

The Witness

VOL. VI. No. 15

CHICAGO, ILLINOIS, DECEMBER 3, 1921

\$1.50 A YEAR

The Diocese of Chicago Opens New Headquarters

Suite Taken Over In a Modern Office Building
In The Business Center Of City

By W. B. S.

Chicago is at least one step nearer the proposed Cathedral, with its office headquarters for the various diocesan organizations. The cathedral is, so far, but a dream—actually no further than blue prints, if, indeed, that far. The headquarters, however, are here, for a large suite of rooms has been rented on the fifth floor of a modern office building at 180 North Wabash Avenue, and is rapidly being made over into attractive quarters. For several weeks workmen have been busy decorating the rooms, staining the wood-work mahogany, calcing the walls, hanging electrical fixtures, with of course the usual group of faithful women present doing what they could to make the suite attractive.

It is modern. One realizes this on entering a cozy office, with comfortable chairs, a table covered with good reading, presided over by a telephone girl at her switchboard, who inquires of your needs. That is a sign of business modernity certainly—a rich carpet on the floor, oil paintings on the walls, and an operator. There one may comfortably read while she delivers your message. You may; but the chances are you won't. For with wide open doors the Bishop Book Shop calls you. There were several guests there when I entered—Mrs. Bishop insists upon calling her customers guests. Books, beautiful pictures, Mowbray Christmas cards—interesting things everywhere to look at. And no one to bother you; no clerk constantly at your elbow demonstrating her skill at salesmanship. I heard one of the guests remark to her friend: "This place has atmosphere," and I agree without knowing what she means. Anyway it is a little different from other book stores, and I suppose it is this individuality that high brow people refer to when they talk of atmosphere.

But enough of the Book Shop. It is attractive and you can buy about anything at all there in the Church line; or nothing at all without fear of offending—an exceedingly pleasant place to spend an hour or so when you need a rest from your busy Christmas shopping in the crowded department stores.

The largest room, which is a hall rather than a room, is for meetings. Here it is that the clergy meet for their Round Robins on Mondays; here the Auxiliary and the Service League, and the Brotherhood

AN OPEN FORUM

The Witness has a very limited amount of space. Our friends tell us, however, that it would be unwise to increase the size of the paper since brevity is one of its virtues. Yet in spite of this lack of space we feel that a column should be set aside each week for the opinions of our readers, since the paper is a co-operative undertaking. We propose, therefore, to set aside the second column of the eighth page each week for letters from our readers, reserving the privilege of abridgement when necessary.

have their meetings. Large—but not too large to make it cold—and well furnished with comfortable chairs.

Off this large assembly room are various offices. One for each Bishop, another for the Secretary of the Bishop and Council; still another for the Church Club; with the larger office set apart as a conference room. The suite is not a 281 Fourth Ave.—it is not a Church House—but it is a very good beginning. Mrs. Bishop assured me that the Book Shop is soon to expand and that the entire fifth floor is sure to be occupied soon by the diocese. After that the Church in Chicago will most surely see the need of a real home of its own. At least one is made to feel by Mrs. Bishop that great things are ahead of the Church in Chicago.

Co-operate for Advent

A course of Advent sermons are to be given in Chicago by four rectors of prominent Churches, St. Paul's, St. Peter's, St. Chrysostoms and Atonement. Each rector is to prepare one subject which he will present to each of the four congregations. The subjects are as follows:

1. Non-Christian and Christian.—Rev. F. S. Fleming.
2. Faith and the Christian Faith.—Rev. H. L. Bowen.
3. Duty and the Christian Duty.—Rev. G. H. Thomas.
4. Prayer and the Christian Prayer.—Rev. N. O. Hutton.
5. Christ and the Christian.—Each rector in his own pulpit.

The Meeting of the Bishop of New York a Success

Important Church Topics Discussed by Prominent
Laymen at Carnegie Hall Meeting

The "Bishop's Meeting" in Carnegie Hall, New York, Nov. 18, was a great success. Holding more than 4,000 people, there were only a few undesirable seats vacant, and if all had come who asked for cards of admission the building could have been filled twice over. The members of the Church Club deserve great credit for the arrangements. The speakers in addition to Bishop Manning, were laymen, Mr. Stephen Baker, a chief leader in financial questions at the Diocesan Convention; Mr. Stephen Bayne, one of the New York's school superintendent; Mr. Robert Fulton Cutting, called in Bishop Potter's day "the first citizen of New York," and Mr. John H. Finley, noted as publicist and educator. The topics considered included the Nation-Wide Campaign, eloquently put by Mr. Bayne; further endowment of the episcopate, clearly set forth by Mr. Baker; the need of religion in world affairs, beautifully outlined by Mr. Finley, and the relations of the Church to industrial problems described appealingly by Mr. Cutting.

Bishop Manning's address ended the meeting. It was a masterly delineation of ideals of work for the Diocese under the new bishops, which included pushing the N. W. C., building the cathedral, appointing five experts as canons to lead in the educational uplift of the diocese, encouragement of the spirit of harmony, and an enlargement of the Church's interest in all the social problems of the times.

The singing of popular hymns, led by a choir of 500, was peculiarly effective, and helped make this great mass meeting of New York Churchmen a more enthusiastic success even than expected.

As the Bishop remarked, it was a proof that the diocese is alive and united.

Hobart After Them in New York

Hobart College's college campaign in New York City for money for its Million Dollar Centennial Fund commenced favorably on Tuesday night, November 15th, when Hobart Alumni met at the Hotel Yates. It was announced that \$30,000 had already been raised of the quota of \$100,000 that Hobart Alumni in and around New York are expected to subscribe. Work will start immediately to raise the remainder and as soon as it is done, friends of Hobart who are not alumni will be approached.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Church Puts Vast Sums Into Cathedrals

The project of the Church in building a vast cathedral in New York, first estimated to cost ten millions but now known to involve a final expenditure of twelve millions, is to be followed by other like ambitious projects in the great cities of the land. The Church in Chicago talks of a cathedral to cost six millions. Other great projects are on foot in Philadelphia, Baltimore, Washington and San Francisco, reaching a total of thirty-six millions. Objections are heard, of course, but the Church leaders argue that so long as great commercial organizations are housed in imposing skyscrapers, it will be necessary for the Church to develop more significant buildings. The Chicago cathedral will include a combination of offices, public hall, library and a headquarters for church activities of various kinds.

Congregational Union Addressed by Bishop

Bishops are now frequent visitors in non-conformist meetings in England, and the spirit of reconciliation is in the air. The Congregational Union of England met in Bristol recently and the Bishop of Bristol was present to make a speech. He reminded his auditors that the Congregational fathers would be a little shocked were they to return to earth and find a Congregational moderator in each zone doing something of the work of a Bishop; and Dr. Jones serving as a chairman of moderators. The Congregationalist has the good grace to laugh at the thrust of the Bishop. The younger Congregationalists are largely committed to the cause of union, though not a union of unconditional surrender.

Plans Formulated for World Conference

While the theologians continue to plan for the World Conference on Faith and Order, another set of churchmen propose to approximate brotherhood in the Christian Church by bringing the great Christian leaders of the world together to consider the practical problems of the modern world. The first meeting in behalf of such an ecumenical conference was held in Geneva in August, 1920, and sectional communities were organized for America, Great Britain, Continental Europe and the eastern churches. The American committee met in New York recently and voted to recommend that the conference be held in Stockholm some time in 1924. It is believed that nearly every Christian communion in the world except the Roman Catholic will be represented at this meeting. The topics to be considered will be the various social, industrial, economic and international problems that confront the world. Upon these it is hoped to have an authoritative utterance.

Women Call Conference on Unity

A group of devoted Church women of Boston recently called together a conference on Christian unity in St. Paul's

Cathedral. Bishops Lawrence and Brent were present and spoke on next steps in the cause of unity. Among the other speakers were Dr. Nehemiah Boynton, Congregationalist, and Rev. W. L. Sperry, Presbyterian. The Methodists were represented by President Murlin of Boston University. Mrs. H. W. Peabody spoke for the Baptists. The spirit of the meeting was fraternal in every way and those present went away feeling that the walls between the denominations grow feebler every day.

Making Ready for 1923 in England

Nineteen twenty-three seems a long way ahead; but already plans are being formed for an important Conference on Christian Politics, Economics and Citizenship to be held in that year. In preparation for it there must be an expert and full inquiry into "the fundamental problems of theology upon which Christian social teachings must be based." "Such questions as the relation of love to freedom and to the use of force, or as the reconciling of individual with corporate obligations, or as the place of sex, nationality and race in the scheme of things, have to be investigated before we can apply our gospel to the details of economic and political life." The application will be divided into five sections: education, property, industry, politics, the attitude of Christian communions towards economic and political issues." Dr. Temple of Manchester is to be the chairman of council; and the council itself nearly three hundred strong is remarkable for its variety. Here are a few names as they come in alphabetical order: Miss Sybil Thorndyke, our greatest tragedienne; Father Thornton of Mansfield, the author of "Conduct and the Supernatural," an Anglo-Catholic; Professor Frank Tillyard of Birmingham, who used to be called the Poor Man's Lawyer in Mansfield House Settlement long ago; later Father Waggett, an Anglican and Father Walker, a Jesuit, are next to each other, and not far from the great scientist, Sir German Woodhead, who is a Congregationalist: It is a council with remarkable resources, and the fact that it is in being is significant. But when the scope of its inquiry is understood, well,—1923 does not seem too far away!

Mr. Rolls Becomes a Rector

The Reverend E. Leslie Rolls, formerly rector of Christ Church, Puyallup, Wash., has commenced his ministry at Grace Church, Ellensburg, which is one of the five parishes in the District of Spokane, the rest of the Churches being Missions, three of which are almost self-supporting.

Cathedral Presents Pageant

A pageant, "The Light of the World," given under the direction of Mrs. J. Elmer West, and under the auspices of the Woman's Auxiliary of All Saints Cathedral, Spokane, of which Mrs. F. Atkinson is president, was presented at All Saints, St. James and St. Matthew's, and proved to be a valuable lesson in the work, aims and

objects of the Episcopal Church. The cast was large, efficient and most reverent in presentation.

Future Bishops at Kent

Among the boys at Kent School, Connecticut, this year, are sons of the Bishops of Pennsylvania, Rhode Island, Maine, New Mexico, Porto Rico and Hankow, and a nephew of the Bishop of Western New York. The son of Bishop Johnson of Colorado has gone there as a master, and naturally, by common consent, writes Father Allen, the title of archbishop fastens itself upon him.

Death of Active Churchwoman

The Church of the Ascension, Frankfort, Ky., has just suffered a great loss in the death of Mrs. Wm. Saffell on November 8. Mrs. Saffell had been president of the Ladies' Guild for more than twenty-five years, and always took a prominent part in the work of all organizations of the Parish.

Church Service League Diocese of Chicago

A Quiet Day for the women of the Diocese will be held at the Church of the Epiphany (S. Ashland Boulevard and Adams St.) on Saturday, December 10, 1921.

Conductor, The Reverend Harold L. Bowen, Rector of St. Peter's Church, Chicago. For information write or telephone Ashland Blvd. Tel. Haymarket 818.

Williamsport Church Takes Lead for Peace

Trinity Church, Williamsport, Pa., of which the Rev. D. Wilmot Gateson is Rector, observed Armistice Sunday in accordance with the proclamations of the President and Governor, and the call of the Presiding Bishop and Council, in the usual fitting and glorious manner which has made all the special services of this Parish so popular. The flags of the Allies and the emblems of the Wartime Welfare agencies, including the Salvation Army and Knights of Columbus, were carried by officers of the respective bodies, and the color-guard which carried the National Colors on Armistice day parade bore them in the procession after the Crucifier and choir. The songs of the Allies were sung to their thrilling tunes, and as each was being sung by choir and congregation from the words printed on the programs, the Flag of the Nation was waved from the chancel steps. For the offertory Kipling's Recessional was sung to DeKoven's setting. The prayers issued by the Department of Social Service for the period of the conference were used by the Rector. The address was to have been made by Major-General William G. Price, Jr., commander of the Twenty-eighth Division in France and present commander of all Pennsylvania troops, but the dangerous condition of the general's mother Sunday morning made it imperative that he wire his inability to come, and John G. Reading, Esq., addressed the Legion men and large congregation that filled the

Church. Introducing Mr. Reading, Mr. Gateson emphasized the importance of the present conference in Washington and declared that it might be the most vital event in modern history or a sad return to worse than the status quo ante bellum. Civilization stands at the crossroads, and nations must choose this day whom they will serve, Mars or the Prince of Peace. After painting the difference between Armistice day 1918, when our enthusiasm and hopes rose as on eagle's wings and the slump into which civilization has descended industrially and socially since then, Mr. Reading showed the timeliness of the present conference. He clearly pictured the shift of the trouble-center of the world to the Pacific, went thoroughly into the snarl of the Far-East and showed how it could be unravelled, and proved that if order and satisfaction could be secured there the question of limitation of armaments would nearly solve itself. In closing, this eloquent and eminent Christian and jurist said: "The greatest good which the millions of Americans can accomplish towards making world disarmament possible is to pray, both collectively and individually. And if disarmament actually comes, then indeed, can we sing, 'Peace on earth among men of good-will.'"

Bishop Has Meetings in Kentucky

Bishop's Day was held on November 8th at Trinity Church, Covington, Ky., for the Ohio Valley District of the Diocese, and on the 9th at the Church of the Good Shepherd, Lexington, for the Blue Grass. There was a good attendance at each place.

The Bishop, instead of his usual charge or exhortation, gave a very instructive address upon the Mountain Work of the Diocese. He gave the conditions as they existed in the Mountains when the Diocese was formed, then traced what had been accomplished through the years of our history as a Diocese. With this as a setting, the address dealt with the actual conditions that now confront us and with the plans that the Bishop has to meet these conditions. A very profound impression was made upon all present, and there was a resolve upon every one to do his or her part to respond.

A report was made as to the Emery Fund. This Diocese had been apportioned \$250, but the sum of \$290 has been received so far with others to report.

The sessions were the more interesting because Miss Martina Gordon, the first life-gift of this Diocese to the Missionary work of the Church, was present. Addresses upon the Church's work in Liberia were made by the Rev. and Mrs. W. N. Ramsauer of the Liberian Mission. It is to Liberia that Miss Gordon sails on December 3rd. The best wishes of the Diocese go out with her in her arduous tasks.

Using the Movies for Religion

An interesting experiment which can be tried out in almost any city or town in the country has recently proved very successful in Tulsa, Okla. The Rector, the Rev. Rolfe P. Crum, made arrangements with the best moving picture house in town, seating about 1,000, to present a program of motion pictures for children Saturday

mornings at 10 o'clock. This program includes educational and instructive films, travelogues, Bible stories and also a harmless comedy. A talk is given by the Rector along the line of the educational films. The management of the theater was glad to provide the films and the use of the theater; and the Rector selects what films are to be presented.

Tickets are given out to the Sunday school children of the Episcopal Church every Sunday morning for the next Saturday. Any other Church of whatever denomination may receive tickets and give them out in like manner. This method serves as a stimulus to Sunday school attendance, makes children eager to come to Sunday school, and since the tickets are given out only as they come during the first five minutes of the Sunday school session, the plan encourages promptness on the part of the pupils. If not enough other Churches give out tickets on any Sunday, tickets are given to the grade schools, taken in turn. The scheme has the hearty approval of the Superintendent of Schools and the School Board. Every Saturday morning—and it has been going on for six or seven weeks—the theater has been completely filled. The plan has grown beyond the experimental stage, and since it costs the Church only the printing of the tickets, is likely to continue, because the interest of the children in motion pictures never flags.

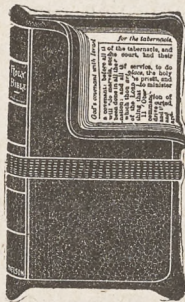
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MURMURING

By Bishop Johnson.

We read in the records of Israel that "when the people complained, it displeased the Lord" and the result of their complaining was that they usually had something to complain about for the Lord sent fire among them, to which St. Paul draws our attention when he says "Neither murmur ye as some of them also murmured, and were destroyed of the destroyers."

I have known many people who were really quite pious and very religious but who never can have any unction in life without concentrating on the fly that is usually in the ointment. One fly can spoil the whole ointment unless we quietly remove it and forget it.

* * *

It is atmosphere that really makes the Church or the home.

It is this atmosphere which children breathe into their subconscious selves and it comes out in their ultimate character.

Now the sins of the home and the Church are not apt to be flagrant sins but rather an innumerable company of petty sins which poison the contentment that might otherwise abide there.

We do not expect to find lions or tigers in the home but we are used to gnats and flies which can be very irritating, although not so immediately fatal as the larger beasts.

It must have been someone with a saving sense of humor who called the devil Beelzebub, which means "Lord of flies."

That is just the role he takes when he enters the home and you can hear the buzzing of his innumerable satellites as father complains about the multitude of bills, and mother about the scarcity of comforts, and brother about his inconvenient chores, and sister about her dilapidated clothes.

Satan has entered in, contentment has gone out and the flies settle down industriously at their task of disturbing peace and defiling the white linen of righteousness.

* * *

I know excellent parents who really love their children and want them to grow up to be good men and women who are serenely unconscious that flies are sources of fatal infection.

To sit during one's youth at meals where members of the community are discussed and neighbors criticized; to participate in

the buzzing murmurs of various members of the family about various complaints; to nag and to be nagged at sundry and various times is to grow up in an atmosphere of envy, malice and all uncharitableness.

What is needed in such homes is to put on screens which will keep out noxious insects, or in other word to keep a watch on the door of the tongue.

* * *

Moreover, it is a significant fact that will bear meditation, if one considers that those who criticize others most are not those who are the most virtuous themselves.

People who do not lift their finger to help any one else will complain bitterly that they themselves are being neglected.

How often have I been told by some injured soul that they have been in the parish for so many years and no one has called on them. And when I have said in reply, "That's so, you have been in the parish a long time, how many newcomers have you called on?" they not only look surprised but injured.

It is frequently the case that people who are quick to detect sin in others, are expert because they are so familiar with that same sin in themselves.

There is a sign one sees occasionally, "Watch your step!" when there is a pitfall to be avoided.

I never did like mottoes but there is one that might be hung over the door of our homes, "Watch your tongue!"

Another form of this disease which destroys contentment is the habit that so many have of criticizing the Church as though it were something foreign to themselves in which they have no corporate responsibility.

"The Church does this or doesn't do that." "They fail to do this or they fail to do that."

The impersonal pronoun of responsibility is the alibi of irresponsible folk.

Doing little or nothing themselves they fault the failure of those who are at least trying to do something.

I have seldom heard those who were really working hard for the Church, indulge in those accusations. They love the Church too well to criticize.

Nor is it those who are giving largely. It is the shirker and the evader who talk to create an alibi.

After all it is the habit of murmuring which is self-intoxicating.

It is like rheumatic pain. It shows an accumulation of spiritual infection somewhere in the system.

Better have an X-ray to locate the pus-pocket.

What the critic needs is not painful words but self-examination and confession.

The root of bitterness is not in the object of their criticism but in themselves.

If they will purify their own spiritual system, they will be peace-makers and not disturbers of the peace.

If they would say more prayers for their neighbors and themselves, they would use their tongues to better advantage than they do in their floods of criticism.

* * *

I do not know what Heaven is but I am sure it is not a place where critics abound and where murmuring is tolerated.

And especially it is not a place where

the same individual is judge and prosecuting attorney.

I am very sure of one thing, and that is—God never intended a man to judge his neighbor when his own interests are involved.

If you are the plaintiff or the defendant you cannot also be the judge and render the verdict.

But that is what murmurers claim.

I have been injured or insulted. My neighbor is a sinner.

I am the judge. The verdict is that they shall be banished from my presence henceforth.

Silly! All you do is to deceive yourself into thinking that your ex parte judgment is a valid decision. It will be ruled out of court on the ground of prejudice.

It is true that there are many disagreeable people in the world.

Just remember that you are one of them, and that is why you are to forgive others as you hope to be forgiven; and if you insist that those who owe you a few pence shall pay you to the last farthing, then don't be surprised if your big debt to God is running into the millions.

He has told us plainly that He will not forgive unless we do; that He will not bless us unless we bless others; that if we insist on complaining, we will have some real cause for complaint before we are through.

After all, we are either instruments of grace or else stumbling blocks.

And we do not discharge our duty to God by complaining about His Church and we do not absolve ourselves from condemnation by being expert in our criticism of others.

Murmur not but give praise, for so you will do your share in witnessing Christ to men.

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IX.

"YOUR PARISH"

It is easier to define a parish than to describe one, even as it is easier to use the words "great" and "beautiful" in reference to a masterpiece, than to convey to another the secrets of its greatness and beauty.

No single parish is the same to every one concerned with it. I have been interested in learning the general views of people in regard to parishes and I find many interesting things.

I wonder what Bishops really think of parishes, especially Bishops who have long been removed from parochial care. Judging from their addresses, appeals and pastorals, I have come to the conclusion that Bishops think of most parishes as compact organizations of interested and systematic people, who are as regular in their attendance at Church as pupils in a school room. Each Sunday the people line up in serried ranks in the pews. When the Bishop has a message, or some Diocesan project needs money, or some Diocesan meeting is to be held, the parson need only make the announcement, and all will be well. The laity must be given a chance and they are eager to respond. Bishops, some Bishops, think that the clergy deprive the laity of their right to action and leadership because the parson fails to make known to the people the great causes, the great needs. There they are, of a Sunday. Tell them, as they sit drinking in your words.

But alas, no parson ever has more than 25 per cent of his people at any one service now-a-days, and the real problem is how to reach the ones beyond the sound of his voice.

Send a notice, by mail, says the friendly Bishop. But mail is not read today. If read, it is unheeded. Send out individuals or telephone. Surely. "Give me Main 1434." "Is this the National Bank? Is Mr. Brown in?" (A delay while Mr. Brown is summoned from a directors' meeting.) "Mr. Brown, this is your rector. The Bishop has sent a pastoral asking that you keep a Good Lent and give an offering for the — Fund." "Did you say lamb, Mr. Brown. Oh, I must have misunderstood. Yes, I'll try to drop in some day soon."

It will not do. The parson could not get a pastoral to his parish in a year, by this method.

No, Bishop, the parish is not a regiment which has a dress parade every Sunday with no one missing.

To the parson himself the parish, so far as its people are concerned, is a group large or small, of people who have a score of interests and pre-occupations other than the Church. He is perplexed and bewildered often by the complex nature of the task. It is comparatively easy to provide for those who fall into natural groups, but the scattered sheep are on his conscience. The exacting task of trying to adjust the parish as an organization, to the temperaments, preferences and aptitudes of several hundred people, is the most bewildering problem in his work as a parish leader. He may

perform his duties as priest and preacher faithfully and acceptably to the congregation, but as pastor and rector his patience, resourcefulness and perseverance are taxed to the uttermost.

What is the parish to the people? Something different to each one, no doubt. To a few it may be the chief interest of life, as the Masonic body is to a few, or the village band, or the political party. To many it is one of various interests, each demanding something of their time and attention. While they admit that the parish is concerned with the highest of all the considerations of life, they do not admit that every plan of its rector, or every service, or every project of its organizations can have first claim, under every circumstance, upon their time and attention.

But if the spirit of love prevails in the bonds of Christian fellowship, the parish may be to each one, the most alluring, the most satisfying, the most comforting environment of his life. Our problem is not to make the parish grow in numbers but to grow in grace and love.

The Church Tomorrow

By Samuel S. Drury

Five of us, two laymen and three priests, met on October 21st, in New York, to consider the whole question of a boy Conference on the Ministry. The Rev. Dr. Atwater came from Akron, O.; Dr. William Jefferys came from Philadelphia, Rev. Dr. Ogilby was there from Trinity College, Hartford, and Harper Sibley, Esq., from Rochester, N. Y. It was an informal group, not representing official bodies or movements. We came together under the compulsion of an Idea,—that our Church needs more and better ministers, and that perhaps we could help to increase the ministry. With prayer we began; with prayer we ended; and our deliberations lasted six hours. At times everything seemed bewildering, but even so we trudged forward on the divine adventure. An idea is a strange guide. The path it follows is not all smooth going; the way seems blocked with forebodings; and even the goal is sometimes hidden in mist. Yet any idea that springs from God's love and man's need overcomes all obstacles. As our day passed and as the problems became clear-cut and settleable, we felt an increasing sense of certainty and power.

The first problem: Shall we have a conference for boys next summer to consider the ministry, deserved and received ample discussion. You can yourself supply the pros and cons! Shall we have such a meeting anyway? Is it needed? Is it timely? Shall it be specifically about the ministry, or about Life Work, which will include the ministry? We decided to call it, and to make it a meeting of boys to consider the ministry. Next, when shall we have it? More discussion,—evoking many practical comments. We decided that the best date was the end of June, a few days after high schools close, and entrance examinations for college are through with. Again, where shall we have it? There's a big problem. Finally we settled on St. Paul's School, Concord, N. H., where all the members will be entertained, and can

enjoy ample diversion between the main affairs. There will be a conference (just how long we don't know yet) at St. Paul's School starting about June 28th, welcoming boys of high-school age to consider the ministry.

The committee asked me to write all of our Bishops, describing these plans. This

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bulletin, which is addressed not only to chance readers, but to vestrymen and rectors, follows on the letters to our Bishops. Our committee, asking the wise guidance of the Church's commission on the ministry, will meet again in December. We hope and plan for a well represented gathering in New York on January 18th, when the whole project can be developed. If this January meeting is attended by men of vision and program, who see the need and who will to serve it, we ought to develop something which will stir the imagination of vestries, the consciences of rectors, and the hearts of boys.

Does the plan, as thus far developed, sound vague and amateurish? Well, even so, don't condemn it yet awhile. We hope, as the time goes on, to be business-like and definite, but we make no promises to be highly organized or bristling with technique. There is one thing that we all plan not to do; and that is, not to try to develop a spirit of emotionalism at the conference, and not to allow any boy to commit himself then and there to the ministry as his career. All people who may feel an interest in this simple, informal gathering must promise to get that point straight from the start. We are not going to corral candidates for the ministry; we are hoping to get a hearing on the ministry from a goodly number of our most promising Church boys.

The reader is wondering, as he thinks ahead to next June, how many boys will attend such a conference. The writer is wondering about that, too. Our central committee, also, has naturally considered that question. Will there be fifty, or two hundred and fifty, or perhaps will only a handful finally arrive? Let us lay the spectre of numbers. If figures had impressed our Lord, He could have summoned twelve legions of disciples, instead of twelve. Better put the numerical problem in the background. If each parish and group of alert vestrymen grasp the bearing of this project, and definitely foresee the need of the Church a few years hence; if such Christian groups select from its best boys one or two who in open-minded fashion agree to consider the ministry as a career; if faithful prayer and glowing common sense guide us,—the conference next June, be it large or small, will represent an honest effort to fill an actual need.

Remember! The inspiration of our young people begins at home, and their parents and parishes should give the impetus to consider the ministry. The men who are getting up this conference will work their hardest to provide the best sort of a conference, but they should not sully vocation to the ministry by canvassing for recruits. A conference is offered to the Church. Will rectors, vestries, and parents in turn offer it to their boys?

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"Father Jim"

By Rev. A. Manby Lloyd

It must be difficult for an American Churchman, born and bred in an atmosphere of religious toleration, to comprehend the various phases of Anglican Church life. The Constitution of U. S. A. shows no particular partiality to Church or Creed. Its primary doctrine is the equality of man. But English society is based on caste. An Anglo-Indian officer once told me that missionary work in India would be greatly accelerated by making Christianity a caste. Quite so! He was merely true to his breeding.

For nearly 300 years the English Church had been run by squire and parson. Bishops, who were once great barons, were still addressed "My Lord," and sat in the Upper Chamber. The mitre, no longer worn on the head, reappeared on the family plate. But despite these drawbacks, the Anglican Church retained some measure of popularity. The Roman Mission was disliked, as Cardinal Manning candidly admitted, because identified with Spanish imperialism, the Armada and the Jesuits. A foreign invasion aroused the people to the first Law of Nature—self-defence. Cromwell, the Calvinists, went to the other extreme. And the people were glad to accept the comfortable via media of the reformed Church and prayer book. They were tired of fanatics, howsoever labeled.

But the state which begins by patronizing a religion, always ends by strangling it—see the parallel in Russia. It was only the individual revival movements of men like William Law and John Wesley; of John Keble and Dr. Pusey that saved the Church of England. But Wesley's movement ended in a schism, and the influence of the Tractarians was mainly an upper class one. The middle classes went to hear Spurgeon and the facts and festivals of the Puseyites made no appeal to the people who either fasted all the week, or feasted on Fridays and fasted on Sundays. Fast-days were a mockery to the unemployed and starving; and wage-slaves and land-toilers, robbed of land and tools and liberty, had no use for festivals.

The Oxford movement looked like peering out. It was academic and aristocratic and Jansenist in tone. Punch and the press had ridiculed it and Queen Victoria was determined to put it down as

lawless. But to the ignorant populace it was nothing but a matter of candles and colored stoles.

Suddenly, as if by magic, a new type of priest appeared on the scene. The austerity and scholarship which were the marks of the old type gave way before a new school which laid the emphasis on the charm of goodness and the beauty of worship. While Pusey was buried in the Book of Daniel and Liddon was annotating the New Testament, a new generation was listening to the angry eloquence of Ruskin and meditating on the life of St. Francis of Assisi.

Back to St. Francis

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of the Manchester School, and cursed the Age of Industrialism. Men's hearts, beating with the heart of St. Francis, felt a new passion for the poor. Stanton with his postmen, Dolling with his soldiers and sailors, Stewart Headlam with his radical friends were the first fruits.

But the most youthful of this group was a young Mayfair curate, the Hon. and Rev. James Adderley, an Eton and Christchurch man. Wearing a monastic habit, good tempered and aristocratic, he bid fair to become the rival of Father Bernard Vaughan, whose denunciations of "smart society" furnished copy for the Silly Season. But in Father Adderley's case, satire took the place of invective, and his story of slum life ("Stephen Remarx") gave evidence of literary ability and a pretty turn of pathos. The first edition was rapidly exhausted.

Piquancy was added to the situation by the fact that the youthful Savanarola was the son of a noble lord, Lord Norton, a Peer of the Die-Hard School. But whether they were solemn old Lords, or solemn old Bishops, Fr. Adderley could not resist pulling their legs. He tried to shew them what he calls the Wisdom of Winking. It is wise for Church and State to wink at some things. For example, the State winks at the Blasphemy Laws. The C. of E. could not go on at all were the State to insist on the Acts of Uniformity being literally obeyed. We want more winking Bishops—Bishops who will wink at harmless but doubtful things like incense and reservation. We got rid of winking Madonnas, but now is the time to bring in the winking Bishop. That was in the 80's. Today he wants them to wink at pulpit interchange and the admission of baptized persons (not excommunicate) to our altars.

* * *

Father Adderley's genius came out also in his production of Bethlehem Tableaux and morality plays. As an undergraduate he had scandalized the authorities by founding a dramatic society and playing female parts. Since that time he has passed into the ranks of playwrights and he is a well known figure behind the scenes of the London stage. A born psychologist, he found out, long before Dean Inge announced it as something novel, that religion can be caught if it cannot always be taught. Atmosphere in Church (as on the stage) is the important thing. The love of symbol and the craving for mystery are fundamental to human nature. They cast a spell over our politics which owed more to Gladstone's collars, Disraeli's waistcoats and Chamberlains' orchids than we may be willing to admit.

Such were the ideals of the men of the new school. They lived simple lives and ate simple fare. They had been known to scrub floors for sick women, and to share their food with starving men. The poor were no longer preached at nor patronized. They were placed on a higher plane than Brother Sun or Sister Moon. St. Francis, it well-nigh seemed, was about to capture the Church of England. His spirit had already captured the great Cardinal Manning, who was putting the Jesuits in their proper place and spending himself in social service.

Father Jim (as he was known) is greater as a pamphleteer than as a

though he is a great platform speaker. A rich vein of satire runs through all his writings—witness his original version of the Parables (reviewed some weeks ago) and his magazine articles. He has some caustic things to say about our cathedral system and in "My Dream Cathedral" he pictures a manufacturing city, surrounded by some nice little country villages. . . . "The people are hard-headed business men, wild enthusiasts of labor, plodding clerks and slum dwellers. There are profiteers and country squires, Hebrew millionaires, the clergy and their families. There are artistic persons, sportsmen, cranky religionists, spiritualists and ritualists, hot gossellers and very cool ones. I must not forget the politicians."

"A great catastrophe has lately happened in the city. The Dean has died a natural death, and within a week all the Chapter have passed away through poison or preferment."

He takes us to Downing Street where the Prime Minister and the Lord Chancellor have the duty of recommending a new Dean and Canons. They decide to turn over a new leaf. Two of the poisoned Canons were over eighty, and between them had taken 50,000 pounds for doing precious little. The others had been celebrated for collecting anthologies of Italian poetry and moths. Neither of these duties seemed to be mentioned in the Sermon on the Mount.

The new Dean is to be only 35 years of age. He is something like a theatrical impresario. Among the teachers he commanded would be authors, artists, medical men, psycho-analysts, statesmen, economists. There would be sermons and lectures and music and plays. The cathedral would become a home for all. The beautiful College Hall next door would be the theatre and the music hall, and the common room where the men and women could meet and children play. There would be the best music, the best drama, the best art, the best sermons and speeches.

He sees the old altars—there were twenty of them—all in use. Around them

are men and women from the city, praying on their way to work. They were there to pray about politics, about strikes, about individual difficulties and dangers. Then the week-day turned into a Sunday and the cathedral was crowded. There was a great communion. Hundreds were receiving the Bread of Life.

(Concluded next week)

News Items From New York

By James Sheerin

There is a good deal of shock to one's sense of propriety in the expression "birth control" which is now rising into view, but when one goes to such a conference as its advocates held in the Hotel Plaza lately, in New York, there is surprisingly much that is reasonable and desirable in what they have to say. So far as immodesty is concerned there is no more of it than appeared in the speeches on the same subject at the recent Church Congress in England. Why, therefore, the police should raid the final meeting at which one of our clergy, Dr. Karl Reiland, was to preside, is something of a puzzle. The puzzle is not made easier by the fact that no one seemed to know of any authority behind the police in this uncalled for raid except the Roman Catholic Archbishop, whose secretary explained at the door of the hall that "the meeting is against public morals and should not be held." Has it come to this, that even our police are under ecclesiastical direction where loyal sons of the Church



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hold public office? Some of our own
prominent Church women were to take
part in the meeting, such as Mrs. Ogden
Mills Reid and Mrs. Willard Straight.
They have a profound conviction of the
need of more intelligence in bringing chil-
dren into the world.

* * *

With the passing of the Rev. Dr. John
P. Peters, New York loses one of its ablest
and most picturesque clergymen. Very
short in stature, he had an impressive head
and a quiet dignity of manner that always
won respect. He was a mixture of high
and broad Churchmanship that is common
enough nowadays, but which was rather
startlingly personified in him. Even the
skull cap he constantly wore, in or out of
Church, seemed to have the effect of a
priest wearing a biretta. He was astonish-
ingly scholarly. As an Orientalist he
equalled the greatest. But unlike some
who are pre-eminent thus he was pro-
foundly interested even in the superficial
affairs of men. He read everything, almost
literally, in these days when it is hard to
keep track of even the making of many
books. His human interest was shown in
his enthusiasm for social reform. Few men
had the influence in the last quarter of a
century that he had in matters of social
progress in the city of New York.

* * *

It seems that sometimes when a man
of distinction in New York retires from
active life he is almost as quickly and com-
pletely forgotten as if he had died. Who,
for example, knows today that Dr. S. D.
McConnell, once famous as preacher in
Philadelphia, Brooklyn and New York, is
still alive and at not too old an age to de-
liver a ringing message if he should try?
Yet he is seldom or never mentioned in
clerical circles just because he has chosen
to go into retirement in a far-off soft spot.

It is now announced that the Rev. Har-
ry P. Nichols, once eminent as preacher in
New Haven and Minneapolis, later a leader
of distinction in this greatest of American
dioceses, has resigned and is to retire from
the active work of the ministry. He had
the misfortune of late years to be rector
of a Church where the American and
Protestant elements were rapidly leaving,
but through it all he remained a powerful
influence in the Church at large, as was
evidenced when he was made presiding
officer at two conventions for the election
of bishops. He, too, like Dr. Peters, was
an honor to a scholarly ministry, ranking
high among the men who look back to fair
Harvard as their Alma Mater. He never
obtruded this scholarship into the pulpit,
but it was never necessary to do so in
order to convince intelligent hearers that
here was an intellectual man. He impress-
ed even casual acquaintances that way. It
amused me at the Waldorf-Astoria ban-
quet in honor of the election of Dr. Man-
ning, when I was seated at the same table
with him, to note that another neighbor of
artistic ability sat through all the eloquent
speeches paying no attention to them but
drawing the features of this distinguished
clergyman whom he had met for the first
time but a few moments before! It makes
the tumult and shouting almost louder
and more depressing to have such a man
pass out from the ranks of fighting men
into that of those who have for a time
gone to the rear.

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