

The Witness

VOL. VI. No. 19

CHICAGO, ILLINOIS, DECEMBER 31, 1921

\$1.50 A YEAR

National Headquarters to Remain in New York

Presiding Bishop and Council Discusses Important Matters at December Meeting

The regular meeting of the Presiding Bishop and Council and its six departments and various committees connected therewith, was held in New York City on December 12th to 15th, inclusive, with twenty-one members in attendance.

In his opening address the President spoke of the visit which he had been able to make to the churches in the various parts of the country, and of the great interest and spirit of co-operation which he found everywhere he went. The Council appreciated the value of such visits and felt that the President should continue them taking with him other members of the Council and the Executive staff in the hope that during the next triennium he would be able to visit the entire domestic missionary field.

In the reports of the various departments, the Executive Secretaries gave a general outline of the work of their departments. The departments attended to a great deal of detail business, thus releasing the Council from the consideration of a multiplicity of such details and allowing it to give time to the consideration of larger matters of policy.

The Department of Missions reported on the celebration of the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society. As far as can be ascertained the Centennial was very generally observed in churches all over the United States, and extended also to the mission fields, reports coming in of services having been held in our churches in China, Japan and Brazil. The exercises provided for the Sunday Schools were used in at least 3000 schools. The pageant in at least 1500 parishes. The offerings already exceed \$40,000, and were received not only from this country, but from our church in Florence, in Tokyo, Japan, and in Shanghai, China, where the congregation of the Church of Our Saviour in Shanghai presented to the Bishop for the Centennial Fund a lot valued at \$1500. The largest single offering received to date is that of \$8000 from the Church of the Epiphany, New York City.

The Executive Secretary of the Department of Religious Education has made a careful study of the organizations of young people throughout the Church. The matter was discussed by the Department and reported to the Council.

The Council heard with interest of the

Ten New Missionaries Sent from Headquarters

Total of Seventy Missionaries Won as a Result of the Centennial Celebration

The Department of Missions, which met in New York on December 13, 1921, had the pleasure of appointing five new missionaries to the field and giving permission to the Bishops to employ five others. These missionaries went to Arkansas, Fond du Lac, North Carolina, Philippines, Porto Rico and Tokyo. This makes 70 new missionaries who have gone to the field on account of the 100 which have been asked for as one of the objectives of the Centennial celebration.

The Department expressed regret at the resignation of the Rev. Allan L. Burleson as Rector of Christ Church, Mexico City. He has been transferred to the Diocese of Los Angeles. Mr. Burleson, who as everyone knows is a brother of the Bishop of South Dakota, and whose father and five brothers, all clergymen, have done service in the missionary field, has been in Mexico for thirteen years. The Department placed on record its great appreciation of his service and prayers for his success in his new field.

In order to conserve the health of our missionaries in China and on the earnest recommendation of the Bishops the Department made provision for the screening of the mission residences in that field.

Mrs. T. W. Bickett, at the request of the Woman's Auxiliary, was appointed representative of the Department on the Woman's Work Committee of the Commission on Interracial Co-operation.

The Department appointed delegates to the Foreign Missions Conference and Home Mission Council, which will be held in January.

Many important matters were discussed and made recommendation to the Presiding Bishop and Council, which will be found in the record of that meeting.

Churchmen Honor Dr. Wing

The Churchman's Club of Thomasville, Ga., gave a banquet on December 8, at which the honor guest and the speaker of the occasion was the Rev. John D. Wing, D. D., rector of Christ Church, Savannah. Other speakers were: Mr. J. B. Jemison, president of the Rotary Club of Thomasville, and Mr. T. T. Caldwell, president of the Churchman's Club. The women of the Thomas Guild served the banquet.

THE STEADY SUBSCRIBER

How dear to our heart is the steady subscriber,

Who pays in advance at the birth of each year.

Who lays down the money and does it quite gladly,

And casts round the office a halo of cheer.

He never says: "Stop it; I cannot afford it,

I'm getting more papers than now I can read."

But always says: "Send it; our people all like it—

In fact, we all think it a help and a need."

How welcome his check when it reaches our sanctum,

How it makes our pulse throb; how it makes our heart dance.

We outwardly thank him; we inwardly bless him—

The steady subscriber who pays in advance.

efforts of St. Stephen's College and Trinity College to raise endowment funds for their institutions and expressed its cordial sympathy and good wishes for the success of their efforts.

While the Council was holding its meeting in Washington last July a very cordial invitation was given to it, over the signature of the Bishop of Washington, to consider the question of making its permanent headquarters in that city. This was referred to a committee of laymen, which reported that while the Canon did not authorize the Council to make a permanent change of either the ecclesiastical or the business headquarters of the Church, that such a step would, in the opinion of the Committee, require action of the General Convention, and that other considerations made the committee feel that it should report adversely. To quote only two reasons: the bank facilities which the Council now has in New York City are of great value to the Church, and would probably not be available if the change were made. As a shipping center and a center for purchasing supplies, New York is superior to Washington, both of which matters are of importance to the Church.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Solving a Vacation Problem

One of the greatest concerns of moral and religious educators is the school vacation period of the summer months. This period of ten weeks of physical and mental relaxation offers a great opportunity for a relaxation of moral discipline, owing to the child's release from the positive influence of the school and its tasks. Having no positive direction, the child "drifts" into the activities of the street whose influences are often positively destructive of morals and character.

In order to meet this problem with a directive program which will occupy and utilize this time, the Daily Vacation Bible or Church School Movement was initiated. A surprising number of our parish churches have used and are still using this program to solve the vacation problem for the children of their community. These Vacation Schools have been so successful in filling the need that it has seemed wise to appoint a Commission on Daily Vacation Bible Schools. This was done by the Presiding Bishop and Council early this year and the Commission of which Rev. Ernest L. Sutherland, Superintendent of the City Mission, New York City, is the Chairman, has been at work organizing and investigating, evaluating and promoting Vacation Schools as a part of the Educational program of our Church.

The original questionnaire which was sent out to some fifty-five parishes who had experimented with these schools, brought back a practically unanimous commendation of the movement. One was struck by the great variety of purposes for which the work might be undertaken. In some, we had solely the juvenile protective aid, but in many others the underlying motive was beyond this. There was, for example, a daily vacation school, which was a community affair, carried on co-operatively by all the religious bodies in the community and which sought to develop the religious tread of citizenship. This co-operation permitted a very rich program of secular activities, but at the same, left the religious instruction to the child's own Church. Then there was the parochial vacation school, which ministered to the children of the parish, and gave the six weeks term to a program of intensive churchmanship with stress upon worship and devotional life. The Schools were also a means of touching and testing out a foreign speaking community, for their program may easily be adjusted to emphasize Americanization. In another locality our Church was able through a vacation school to touch a hostile community and bring the people in rapport with the Church. In short, the program is elastic and adaptable to conditions and purposes and therefore offers wide opportunities for experimentation in our educational program.

The Commission which is co-operating with our Commission for Work Among the Foreign Speaking People and also with the International Association of Daily Vacation Bible Schools is desirous of acquainting all workers of our Communion with the Vacation School Movements. It also seeks the co-operation of all Church-

men and Churchwomen who may be in any way interested in vacation schools of any type, in gathering together data in regard to these schools.

If you have had any connection with these schools in summers past or planning to conduct such schools in the future, the Commission would be glad to receive your name and address. If you are interested in juvenile problems or simply feel that you would like to know more about the Daily Vacation School movement, the Secretary would be glad to have these facts known to him. The Commission, even at this early stage of its development, stands ready also to act as an exchange of ideas and methods. There has been much original work done in these schools which will be of interest to other workers and the Commission will be only too glad to pass these ideas to others upon request from the field. Communications should be addressed to Secretary, Commission DVBS, 289 Fourth Avenue, New York City, Room 73.

A Parish in the Virgin Islands

One of the most enthusiastic reports of Centennial celebrations came from St. John's Church, Christiansted, St. Croix, where the Rev. H. M. Pigott is rector. They began with group organization, and had literature distributed, followed by discussion groups culminating in mass meetings, at which the stewardship question was presented and voted upon. They used the platform exercises in the Church school; they had a splendid Thanksgiving service in the church; and they gave the pageant to an audience numbering well over five hundred, who were impressed by the beauty and mystery of the play, carefully prepared and reverently given.

Samples of Chinese Wisdom

There has been much amusement over the Chinese language lesson reported by Miss Violet Hughes in The Spirit of Missions last September.

"Quite early in the term we began committing to memory, sentence by sentence, a thrilling story of an old woman in Shansi, whose only son was eaten by a tiger. She appealed to the district magistrate and was awarded the tiger as a means of support. The story came in thirty-eight installments and extended over several months."

William Hard tells a story, apropos of the conference in Washington, of a very prolonged and complicated case of Chinese litigation. After patiently hearing many hours and days of argument, the judge rendered the following decision:

"This is a very complicated case. The parties concerned are ordered to settle it among themselves and not trouble the court any further."

Church Receives Many Gifts

On the third Sunday in Advent, the Bishop of the Diocese preached at St. John's Church, Savannah, Ga., and blessed the memorials and gifts which have been

placed since the renovation of the chancel during the past year. This beautiful marble altar is a memorial to the late Rev. Charles N. Strong, D. D., rector of the parish for thirty-five years, and was given through the work and efforts of the Chancel Society. The Communion rail, which is a memorial to the late George Horace Remshart and his wife, Alice Floyd, is the gift of their children. The tile and marble pavement in the chancel is a memorial to the late James L. Foster, and was placed there as a gift of his wife and daughter. Three beautiful stained glass windows, depicting three scenes in the life of St. John the Divine, are the gift of Mr. A. J. Ives. The gifts are a baptismal shell presented by Dr. and Mrs. J. N. Carter, in memory of their daughter, Edith; two Eucharistic candlesticks in memory of Miss Elizabeth Johnson, given by her two sisters, Misses Annie and Rhett Johnson; two seven-branched candlesticks given also in memory of Miss Elizabeth Johnson, by the Chancel Society, of which she was secretary for twenty-five years; and a glass and silver flagon, the gift of Mrs. Horace Rivers and Mrs. Horace Rivers, Jr.

Next Week a Week of Prayer

Plans have been completed for circling the globe with a week of Prayer from January 1st to 7th. Christians around the world will join in the call to special prayer.

For three-quarters of a century it has been the custom of churches to join in special periods of prayer on common subjects. This year, owing to the Washington Conference, the Week of Prayer will probably be more widely observed than ever before. The call in this country was issued by the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, which annually since 1916 has co-operated with the World Evangelical Alliance, with headquarters in London, in arranging for the service for prayer.

Word has been received that the Week of Prayer will be observed this year not only by England and the countries of Europe and America, but also in the colonies of the United States and Great Britain and in the mission fields of China and Japan, with special services at Peking, Calcutta and Jerusalem. Throughout the world the Y. M. C. A. the Y. W. C. A. and similar organizations will co-operate.

Wednesday, January 4, will be specially observed because it is the day set apart for prayer for the nations and their leaders. There is also a period on this day for prayer "that the press of the world may be used to establish truth and justice." The worldwide call to the Week of Prayer says in part:

"A world situation of great complexity still must be faced. A new world is being born. East and West the nations of the earth are in turmoil and trouble. There is a deep social unrest, severe economic difficulties and widespread distress. Nation has risen against nation, and kingdom against kingdom; there have been famines and earthquakes in divers places.

"At such a time we need to come very

humbly to our Lord with the petition that He will 'teach us how to pray.' We cannot be content with words and forms; we need the right spirit and the gift of power.

"During the past year there has been worldwide inquiry amongst the disciples of Christ as to the possibility of closer outward and visible unity. We have found that many practical difficulties beset the path of those who are most anxious to find the right way, but prayer will be answered.

"Meanwhile we rejoice that we can unite whole-heartedly in bowing at the Throne of Grace. We remember that special promises are given with respect to united prayer. We live busy lives, but careful husbandry of our time will give us full opportunity not only for secret waiting on God, but for coming together with one heart and one mind to make our requests known to Him.

Special topics have been assigned for each day of the week. On Sunday, January, the sermons and addresses will deal with prayer. Thanksgiving and confession will be the topics on Monday. The Church universal will be the subject of prayer on Tuesday. Wednesday will be devoted to the nations and their leaders. Foreign missions will be the subject on Thursday. Christian education and the Christian home will be the topics on Friday and home missions on Saturday.

Actor Serves as Lay-Reader

Charles Fletcher, one of the players of the Woodward Stock Company, Spokane, is also a licensed Lay-Reader of St. Mathew's Church, Spokane, of which the vicar, the Rev. W. A. Archibald Shipway, is chaplain to the Actors' Alliance. Mr. Fletcher officiated at St. Peter's Church, Spokane, recently and the offeratory solo was rendered by Richard Mack also a member of the theatrical profession.

Bishop Page Speaking for N. W. C.

Bishop Page of Spokane has been kept unusually busy visiting from place to place in the interests of the Nation Wide Campaign, and to report all the news would require more space than the Church papers are at liberty to give. At Granger two young men, members of the Bishop's Committee are striving their utmost to make the Church count for more than it has ever done in the life of the town. Eight miles away is Zillah with its up-to-date equipment, and a few more miles away is Toppenish, a town of growing proportions, where the Church is gaining ground. The Rev. Louis Jabine and wife are exerting their best efforts towards substantial improvement and growth.

Full Quota to Campaign

The first Church in the District of Spokane to pay its full quota to the Nation Wide Campaign is that of St. James, Spokane, with its membership of eighty communicants, producing \$560, which is seven dollars per communicant. The progress of this Church has been most marked since the erection of the Parish Hall. The Rev. Leonard K. Smith is vicar. He has been giving a series of lectures on "The Prophets of the Christian Church" at his Sunday evening services. His morn-

ing congregations are outgrowing the size of the present building.

Vestry Commends St. Mark's Rector

Patterson, N. J.—The vestry of St. Mark's have commended their rector, the Rev. Edgar L. Tiffany, for the work he accomplished during the first year of his rectorship, and have voted him an increase in salary of \$300 per annum.

During the first year here the Rev. Mr. Tiffany has succeeded in increasing not only the attendance in the Sunday School and other Church societies, but also the enrollment. The vestry, in addition to recording the fact that the missionary apportionment pledges have been increased by \$500, also noted increased interest in all branches of church work.

Archdeacon Reade Conducts Mission

In a mission recently held at St. Andrew's Mission, Addington, Ohio, an industrial community, near Cincinnati, under the care of Rev. George S. Southworth, rector of Fern Bank, excellent results were obtained by the faithful work of the rector.

No New Sentence

tor, a Brotherhood of St. Andrew Chapter of twelve fine young men.

Deaconess Beeson, a power in the neighborhood and a fine volunteer choir of two dozen voices. The attendance grew from 75 to 143 and 71 persons signed cards showing interest. Of these 46 expressed a purpose to work and worship, seven to be confirmed, while 11 were baptized during the mission. The question box aroused great interest. Archdeacon Reade was the Missioner.

Hobart Anniversary on June Thirteenth

The hundredth anniversary of the founding of Hobart College will be celebrated with important exercises culminating on Tuesday, June 13th, it was announced today. Many prominent educators will participate. The final result of the campaign for Hobart's Million-Dollar Centennial Fund will be announced at that time.

Mr. Beverly Chew, an active Churchman, formerly prominently connected with the Metropolitan Trust Company, and well known in literary and artistic circles, will be honorary Chairman.

Missionary Speaks to Auxiliary

Mrs. Wilson, wife of the Rev. Robert C. Wilson, missionary to Zangyok, China, spoke to the members of Christ Church Branch of the Woman's Auxiliary, Savannah, Ga. on Dec 5, telling of some of her experiences in China. Mrs. Wilson talked to the pupils of the Church School the Sunday previous and sang for them a hymn in Chinese.

Bible Society Issues a New Concordance

The American Bible Society is making a new departure in issuing a Concordance in addition to the Bible. For a century this Society, which exists to publish and circulate the Bible "without note or com-

ment," has printed the Scriptures without a Concordance; but, since a Concordance is purely a key to the location of important words and passages, it is not in any way considered to be a note or comment; and, in response to requests covering many years, the Society has marked the first part of its second century of service by taking this forward step.

The work has taken over two years and has been done at very great cost.

Cornerstone Laid for Kansas Parish

On Sunday, January 1, Bishop Wise of Kansas will conduct the service in the Laying of the Cornerstone for the new Church building, which the Parish of Trinity Church, Arkansas City, is erecting.

A Special Offer

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

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1922.

By Bishop Johnson

*"I've danced beneath the moon
And worked beneath the sun
And lived the life of going to do
And died with nothing done."*

This couplet seems to be a good swan song for 1921,—and now comes 1922 with fair promises, which reminds me of a story.

There was a ne'er-do-well in a certain village, who agreed to help a certain farmer on a certain day, but failed to show up on the day specified; again he promised and again failed. When taken to task by the irate farmer for having twice failed to redeem his promise, he gave as his defense, "It is a mighty mean man who won't promise."

Ministers have much the same experience with those who stand idle in the market place.

They give as a reason for having done no work so far that no one has asked them, and when asked they are quick to promise. It is a mighty mean Christian who won't promise, but it is rather a unique Christian who will both promise and perform.

It is a mighty smart Christian who will tell you what the Church ought to be doing, but it is a very good Christian who will bear the burden and heat of the day in helping you do it.

* * *

The Church is in no need today of critics, or reformers. She has a plenty of both.

Criticism isn't an alibi for work and reforming is usually an exaggerated interest in other people's sins. Christ calls us to neither occupation. "Thou shalt worship the Lord thy God and Him only shalt thou serve" is a call to worship from which no Christian has an alibi.

"Go thou and do likewise!" is a demand upon priest and Levite to substitute practical service for self-constituted censorship.

And the world needs worshippers and

good Samaritans more than it needs censors and moral policemen.

* * *

The New Year is a good time to think. At the end of the old year we take an inventory of past business and at the beginning of the New Year we make our plans for new business. It is the business of a Christian to do these two things,—

"To bear witness to his fellowmen that Christ died for our sins and rose again for our justification."

This is either a fact or an imposture. What think you of Christ? Is He really the Son of God with power to forgive our sins and to raise us from the dead?

If this is so, then every time a man uses the name of Jesus Christ in cursing, he testifies that Christ was an imposter and is not our Lord and Master.

And every time he adores Christ in worship, he testifies before men that Christ was vilely accused and unjustly condemned.

Christ is on trial today just as much as He was before Pontius Pilate, and you vote your vote by your word and action for or against His condemnation. The persistent testimony of Christian worship, in season and out of season is the most effective testimony that you can give to the fact that Jesus is what He claimed to be.

And every time that you seek an alibi from worship, you refuse to testify before men of His Glorious death on your behalf. If He died for us, is it a grievous thing that we should be numbered each Lord's Day among those who gladly show their appreciation of his love?

Worship is not primarily a matter of self-pleasing, but is the only way to show an appreciation of His gracious love for us.

Surely there is no better way to keep this year than to make each Sunday your testimonial of your gratitude to Him by doing that which He commanded you to do.

The quiet persistent devotion of Christians in worship, week by week, is the method by which Christ has come down to us and is the method by which we send Him on to other men in our own day and in the years that are yet to come.

"O come let us sing unto the Lord and let us come before His presence with thanksgiving."

"Lift up your hearts unto the God" for "It is meet and right so to do."

* * *

If Christ reigns in Heaven today, then we owe Him such allegiance as our baptismal vows imply. And those promises which we have made commit us to his service as soldiers and servants.

It is the duty of a soldier to be aggressive in His Master's cause, and of a servant to be faithful in His Master's service.

As a soldier we owe it to fight with spiritual weapons for His kingdom to come. Each soldier of Christ has a duty to take prisoners from the enemy and to make of them servants to their Lord.

"Go ye and preach the Gospel to every creature" is the general order to all Christians.

Go ye and preach the Gospel to one person is the least that we can do in His cause and for His sake.

Laymen frequently ask what can a layman do?

I would say that each layman of the Church should constantly have before himself in prayer and effort the name of at least one person whom he is trying honestly and persistently to bring to Christ.

It is the most discouraging feature of our Christian warfare that the laity do not feel the urge that this duty implies.

Of course, one does not wish a Christian to engage in cant or dramatic appeals. It is not necessary.

We can have some one over whom God has given us an influence for whom we are praying and with whom we are working in the interests of the kingdom. "The word fitly spoken," the invitation wisely given, the attack definitely planned will accomplish great things for Christ if we will really undertake it and ask Him to give us His grace. Mark the New Year by asking God to give you the power to bring one person to Christ during the coming year. You need not publish the intention. It is known only to God and you, but with all the finesse of a fisherman and with all the perseverance of an agent you are going to assist Christ and the Church by bringing one person to His service. You will not care to get credit from men for this action. Your own satisfaction in having done it will be a sufficient reward for your effort.

* * *

There are other forms of service which a layman may render, but I place these foremost as the simplest standard of service with which one who has enlisted under the banner of the cross should be satisfied.

They are fundamentally related to the promise which he has made and the service which he should demand of himself.

There are many things which are needed in the game of life to make it a joyous game, but nothing is more needed than that men who serve the Lord Christ should play the game fairly when we substitute criticism of others for service, and censorship of others sins for our own neglect.

Let every Christian resolve to be faithful in worship and service during the year 1922.

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Cheerful Confidences

By

George Parkin Atwater, D.D.

A SOFT ANSWER

The Rev. Howard M. Ingham sends a straightforward letter to *The Witness* (printed in the issue of December 17) in which the following paragraph occurs:

In Atwater's article (December 3, page 5), "No parson ever has more than 25 per cent of his people at 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.

The name of the Rev. Mr. Ingham brings a flood of pleasant memories. Thirty years ago I was a boy in St. John's Church, Cleveland. The present Bishop of Mexico, Dr. Henry D. Aves, was rector of the parish, and an energetic rector he was in this fine old parish. Mr. Ingham was at that time a lay-reader in St. John's parish, having charge of St. Luke's Mission. When I became a lay-reader one of my first duties was to hold a service for him in St. Luke's, and to read a sermon given me by the rector. We were both members of St. John's Chapter No. 6, of the Brotherhood of St. Andrew. I remember well the many Sunday afternoons we spent in the front room of St. John's Chapel, with a Bible Class. It was a pleasant and old-fashioned room, heated by a base-burner, and containing a big case of books, collected by the Brotherhood. I thought it a wonderful collection and wondered if I ought to resign as first baseman of the "Diamond Stars," the champion boys' team of the West Side, in order to read these books. But the attraction of baseball was too strong. Mr. Ingham was known as a powerful preacher, and I have a faint recollection that he preached sometimes at a service held in a theatre. It may be that this was only planned, not carried out. I am not sure.

Mrs. Ingham was Superintendent of one Sunday School at St. John's. Her management and control of the School was remarkable. She was of fine personality, and she built up that School to the highest point reached within my knowledge of St. John's. Many boys well known today as Cleveland's citizens were members of that School. There was a large Sunday School library, well conducted, but somewhat austere, with many books of the "Rollo" type.

When I went to Kenyon College I found that the Professor of Greek was the son of Rev. and Mrs. Howard Ingham. Kenyon had a very small attendance that year, and the faculty and students became well acquainted. Prof. Leslie Ingham was a fine teacher, and a remarkable student. His range of interests amazed us. He was professor of Greek and instructor chemistry. He had a very wide and solid range of scholarship and a variety of gifts. He played the college organ, at times, and could likewise tune both the organ and the choir. He read the Church fathers,

and could repair an automobile. He was a professor in Kenyon during my seven years in Gambier. Today he is a professor in the Baltimore City College.

So Mr. Ingham's letter gave me a pleasant half hour of reflection on days that are gone, and I am grateful.

A Famous Prison Chaplain

CANON HORSLEY

By A. Manby Lloyd

John William Horsley was born in 1845 in the Forest of Blean, near Canterbury, in consequence (he tells us) of lunacy and murder. Some years before his birth an insane person, called John Thom, finished an eccentric career by posing as a Socialistic Christ, and living a Robin Hood existence among the woodmen and peasants of Kent. After shooting everyone sent to arrest him, he and his followers were exterminated by a volley from an enraged detachment of soldiers. The state of rural ignorance revealed by this incident caused the Church to build a church, vicarage and schools, and J. W. H. was the first baby born in the vicarage.

There were seven Horsleys at Kings School, Canterbury, and the subject of this sketch was Horsley Primus. So he is a man of Kent by birth and education. This is quite a different thing to being a Kentish man. The Medway is the dividing line between two kinds of human beings.

Those were the days of the stage coach and of a comparatively merrie England, as pictured for all time in the pages of "Pickwick." Twelfth Night parties and cakes, and the drawing lots for king and queen were common in the first decade of his life. "We had a great cake made in which was put a beane for the king, a pease for the queen, a clove for the knave, etc." So reads an old record. Then the cake was cut into several pieces, and all put into a napkin; everyone took his piece as out of a lottery; then each piece was broken to see what was in it, amid much laughter.

* * *

A Presage of Radicalism.

The age of ten found him winning a scholarship at King's School, Canterbury, which though remodeled under Henry VIII, dates back to Theodore of Tarsus, and is admittedly the oldest in England. The annual examination was conducted by the canons of the Cathedral, and after

writing and reading there was a viva voce examination in classics. As the youngest boy, he stood at the bottom of a row, but the question having been passed down, "What is the English of radix?" he alone could answer it. So he marched to the top. Then he was asked the dative plural. Triumphantly, having been taught Latin by his mother, he answered "Radicibus." That was all. It was enough. If he has developed Radicalism since (he says) it may partly be ascribed to the gratitude he felt to the word which gave him his first lift.

Those were the days of Archbishop Sumner and Dean Alford. The boys were careful to observe "Oak-apple Day" and those who could not "show their oak" were badly cudgelled. Nor did they forget Carlin Sunday, Palm Sunday and Pasch-Pace. (Tid, Mid, and Misere, Carlin, Palm, and Pace Egg Day, were the ancient memoria technica for the six Sundays in Lent. The three former names are derived from antiphons—probably Te Deus, Me Deus, and Miserere Mei. Carlins were parched peas fried in oil or fat. Parche-Pace eggs were made, not with aniline dyes, but by gathering all the old ribbons and bonnet-strings and wrapping them tightly around the eggs, so that when boiled the various dyes would stain the eggs and produce quite unforeseen colors.

Walter Pater was a schoolfellow who

RHEUMATISM

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became famous. He took no interest in school games or common matters, nor did he give early evidence of his future brilliance.

Horsley was of another type. Fuller Pilch showed him how to play forward at cricket, he went botanizing with Dean Alford and geological rambles with Dr. Mitchinson, which together with some nocturnal expeditions with an entomological cobbler paved the way for a unique series of Alpine expeditions.

Clerkenwell Prison

Oxford days and first curacies must be passed over and we must come to Canon Horsley's life-work—prison chaplain and social reformer. In 1876 he became chaplain to Clerkenwell prison, the wall of which had been blown up by Fenians in 1867, when a large number of persons outside were killed or wounded. No prisoners escaped or were hurt, owing to information received by the Governor.

The work of prison reform had been slow but steady. In 1814 prison chaplains became part of the system. In 1815 the pillory was abolished, except for forgers. In 1816 Mrs. Fry began her work in Newgate. But in 1831 a boy of 18 was hanged for theft, and in 1833 a child of 9 was sentenced to be hanged for poking a stick through a window and stealing 5 cents' worth of paint! Of course, the criminal was reprieved. In 1845 came the first international Prison Reform Congress at Frankfurt. By 1900 so much progress had been made that there was more need for work house than for prison reform. Old offenders, who had tried both, preferred the prison!

Before his term was up, one hundred thousand prisoners passed through the chaplain's hands. Among them was the famous and elusive Charles Peace, liar, burglar and murderer, who told him, in his first interview, "If a minister really believed in his work, it would pay him not merely to go a Sabbath day's journey to preach, but to go there on his hands and knees over broken bottles."

Is Crime Reducible?

The question seems ridiculous, but we are analyzing crime, not sin. Bad landlords, (he says) whether of village hovels or city slums, are very largely responsible for crime. Slums stunt, and the stunted steal. The evolutionary process was summed up by a Walworth gamin when he said in his Cockney jargon: "First you hops the wag, then you nicks, and then you bashes the copper"—i. e., truancy is succeeded by dishonesty, and that by violence.

Drink and the gambling spirit are second on his list of contributory causes of crime. The Clerkenwell definition of happiness would be, BEER; of bliss, more beer; and of ecstasy, a little spirits to top up with. He coined the phrase. "Crime is Condensed Beer." The brewers sent gangs of their employees to break up his temperance meetings, by singing a music hall ditty with the chorus—

"Up with the sale of it
"Down with a pail of it,
"Glorious, glorious beer."

He spoke his mind on the betting evil

before a Royal Commission:

"The two great incitements are the aristocracy and the sporting prophets. To be 'as drunk as a lord' used to be a popular phrase; and drunkenness increased among the poor," he added, while the semi-circle of noble lords looked shocked and the Press smiled.

"Nearly all the vices of the men I have met have been derived from the above. The working man says, 'It's a grand thing to have a champagne luncheon; therefore I must have beer,' or, 'It's a grand thing to be a lord and bet fifty thousand pounds; therefore I must have half-a-crown on.' If one man were to say tomorrow, 'I will not go to any race meeting where betting is allowed,' the evil would disappear."

"I don't follow—one man? said Lord Aberdeen.

"I don't mean one man individually. I mean one particular man."

The noble lords looked as if they didn't want to press the matter further. But none spoke, so Mr. Horsley clinched the matter bluntly by saying:

"I mean the KING! When you try to persuade men to give up betting they say, 'What does he do? He bets.'"

The reference of course, was to His Majesty, King Edward VII. Then Mr. Horsley went on to attack the sporting prophets. It was seven to one against the sporting prophet being right. He found that six sporting papers in one month gave 888 horses to win, out of which 777 lost!

"From what class of papers do you collect your statistics, Mr. Horsley?" asked the Bishop of Hereford.

"Every paper, except the Daily News. But the gentleman who illuminates me every morning calls himself UNO. I am glad he doesn't call himself INO!"

At which the noble lords fairly bubbled over with merriment.

Mayor and Freemason

Canon Horsley became vicar of a Woolwich parish, where he fought the slum landlords and became a political parson. He drew up an indictment of the sanitary authorities, who wished "the reverend gentleman would stick to his spiritual duties." They raised the usual outcry about sending up the "rates." His reply was characteristic: "Yes, but WHAT rates?"

Down with the death rate, the sickness rate, the drunkenness rate and then let us think of the money rate."

He became mayor of Woolwich but his greatest honor was the address presented to him on removal to Walworth) by thousands of working men who said:

"Your name, sir, has been a terror to slum-owners, rack-renters and other exploiters of the poorest and therefore most defenseless of our class. . . . We emphatically endorse your statement that to preach temperance and charity to dwellers in insanitary and crowded dens, without attempting to ameliorate their condition, is a canting absurdity."

In 1891, he became a Freemason and rose to the high office of Grand Chaplain of England. His claim is that Masonry can never be anti-Christian, though non-Christians are admitted to the Brotherhood. It is a society and not a religion, as some make it.

Waiting for the Pilot

From Walworth, Canon Horsley went into retirement in his beloved Kent. Cancer has him in its fatal grip, but the Grand Old Man of the Church of England still finds energy enough to write to the Press, or recall an anecdote. He still sees the funny side of things, which help to make life possible to the slum parson. Here is his latest story of the slum:

A South London urchin, asked what he had learned about the Fall of Man, said, "Gawd made a luvly garding and put Adam and Eve in it. But Eve, she pinched a napple, and she ses, 'Ave a baite, Adam.' 'Naow,' ses Adam, 'Garn' (Go on) ses Eve, 'Ave a little baite'. So 'e did. Then up comes a naingel—and ses—'Nah you two, AHTSIDE!'"

"I was ever a fighter—and so
One fight more, the best and the last!
I would hate that death bandaged my eyes,
And bade me creep past."—Browning.

And so the old stalwart, whose giant figure and patriarchal beard must be known to many Americans visiting Switzerland in bygone days, awaits the final summons.

(Editor's Note—Canon Horsley died in Kent while this article was on the Atlantic.)

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In addition to the material prepared as a basis of discussion, detailed suggestions for leaders are given in connection with the matter for each session.

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It is hoped that one or more Discussion Groups, using this book, will be formed in every parish and mission of the Church. Every adult member of the Church should have the benefit of this study.

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Ordination in
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The Rev. Walter James Marshfield was advanced to the Priesthood in Grace Cathedral, Topeka, on December 18 by the Rt. Rev. James Wise, D. D., Bishop of the Diocese. The sermon was preached by the Rev. L. W. Smith, Archdeacon, and the Candidate was presented by the Very Rev. J. P. deB. Kaye, Dean of the Cathedral. The Rev. Mr. Mashfield is rector in charge of the Church of the Good Shepherd, North Topeka, and Chaplain of Christ's Hospital, Topeka.

Church Observes
89th Anniversary

Emmanuel Church, Norwich, N. Y., celebrated recently the 89th anniversary of the founding of the parish. There was a special anniversary sermon by the rector, the Rev. Frank Dean Gifford, and a special musical program.

The church was incorporated Sept. 17, 1832 as a parish at a meeting held in the court house. The Rev. Liberty Alonzo Barrows was acting rector at that time, and the next year a church edifice was erected on land near the Lackawanna railroad and what is now the Palmer House.

When the parish was organized in 1832 there were but nine communicants. Emmanuel church now has 522 confirmed members and over 750 baptized persons connected with the parish. During the past year the rate of growth in membership has been more than 25 per cent.

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