faculty were entertained at dinner by the Lions' Club November 8th. Twenty-four were present. Bishop Johnson came up for the occasion and addressed the club. In the course of the address the Bishop said this was the first time he had ever heard of a hard headed business men's club entertaining a theological school. The dinner was an appreciation of the work of Dean Bonell in establishing the school at Greeley.

#### Reception to Their Rector

On Thursday, November 10th, the congregation of St. John's Church, South Williamsport, Pa., tendered a reception to the Rector, the Rev. Charles R. Barnes, M.A., on the first anniversary of his ordination to the priesthood. The reception came as a complete surprise. Mr. Charles M. Palmer, Senior Warden, made an appropriation speech, expressing the pleasure and satisfaction of the congregation with their Rector, and mentioned the prosperous condition of the parish since he took charge. As a tangible evidence of their affection, the Rector was presented with a sum of money. Mr. Barnes made an appropriate reply, and speeches were given by members of the Vestry.

#### Work on Education in Georgia

Religious Education has been greatly stimulated in the Diocese of Georgia

through a series of conferences held by the Rev. Gardner L. Tucker, D. D., field secretary of the Province of Sewanee, and two members of the Provincial Board of Education, the Rev. W. A. Jonnard and Miss Mabel Lee Cooper, who visited Savannah, Augusta, Thomasville and Albany. In Savannah, the conferences were held just before and at the time of the Synod. They began Sunday afternoon, Oct. 23, when Dr. Tucker gave a background for what was to follow by speaking on "Christian Nurture" and "The Church's New Program." Mr. Jonnard's conferences were on "The Church School Service League" and "Work for Young People." Miss Cooper was scheduled to give only one conference, on "Work and Preparation of Teachers," but so enthusiastic were those who heard her Monday afternoon, that she gave three.

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## THE REACTIONS OF OBEDIENCE

By Bishop Johnson.

For the past two years this Church has been trying to educate its members into some sort of comprehension of the vision and the work that is set before us.

The schooling has cost us some money, some exertion and some protest from those in the Church who have already arrived at a full and sufficient knowledge of such things, or who being comfortably located in that station of life to which it has pleased vestries to call them are no longer concerned with the problems which vex the less fortunate or more ambitious.

I opine that churchmen have done more thinking and planning during the era of the nation-wide campaign than they have done in a score of years before.

It may be that these churchmen are all wrong and that they should have permitted some little coteries of cocksure mortals to do the thinking for them, but the difficulty is that it is so hard to choose between the various infallible oracles of divine wisdom that one must needs encourage anything which will cause men to think, especially in the realm of religious action.

And that thinking has emerged into certain convictions as to the way in which congregations may best carry out the work which Christ has committed to them, in a way that will produce the best reflex action upon members of the Church.

For after all it is the reflex action of our service upon ourselves that I fancy our Heavenly Father is chiefly interested in, just as your earthly fathers are similarly interested.

It is not so much what your boy has learned in college as it is what reaction college had had upon him.

It is not so much with whom he associates as the reaction upon him of such association.

For example two sons of well to do parents may choose to associate with criminals, and one may return a depraved criminal and the other a practical philanthropist.

So let us ask ourselves what will be the value of the coming year of the campaign in the light of its reactions upon ourselves for that after all is the thing that counts.

And the first reaction that is of value to both rector and people is the reaction of obedience.

"Obedience is better than sacrifice" and we are to learn it by the things that we suffer, not by those which we evade.

In order to practice obedience there must be something to obey—or obey our own self-will and that is perfectly satisfactory to us but it is not helpful.

We obey some self-constituted prophet and become zealous in his behalf, but that is not helpful.

We obey the Church because it is neither the one nor the other, just as we obey our country when it calls.

The Church bids us to get into step and attempt a big objective and we fuss about the details.

It is not the details or regulations that are important but the reaction upon ourselves of a voice that has the right to command our allegiance.

I have been thirty years in the ministry but have never seen anything as wonderful as the reaction upon a congregation of their own effort to do the thing they have been commanded to do in this campaign.

It is just the note that this world of bolshevists needs to make the gospel of Christ effective.

It is true that we must learn our obedience through the mistakes of leaders and the things that we suffer, but still it will be great if we can just learn obedience.

And in the second place this campaign is proceeding along the right lines.

It is an effort to develop spiritual leadership through group consciousness, we have built up churches on dogma forgetting that dogma is second to fellowship.

The Church lacks fellowship because it has not valued it.

A man will parade down town dressed in queer regalia and doing all kinds of peculiar stunts for his lodge's sake who will not even get down on his knees in prayer for his Lord's sake.

And the reason is that in the lodge he has entered into the spirit of the group, whereas in Church he feels like a conspicuous individual.

The effort to organize the Church into groups which will work together will bring this reaction to the individual, that he is a member of the body and not an isolated Christian.

The Church taught the world the beauty of fellowship and then lost itself in the mazes of theological definition.

We need to keep step and to feel the courage that comes from doing things en masse.

We will never do this so long as the parish is the horizon of the individual's activities.

We need to realize that the Church is the body of Christ and that we are honored in its service.

After all, as an educator remarked to me the other day, "There are two things that are different, religion and Christianity. A good many get the first who think they have the second." Isn't it so!

What should be the ideal of a good soldier of Jesus Christ?

To serve under the leader whom God permits to be over him, as your boy did in the war, even though such officer was a bonehead.

To get along with a fellow next to you in the trenches, even though you were miles apart in the social order from which you came.

To understand him, to make allowances for him, to forgive him, to help him.

There are multitudes of religious people who do not even realize that this is what their Master requires of them.

To obey the regulations even though some of them are foolish and some of them irritating.

To stop thinking everlastingly of ourselves, of our rights and of our privileges, and to think most seriously of our least among our brethren, of our responsibilities and of our obligations to serve.

As we have said before to change our cushioned pews into work benches and our kneeling stools into real supports for our knees.

The prosperous Christian sitting on a cushion with his head in his hands and his treasures in his pocket is really a spiritual deformity in God's house, and looks as little like a soldier as any other man bowed with deformity.

If the Church says "kneel" why do we squat; and if the Church says "give" why do we squeal; and if the Church says "work" why do we squirm?

When after all, that which we need in the sight of God, is to follow St. Paul's admonition, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

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## Cheerful Confidences

By George Parkin Atwater

### VIII

#### DOES THE CHURCH BORE THE PEOPLE?

I was tempted at first to put the question, "Do the Clergy bore the people?" but on thinking it over I decided that I should be uncomfortable after careful self-examination on this subject and I changed the title.

The American people have great capacity for being bored. They groan over slow "movies," and expire under after dinner speeches, and get impatient if a baseball game drags out.

Some clergy say, "Why should I worry? The Church prescribes certain services and I have prepared a sermon, and it is good for the people to be patient, and endure they must."

But they will not endure it long, and that is why it takes so much effort to drag men to Church. What bores the people? Long, listless services, especially when they are read with the same enthusiasm as a Congressional roll-call, and long sermons.

Why do we not face the facts in this matter. Bishop Williams, Bishop Brent and a few others, may go over the dead line of half an hour with safety, but most of us cannot even approach it. Yet we do, and the people squirm and nod. I think that I have heard more complaints about long sermons than of anything else connected with our Church.

A lady, who at one time was on the staff of a well-known New York paper, has written The Witness as follows: "I once had an assignment to interview the Sunday idlers. One very general reason for not going to Church was 'an unbearable tediousness in long rambling sermons.' I found objections also to 'addresses that were prepared to entertain rather than to instruct and uplift.'"

"One woman said, 'If my children could meet the rector informally in a social way and they could conversationally discuss religious matters I think they would be more receptive. I was brought up in the Episcopal Faith, but I was a restless, inquiring child, and the long service, and longer sermon were all over my head. I was compelled to attend Sunday School and Morning Service, and I determined that my children should not be forced.'"

"Men said that tirades on the laxity of attendance, and the constant appeals for money kept them away."

For a whole year I have omitted the "Dearly beloved brethren" and used the shorter form. Not a single person in the congregation made an objection. I had said that exhortation so many times that I simply could not keep on with it, without a feeling of utter weariness. I wish that every service of Morning and Evening Prayer could begin with a simple and short informal appeal to the people, to repent, to pray, and to share in the services. A stereotyped appeal, Sunday after Sunday has about as much weight as a weekly proposal of marriage, copied from "The Complete Letter Writer." The young man might better have said it with garden, rather than with literary, flowers.

Of course, no word of this habit of

boring the people applies to any clerical reader of The Witness or to your Church. This article is printed here, merely that you may cut it out and send it to the other fellow.

## The Leadership of Bishop Manning

By James Sheerin

The chief clerical association of the city, whose doings are not supposed to be published, had as guests recently at a luncheon, the two new suffragan bishops. Dr. Slattery was toastmaster and Bishop Manning made the first speech, a manly, outspoken call for unity and loyalty to the diocese. There was frank humor and daring in the way the Bishop referred to delicate questions of differences as to his expected policy, where he should visit, etc., and the applause was general and hearty. It seems, for example, that some in the diocese have expressed themselves as feeling that the policy of Bishops Potter and Greer in regard to non-visitation of certain monastic establishments should be followed. Bishop Manning declares himself as ready to go anywhere he can do good, regardless of party feeling. On the face of it this is certainly a Christian attitude. No one can feel too certain that any one method of Church work is the exclusive right one, and it is a wise leader who will run some risk of blundering in order not to slight any work, however peculiar in garb and manner it be, where there is a chance that it may be guided to aid in the work of the Kingdom of God.

I suppose that the first months of a new Bishop, especially in so great a diocese as New York, are as likely to be accompanied by as many conjectures and suspicions as are those of an untried President of the United States. There will be many opposed to this or that policy, and others in favor, and it will be impossible to get far in the work if petty criticisms are too much noticed. An illustration of the gossipy creation of possibilities, when there are finally three Bishops in the diocese after the New Year, was a rumor that Bishop Manning was going to take up his residence in Poughkeepsie, leaving the assistants to do most of the metropolitan work. No doubt Poughkeepsie would welcome the honor, but New Yorkers who heard the rumor felt that it would be a great mistake to adopt the plan. I put my Sherlock Holmes abilities to work and found that it was possible to trace the rumor to a newspaper announcement that Peter Manning, the celebrated race horse, was being sent to remain in Poughkeepsie a while. It is a strange and inaccurate age in which we live, between the mistakes of typewriters, stenographers, printers, penmanship and flighty minds, so it was easy to see that to some minds Peter would sound just as familiar as William T., and that Poughkeepsie had been much in the ecclesiastical eye of recent months, and that therefore it was meet and right that the Bishop, whose last name is Manning, was going and should go to the academic shades of the Dutchess county capital. This was a horse of another color,

but the superficial were willing to bet on it and pass the news on.

\* \* \*

Bishop Manning preached in the Cathedral at the 11 o'clock service November 6th. I was informed that it is to be his practice to preach there every month on the first Sunday. It is a good plan. It will tend to increase the reality of the Cathedral as the Bishop's headquarters, and will be a great opportunity for him to reach the people with whatever message he thinks paramount at the moment. This time the sermon was on the old, old subject, "Go ye into all the world and preach the gospel." To me it seems the best sermon I have ever heard Dr. Manning preach. His voice is clear and boy-like, never being spoiled by hoarseness or breaking, and it penetrated to all parts of the Cathedral. I sat far off, on the side farthest from the pulpit, and I heard every word. This could not be said of some other more powerful voiced Bishops I have listened to under that spreading dome.

Two thoughts came to me while listening to the Bishop. One was that it is curious how limited are the interpretations of the expression "Go ye into all the world and preach the Gospel." When the disciples first heard it, it could not have meant to them much more than Palestine, or at the most certain countries bordering on the Mediterranean sea. From that day to this it has been interpreted geographically, when all that we know of its divine first propounder should lead us to see that His "world" included sin and need everywhere, not only in the actual material countries but in the deepest recesses of human passion and trouble. In other words, as I would understand the Bishop to agree, the gospel must be permitted to go into not only the four corners of the globe but into every department of life, whether concerning nations, persons, capital or labor, or what not. There has been too much time wasted in an effort to circumscribe where the truth as it is in Jesus Christ should be applied.

Thought number two was something like

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Mark H. Jackson, 431-H Durston Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.



this: Is it not a mistake to expect Bishops to be originators? A Phillips Brooks might be a great Bishop as well as a great preacher, but it is a fact that he died in the second year of his efforts to fulfill that idea. A Bishop should chiefly be the official voice of his Church. Perhaps that should be put otherwise, that he should be the voice of his Christian people, their hopes, their problems, etc. If, therefore, there are critics who say such and such a Bishop speaks only platitudes, their criticisms may be based on an assumption contrary to what is best. New York today, after having had a half sick Bishop for years, with no voice of authority speaking out on behalf of Church people with definite clearness, may be glad to have one who tries to gather up its best thought and put it into authoritative words from Cathedral pulpit or elsewhere. If eloquence be absent, or if the sentences seem only utterances of the obvious, it may be the fact that what is needed just now is an insistent reiteration of the Christian obvious truths of life. If, furthermore, we are to have really democratic and constitutional Bishops it will be well for us to be reconciled to accept their official words as the endeavor to put in public evidence things and thoughts which the organized experience of the Church has made worth listening to. What most of us forget is that in nineteen centuries the Church has had a growing body of truth, not necessarily ecclesiastical dogma about doubtful things, and somebody must keep repeating the elements of that body of truth over and over, with a hope that it will finally enter the hearts of men and influence the affairs of the world. Why should not the Bishop be that much needed "somebody"? But he could and should be the chief inspirer to make live over again useful things and thoughts that have been handed on by the fathers.

There is a possibility of being misunderstood here, but I have the feeling that few men in New York express the ordinary things that should be said with dignity and seriousness on public occasions, religious or secular, so well as Bishop Manning can; and there may come a time when he will be listened to with peculiar reverence just because of this special aptitude in what should be obvious but is not.

#### Seminaries Nearly On Pre-War Basis

A report of the present enrollment in the theological seminaries has been received from all but the Bishop Payne Divinity School. Reckoning that number the same as last year, the present total is 350; last year's total was 244. The figures for last year are those reported by the Department of Religious Education at the council meeting in July. These figures were about one-third smaller than for the year before the war, 1915-16. The year's gain almost equals that third, so the seminaries are nearly back to pre-war attendance.

#### To Head School in Mexico

Miss Anna G. Newell, who goes to be head of Hooker School for Girls, just outside Mexico City, was present at a farewell service held for her in the Church

Missions House on November 15. Miss Newell has been working at Christ Church Cathedral, St. Louis. The celebrant at the service was Mr. Davis, the new secretary of the Department of Missions, who has just come from being dean of that cathedral, and thus at his first service in the Church Mission House Chapel sent one of his own staff to the mission field.

On the same day, the newspapers had a front-page story telling of a bomb outrage which wrecked the richest Roman Catholic shrine in Mexico City.

#### Meeting of Wyoming Clericus

The Wyoming Clericus met recently at the Bishop's home in Cheyenne. All but one of the active clergy in Wyoming were in attendance, and the gathering proved to be one of the most helpful in the history of these conferences. The chief subject considered was Religious Education, and the clergy were so fortunate as to have with them for three days the Rev. William E. Gardner, D. D., Executive Secretary of the Department of Religious Education. His inspirational addresses carried with them enthusiasm and encouragement for the workers of Wyoming. Dr. Gardner was the preacher at the morning service at St. Mark's, Cheyenne, on October 23rd. In the evening, the Rev. Herbert W. Prince, rector of St. Mark's Church, Denver, was the special preacher. The papers read at the Clericus included "The Dispensation of the Spirit," by the Rev. Elvon L. Tull; "The Church School Service League," by the Rev. Howard R. Brinker; "Parish Program Conferences," by the Rev. Rowland F. Philbrook; "The Ministry of the Church," by the Rev. J. J. Dixon;

"The Nation-Wide Campaign," by the Rev. Philip K. Edwards; and "The Open Forum," by the Rev. Samuel E. West.

## Christmas Carols

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Hark the Herald Angels sing  
O Little Town of Bethlehem  
As with Gladness Men of Old  
Once in Royal David's City  
Good King Wenceslas  
Good Christian Men Rejoice  
We three Kings of Orient are  
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## The Psychology of Worship

Second Article of Series

by  
J. A. Schaad

We pass now from the relation between motive and action, to consider the psychological methods which are necessary to give these Christian ideas spiritual expression in public worship.

Primitive Christianity developed the sacrificial element in worship to a high plane, and gave it vivid expression in its Liturgies and Ceremonial. These not only enshrined the three motives for divine worship—fear, love, and emulation, but also provided the means by which a congregation could suitably express its natural reactions. As we study those ancient forms we find that they conform to the best theories of modern psychology, which proceed on the theory that mental activity is to be correlated with nervous activity. "Muscles," says G. Stanley Hall, "are in a most intimate and peculiar sense the organs of the will. . . . Education is incomplete without the motor side." If, as I believe, this is directly applicable to worship (which is a form of spiritual education), then a congregation must be given something to do, as a response to what it hears, which will employ bodily action. And if this be true, then religious ceremonial and symbolic accessory assume a perhaps unexpected importance, for they provide the means for reactional expression to the mental and spiritual impression obtained during the service.

But this ideal is so far from the popular concept of our times that people are often impatient over the time spent in the reverent performance of even a limited ceremonial in connection with our sublime Liturgy. And this fact is inimical to the development of the best psychological forms of worship. The present popular forms of church services which allow a congregation to sit and merely listen, while a minister prays, are subversive of the very ends for which such services should be held. They leave the congregation as spiritually cold and emotionally inert, as it has been verbally silent and physically inactive; and so both the art and the joy of worship are gradually being lost.

Apart from ceremonial worship there is only one other form which gives a congregation the opportunity for reactional expression of spiritual impressions, and that is the highly individualistic and explosive form which tends to confusion and easily degenerates into emotional excesses. One's choice of orderly forms, therefore, really lies between those which give and those which deny congregational self-expression. Our Church is committed to the former, where prescribed physical action may accompany liturgical words in harmonious expression of spiritual feeling by the congregation.

Let us now trace the natural development of this form of divine worship, under the guiding hand of God, as disclosed in His Word.

The first recorded relationship between God and man was one of natural fellowship, "God walking in the garden, in the cool of the day," seeking friendly intercourse with Adam and Eve. But that fellowship was interrupted by man's and woman's sin. A similar situation

occurred when Cain and Abel brought their sacrificial offerings to God in an act of worship. And so the tragic story runs on for centuries. Whether the attempted approach to God was penitential or in adoration, the method was by sacrificial offerings. And the outstanding fact of all that portion of sacred history is that, regardless of the prompting motive, public worship involved action as well as words, both to impress divine truth and to express the proper spiritual reactions. In other words, symbol and ceremony were the divine agents of religion then, as they are its best psychological tools now.

With each successive step forward in the national life of the Hebrew people, we find a corresponding development in the nature of their public worship. Symbol and ceremonial increase until worship finds its highest enrichment in the Temple of Solomon and we note that every advance in the process of establishing fellowship between God and man, even to the details of ceremonial and priestly investiture, is due not only to divine sanction but by command. This fact is sufficient authority for the modern adaptations of the plan.

What is the explanation of all this? I can find only one that is rational. It is based upon human psychology. God who knew what is in man, knew also how best to conduct him into fellowship with Himself. He knew the law of spiritual reactions, and how best to produce them. He knew that man learns not only through the word spoken to the ear, but also, and more effectively, through the teaching of the eye by symbol and ceremonial. He knew that if man is to be taught to revere the Invisible, it must be through learning the sacredness and meaning of some things visible. And besides, He knew that "man, in his organization, is motor as well as sensor," and therefore, so long as man has a physical body, as well as a spiritual nature, he must find physical means to express himself, even in his spiritual reactions. And nothing, except the use of outward and visible signs and action could meet this common psychological need in religion. Upon these, and allied facts, rests the whole case for religious psychology as applied to the subject of modern worship; for human nature has not changed in any respect which would affect its reactions in relation to God.

The spiritual need for the psychological instruments of symbol and ceremonial is increased by the changeable meaning of human language. Doctrines are indelibly fixed by certain symbols, while the unstable meaning of words used to teach that truth may simply cause confusion. For example: Water denotes the same thing,

viz.: "Cleansing," throughout the world in all ages; and hence, as used in Holy Baptism, becomes the universal teacher of "cleansing" from sin, however much the controversy of words may rage about that sacrament. Scientifically also, water is the mother of all life; and hence, as a symbol in Baptism, becomes the unvarying teacher of the new birth by spiritual regeneration, however much the words which teach that doctrine may change, or be abused. Similarly, the sacramental bread and wine remain the universal symbols of nourishment and strength, however much controversy may struggle over the meaning of its doctrinal language. Certain actions, such as bowing, kneeling, etc., also symbol and ceremony become universal language of worship, and hence are the best agents of psychology for accomplishing its purposes.

## A Christmas Offer

The GOOD HEALTH magazine, edited by Dr. J. H. Kellogg, of Battle Creek, Mich., established in 1866, is authoritative in matters of health and biologic living. This monthly magazine contains departments devoted to eugenics, diet, physical education, medical progress and all that pertains to race betterment and longevity.

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Memorial to Faithful  
Church Boys

The Woman's Guild of Epiphany  
Church, Independence, Kansas, has placed  
on the altar a pair of brass vases in mem-  
ory of Stanley Paul and Stewart Ward  
Hansel, who entered into Paradise in 1918.  
They were the only children of Mr. and  
Mrs. Ward Hansel and were victims of in-  
fluenza. Although only a lad of 18, Stan-  
ley was a licensed lay reader and Stewart,  
14 years of age, was a crucifier. They  
were always in their places at church,  
faithful young soldiers of Christ. The  
vases are the work of Arthur Bentley &  
Son, Port Washington, N. Y. They are of  
solid brass, a beautiful shape and finely  
made. They were consecrated at the  
morning service Oct. 16 and were filled by  
the parents of the boys with beautiful  
roses.

Former Methodist  
Studying for Orders

The Rev. W. Waldo Weller, a minister  
of the Methodist Episcopal Church, recent-  
ly occupying the chair of French and Eu-  
ropean History at the East Greenwich  
Academy, R. I., has come to Wyoming to  
study for Holy Orders in the Protestant  
Episcopal Church, and to assist Dean  
Thornberry in his work among the stu-  
dents at the University of Wyoming. Mr.  
Weller is studying for special work in Re-  
ligious Education. He is a graduate of  
Harvard, taking honors in 1904. He was  
appointed as Superintendent of the Metho-  
dist Episcopal Church on the Isthmus of  
Panama, and acted as President of Panama  
College. He was abroad during the time  
of the war, and served as Vice-Consul of  
the United States in Glasgow. In 1918  
and 1919 he had charge of welfare work in  
the Eighth Colonial Division, and accom-  
panied this Division to Russia in 1920.

Wife of Bishop  
Heads School

An important change has taken place in  
the administration of Ivinson Hall of the  
Cathedral School for Girls, Laramie, Wyom-  
ing. Miss Laura Jay Wurts found it  
necessary to resign her position as princi-  
pal, after a service of several months. Her  
resignation was accepted with a vote of  
thanks and appreciation of her untiring  
services, and the Cathedral Chapter elected  
as her successor, Mrs. N. S. Thomas, wife  
of the Bishop of Wyoming. Bishop and  
Mrs. Thomas will move their household  
effects at once to Laramie and make their  
permanent home there, as Mrs. Thomas has  
already taken charge of Ivinson Hall. The  
people of Cheyenne greatly regret their  
departure, but congratulate Ivinson Hall  
upon the honor that has come to it.

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