

The Witness

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English Churchmen Commence a Theological Wrangle

Bishops, Canons, Deans and Editors Hurl Charges
of Heresy at Each Other

By Rev. A. Manby Lloyd

Correspondence in the Church Times (England) between the Rev. H. D. A. Major, principal of Ripon Hall, Oxford, and editor of the Modern Churchman, and Canon Peter Green of Manchester, has had an unfortunate result. A formal impeachment for heresy has been made to the Bishop of Oxford (Dr. Durse) against Mr. Major by the Rev. C. S. Douglas, a London priest.

Canon Green sent a letter to the Church Times taking Dr. Major to task for things he said—or was supposed to have said—at the Conference of Modern Churchmen held last summer. In his answer, also printed in the Church Times, Dr. Major says that he does not believe in the Resurrection of the material body from the grave, but rather in the survival of death by a personality which has shed its physical integument forever. The charge of Mr. Douglas is based upon this statement.

Not one man in a thousand will take any interest in this hair-splitting contest, but the whole of England will be aroused by the promised reopening of the Wakeford case. The famous Archdeacon was convicted of immoral conduct with a woman who could not be traced. A married woman has now come forward to admit that she was the person who was seen with the Archdeacon in the Cathedral, and, of course, to deny the main charge that she stayed with him at an hotel in the same city under the pretense of being his wife.

Plain Words to Bishop Gore

In the latest number of the Modern Churchman the Dean of Carlisle (Dr. Rashdall) replies to Bishop Gore under this heading. He regrets that a man of Bishop Gore's character and position should have solemnly pronounced judgment on the whole group of "Modernists" on the basis of garbled reports. He protests against being coupled with Dr. Foakes-Jackson and Professor Lake, with whose papers (read at the recent Cambridge Conference) he had not the smallest sympathy.

"Bishop Gore must have been perfectly aware that the whole tone of the writings of Mr. Major and myself as regards the Person of our Lord differed toto caelo from the attitude of Dr. Foakes-Jackson. . . . I am sure that on no



REV. A. MANBY LLOYD
London Editor of The Witness

subject except theology could Bishop Gore have been so blind to the requirement of ordinary fairness and straight dealing between man and man."

There is much more plain speaking in the same article, and no doubt Bishop Gore will have an equally plain-spoken reply. The dispute is so technical and full of philosophic subtleties that these worthy antagonists might well charter a balloon and argue it out 10,000 feet over the Alps, for it is clean over the heads of the average layman, who wants to know why the land of Great Britain is held by about 20,000 people, and when Lloyd George is going (as promised) to make England "a home fit for heroes"!

Bishop McCormick Cancels Appointments

The Bishop of Western Michigan has been ordered by his physicians to take a long rest from traveling and the more exacting work of his office in the hope of averting the necessity for a surgical operation.

Clergy Preach on the Ministry Washington's Birthday

Brotherhood of St. Andrew is Arranging Meetings
To Present the Subject

On Washington's Birthday, 1921, forty-five meetings were organized in the interest of recruiting men for the Church's ministry. These meetings were distinctly successful, as evidenced by the very worth-while number of young men who expressed a desire for further information concerning the ministry as a life work.

The project was launched by the Brotherhood of St. Andrew, the various assemblies of that organization throughout the country having charge of the individual meetings. Local chapters undertook the management of the meetings in territories where no assemblies existed. This year the Brotherhood men are determined to make the effort even more successful and far-reaching in its effect than it proved last year. Competent speakers are already being secured for each meeting to lay this important matter before churchmen and especially older church boys. These speakers will provide vital information on the subject and will seek to plant the seed of thought and interest in the minds of those who have not given it sufficient consideration. No evangelistic methods will be used and no decisions will be recorded. Those persons whose interests are aroused will be asked to sign a card, so expressing themselves.

A Job Well Done

Of the \$1,164,130 which the Treasurer of the Council, Mr. Lewis Franklin, stated should be collected in December, there was paid up to the time the books were closed for the year \$839,895.17. This does not include gifts designated for projects on the priority lists or centennial offerings.

In view of the serious business depression this result is not disappointing. Due to a large increase in the amount received as interest on trust funds and large savings in the appropriation for China exchange and for Central Department expenses, the final report is expected to show that the income for 1921 has been sufficient to pay all operating expenses and leave a small balance to be applied to a further reduction of the deficit. On account of the time required to obtain statements of expenditures from China, Japan, Alaska and Liberia, the final report will not be available until about May 15th.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Diocese of Alabama Holds Convention

The Annual Convention was held in the city of Birmingham, Church of the Advent, Jan. 18, 19, and 20. The attendance was estimated the best on record. There were very few absentees from any session. The notes of the Bishop's address were gratitude and optimistic.

The dominant note of the assembly, enthusiastic anticipation, based on the experiences and reports of 1921.

Whilst the N. W. C. had accomplished in every way more than heretofore, the expectation that 1922 would witness progressive performance and achieve notably more, was confidently predicted.

The Bishop's familiar insistence on a high type of man for the aggressive work of his mission field, in which the laity are whole-heartedly with him; men to be commensurately provided for in every way, and promptly paid an average stipend of \$2,400 a year with rectory, was amply vindicated in results, every kind of result. Some of them are furnished automobiles also. Moribund stations have changed their character, and new ones are waiting only on men, not on money.

The President of the Laymen's Extension League, a two year old organization, accumulating members, through which money for Church Extension has been made available fourfold beyond the income antedating 1919, pledged the Bishop and clergy that the laymen were solidly behind them to back their work with all the money and co-operation they might need. The leaders are also lay readers, and our foremost business and professional men.

A mass meeting on Wednesday night was in the hands of these laymen, and on Thursday the clergy had the floor for brief, straight talks.

It was resolved to spend this year by pledged contribution through this extension organization, \$40,000 on a group of church buildings, contiguous to the Auburn Polytechnic Institute, where there is now a small frame church; \$12,000 for immediate use, was specially contributed on the spot.

It was unanimously resolved to accede to the diocesan's request for a coadjutor to meet the urgent demands of the increasing work in Alabama.

A special convention will probably soon be called to elect.

The Bishop of Georgia was our guest for two days, and addressed the assembly on special aspects of the N. W. C. organization.

The inspiring visitation of the Rev. Dr. Louis Wood, last fall, is well remembered.

Diocesan Normal School a Success

The Diocesan Normal School, inaugurated by the Department of Education of the Bishop and Council of Western Michigan under the leadership of the Rev. G. P. T. Sargent, and held at Grace Church, Grand Rapids, is increasingly demonstrating its usefulness. Church schools at considerable distances are regularly represented

and those who attend feel the uplift of the instruction and inspiration. The meetings are regularly held on the second Tuesday of the month and diocesan provision is made to pay the traveling expenses of the clergy who attend. The program, beginning at 6 p. m., consists of Devotions, Supper, the General Topic of the evening (led by some clergyman or teacher), Grade Conferences on the Christian Nurture Courses (conducted by successful teachers), Elective Courses—a choice of four, such as "The Child," "The Fundamentals of Christianity in the Light of Modern Science" (this by Mr. Charles L. Dibble, a lawyer from Kalamazoo), "The History of the Prayer Book," "A Course in Church History," and lastly, the Question Box.

It is hoped in the near future to institute one or more extensions of the school for the benefit of parishes too far away from the center to permit attendance for those teachers who most keenly feel the need of such help.

New Dean for St. Mark's, Grand Rapids

After careful consideration of many names of eminent and successful priests, the vestry of St. Mark's Pro-Cathedral, with the cordial approval of Bishop McCormick, have called and secured for their new Dean, the Rev. Charles E. Jackson, rector of the Church of the Ascension, Fall River, Mass. The Rev. Mr. Jackson has visited Grand Rapids since his call and met with a cordial reception. He expects to enter upon his new duties Septuagesima Sunday, Feb. 12. On Monday evening following a banquet and reception will be given in his honor to all the clergy and their wives in the diocese, and on Tuesday, St. Valentine's Day, the 16th anniversary of Bishop McCormick's consecration will be observed by a celebration of the Holy Communion at 8 a. m., followed by breakfast and an informal conference of the clergy. In the evening the Diocesan Normal School will meet at Grace Church.

The new Dean was born in East Boston in 1878, graduated from Harvard University in 1902 and from the Cambridge Theological School in 1904. He was ordained Deacon and Priest by Bishop Lawrence and has served successfully as assistant at the Church of the Epiphany, New York City, vicar of Christ Church, Newark, N. J., Rector of St. John's, East Boston, and has been in the mother Church of Fall River since 1912. He has filled many positions of responsibility in ecclesiastical and civil affairs.

Gandhi Suspects European Diplomacy

"Europeans have followed the diplomacy of Machiavelli, which is another word for deception, and not that of Jesus Christ."

This is the belief of M. K. Gandhi, the Nationalist leader of India, as expressed by another Indian, Prof. Samuel L. Joshi of Baroda, India, who spoke at a dinner given by the Church Club at the Auditorium Hotel, Chicago. Prof. Joshi is professor of English literature in Baroda College.

He is of the Brahmin caste and is a member of the Anglican Church, his brother being a priest in the Episcopal Cathedral at Bombay. The dinner was held in connection with the eighty-fifth annual convention of the diocese of Chicago.

"Mr. Gandhi," said Prof. Joshi, "is the one man in India who has analyzed western civilization and interpreted it to the Indian mind. The evils of the western civilization are due to covetousness, Mr. Gandhi said.

"Mr. Gandhi declares he is no longer concerned as to European practices, but he warns the people of India not to repeat Europe's failures."

Irwin St. John Tucker at St. George's

The Rev. Irwin St. John Tucker, the Socialist priest, is again actively engaged in Church work. During the war he was indicted, together with a number of other prominent members of the Socialist party, because of ideas expressed in his numerous books. He was tried with his comrades and all of them were sentenced to twenty years in a federal prison. Last year the Supreme Court ruled the sentence unconstitutional. Mr. Tucker is now directing the rehearsals of one of his own plays, "The Sangreal," which is to be given at St. Luke's Church, Evanston, Illinois, some time this month, after which it is planned to take it upon a tour. It is a religious play which is very well adapted to Parish House requirements. Mr. Tucker has also been the Sunday evening preacher at the Church of the Epiphany, Chicago, during January.

Commencing Sunday evening, February fifth, he is to conduct a two weeks' mission at St. George's Church, Chicago. The mission is to open at 7:30 on Sunday evening, with meetings on each Tuesday, Friday and Sunday nights at the same hour, closing on February 19th with a communion at the eleven o'clock service. It is expected that this mission, conducted by a well known labor leader, will do much for St. George's which is located in a strong working class neighborhood. Those caring to attend the mission may reach St. George's by taking a Cottage Grove Avenue car to 76th, and then walking one block east.

News Items From Georgia

The Bishop has been the guest of two of the men's clubs in the Diocese of Georgia this month. On Monday evening, January 9, he met with the Men's Club of the Church of the Good Shepherd, Augusta, Ga., and addressed the members on the subject of the Nationwide Campaign. Since the formation of this club more men in the parish have become interested in the Church than ever before. The club conducts a mission at Bayvale, near Augusta.

On the evening of January 11, the Bishop visited Waycross, Ga., and met with the Men's Club of Grace Church, and several women of the parish were

guests. The members of this club are active in parochial and community work, and are much interested in a Bible class. The Bishop gave an address on "The Historical Origin of the Church in Great Britain."

Approximately thirty-five members of the Kiwanis Club of Waycross attended the service at Grace Club, Waycross, Ga., on a recent Sunday evening. The rector, the Rev. E. W. Hallock, preached on "The Religion of Cheerfulness." The club has planned to visit a church service in a body every three months, and the visit to Grace Church is the second time the members have carried out the idea.

Since the resignation of the Rev. F. W. B. Dorsett as rector of the Church of the Atonement, Augusta, Ga., Mr. N. J. M. McLean, a member of the parish of the Church of the Atonement, is serving as layreader for St. Mary's Mission (colored), where the Rev. Mr. Dorsett was vicar. Two services are held on Sunday, the Litany is read Wednesday of each week, a guild meeting is held every Wednesday evening, and Sunday School is conducted every Sunday afternoon.

Auxiliary Group Meetings in Michigan

Under the enthusiastic leadership of the President, Mrs. Peter Danhof, the Woman's Auxiliary of the Diocese of Western Michigan is holding group meetings at various points. The latest of these was at St. Paul's Memorial Church, St. Joseph, for the southwest corner of the diocese. The president told of the splendid group meetings at St. Mark's, Grand Rapids, and St. Thomas', Battle Creek, discussed the Church Service League, and in a series of delightful talks threw much light on the spirit, purposes and success of the Auxiliary.

Archdeacon Reade Accepts New Work

At a recent meeting of the Bishop and Chapter of the Diocese of Southern Ohio, held in Cincinnati, the Rev. Charles G. Reade presented his resignation as Archdeacon of the Cincinnati Convocation to take effect February 1st.

During the ten years that Archdeacon Reade has held this office the new and thriving mission of All Saints, Pleasant Ridge, has been organized and a lot and building provided free of debt, a fine lot has been purchased for St. James' Mission, Westwood; St. Peter's Mission, Carthage, has been improved with a new roof, new furnace and concrete foundations, and Ascension Mission, Wyoming, has become an independent and self-supporting parish. During the same period St. Andrew's Mission to the colored people of the city has been housed in a new church and parish house, valued at about \$60,000, and has a leading position in the city under the care of the Rev. E. H. Oxley. Improvements to the extent of about \$1,000 have recently been completed at St. Mark's Mission, Oakley.

Archdeacon Reade will retain his position as superintendent of the Cincinnati City Mission, which was founded by Dean Matthews (now Bishop of New Jersey), and which has been largely developed to

its present condition of efficiency during his term of office. He has also accepted a unanimous call from the vestry of St. Stephen's Church, Winton Place, Cincinnati, to be their rector, beginning February 1st.

PRE-LENTEN VERSE FOR CHILDREN, YOUNG AND OLD

By Carroll Lund Bates

Septuagesima is a name
That many lips find hard to frame;
But, if you think it hard to say,
Just call it, please, "Get Ready Day."
For this day gives its notice due
That Lent is very near to you.
So, count the Sundays, one, two, three,
And, just three days from that, will be
Ash Wednesday. Therefore, now prepare
To keep this span of Fast and Prayer.
For, never, since our Saviour paid
The debt on Him by sinners laid,
Was greater need to starve our sin,
And Christ's good Kingdom to bring in.

Archdeacon Reade will retain the honorary title of Canon of St. Paul's Cathedral. He will continue to serve as chaplain of the Widows' and Old Men's Home and of the Guild of St. Barnabas' for Nurses.

A New Way to Decrease Church Attendance?

Members of the congregation of Christ Cathedral, Salina, Kan., who cannot come to church are now able to hear the sermon and music on their own telephone by an arrangement just perfected by the Very Rev. Victor Hoag, Dean. Two telephone mouthpieces with six-inch horns are mounted on either side of the pulpit, connected with a delicate resistance coil and electric batteries. These instruments catch easily every syllable spoken in any part of the pulpit, and the music can also be heard distinctly, although the delicate notes, as well as the full organ effects do not transmit pleasantly. Although but one line runs to the telephone exchange, it is there connected to eighteen "plugs" in multiple, so that a total of ninety phones can be connected for a service. Anyone in town has simply to ask for Christ Cathedral to be connected. A large number have made use of this convenience already in the three weeks it has been installed. At one evening service, there were only forty people present in the cathedral, while ninety were listening at home. However, it is expected that as soon as the novelty wears off the use will decrease. It is not feared that anyone will be kept away from church services by the plan. "After you have listened to the telephone service a few times, you will not be satisfied with such absent treatment, because it is so short of the real service—that is, if you care about church-going at all."

Professor Joshi Lectures at Hobart

Geneva, N. Y., Jan. 20.—Prof. Samuel L. Joshi, professor of English literature in the State College of Baroda, India, is giving a course of four lectures at Hobart College on the Comparative Religions of India. The lectures were given through the influence of Bishop Brent, chancellor of the college, and were widely attended by town people, professors and students, especially those preparing for the ministry.

In the first lecture Professor Joshi spoke of the past history of India in relation to her present social and political conditions, and to the religious thought of the people.

In the remaining lectures he summarized the philosophical and ethical systems of the great religions of India: Hinduism, Brahmanism, Buddhism, and Confucianism, laying particular stress on the difference between the imminent and transcendent concept of God. He then proceeded to show how Christianity would fulfill and broaden the philosophical and ethical teachings of India, and the best methods for its introduction.

St. John's Influence in China

Fourteen of the officers and attaches of the Chinese delegation to the Washington Conference on the Limitation of Armament, and two other prominent Chinese, in this country in connection with the Conference, are former students of the Church's college, St. John's University, Shanghai. Half of these men are Christians.

New Rector at Fort Plain

Rev. W. E. Daw, for the past four years Rector of Trinity Church, Sharon Springs, N. Y., will assume the rectorship of Holy Cross Church, Fort Plain, N. Y., on February 1st, with charge of the Church of the Good Shepherd Canajoharie, N. Y.

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THE HOLY CROSS IN LIBERIA

By Bishop Johnson

We are informed that the Holy Cross Fathers have offered to send some of their number to assist Bishop Overs in Liberia and that they propose to do their work on voluntary offerings from the faithful, rather than to be a charge upon the mission treasury of the Church.

We are also informed that some objection has been raised, not so much to the fathers going into this work, as to their going there in what seems to be an independent enterprise rather than as a part of the missionary machinery of the Church.

This brings up two or three interesting questions that bear upon the whole subject of missions and the way in which the Church can most satisfactorily do this work.

In discussing this question we should get the background of missionary enterprise, as it has been done in the past, and compare it with the methods which are now in vogue in this Church.

The prosecution of missionary work by authorized boards of the Church is a comparatively new thing.

For eighteen centuries the great missionary enterprises by which the world has been converted to Christianity has been the result of individual faith and private venture rather than the result of corporate action on the part of the official board of the Church.

This latter method is comparatively modern and is confined solely to the various denominations in this country and of this Church.

The great missionary efforts of the past were due to the enthusiasm of some devoted bishop or priest, or of some religious order, who at the risk of hunger, privation and death, undertook the difficult task of converting the heathen.

In this way the modern nations of Europe were converted; and in this way English churchmen have as individuals or through voluntary associations, such as the Society for the Propagation of the Gospel or the Church Missionary Society,

or as a group of University men, carried the gospel to Africa, to the Orient and to the southern islands. Dr. Grenfeld's work in Labrador is another illustration of individual effort of faith.

But we live in an age of corporations by which great enterprises like that of the Standard Oil Company are carried on. We have carried this principle into the Church, and having created a central body, known first as the Board of Missions and more recently as the Presiding Bishop and Council have undertaken to finance and to direct the missionary work of the Church, to the greater comfort and safety of missionaries, to the development of a larger interest in missions, but not necessarily to the greater effectiveness of the particular missionary enterprise.

Unquestionably there is a great value in organized effort, and if missionary work consisted merely in financing a certain number of men to do a certain allotted task, then no doubt it might be well to confine all missionary work to officially organized effort.

But there is a danger in organized work as against individual work that we must face honestly, and that danger is that in organizing forces we are apt to kill individual enthusiasm.

There have been many geniuses in the history of the Church who could never have worked in harness but were capable of doing great things as individuals.

Such men, for example, were Philander Chase and J. Lloyd Breck and the men of Virginia who went down to Brazil.

They did not work as representatives of an organization but as individuals, full of faith and enthusiasm, and they did great things.

During the Nation-wide Campaign we have entered into a sort of gentleman's agreement to let the National Council have the right of way, and we have abandoned private efforts in the interest of a united effort. That may be well and good, but it resulted in some bitter disappointments, and in some dioceses to the surrendering of enterprises which could have commanded local support, but which the general solicitation was unable to finance or support.

The Domestic Missionary Bishops were underwritten in such a way that the National Council undertook to supply the amount which Missionary Bishops had been in the habit of raising for their local work, but diocesan work had no such assurance, and Liberia particularly was neglected in the daily ministrations. This neglect was not intentional but was due to the failure of the National Council to realize its askings from the General Church.

Bishop Overs did not receive one-half as much as many of the domestic fields for his large and difficult work.

He was given about \$50,000, when he should have received \$100,000, except for the agreement that had been tacitly agreed upon.

Now one may be perfectly willing to accede to a principle for three years in order that the Church may make a united effort, even though that united effort may be a partial failure; but that is a

very different matter from assuming that the Church is going to adopt a permanent policy of blocking individual enthusiasm. God forbid!

In the first place, no bishop is a servant of the P. B. and C., even though he may be a missionary bishop, but he has the constitutional right of a bishop to administer to his district or diocese, as a work for which he himself must give an account.

No board can dictate to any bishop whom he may call to work in his vineyard, nor has the National Council any power to discipline a bishop for exercising his liberty as an ambassador of Christ to do his work, excepting only in so far as such board may supply finances and then the control extends only to the expenditure of such funds as may be granted him.

There is no difference in the status of Diocesan or a Missionary Bishop in the right to administer his jurisdiction, subject only to his canonical obedience.

The Holy Cross Fathers have a perfect right to offer their services to any Bishop in this Church, and no power in this Church can or ought to have the power to tell them that they cannot raise the necessary funds for carrying on this work, from such persons as may be interested therein.

Nor would such hierarchial supervision of individuals in this Church be desirable, as it would be a wet blanket upon individual enthusiasm, which has been one of the greatest factors in Christian warfare during the history of the Church.

There can be no question that the Church has made a great gain when it affirms that the whole Church is a Missionary Society, but that does not mean that the Missionary Society is the whole Church.

Nor do we believe that funds raised for individual enterprise will ever cripple the gifts to missions. Quite the contrary. The more people who can be induced to give generously to some enterprise in this Church because they are interested therein, the more generous people there will be to support the whole program of this Church.

Let us have our corporate organization, but let us not confine the work of the Holy Spirit to such human organizations as we may create to do its work.

God bless the Holy Cross Fathers for offering their services to Bishop Overs to do work in the hinterland of Liberia, where no work for Christ has yet been done, and where Bishop Overs cannot go with such resources as he has at his command.

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HOW A BOOK WAS BORN

So many times have I been asked how I came to write my book, entitled "The Episcopal Church: Its Message for men of Today," in the form of conversation, that I venture to tell the story to all the readers of the Witness.

A few years ago a prominent man of Akron, then President of the Chamber of Commerce, came to me and said, "There is a little group of men who would like to have a frank talk with you about the Episcopal Church. Would it be possible for us to meet you in your study some evening soon?"

I assured him that I would be delighted to have them come, and suggested the following Friday evening. He said on parting, "We want to see your samples." I knew what he meant.

Before Friday evening I drew up a short outline of the subjects which I had found, from experience, to be in men's minds, and had typewritten copies made.

They were promptly on hand on Friday evening. They were five men, all well-known citizens, connected with large business interests.

For some time they told me their difficulties. Their collective story was this. This does not strictly apply to all of them, but all of it applies to them as a group.

They said, "When young we went regularly to Sunday School and to Church. As we grew older we ceased to do this and for many years we have not attended Church. We now have small families and we realize our obligations.

"But the Churches of our youth do not satisfy us. We seem to be expected to feel what we do not feel, and we are expected to do what we do not care to do, and we are expected to believe what we do not understand. Moreover, we feel that to question any of these requirements seems to bring upon us the charge that we are very disloyal and half-hearted Church members.

"We have a feeling that the Episcopal Church is more hospitable to us in our dilemma. We want to be instructed, not exhorted. And we want to have the liberty of thought and practice which we feel to be our right.

"But the Episcopal Church, while it seems to offer us the liberty which is our right, has so many customs and habits with which we are not acquainted, and which seem so strange, and even unnecessary, that we hesitate to accept them. If we could be enlightened, so as to form a correct judgment under the proper teaching we should perhaps find our pathway in our dilemma."

Now this was honest and straightforward. They were sympathetic, but not convinced.

My reply was, "Suppose we all start together, as learners, to solve this problem. Do not hesitate to speak of any difficulty, or to bring up any objection. State your own opinions and beliefs, and I shall respect them. Do not fear that you will shock me. Let us all be students."

So we sat from eight o'clock until mid-

night in my study, talking about the problems from every point of view. They asked countless questions and spoke freely. On the following Friday night they came again and we had four hours more of discussion.

By this time their interest was keen, and at their suggestion their wives were included in the group. In three more long sessions we went over the whole ground. The men by this time were joint instructors with me.

The result of these conferences was that all five men and their wives were in my next Confirmation Class, and they have been most faithful in their attendance and support.

Immediately I realized that the conferences had been quite as valuable to me as to them. They had made it neces-

sary for me to interpret the Church, in modern terms, to active men engrossed in the problems of today. Their questions had been a challenge. We had developed, however, not controversy, but interpretation.

I realized, too, that others might have profited by our sessions, and at once the idea came to me to write an exposition of the Church which would reflect the spirit, and much of the substance of those gatherings around my study fire.

So I devoted the necessary time to put the substance of our conferences on paper, in conversational form. The Morehouse Company accepted the material and the book was born. It is most gratifying to know that others have found it useful and that it has led many to confirmation.

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Its Services, Answer Objections, Attract the Casual Attendant,
Instruct the Inquirer, Then Secure

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Press Notices.

The Living Church says: "A very useful manual of Churchmanship for popular use is 'The Episcopal Church.' In the form of conversations between 'the Rector,' 'the Judge,' 'the Major,' and 'the Doctor' the whole range of Churchly practice and teaching is gone over."

The Churchman says "Any man to whom this book might be given, who is wondering what the service and teaching of the Church are all about, would find most entertaining and instructive readings. He would feel that he was one of the little group of men, including the Judge, the Major and the Rector, who had gathered about the fire for a pleasant evening's chat."

The Southern Churchman says: "We have, therefore, read this book clear through with the greatest pleasure, and are glad to commend it to those who wish a sound, clear and attractive presentation of the character and claims, the teachings and manner of worship of the Church. The expositions of some features in the services are very striking, while the statements of the Church's historic position and practical attitude and conception of her mission in the world are sane and convincing."

The Witness says: "We would suggest that no better missionary could be sent through the parish than to distribute copies of this timely book where they could do the most good."

The American Church Monthly says: "This little book presents in an original, and what to many will be an engaging form, a great deal of sound teaching and trustworthy information about our branch of the Church. The book is thoroughly practical, for it deals with precisely the questions people are constantly asking, or if not asking, wanting and needing to ask. It is bound to do good wherever it is read, and we heartily bespeak for it a large circulation. Controversial questions and partisan points of view are carefully avoided."

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A Little Journey Southward

By James Sheerin

Necessity is said to be the mother of invention. Though a certain kind of necessity took me southward the latter half of January, I am hoping that the brief things I say as I reach the farthest south in New Orleans will not look like pure invention. My thought is perhaps the reverse of Dr. Atwater's "Cheerful Confidences." I would speak with "confident cheerfulness" in regard to certain hurried experiences as I went from New York and Washington, through Virginia, Georgia, and Alabama into "the great metropolis of the South." North Carolina and a bit of South Carolina were touched, and Mississippi was crossed, but no effort was made to find Episcopal churches in any of those states, though their leading cities contain numerous Episcopalian descendants of colonial families with enough newcomers to make strong centers of approved Churchmanship.

There are those who have their patronizing laugh at old Virginia as the home of Low Church folk; but if they are "low" in the various cities of Virginia, so far as I have seen them in recent years, their immediate ancestors would hardly have recognized it. The only man I know who is now vigorously fighting the inroads of "advanced ritual," to use the easiest possible term, has in his own services nearly everything that twenty-five years ago was called "high." In a greater or lesser disagree this is true in most Church centers of the South. In New Orleans, for example, the man who was elected bishop in Virginia a year or so ago, not only wears the doctor's hood, but faces the altar in the creed and glorias, intones the versicles, has the amens sung, wears colored stoles, and says the invocation before the sermon. To nearly all my readers these things mean nothing remarkable because they are now the common use of practically all the churches they know, but, without admitting that I am getting on in years, I recall a not far off day when they were not only new, but strenuously opposed as contrary to "good old fashioned Prayer Book Churchmanship." The younger men of Evangelical origin who do these things declare that there is a difference. They do not stand for any theory of doctrine that the higher men used to claim as back of their churchly customs. The new aim is to preach the gospel and further the kingdom, and if having these neo-ancient things aids in this great work, let them be used, the new generation declares. If they are found hurtful, let them be discarded. If they do not audibly add this last sentence, they seem to imply it.

Virginia is an unqualifiedly strong Church state in the sense of Christian character as well as ratio of Episcopalians to population. I do not know that it is the strongest. All the eastern coast states above Florida are fairly strong. Perhaps Connecticut and Maryland were once the best, though New York and New Jersey, as well as Pennsylvania, were at the top

until millions of Jewish and Roman Catholic immigrants somewhat weakened the ratio. I do not vouch for the exactness of my figures, but they are approximately right so far as they go. Virginia has one Episcopalian in 67 of the population. As the Episcopal Church is primarily a city church it will not surprise that Norfolk has one in 38, Lynchburg one in 35, and Richmond one in 27. This makes Richmond the banner Episcopalian city of the South, if not of the whole country. At any rate so far as concerns cities of over 100,000 people. Charleston, South Carolina, seems to be a little better in its 70,000. Other strong Episcopalian centers in the South are, in order of strength, Mobile one in 32, Montgomery one in 37, Savannah one in 45. Atlanta shows its newness by having only one in 69, while Birmingham, Alabama, has but one in 160. New Orleans, although unusually mixed in population, i. e., not dominantly Anglo-Saxon, is a fraction better than Atlanta, being one in 65. None of these central southern states equal Virginia. Louisiana is best, with one in 160. Alabama comes next with one in 220. Georgia has one

in 250. No doubt the abundance of Negroes, and the popularity of Methodism and Baptist denominations has its effect in Alabama and Georgia. Nevertheless, they are all somewhat stronger in Episcopalians than any of the states northwest of the Allegheny mountains.

Church people are often critical of the traveler who seldom appears in church when passing a Sunday in a strange city. A little experiment in Atlanta increases my charitable attitude. Even if one gets an idea of where the nearest Episcopal Church is it is not always a safe thing to depend on his ability to get there by a maze of trolley lines; and, ordinarily, taxi cab rates are nearly prohibitive, if he is to contribute also a fair share to the offerings. My effort in Atlanta turned out to be an all day endeavor in the midst of sight seeing to get a look at one or two of its parish churches as well as the cathedral. I asked three or four soda water fountain clerks, and none of them had ever heard of any. I inquired of the intelligent hotel cigar counter girl, and, after some calculation, she said she was sure there was one three blocks away, on the

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right. It was on the right, all right, but it was five blocks away, and it was Methodist, with an inclination to reduce the size of "Methodist" and to enlarge the letters of "Episcopal" on its outer sign board. I asked a policeman, swinging his stick on the sidewalk, and he could not inform me, but suggested that there was "a Catholic church round the corner, if that would do." I sought information from a well dressed young man leaning on a lamp post, and he professed he had no idea where there was one, but was pretty sure there was none near where we stood. I then ventured to ask a colored janitor of an apartment house, and he volunteered that Atlanta was strong in Baptists and Methodists, and if I was asking for one of them he could show me any number.

This was discouraging, but I got a prospector's interest in the search; and, after dark, by the use of a telephone book for the address and the use of three street cars, and a few blocks of walk, I at last arrived at the door of St. Philip's Cathedral, and found still in his office as pleasant and hospitable a young clergyman as one could wish, with a charming wife, who both showed me much and told me more, including a happy visit to an ideal Bishop's home and wife. Thus ended the search for an Episcopalian Church in the city of Atlanta, begun in much uncertainty but ending in a belief that where there is a good bishop there must be more churches!

There isn't much of a moral to such a tale. My own stupidity had something to do with it, and fortuitous circumstances, that in each case led me to the wrong street or the misinformed person. Yet one could wish the church had made such a public impression as to have no misinformed persons; or that the churches were as conspicuous as the Shriners, or the Elks, or the Knights of Columbus clubs, or the hotels, the stations and a few other ecclesiastical buildings in the farther down parts of the city.

The story of our New York Editor's visit to the South will be continued in next week's issue.—The Editor.

Death of Active Church Woman

Miss Mary Smythe, an active and consecrated worker in Christ Church parish, Williamsport, died very suddenly while reading in her chair, on Monday, January 16th. Her death is a serious loss to the parish, the Diocese of Harrisburg, and the Church in general. Miss Smythe was one of the most active missionary workers in the city of Williamsport, having been president of Section B of the Woman's Auxiliary of Christ Church and treasurer of the Diocesan Branch of the Woman's Auxiliary. She had been a delegate to the Triennial Convention of the Woman's Auxiliary at the conventions of 1916 and 1919. She was also the treasurer of the Provincial Branch of the Woman's Auxiliary for the Province of Washington. For many years she was treasurer of the Girls' Training Home and the Florence Crittenton Home, Williamsport.

Her funeral was held at Christ Church on Thursday, January 19th, the Rev. Charles Noyes Tyndell, S. T. D., officiating.

The Snare of Glory

By Rev. Studdert Kennedy

[The Rev. Studdert Kennedy is a well-known English priest, who became famous as a chaplain during the war. Our London Editor, A. Manby Lloyd, had an article about him in a summer issue of The Witness, under the heading, "Woodbine Willie," a nickname affectionately given him by the soldiers.—Editor.]

The other day I stood by the Cenotaph and read the words "The Glorious Dead." I felt, I am afraid, somewhat bitterly about it because there is such a danger of missing the real meaning of their glory. There is something wrong when a man is called glorious because he wears khaki, and a "Bolshy" and a selfish schemer because he wears overalls. Many persons who were willing to sweep floors for Tommy spit fire at the working man. Yet they are the same man. We call going into the army "going into the service." Don't you go into the service when you make boots? Isn't the making of boots a more glorious service than the killing of men? But a man makes good boots for thirty years, brings up his family decently, and—gets the sack. Who thinks about his glory?

"Stupid Sentimentality"

Let us get rid of all this stupid sentimentality. We talk such a tremendous lot about military courage. The simple truth is that any normal man who can eat bacon and eggs for breakfast, and can sleep eight hours, can be trusted to be brave in battle. Yet the man who faces a machine gun with a laugh goes down like a ninepin before the simplest form of moral temptation. It is all bosh to put military courage before civil courage. A great deal of the courage in battle is not of the highest order at all. What we want today is the courage of moral conviction. I don't want to detract for a moment from the bravery of our men. I love them. But it was a great deal easier to face death in battle than it is to face ridicule in civil life. To suppose that all the men died glorious deaths is sheer sentimentality. I have seen them shivering with fright like trapped rabbits. Nothing will cover up the fact that war is a degrading, dirty, filthy business. We must simply refuse to be bamboozled by shams.

When I see the Guards marching down the streets in all their pomp and finery I am fed up to the back teeth with such nonsense. Are we to perpetuate among our children that idea of glory? I know the man underneath the busby now. He is precisely the same sort of man as the man who makes my boots. He knows well enough there was more glory in the poor old stretcher-bearer, covered with mud and vermin, than in all this bombastic foolery. The men themselves saw through this bunkum. When the generals used to come saying, "Well, men, I am glad you have the chance of going into action and covering yourselves with glory," you could hear them groan sarcastically, "Oh, good God!"

The Only Glory

I know no other glory than the glory of the crown of thorns. I honor and love the King for no other reason in the world than that he is a patient, painstaking public servant, upon whom rests enormous responsibility. There is only one glory—the glory of service and sacrifice. The men who were glorious in the war were those here and there who suffered, yet remained hopeful, bright and cheery. We have really changed our God. We have ceased bowing down before a crowned person sitting on a great throne surrounded by peaceful singing angels. There is no such person. He is dead—killed long ago. The God we worship is the God still suffering over the sorrows of humanity, the God with tears in His heart for the sorrows of this world—the God who is like Jesus Christ.

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What is Wrong With the Church?

The above caption to Bishop Johnson's
excellent editorial in the recent number
of the Witness prompts me to make a few
remarks and to relate part of a conver-
sation which may bear upon the same
point. Recently I was the guest in a
vestryman's home. This man is also an
officer of the Diocese and a very loyal
churchman, also a consistent tither. After
we had talked about many phases of the
Church work, the writer asked this man
to give him in Latam's language the
answer to the question, What is the mat-
ter with our church? And he replied,
"We have a lazy priesthood." And he
didn't even say "present company ex-
cepted," so I think I have a right to say
a few words on the subject. Then from
the viewpoint of the layman we are lazy.
How does he come to that conclusion?
An employer expects that his men will
give him eight hours work six days of
the week. And of late he notices that
some of the men loaf on the job. Evi-
dently he also notices that the priest
loafs on his job at times. The layman
notices that the business man is con-
stantly at his place of business, and
among the people drumming up trade.
Do we priests give an average of forty-
eight hours actual work at our business
each week? Evidently the layman
thinks not. We had better examine our
work and see.

Now accepting this statement as true
let us see if we can remove the cause
and thus better the condition. First, then,
realize that the laymen are as much a
part of this business concern as are the
priests. And it is the duty of the lay-
men to keep the priests from being lazy.
I am quite sure that the priests are will-
ing to do the work if they know where
there is some work to be done. And I
think it no more than fair for the lay-
man to suggest work to the priests. How
many laymen ever suggested to the priest
that here is a certain man that ought to
be invited to church, or here is a cer-
tain woman that wants to talk over spir-
itual matters. Truly, if more laymen
would take a real active interest in the
affairs of the Church we would cure the
priests of being lazy. Let layman and
priest work together for the upbuilding
of the Church.

Faithfully yours,
Rev. F. T. Cady,
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