

The Witness

VOL. VI. No. 17

CHICAGO, ILLINOIS, DECEMBER 17, 1921

\$1.50 A YEAR

Herbert Shipman Consecrated Suffragan Bishop

Impressive Service is Held in St. John the Divine,
Attended by Church Dignitaries

By James Sheerin

St. Andrew's Day in New York was a real red letter day this year, for it marked the consecration of the Rev. Herbert Shipman as suffragan bishop under Bishop Manning and the institution of Bishop Lloyd to the same office. Every clergyman, except the few who forgot, which included Father Huntington, wore red stoles, which gave the Saint's Day precedence over the consecration, contrary to tradition. It was as if the thought of martyrdom was to be emphasized in the making of a suffragan!

The great building was full in every part, even where seeing and hearing were most impossible. Hundreds were turned away. Nearly 150 clergy from the Diocese were in the procession, besides delegations from Long Island and New Jersey and more distant dioceses. Two missionary bishops from afar took prominent part, Bishop Howden of New Mexico, who read the consent of the bishops, and Bishop Thomas of Wyoming, who preached the sermon. As Bishop Shipman is well known in the army, several score of officers in uniform were present. Protestant churches were represented by high officials of the seminaries, the Federation of Churches, or by pastors of celebrated parishes. Notably among the latter was the Rev. George Alexander, D.D., called "the St. John of Presbyterianism," who joined heartily in the singing and said the Nicene Creed audibly while manfully facing the east like "a good churchman." It was regrettable that these distinguished Protestant delegates were seated in a corner behind the Bishop's "throne" where seeing and hearing must have been exceedingly difficult. This was in marked contrast to the installation of Bishop Burch, when they had front seats not far from the sanctuary, and were officially escorted to partake of the Holy Communion.

The Greek orthodox delegation was well placed in the region of the altar, but did not this time take part in the act of consecration.

The service of installation preceded the consecration. It was conducted by Bishop Manning on the steps of the choir nearest the congregation. It was an impressive moment when Bishop Lloyd knelt alone at the outer step and said a prayer of earnest dedication of himself to the work of the Church.

The service of consecration was much

Conference Tour of Experts Stirs up Kansas

Bishop Wise and His Team of Specialists Adopt
New Method For Arousing Church

The Diocese of Kansas has been stirred mentally and spiritually by the conference tour of the Bishop and his team of experts into each Deanery. It was determined in October by the Bishop and Council to have four consecutive meetings in the four Deaneries of which the Diocese is composed. The team at the same time appointed, to include: The Bishop, Rt. Rev. James Wise, D.D.; the Rev. W. A. Jonnard, Field Secretary for the Province of Sewanee and rector of St. John's Church, Johnson City, Tenn., who is an authority on work among young people; Archdeacon Leonidas W. Smith of Kansas; the Rev. E. A. Edwards, rector of Trinity Church, Lawrence, and member of the Nation-wide Campaign Department for the Bishop and Council; the Rev. Carl W. Nau, rector of St. Paul's Kansas City, Kas., chairman of the Department of Religious Education for the Bishop and Council; Mr. John McEwen Ames, Arkansas City, Kas., the Diocesan Treasurer of the nation-wide campaign; Mrs. John McEwen Ames, Diocesan chairman of the Church Service League; Miss Nellie Smith, Chanute, deaconess chairman of the Church School Service League; Mr. Sheffield Ingalls, Atchison, son of the late Senator Ingalls, who was an orator and writer of national fame. Mr. Ingalls is not only a successful business man, but an active churchman.

The meetings were held as follows: Manhattan, N.W. Deanery, November 15th; Lawrence, N.E. Deanery, November 16th; Chanute, S.E. Deanery, November 17th; Wichita, S.W. Deanery; November 18th.

These meetings had a record-breaking attendance. All of the clergy attended except two, one being detained by illness and the other being on a mission arranged months before.

It was the purpose of the Bishop and accompanying experts to seek the leaders of Church work throughout the Diocese, gathered at the principal town in each deanery, and there to sell to them a new and vital interest in the Church's Mission preparatory to the winter's work. There is a splendid prospect that the nation-wide campaign pledge will be up to last year's mark, that renewed zeal will be manifested in the Church Service League, the Church School, the work of the adolescent and other efforts to bring in Christ's Kingdom.

MORE THAN A MILLION DOLLARS MUST BE COLLECTED IN DECEMBER

Once more we enter the final month of the year with over a million dollars due the Church.

Last year we collected almost a million in December and this year we must do better.

Our position today is
Estimated pledges, 1921. \$3,200,000
Received to November 30,

1921 2,035,870

To collect in December. \$1,164,130

Remember that this money has already been appropriated and most of it spent.

Here's a slogan

"THE CHURCH MARCHES FORWARD, NOT BACKWARD."

Sincerely,
Lewis B. Franklin,
Treasurer.

like that of Bishop Manning's last spring, the chief difference being the omission of the great procession out doors. There was the same dignified simplicity, the same beautiful effect in music, and a notable absence of straining after ritual grandeur. A few churchmen would no doubt have been glad to see mitres and other traditional badges of prelacy, but the spirit of this largest of American dioceses is against such excesses, and the majority would have looked upon them as belittling a great event. Contrary to the opinion of some, the prevailing note is that the Episcopal garb as known in this country for a century is one of the most distinguished looking in the world, and is peculiarly impressive upon such a figure as Bishop Manning's. Dr. Shipman's fine face and devout eyes, if put under a mitre, might suggest a great medieval portrait of some idealized saint, or would recall the late handsome Bishop Starkey in certain photographs where he is wearing all the apparel paraphernalia of "Catholic tradition," but there are unprejudiced people who prefer to see Bishops Manning, Lloyd and Shipman in the plain garb that harmonizes best with the historic Anglican feeling of dignity and reverence.

(Continued on page 6)

GENERAL NEWS OF THE EPISCOPAL CHURCH

Mr. Wilson Has Healing Mission in Savannah

A profound impression was made by the Rev. Henry B. Wilson, of Boonton, N. J., Director of the Society of the Nazarine, in delivering his message on the revival of healing in the Church, at a three-day mission held in St. John's Church, Savannah, Ga., November 29 to December 1.

For several months the rector of this parish, the Rev. William T. Dakin, has engaged in this work in a quiet way, and deciding to link his work with the Society of the Nazarine, he invited Father Wilson to Savannah to present the method of healing as practiced by his society.

There was no laying on of hands held at the opening service, but by way of preparation, Father Wilson took up the subject of faith healing, and stated his purpose was "merely to illustrate the nature of the mission which to the majority of people is looked upon as a form of hypnotism or magic."

Very clearly and simply it was brought out in all of the sermons that Our Lord's manner of healing as practiced by the early Church was the belief on which the Society of the Nazarine was founded, and on the last evening, Father Wilson, with remarkable force and deep spirituality, carried his hearers far beyond the simple preparation of the early sermons by means of scientific explanation and by showing that the practice of spiritual healing is not based simply upon a religious contention, but has been definitely proved by scientists today who have tested the theories upon which the belief of spiritual healing asserts its practicability.

Only after attendance at a former service were people invited to receive the laying on of hands, and an average of forty or fifty people availed themselves of this privilege at each service.

Members of St. John's parish and others met the last afternoon and organized a guild at a conference held by Father Wilson, to meet weekly for prayer and intercession for the sick.

The Bishop of the Diocese attended the closing service and declared himself greatly impressed with Father Wilson's presentation of his subject.

Dinner in Honor of the Bishop of New York

On the very stormy night of November 28th nearly five hundred representatives of eleven parishes of Staten Island attended a dinner in honor of the Bishop of New York, which was given under the auspices of the Nation-wide Campaign committees of Staten Island at St. John's Church parish house. There was the largest attendance that has ever graced a dinner of any kind in the recollection of old Staten Islanders, including those in the interest of the Red Cross, Liberty Loan, and other similar dinners. Many applications were refused and numbers were prevented from attending on account of the weather. The chairman of the committee said: "If the weather had been clear I do not know what we would have done with the people."

It was a magnificent reception and tribute to Bishop Manning and in addition showed how greatly the Nation-wide Campaign has influenced and affected the churchmen and women of Staten Island. The speakers were: Mr. Henry G. D. Demeli, chairman of the dinner committee, composed of representatives of the parishes, who also presided; the Rev. William H. Pott, Ph. D., rector of St. John's Church; Canon Harold Adye Prichard, rector of St. Mark's Church, Mt. Kisco; William C. Sturgis, Ph. D., educational secretary of the Department of Missions, and the Bishop. The addresses were inspiring, educational, and most helpful, and the meeting exceptionally successful because of the splendid interparochial cooperation, and accomplished much in the interest of the Nation-wide Campaign.

Lambeth Appeal Gets Consideration in Various Sections

The Lambeth Appeal for Unity issued by the Anglican bishops has now had consideration by ecclesiastical bodies in various sections of the world. It has been translated into Latin, Greek, French, Italian, Portuguese, German, Russian and Esperanto. Various religious assemblies in England, Scotland, Ireland, Canada, South Australia, India, China and Japan have given attention to the appeal. At the present time it cannot be said that any communion of Christians is willing to accept the terms of union involved in the statement, though the overture has been received with respect in almost every communion. Even among Roman Catholics the appeal has been given attention. Probably in no ecclesiastical communion more than in the Orthodox church of Russia is the appeal being considered favorable. Meanwhile Canon Headlam, Regius Professor of Divinity of Oxford, makes the following statement: "The Church of England is called, I believe, to take her place in building up the religious unity of the world, but she will fail in her mission unless she is prepared to lay aside her exclusiveness and is ready to go out humbly to meet other Christians. You cannot be the heralds and harbingers of the great Catholic ideal unless you lay aside Anglo-Catholic narrowness."

A Beautiful Performance

"The Bishop Tuttle Pageant" was presented in the Church of Our Saviour, Chicago, on Wednesday, December 14. On Tuesday, the 13th, there was a final dress rehearsal to which admission was by invitation. To this performance all the religious leaders, city officials and representatives of foreign nations were invited.

The pageant was written by the Rector of the church, the Rev. Frederick L. Gratiot, around the life of the Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the Church, who, fifty-four years ago, at the age of thirty, was sent a missionary bishop to the far west. The pageant is commemorative of the Missionary Centennial of the Church. Bishop Tuttle him-

self appeared in the last section to "review" the church "forces" and to deliver his "Carry On" message. The part of Bishop Tuttle as a boy and at the age of thirty was taken by members of the Church of Our Saviour.

After the mode of mediaeval times, the pageant was presented in the church.

Three Generous Indian Givers

It is high time that we ceased forever to use the expression, "Indian Giver," as one of reproach.

Hannah Eagle Star is a Dakota Indian who makes baskets as she lies on her bed, and gives to the church the money received for them. She has been an invalid for seven years. Last Christmas her gift was ten dollars. When the Nation-wide Campaign call came again in the summer, she gave four dollars more.

Martha Grass Rope is a child of thirteen who has been an invalid all her life. She too makes baskets, and her gift to the Nation-wide Campaign offering was five dollars.

Daniel Grass Rope, appointed captain of the campaign by the clergyman in charge of the mission to which he belongs, went all through his reservation personally educating the people, group by group, to an understanding of the missionary work of the church.

Men's Services Well Attended

Reports reaching the National Office of the Brotherhood of St. Andrew from many parishes and missions from all parts of the United States indicate that there was a very splendid response to the suggestion made this fall for the holding of a Corporate Communion on the morning of the First Sunday in Advent. Notwithstanding the fact that in many parts of the country the day was stormy a great many rectors have written that the effort which they put forth to reach their confirmed men and boys for the service that day was more than worth while.

Mr. Micou Takes A Wife

On December 5th in Old Christ Church, Philadelphia, Rev. Paul Micou and Miss Janet Sayce Childs were married by the rector, the Rev. Dr. Louis C. Washburn and the Rev. Dr. William E. Gardner. Mr. Micou is one of the secretaries of the Department of Religious Education of the Presiding Bishop and Council, and has charge of our church's work for college and university students. Mrs. Micou is the daughter of Mr. Allen Childs, who was well known in Philadelphia church circles for his untiring devotion to his duties on certain diocesan boards and committees and on the vestry of Christ Church.

A Bishop's Parish in Tennessee

Christ Church, Nashville, Tenn., has four living ex-rectors, and they are all bishops!—namely, Winchester of Arkansas, Reese of Georgia, Mikell of Atlanta, and Manning of New York.

Ordination in West Texas

On St. Andrew's Day in St. Peter's Church at Rockport, Texas, E. Davis Williams was ordained by the Rt. Rev. Wm. T. Capers, D.D., bishop of the diocese. The candidate was presented by the Archdeacon, the Venable B. S. McKenzie. The sermon was preached by the Rev. Francis A. Brown. The Rev. G. W. Smith, rector of Grace Church, Cuero, Texas, acted as the Bishop's chaplain. The Rev. C. R. Parkerson acted as crucifer.

The Rev. Mr. Williams came to the diocese as one of the war secretaries for the Brotherhood of St. Andrew to Camp Travis. In this capacity he served with such faithfulness and devotion that the Bishop and Archdeacon urged him to return to the diocese and take up work as a layman until he could take orders.

He took up the work at Aransas Pass, Beeville, Karnes City, Kenedy, Runge and Rockport more than a year ago. He has served these places with such acceptability that it is the earnest hope of the people of these missions that he should remain with them permanently.

Mr. Williams has belonged to the Brotherhood from its beginning. Served as war secretary in Camp Fremont at Palo Alto, Cal., also at Camp Travis, San Antonio, Texas, and was selected as one of twenty men to take up some special work for the War Commission of the Church. Has served thirty years or more as lay reader in the diocese of Pittsburgh, Pa.; Chicago, Ill.; Salt Lake City, Utah, and Los Angeles, Cal.

Service League for Kansas

The Commission of the Church School Service League, for the Diocese of Kansas, has been formed under the auspices of the Department of Religious Education. Miss Neelie Smith, Chanute, is chairman and Miss Ethel Breese, Wichita, is secretary-treasurer. They plan to issue a certain number of Bulletins during the year that will be of interest to the Church Schools.

Material Sent to Isolated . .

Christian Nurture material is being sent out from the office of the Education Secretary, Dr. Helen Bowerman, to isolated children in the Diocese, whose parents have manifested some interest in having their children receive religious training. These children are enrolled as out-of-town members of the classes in the Cathedral. The teachers and pupils of these classes are establishing some connection between these children and the Cathedral by letters. The Bishop has sent out a personal letter to all of these children.

Faith Healing is Catching on in England

The faith healing idea which has been so prominent a feature of American religious life is catching on in London. Within the Church of England at least two such movements have been organized. There is a Guild of Health, and also the Spiritual Healing Fellowship. Rev. H. Anson, head of the former organization insists that ministers should be healers as well as preachers.

He holds that courses in psycho-analysis and psycho-therapy should be included in the courses of every up-to-date divinity school. Dr. Montague Lomax at a meeting of the Spiritual Healing Fellowship recently ascribed some forms of insanity to demon possession. He is a well-known spiritualist.

New Testament Scholar Becomes a Missionary

Dr. Albert Schweitzer of Strassbourg has been widely known in the Christian world as one of the most radical critics of the New Testament. His work in this field must everywhere be taken into account. The latest announcement with regard to him will be received with surprise throughout the Christian world. He has volunteered for service in Africa as a missionary. This does not mean that he has in any way given up his critical positions, but that he wishes during the remainder of his life to work constructively in Christianity.

Speaker Urges Admission of Women to Ministry

The admission of women to the ministry of the Church of England was one of the interesting themes considered at the recent congress of the Church of England. While the majority opinion is still opposed to the ordination of women, it was interesting to note that Canon Guy Rogers, chaplain to the King, was in favor of the innovation. He asked that the congress face the question whether the desire of the women to enter the ministry was a result of the operation of the Holy Spirit or not. He asserted that those who would exclude women attach an importance to sex not warranted by the facts of life.

Pageant Given in Milwaukee

The Church Service League of the Diocese of Milwaukee held its third annual service, pageant, and exhibit on Saturday, November 26th, at St. James' Guild Hall, Milwaukee. The meeting opened with a short service and address by Bishop Webb. The pageant, The Cross Goes Westward, was presented. It was arranged and directed by Miss Frances Camp, assisted by Miss Helena Camp, under the leadership of Mrs. Forbes Snowden, and was participated in by twelve church schools in and near Milwaukee. Each school took one episode, and the pageant ended with a beautiful tableau of the Nativity by the children of All Saints' Cathedral. After the pageant, the children had luncheon, followed by the exhibit of gifts for the missions assigned to the Church Service League of the diocese by New York headquarters. One thousand gifts were asked for and over 1,300 were sent in. A great improvement was shown in the selection and the care with which the gifts were made, and this year the head of the Box Work Department, Mrs. Henry Hitz, had to telegraph to the Church Missions House for an extra assignment. Twenty-five gifts were also sent to the Seamen's Institute. All the gifts came from forty-eight church schools, and over 400 children from twenty-three schools, were present for the event.

"A Century of Endeavor"

The editor wishes to call attention to all church people interested in missions to the publication of Miss Emery's history of missionary work in the Episcopal Church during the last hundred years.

It is a detailed treatment of the whole subject and gives one much cause for encouragement when one contrasts the last few years of our endeavor with the difficulties that confronted the early history of missions in this church. No one can have a thorough idea of what has been done unless they secure this work, which can be obtained by applying to Church Mission House, 281 Fourth Avenue, New York City.

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.

Subscribers have the privilege of asking questions on health and diet; a two-cent postage stamp should be enclosed with the question and a personal letter will be written in reply.

The subscription price is \$2.50 a year. A Laughlin fountain pen, self-filler, either long or vest-pocket size, will be given with each subscription. The pen alone retails for the price of one year's subscription to GOOD HEALTH. The magazine and the pen will make acceptable Christmas gifts.

Avail yourself of this unusual offer—the GOOD HEALTH magazine and a reliable pen for only \$2.50.

We will send the pen and magazine to any address with an attractive Christmas card bearing your name as donor. Shop early. Send order and remittance to

THE GOOD HEALTH PUBLISHING CO.

**270 W. Main St.
BATTLE CREEK, MICHIGAN**

The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)
6219 Cottage Grove Ave.
Telephone Midway 3935
CHICAGO, ILL.



BOARD OF EDITORS:

Bishop IRVING P. JOHNSON, Editor-in-Chief.
REV. WILLIAM B. SPOFFORD, Managing Editor.
REV. JAMES SHEERIN, New York Editor.
REV. A. MANBY LLOYD, London Editor.
REV. J. A. SCHAAD, Contributing Editor.

Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

WHAT IS THE MATTER WITH THE CHURCH?

By Bishop Johnson

I am inclined to think that I am one of those matters about which so many are talking—I wonder if you are not one of them also?

There is, nothing the matter with the Church when every member of the same is patiently and faithfully doing his share to overcome the world, the flesh and the devil which not only menaces the Church from without, but also intrudes itself into the very marrow of the Church's life.

Many people regard the Church as though it were a business corporation which had the simple purpose of so conducting its business that it will produce visible dividends.

If this were all, it would be a comparatively easy matter to enlist a company of promoters and directors who would put over a program which would produce the desired results.

But there are certain elements in the problem which are quite complex and which prevent any such easy solution of the matter as that which confronts the Standard Oil or Consolidated Steel.

The Church deals with human souls and souls are not like dollars. The fluctuations in the purchasing price of a dollar are rather easy to compute and one can enter all honorable transactions in a beautiful system of bookkeeping. An auditor can sum up the status of the business in a short time.

Let us study this Church business from a business standpoint.

In the first place take your general managers or superintendents.

They are men who have spent a generation in one business, that of being the rector of a parish. Very good! When they have arrived at the inflexible age of their life they are turned out of a comfortable rectory and a coterie of delightful friends into the office of a bishop.

What would happen to a corporation if its general manager were promoted at the age of fifty to become a traveling salesman?

The only habits which he had contracted in his local job would have unfitted him for the necessary qualities in his roving commission.

After he had become a bishop he would discover that the Church had honored him but did not trust him.

He would discover that, instead of directing the policy of the Church, he was

expected to be a promoter of its business.

He would learn that all of his important branch houses, that is, the strong parishes, were independent units, which might be cajoled into compliance with his plans but could not be required to play the game, if they chose not to do so.

He would discover that he had all the responsibilities of the head of the concern but none of the privileges.

He would discover that he was expected to meet the liabilities of the diocese in the matter of weak parishes and missions, but that he had no control of its assets; he can not even be present to advocate his case in the meetings of the vestry of the subsidiary concern.

Next look at the rectors. They are called to the office of administration in a parish after fifteen years of academic life in school, college and seminary.

They are expected to be public speakers, administrators, diplomats, physicians, educators, sympathetic with the poor and on confidential terms with the rich, fond of children and considerate of the aged; full of pep, poise and piety, all in one.

What do you suppose such a wonder could command in the secular world? And mark you, if he be lacking in any one of these elements, he is faulted by those who have a special interest in the field where he is lacking.

A man may preach well, administer well and be full of tact but in the acquirement of these talents be weak in calling and Sunday School work. At once there is an element in the parish that proclaims his limitations, which are seem of all men, to a sympathetic audience.

Immediately his conspicuous talents are dwarfed by his apparent limitations.

Next look at the workers, I almost said critics; for a large share of your congregation is as alert in criticism as it is negligible in service.

These workers are nearly all voluntary. You cannot reduce their salary nor discharge them.

You hesitate to criticise their methods or admonish them. You do not stand in the relation of an employer to an employee, but rather in the relation of a congressman to his constituency.

You are in a dilemma between your anxiety to propitiate them and to lead them.

You discover early that their work is capricious, spasmodic and choleric. Where is your analogy between the Church and a business concern?

Now what is the matter with the Church. It is not the Bishops, the Rectors or the Laity. There is a cross section in all these of good, bad and indifferent. Bishops have no more in common than grocers.

When anyone blames the bishops or rectors or the laity for a condition in which all are concerned, he is talking nonsense.

The Bishops have no composite personality. Neither have rectors or laymen. Each stands or falls by his own interpretation of his job.

The proportion of good and bad is probably about the same in each. The minority is not responsible for the sins of the majority or vice versa.

The truth of the matter is that there

are only three persons who are at all responsible for this condition. The first and chief responsible agent is myself in the sphere of my influence and responsibility.

The second responsible agent, my dear reader, is yourself in the sphere of your operation.

And the third and less tangible responsible agent is the other fellow who is talking.

And just note this one point in the whole discussion.

The maximum of criticism usually emanates from the person who is doing the minimum of constructive work.

What can we do then as individuals to help the situation?

The Church has been going to the dogs on the testimony of contemporaneous critics for at least the past seventeen centuries, and it would have been in the dog pound ages ago, were it not for the fact that Jesus Christ is in the boat.

Timorous disciples have been beseeching Christ to awake out of His Sleep in every age, when they needed to trust the Master and pull on the oars. Let every man pull with his whole strength on the oars and he will find that doing this automatically closes the mouth.

I know of no other way to solve the problems of the Church than for each one cheerfully, patiently and faithfully to pull on the oar with his full strength and to give the Master the full measure of his capacity.

Once in a great while, when he is resting he may see something that can be improved, but he never becomes so fascinated with his theory of propelling the boat that he forgets to row.

He also realizes that rocking the boat does not accelerate its motion.

I am not sure that the Master is so interested in the efficiency of the Protestant Episcopal Church in the U. S. A. as He is in the faithfulness of the individual oarsman to the task assigned him.

The Lord is not so anxious that we be comfortably housed as He is anxious that His own child is faithful to the task assigned him.

I am sure that the Lord will take care of the boat; our business is to see that we be faithful oarsmen in His service in spite of all difficulties.

The man who threatens to strike because he doesn't like the officers or the crew forgets that the Lord was faithful under far worse circumstances than those which surround us.

I am very sure that the worker who is more conscious of his own limitations than he is of others mistakes is most acceptable to the Master.

If there is anything the matter with the Church, that is largely His business.

If there is anything the matter with our work that is altogether our business. Let us mind our own business first.

THE WITNESS FUND

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

Mrs. S. B. Carpenter.....	\$1.00
Mrs. James Long	3.50
Mrs. O. H. L. Wernicke50
Mrs. Florence E. Jeffers50
Miss M. B. Maurice	3.00
Mrs. A. B. Hilton50

Cheerful Confidences

By

George Parkin Atwater, D.D.

X.

DO BISHOPS WORK?

When you were at the General Convention and drifted about the hotels and other places where groups of deputies and visitors were gathered what word most frequently emerged from the buzz of conversation, what word was most frequently used as a form of address? It was the word "Bishop."

We all have a vast regard for our bishops. We like to quote their sayings, refer to their doings, and show them our loyalty and affection. But do we realize how hard they work, and how much of their work is of a sort which the layman would find both burdensome and tedious?

It was my good fortune, recently, to have the pleasant labor of making a study of the life and labors of a Bishop, not from books, but from actual contact with him during thirty years, and from the records of his activities. It was my own diocesan, Bishop Leonard of Ohio, who sat patiently under this analysis. What I disclosed about his life and labors, may no doubt be discovered of other Bishops, to a greater or less degree, and I venture to share with you, these confidences. Allow me to introduce to you Bishop Leonard of Ohio, Metropolitan of the Fifth Province.

"I have been examining the Convention Journals of Ohio of the past thirty years. You would not think of this long row of reports as being among the six best sellers, or of containing such fascinations as would beguile the passing hours. But to one whose memory is laden with friendly and intimate association with the persons and event therein recorded, a Trollope lurks within those prosaic pages read to suggest the stories interwoven into their structure. They are the raw material out of which may be erected the spacious Temple of diocesan life, with its enlarging corridors of achievement, thronged with the servants of God, the living as well as those who having finished their course in faith do now rest from their labors. Imagination, reinforced by memory, may play over these pages and reconstruct the throbbing life of the Diocese, its hopes and aspirations, its trials and efforts, its strenuous and buffeted life in cities, its quiet rural and village activities. You may trace the whole process from the architect's plans, through the laborious effort of laying the foundations, through the raising of the superstructure, on to the satisfaction of occupancy of the never finished Temple. We may say with Nehemiah of old, "So we built the wall, and the wall was joined together, for the people had a mind to work."

Through all the journals we find brief biographies, of clergy and laity engaged in vast labors. But Bishop Leonard's biography stands out above all others, a notable record of faithful and consecrated labor and of thought for Church and people.

It is impossible to estimate the results of the labors of Bishop Leonard by any presentation of statistics or by the growth of any institutions. No one would more

generously grant, that Bishop Leonard himself, that many others had been hard-working participants in the task of up-rearing the structure of diocesan life. But devoted and wise leadership has been a tremendous stimulus to endeavor, and such has been his leadership. His zeal has been unflagging and his labors abundant. Each decade of his episcopate would show, no doubt, similar evidences of personal labor with the first ten years, but I have taken them as an example of industry. During the first ten years he delivered annually an average of 262 sermons, lectures and addresses, celebrated the Holy Communion 63 times, a greater average than is sustained by the whole body of the clergy. He made 91 visitations for confirmation. This is but the beginning of labors for he has had, in addition, the administration of the temporal affairs of the diocese, the maintenance of its institutions, the ordination and consecrations, the burden of an enormous correspondence, countless interviews, much routine labor, and unceasing travel. Nor does this summary present any adequate picture of the task which fell upon him daily, the care of all the churches. Like a weaver's shuttle, laden with precious material, shot back and forth across the threads of individual effort and binding all together into a homogeneous united fabric with strength of texture and beauty of pattern, has our Bishop travelled through and through the vast area of his jurisdiction. By trains, both fast, deliberate, slow and sluggish, by boat to the islands of our inland sea, by surrey and trolley, by station hack and automobile, by horse and buggy, in frigid torrid and temperate zones, has he made these thousands of visitations. He may even have traveled on horseback, but the chronicle is silent. Today in a great church, with a thousand people, tomorrow in a rural chapel with the few faithful, the next day in a ward of the hospital, he has carried to all comfort and cheer and courage, the Gospel of Christ and the Sacraments of the Church.

Do you realize, my dear Bishop, what an event your coming has been, in many a small parish whose only other ecclesiastical excitement was the regular resignation of a rector? When the Bishop's coming was announced the parish seemed to sing "How beautiful upon the mountains are feet of Him that bringeth good tidings." The parish prepared for an event. Faithful women would clean the brasses and dust the overlooked corners of the Church, and burn the discarded heaps of

Sunday school lessons. The Rector would straighten out his desk, brush the dust from "Pearson" and "Liddon" and place them in a conspicuous spot, and hurry to the drug store for one or two "ten centers." The choir would have its vestments laundered and would put the finishing touches on its most resplendent anthem. Hymn books, catching the spirit of the occasion, would fall open at "My Faith Looks Up to Thee" and "The Church's One Foundation." Your host would curry the horse or wash the car, while the hostess would wrestle with a chicken, hoping that the light of youth was in its eyes, and prepare a dozen specimens of the culinary art. The hour would arrive and the Bishop. The Rector was invited to the festal dinner, for rectors have been generous enough to permit good lay people to have the honor of entertaining the guest. And what a guest the Bishop is. Cordial, genial, gracious, lovely to the children with whom he has ranked next to Santa Claus, full of enlightening but never pedantic conversa-

MOWBRAY'S RELIGIOUS CHRISTMAS CARDS

GIFT BOOKS

— AT —

THE BISHOP BOOK SHOP

Room 515

180 North Wabash Ave.
CHICAGO

Mail Orders Receive Prompt
Attention.

SAMPLES OF THE CARDS SENT
ON REQUEST.

Telephone Randolph 4880

The Southern Churchman

(Published Continuously Since 1835)

America's Oldest Episcopal Church Paper.

EMINENT WRITERS On Bible, Social and Current Topics contribute to The Southern Churchman. News from the Dioceses; Family and Young People's Departments; Christianity and the Community.

SUBSCRIPTION, \$3.00 A YEAR

Offices: 815 East Grace Street

Richmond, Va.

tion, with marvelous memory for people and relationship and details of life; bringing a vivid picture of events and incidents; stressing ever the good and the beautiful; a mirror reflecting only worthy scenes; vivacious in narrative; adapting himself to the company; giving us glimpses of great affairs and leaving an impression of charm and human kindness not to be forgotten. It is with an idea only of paying tribute to his sincere gift and faculty for throwing the fascination of fellowship around his people, that I say that there are, no doubt, thousands of persons who believe themselves to be in the circle of his close and intimate friends. And they are right, for his friendship never falters, though earthly ties may, of necessity, be relaxed. The few paltry dollars in the Episcopate Endowment Fund, are but a moiety of the riches of affection with which he has endowed the Diocese and with which we in turn have endowed him.

It is remarkable that Bishop Leonard has endured so well the hardships of so much travel. How many months has he spent in pacing the platforms of stations, and in wearisome journeys on the Nickel Plate, and other similar aeonic processes. What nervous output involved in the thousand chances, encounters with acquaintances, on trains and elsewhere, for the life of a Bishop has the same modest isolation and obscurity as the life of a goldfish. If ever mortal needed a garment of invisibility between engagements it would be a bishop. Yet the cruse of the oil of gladness, with which he is anointed, never fails. Blessed with good health, impervious to pettiness which he has dismissed with some slight indication of a layman's interior judgment upon such; with no apparent tendency to worry about trifles and having the rich endowment of a fine sense of humor, Bishop Leonard has kept his interior life fresh and vital, with a sense of proportion and with absolutely firm confidence in the guidance and strength of Almighty God.

With all the characteristics of a high-tempered, sensitive minded man and loyal friend, with all his associations with men of affairs in the fullest currents of statesmanship, commerce and society, with all his appreciation of the dignity and satisfactions of the most privileged forms of society in this country and Europe, with his natural liking for the choice expressions of learning, culture, art, books and environment, Bishop Leonard has been first and foremost a Bishop of the Church of God."

Do Bishops work? Watch them! Ask them!

Cash Book Is Now Ready

The Board of Church Finance is now ready to fill orders for the new Parochial Report and for the third edition of the Parish Cash Book. In compiling these books the Board has had the assistance and advice of many, and especially fine editions are the result. The Board may be addressed at 289 Fourth Avenue, New York City.

THE NEW YORK LETTER

(Continued from front page)

Bishop Tuttle presided, and was as Apostolic in his impressive dignity as ever. It is a sacred treat to hear this aged saint lead an enormous congregation in saying the creed, or in making petition that the new bishop be "a shepherd and not a wolf"! In this and other prayers, there was that in his tone that made one feel as if he were listening to a great fog horn on some rocky sea shore, booming out every moment or two its brave and awesome warning what to avoid and where to sail. It will be a dire loss to the American Church when we no more hear this uniquely American voice in the services of consecration.

Bishop Thomas's sermon was pronounced "magnificent" and "courageous" by those who heard it. Most of the clergy did not hear it, for sermons do not reach back into the choir of this great metropolitan cathedral. It is doubtful if even one-half of the congregation in the nave heard it from that little pulpit on the north side. Bishop Woodcock of Kentucky preached a very eloquent sermon from the same smaller pulpit at the annual Seamen's service a month ago, and, powerful as is his voice, the hundreds on the side near the great pulpit got less than half his words. It is not merely the atrocious acoustic failure of the cathedral in its unfinished state, but the failure of big-voiced men to realize that they must use their voices more than they do elsewhere. Bishop Thomas, who is unusually endowed in voice, as well as in figure, spoke as he might in St. Paul's, Boston, where no effort is necessary to enable one to be heard. Dr. Manning realizes this as few do, and, therefore, with a light voice, he can be heard as few others can be.

Inside of two years New York has had two installations of bishops and two consecrations. This has necessitated the gathering of great numbers of clergy more frequently than is usual. Out west and down south the clergy seem to welcome such opportunities, and the proportions who attend are greater than in New York. For one reason or another those of the New York Diocese are less disposed to come to conventions or consecrations. The journey to the city is not so easy as the outside world would think, with the Diocese cut in two by the wide Hudson river, and other parts rather poorly served by

railways. Then, too, when a man of small means gets to the city there is the great cost of meals and rooms, for nobody seems to think of taking care of the country clergy in New York. One of the cathedral officials was asked if this three-hour service was not to be followed by a "free luncheon," and he exclaimed, "Think of the size of this Diocese? It can't be done!" Well, poorer dioceses do it where the task is harder in proportion than it ought to be in this city of multitudinous skilled caterers and numerous wealthy churchmen. Ancient Israel used to sing about being glad as they came up to Jerusalem for the great feasts. Part of their gladness must have been freedom from an almost prohibitive cost of the journey and the city lodging!

Do you mean to stand by what the Church stands for?

The Church League for Industrial Democracy gives you the opportunity to stand by what the Church stands for in a resolution of the General Convention in 1913 and of the Lambeth Conference of 1920.

In calling for a change from the motive of gain to that of service, from the rule of competition to the rule of co-operation, Lambeth Conference says: "All Christian people ought to take an active part in bringing about this change."

Send this coupon (with 2c stamp) to

Rev. Richard W. Hogue,
Executive Secretary
129 NIPPON ST., MT. AIRY,
PHILADELPHIA, PA.

Please send copy, Statement of Principles.

Signed

Address

.....

ALTAR FURNISHINGS

Of Brass or Bronze

CANDLE STICKS AND BRANCHES

ALTAR DESKS

ALTAR AND PROCESSIONAL CROSSES

SANCTUARY LAMPS

CHALICES AND CIBORIA

of Sterling Silver

HONOR AND MEMORIAL TABLETS

Of Brass, Bronze or Marble

STAINED GLASS

MOSAIC PANELS FOR ALTAR OR BAPTISTRY

SPAULDING & CO.

Michigan Ave. at Van Buren St.

Chicago

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

Sentimentality and Peace

By William B. Spofford

The sentimental desire for it will do little towards establishing world peace. Yet the activity of Churchmen, for the most part, is nothing but that. A number of mass meetings have been held during the past few weeks in Chicago, and, of course, in other cities, at which Churchmen have demanded a substantial reduction in armaments and some sort of a league of nations which will guarantee peace. All of which is very good as far as it goes. A great deal of pressure must be felt by the politicians in Washington if the people are to gain anything by the conference. But it is to be regretted that the opinion that is being mobilized can't be made more enlightened. At the meetings I attended the speakers treated the whole subject in the most trivial and sentimental way. People do not have to be convinced that wars are bad. Everyone knows that they are expensive; and nearly everyone knows what the next war will be like, with its poisons and flying machine guns exterminating whole peoples. But to relate all this to a crowd of people, and then to close the meeting by singing the "Star-Spangled Banner" and giving three cheers for General Foch and Admiral Beatty, certainly falls far short of a peace demonstration. The pious Churchmen leave the hall with their breasts filled with pride for their native land, which they know is going to see that the peace of the world is kept—even if it becomes necessary to lick someone to keep it.

The question of war and peace is far too serious a business for such a trivial performance. Everyone wants peace. We prefer keeping in our own pockets the ninety-six per cent of tax money that they tell us goes for war. Certainly none of us relish the thought of the poison gases and chemicals that Mr. Irwin pictures for us in his book, "The Next War." And it is perhaps safe to say that most of us accept the Brotherhood of Man—as a theory; although a four piece band playing the national anthem has more power to sway our minds than our religious professions. So the question isn't "Do the people want war?" but "How can the people prevent it?" I've attended several disarmament meetings without even hearing the question stated. Of course one can't damn a speaker for his failure to tackle the problem. It is a big one, which leads to dangerous conclusions. For one cannot think on the subject very long without realizing that war is bound up with our present economic system and we will not get rid of the former until we change the latter. A competitive society in which each big nation is seeking foreign markets in order to dispose of its surplus is always on the brink of war. The worker does not receive in wages enough to buy back the fruits of his toil. The surplus which he is unable to purchase has to be dumped somewhere if the present capitalistic system is to go on. This means foreign markets. And competing nations scrambling for foreign markets means war. The last war, in spite of the soul-stirring phrases about Democracy and war

was caused by this imperialistic policy on the part of the Big Nations. Furthermore, the Big Nations can be nothing but imperialistic so long as we organize business to make profit instead of to make goods for people to use. A real lover of peace can therefore do nothing but work for the overthrow of our competitive system. People are right when they say that a pacifist is a radical. Of course he is if his desire for peace is intelligent and not merely sentimental.

Mr. McGinley Is Nebraska's New Dean

Installation services of the Rev. Stephen E. McGinley, as rector of Trinity Parish, Omaha, and Dean of the Cathedral will be held in the Cathedral on Sunday morning, January 1st. The Rev. Mr. McGinley was born in New London, Conn., May 7, 1887. He received his academic training at Trinity College, Hartford, Conn., from which institution he graduated in 1909. After doing private tutoring for a year, he entered the General Theological Seminary, and graduated in the class of 1913. The following three years Mr. McGinley was engaged in

missionary work in the district of Wyoming, with residence at Cody. He then became a vicar of St. Andrew's Church, Baltimore, Md., and during the war served a chaplaincy at Camp Zachary Taylor. At the conclusion of his army appointment he was called to the rectorship of Christ Church, Suffern, N. Y., where he has achieved a remarkable record in the history of the parish.

In 1914 he married Miss Virginia Graham Meigs of New York City. Since the resignation of the Very Rev. James A. Tancock, the administration of the Cathedral affairs have been in charge of Bishop Shayler and the Canon vicar, the Rev. Carl M. Wordan.

The Husbands Entertain, Results Unknown

At an evening entertainment given by the women's guild of St. Andrew's Church, Aberdeen, Wash., the program was provided by the husbands of the guild members. What they did is not recorded.

RHEUMATISM

A Remarkable Home Treatment Given by One Who Had It.

In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bed-ridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular or sub-acute (swelling of the joints) rheumatism to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent, simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write today.

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

Mr. Jackson is responsible. Above statement true.



Used for more than 42 years. The benefit derived from it is unquestionable

For more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 44 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists
VAPO-CRESOLENE CO.,
62 Cortlandt St., New York



"A remarkable book by a remarkable man."—The Freethinker.

Communism (and) Christianism

Analyzed and Contrasted from the Marxian and Darwinian Points of View. By Bishop William Montgomery Brown, D. D. Its Bold Recommendations: Banish the Gods from the Skies and Capitalists from the Earth and make the world safe for Industrial Communism. Published, October, 1920. Seventy-fifth Thousand now ready. Pp. 224.

Cloth Edition, De Luxe, \$1.00. This whole edition of 2,000 copies is a Christmas gift to the sufferers by famine in Russia. Every copy sold means a whole dollar to them and much education to the buyer.

"One of the most extraordinary and annihilating books I have ever read. It will shake the country."—The Appeal to Reason.

New paper edition, 25,000 copies, artistic design, very beautiful, one copy, 25 cents; six, \$1.00. Send \$3.00 for twenty-five copies for Christmas presents.

THE BRADFORD-BROWN EDUCATIONAL CO., Inc., Publishers
172 South Union Street, Galion, Ohio

"It will do a wonderful work in this the greatest crisis in all history."—Truth.

CHURCH SERVICES

CHICAGO

ST. CHRYSOSTOM'S CHURCH.
1424 North Dearborn Street
The Rev. Norman Hutton, S. T. D.,
Rector.
The Rev. Robert B. Kimber, B. D.,
Associate.
Sunday Services: 8 and 11 a. m.; 4:30
p. m.

NEW YORK

CATHEDRAL OF ST. JOHN THE DIVINE
Amsterdam Avenue and 111th Street,
New York.
Sundays: 8, 10, 11 a. m., 4 p. m.
Week-days: 7:30 a. m., 5 p. m. (choral).

CLEVELAND, OHIO

TRINITY CATHEDRAL
The Very Rev. Francis S. White, D. D.,
Dean.
Sunday Services, 8:00, 11:00 and 4:00.
Daily Services, 8:00, 11:00 and 4:00.

NORFOLK, VIRGINIA

CHRIST CHURCH.
The Rev. Francis C. Steinmetz, S. T. D.,
Rector.
Sunday Services, 7:30 and 11:00 a. m.,
4:30 p. m.
Wednesday and Saints' Days, Holy
Communion, 11:00 a. m.

DENVER, COLO.

ST. MARK'S CHURCH
Lincoln and Twelfth.
The Rev. Herbert William Prince,
Rector.
Sunday Services, 7:30, 9:30, Juniors;
1:00 Morning Service and Sermon.
Mid-week Open Bible Class every Wed-
nesday from 8 to 9:15. 100 now attending.

FLORENTINE CHRISTMAS CARDS
\$1.00 per dozen. Calendars, etc.
M. ZARA, 4243 Box, Germantown, Pa.

STATIONERY

NOTE OR TYPEWRITER SIZE
printed with your name and address.
200 sheets and 100 envelopes \$1.50 and
\$2.00. Samples on request. **Lewis Sta-
tionery Co., 156 2nd Ave., Troy, N. Y.**

LOANS, GIFTS AND GRANTS

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

Colored Pictures, Masterpieces.

Christ in prayer, Sistine Ma-
donna, Raphael's Crucifixion,
Lord's Supper, for Sunday School
scholars. Samples mailed for
twenty-five cents.

Church and Bible Dictionary
Forty-five pages, needed by
teachers. Introductory offer, fif-
teen cents.

FREDERIC J. EASTMAN
Salem, Ohio

Letters From Witness Readers

A column for comments. Write
what you will—opinion, criticism, or
a message you have for the Church.
Only signed letters will be accepted.
As the space is limited we reserve
the privilege of abridgement when
necessary.

Giving It to Us Straight

The Witness:

You invite opinions—here is one:
"Unwise to increase size." The more
you can give for the money the better
and the size (so small) is too little to
command attention.

There is too much "Johnson" and too
little variety.

Too little directed to interest the peo-
ple (not the clergy), absolutely nothing
to make it a home paper.

The New York letter! In that big city
there must be no end of good work done
that the church would be glad to know
details of. But what a thin lot we get
and how much of debate and discussion,
which is worse than useless.

In Atwater's article (December 3, page
5), "No parson ever has more than 25
per cent of his people any one service."
What a totally false statement that is.
I don't see how any man could write
such nonsense, nor can I see how any
editor would be so unwise as to print it.

If it were true, it would be the worst
policy to say so—it's only destructive
and discouraging. Some hasty reader
would be foolish enough to believe it to
his disheartening.

Also, "Mail is not read today." His
may not be, but no doubt a large pro-
portion is.

If you don't want to use this the waste
paper basket is big and handy.

Cordially,

Rev. H. M. Ingham.


This Cheers Us a Bit

Rev. Sir: Enclosed please find money
order for \$5.00, which is to pay for my
debtedness and one year's subscription,
the balance is donated to help the good
work you are doing. The Witness is doing
a noble work and I think every Protestant
Episcopal Church in America should per-
sistently recommend it to their members.

I sincerely thank you for your straight-
forward communications, and wish you and
all those connected with the excellent pub-
lication the greatest success.

Sincerely and respectfully yours,

Samuel Ford.



Write for this Booklet

For Christian investors. You
receive regular, generous, non-
taxable life income. Your money
helps a Christian enterprise.

Ask for Booklet 37 American Bible Society
25 Bible House, Astor Place, New York.

CHURCH SCHOOLS

BERKELEY DIVINITY SCHOOL

Middletown, Connecticut
Address:
Rev. WILLIAM PALMER LADD, Dean

The Protestant Episcopal Theo- logical Seminary in Virginia

The ninety-ninth session opens Wednesday,
September 21, 1921. For catalogue and other
information address THE DEAN,

REV. BERRYMAN GREEN, D. D.,
Theological Seminary,
Alexandria, Va.

College of St. John, the Evangelist

Greeley, Colorado

FULL COURSE IN THEOLOGY

Opportunity afforded to combine this
course with Arts Course in the Colorado
Teachers' College.

For information apply to
DEAN BONELL

HOBART COLLEGE

(FOR MEN)

WILLIAM SMITH COLLEGE

(FOR WOMEN)

Geneva, N. Y.

100th Year Opens Sept. 20, 1921.

Hobart offers a large number of scholarships
to students preparing for Holy Orders.

RT. REV. CHARLES H. BRENT, D.D., LL.D.,
Chancellor.

REV. MURRAY BARTLETT, D.D., President.
For information address the President.

HOWE SCHOOL

A Superior and Thorough
CHURCH SCHOOL FOR BOYS
Careful Selection—Limited Enrollment
A separate school with individual
attention for little boys.
Rev. Charles Herbert Young, M. A. Rector
ADDRESS BOX W, HOWE, IND.

BISHOP JOHNSON'S Historical Development of the Church

Have you sent in your or-
der?

Single copies ... 35c
By the dozen ... \$3.50

The Witness Publishing Co.
6219 Cottage Grove Ave.
CHICAGO