

# The Witness

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## Churches Call For Peace In the Coal Industry

Federal Council, In a Pastoral Letter to the Churches, Condemns Working Conditions

In a pastoral letter to the Churches on the coal strike the Social Service Commission of the Federal Council of the Churches of Christ in America declares that the principles of Christ have been violated and are being violated in the coal industry, with the result that "it is disorganized, wasteful of human life and economic goods and is endangering the peace of the community."

It states that while the miners agreed to the recent appeal by the Commissions on Social Service of the Federal Council and the National Catholic Welfare Council for a joint meeting of miners and operators to settle their differences, the conference plan failed because certain operators refused to confirm to the procedure that had previously been agreed upon. Continuing, it says that the two great Church bodies have asked the government to set up an exhaustive and scientific study of the coal industry so that the public may have information on which to base intelligent judgment and because a knowledge of facts is necessary before a reorganization that will remove the greater evils of the industry can be attempted.

The letter is as follows:

"The present conflict in the coal industry, with its deplorable effect upon human lives and human relationships, is of vital concern to the Christian Churches of America. The Churches are teachers of brotherhood, which the struggle is destroying in those concerned faster than the Churches can build it up. They have a strong sense of responsibility for the well-being of the more than two million men, women and children whose livelihood depends directly or indirectly upon the industry and is now jeopardized. The Churches are involved inevitably in the confusion and partisan bitterness which is dividing hundreds of mining communities. They have a vast stake in whatever makes for strength or weakness, and for solidarity or class divisions, in the nation.

"The principles upon which the Church acts in a time like this are set forth in the Social Ideals of the Churches, to which we are committed. They should be read afresh, with a view to their application to the present conflict. They rest upon the teachings of Christ and they may be summarized as follows:

"The sacredness of the individual human life, and the supreme importance of its

## Meeting Is Held In New York To Discuss N. W. C.

Secretaries From Forty Dioceses Meet In Church House To Discuss Future Plans

On April 27th and 28th a Nation-Wide Campaign Conference was held at the Church Missions House in which the Executive Secretaries of forty dioceses and the Secretaries of the Presiding Bishop and Council participated. The plans looking to the next triennium were thoroughly discussed and important decisions were reached with enthusiasm and unanimity. It was the best, most intelligent and most fruitful conference ever held on the Nation-Wide Campaign.

After the opening address by Dr. Milton, who was elected chairman, the Conference took up the plans for securing the "Program" for the next triennium. Mr. Franklin presented the Council's procedure of using the old 1919 Survey as a basis and having the Dioceses revise and bring up to date such askings as were allowed; having them duly certified to by the Diocesan authorities. All askings are to be reviewed by the Presiding Bishop and Council and its findings arranged in priority order, with supporting arguments, and presented to General Convention for approval. The Rev. G. F. Patterson then presented Ohio's plans for securing a Diocesan "Program." The following resolution was adopted:

"WHEREAS, There has been presented to this Conference of Diocesan Executive Secretaries the general plan under which the Budget and Program to be presented to General Convention is being prepared, therefore, be it

RESOLVED, That this Conference heartily endorses the general plan under which the Program is being prepared."

The subject of the basis on which quotas should be assigned to the Dioceses was discussed at length, and the following was adopted:

"RESOLVED, That we recommend that the whole Program be presented to the Church in one quota and that to each Diocese and Missionary jurisdiction there should be presented one quota which represents its proportionate share of the whole; but that in each instance it be clearly indicated what proportion of this quota is essential to meet the Budget and pay the bills of the Church and that the balance of the quota is required to extend and develop the work of the Church as indicated in the Program of priorities."

As to the matter of equitable division of funds between a Diocese and the General Church, the sentiment was that the plan for "proportionate division" is fair in

(Continued on page 7)

### EARN YOUR WAY

There are undoubtedly Witness readers who would like to attend a Church Summer School, but who feel unable to do so for financial reasons.

The management of The Witness is desirous of communicating with such people to the end that we may pay their conference expenses in return for services that they can render us while there. It is our intention to have one representative at each of the numerous Summer Schools. Please write us immediately, addressing the letter to the Managing Editor.

opportunity for self-expression, happiness and development;

"The spirit of brotherhood, which expresses itself in good will, fair dealing, and co-operation;

"The motive of service, which should be the supreme motive of industry, subordinating the motives of pecuniary gain and personal ambition.

"These principles have been violated and are being violated in the coal industry with the result that it is disorganized, wasteful of human life and economic goods, and is endangering the peace of the community.

### Loyal Churchman Goes to His Rest

William Matthew Strader entered into Eternal Rest at Los Angeles, Calif., March 19, 1922. He was a member of the Vestry of St. Peter's Church, Astabula, Ohio, for many years. In 1901 he moved to Maukato, Minn., where he became a member of St. John's Church. In 1917 he moved to Bellingham, Wash., where he was a member of St. Paul's Church for three years. In 1920 he moved to Los Angeles and settled with St. Luke's Church. In each congregation he was a valued and helpful member to the life of the Church, actively supporting every undertaking and contributing by his devout and plain churchmanship to the loyal standards of the Church's worship and ministrations.

He leaves a widow, who was Miss Helen E. Hitchcock of La Porte, Ind., and who as President of the Woman's Auxiliary is carrying on the traditions of one of our old staunch Church families, upbuilding every congregation they fall in with.



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Statesman-like Address by Bishop Manning

Bishop Manning delivered a very forceful and stimulating address at the New York Convention held at the Cathedral of St. John the Divine on Tuesday, May 9th.

The first part of the address dealt with Church Unity, the Bishop stressing the absolute necessity for the unity of Christian forces if the problems confronting the world are to be solved.

He next dealt with the Prohibition issue, the substance of his remarks being that it wasn't a question as to whether or not a man wanted a drink, but whether or not he respected the law. His position on the subject has been stated in earlier issues of *The Witness*.

Two other important matters were dealt with in the address—the Nation-Wide Campaign and the Cathedral. In regard to the latter he pointed out the service being rendered and urged the completion of the work. The campaign is to be one of the subjects of a forthcoming series of articles in *The Witness*, dealing with problems that are to confront the General Convention. Bishop Manning's views will be set forth in that series.

## The Kind of Sermons Students Like

What sort of sermon is appreciated by undergraduates in college is made plain by the following editorial which appeared in the "Amherst Student," the undergraduate paper, on April 24th, the day after President Bernard I. Bell of St. Stephen's College preached in Amherst Chapel. The comment was headed "A Fine Sermon," and read:

"Few sermons in the College Church in recent years have been on a par with Dr. Bell's splendid talk yesterday. Realizing that he was speaking to a group of normal young Americans, he talked about life; and he talked about it well. He assumed no superior air. No one got the impression that he was preaching. Everyone was unconsciously impressed by his sincerity and earnestness. Everything came straight from the shoulder. He talked as one imperfect man to others possessing innumerable weaknesses. Among other things he exhibited a keen sense of humor, a desirable trait which many ministers seem to lack. The successful college preacher must touch not only intellect, but also emotions and desires. The country sadly lacks this sort of preaching from the practical, human, concrete type of minister. His absence is especially felt by the young people.

"Students wish to hear Jesus' teachings interpreted in the way He himself used to interpret them, as a philosophy of life which can be applied to every day experiences. They wish to think of Jesus as one who, having experienced all the trials of this life can help men, because He understands their difficulties. Dr. Bell somehow seems to understand this. In one-half hour he gave the students more religion than often they receive in many months. It is to be hoped that he will be with us again next year. The Copyright 2020. Archives of the Episcopal Church W.D.F.M.S. Permission Required for reuse and publication.

Amherst cries out for more men of his type to fill the pulpit of the College Church."

## Alabama to Elect Bishop Coadjutor

The Right Rev. C. M. Beckwith has called a special council of the Alabama diocese at Carlowville, in Dallas county, for July 5th, for the purpose of electing a bishop coadjutor. This council is looked upon by Episcopalians as one of the most important events of many years in the diocese's history.

As the years have gone by and the communicants of the church have witnessed the growth and activity during the bishop's incumbency, they have realized more and more the importance and necessity of providing assistance for him in his work and of preparing an able and alert leader for the full duties of bishop when Bishop Beckwith shall feel that he has earned the right to retire.

## Dr. Sturgis Visits Augusta, Georgia

A visit of Dr. William C. Sturgis, Educational Secretary of the Department of Missions, to Augusta, Ga., has greatly stimulated the Church in that city. Dr. Sturgis met first over fifty men on Saturday evening, April 29th, at the home of Mrs. John F. Bransford, on "The Hill," and gave a fine address to a group of representative Church laymen. Sunday morning he made an address to a large congregation at St. Paul's, and at the evening service at the Church of the Good Shepherd, he spoke to the combined congregations of St. Paul's and the Good Shepherd. Dr. Sturgis told of conditions in the Orient, and of the need of Church people studying conditions in the mission fields. In the afternoon Dr. Sturgis spoke to the members of the Young People's Service League at St. Paul's on the subject of prayer.

## Bishop Demby at Muskogee, Oklahoma

The communicants and friends of St. Philip's Episcopal Church were the recipients of a wonderful treat when they listened to the scholarly discourses of Bishop E. T. Demby on Sunday, April 30th.

Bishop Demby, who has the Colored work of the Southwest Province, kindly consented to come to Muskogee through the cordial invitation of Father Roker, and deliver a message of hope and cheer to the citizens of this city.

After Father Roker so ably conducted the morning prayers, our Bishop portrayed the great accomplishments that may be achieved by any group or organization of people when love is manifested. There is no doubt but that all who were present were touched to their very souls while listening to such an earnest, intelligent and spiritual message.

## Good Program for the Wawasee Conference

The Sixth Annual Wawasee Conference for Church Workers will be held at Vawter

under the auspices of the Department of Religious Education of the Diocese of Northern Indiana. The Rev. John F. Plummer, Rector of St. Andrew's Church, Kokomo, Ind., has been chosen again to be the Director. This year the entire South Shore Inn has been secured for the accommodation of delegates and for the use of the Conference. The Conference grounds are located at Vawter Park, Lake Wawasee, and can be reached either by the B. & O. Ry., stopping at Wawasee, Ind., or by the Winona Traction and stopping at Milford, Ind. Excellent accommodations are furnished at the South Shore Inn for \$15 for the Conference period. The registration fee is \$1.

This year the program committee has published a most attractive folder containing a well balanced and helpful program with many national speakers in the faculty. The Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri and formerly Bishop in the Orient, will be the Conference lecturer giving a series of addresses on "The Church in the Orient." He will also conduct the daily Bible talks.

The Rt. Rev. S. M. Griswold, D.D., Bishop Suffragan of Chicago, will be the Conference preacher. The Rev. McVeigh Harrison, O.H.C., who will have recently returned from Europe, will be the Chaplain and will conduct a series of short meditations each morning at the service of the Holy Communion. He will also have a course for the clergy on "How to Conduct a Mission" and will address the Conference on "The Oberammergau Passion Play" which he will have witnessed while in Europe.

The Ven. F. B. Drane, Archbishop of the Yukon, will give a series of addresses on Alaska. Other members of the faculty will be Miss Laura F. Boyer, Asst. Educational Sec'y. of the Woman's Auxiliary, who will conduct a Mission Discussion Class; Miss Sarah Ashhurst of All Saints' School, Guantanamo, Cuba, "Teachers Training and Christian Nurture"; The Rev. Chas. Young, M.A., Rector of Howe School, Howe, Ind., "Teacher Supply." Social Service will be treated by The Rev. Chas. T. Bridgeman, Asst. Secy., "Work Among the Foreign Born"; and Deaconess Fuller, Head Resident, Chase House, Chicago.

Special emphasis will be placed on Young People's work in the Church. Mrs. Chas. W. Scott of Evanston, Ill., will conduct a course for Young People on Young People's Organization, the Rev. William Burrows, Director of St. Margaret's Hall, University of Indiana, will speak on the "Church's Care for College Students."

Thursday will be Young People's Day for the Conference when the Rev. Gordon Reese, Sec'y. Young People's Service League, Diocese of Texas, will be the special speaker. Mrs. J. D. Herron, Sec'y. of the G. F. S., will conduct a class for Girls Friendly Associations and Leaders and Church Music will be treated by Dean Lutkin, Dean of Music at the Northwestern University, assisted by Mr. O. G. and Mr. Fred Church, organists



at South Bend and Fort Wayne.

The Bishop and Council of the Diocese of Northern Indiana will meet on Wednesday in connection with the Conference when special conferences will be held for the clergy.

### Two New York Churches Join Forces

At parish meetings held May 8th, a consolidation between St. Matthew's Church, West 84th Street, and the Church of Zion and St. Timothy in West 57th Street was approved. The Church of Zion and St. Timothy having been totally destroyed by fire last winter, the alternative presented to the congregation was either to rebuild on the old site on 57th Street or to seek consolidation with some nearby parish. The latter course was chosen, largely because the district round about 57th Street has become so much encroached upon by business as to totally change its residential aspect.

St. Matthew's, with which the consolidation has been effected, is situated on 84th Street near Central Park West and has a handsome stone edifice and a flourishing organization. In addition, St. Matthew's has charge of and responsibility for the interesting church of St. Ann's for Deaf Mutes, situated at 611 West 148th Street. This unique church, where clergy, choir and congregation are all silent people, is maintained by St. Matthew's whose endowment revenue is relatively small.

The consolidation, in addition to providing a church for the people of St. Timothy's, will create a strong new parish.

The Rectors of the new organization, which is to bear the name of the Church of St. Matthew and St. Timothy, the Rev. Dr. Arthur H. Judge and the Rev. Frederick Burgess, Jr., will administer the new organization together until Easter, 1924, when Dr. Judge will retire as Rector Emeritus. He will at that date have completed twenty-four years of service at St. Matthew's Church.

The Wardens and Vestrymen of the new organizations will be the following: Wardens, Augustus W. Kelley, William S. Hawk. Vestrymen, Charles H. Lane, Frederick H. Meeder, A. Howard Hopping, Walter B. Tufts, Frank B. Smidt, William A. Merrill, Samuel A. Lydne, Edwin A. Hodgson, Robert L. Harrison, William N. Shaw, Dr. Herbert S. Carter, Henry W. Pinner, John L. Burdett, William J. Taylor, Eugene A. H. Watson.

### Summer School at Faribault

A summer school is to be held at Faribault, Minn., from June 12 to June 17, under the auspices of the Dioceses of Duluth, North Dakota and Minnesota. The conference charge is \$3.50, board \$10 for the entire session, with room rent free.

### Need of Men for Pioneer Work

Excerpt from letter from Bishop Green of Mississippi, dated May 5, 1922:

"Archbishop Smeade and I took a trip together this week along the Gulf, Mobile and Northern Railroad, from Newton to Pontotoc, visiting seven places, in six counties, in five of which we have no organized work, and in most of which Episco-

pals are as scarce as orange trees in New York and Bishops as little known as the Missing Link. We found cordial welcome everywhere, and invitations to return. When I go to such places, I long for men in our ministry who have the grace and the courage to do pioneer work, suffering many things for the Church. I am going to nurse this field until we have something there."

### Progress Reported From China

Dr. David Yui, an Executive in the Chinese Y. M. C. A., says more progress has been made there in the past five years, than in any other five hundred years in China's history.

Dr. Yui is a graduate of St. John's University, Shanghai. Later he took post graduate work at Harvard for which he received the degree of Master of Arts. He is an enthusiastic Churchman.

### Conference at Sioux Falls, S. D.

The Summer Conference for the workers of South Dakota is to be held at All Saints' School, Sioux Falls, from June 20th to June 29th. Bishop Bursleson, Bishop Bennett and Bishop Remington are to have classes, as is Bishop Johnson of Colorado, the Editor of The Witness. The circular says: "Bishop Johnson has the reputation of never saying anything like anyone else and never making a dull address."

### Children Present a Large Offering

The Diocesan Church School Presentation Service, to which were brought the Lenten Mite Box offerings, was held at Grace Church, Grand Rapids, Diocese of Western Michigan, on the second Sunday after Easter. Bishop McCormick officiated, attended by the clergy in vestments. Twenty-three schools were represented,

delegates, favored by lovely weather, arriving by train, interurban, "bus," and automobile from every direction. Each school was identified by its banner. The sermon was preached by the Very Rev. Charles E. Jackson, Dean of St. Mark's Pro-Cathedral. The offering of the combined schools reached the fine aggregate of \$3,987.34, which is more than \$200 in excess of any previous offering of this sort in the Diocese. The largest individual parish contribution was that of Grace Church, amounting to \$1,900.88. St. Mark's Pro-Cathedral came next with \$511, followed by St. Luke's, Kalamazoo, with \$300; St. Thomas, Battle Creek, with \$300; Trinity, Niles, with \$158; the Good Shepherd, Allegan, with \$148, and St. Paul's, Muskegon, with \$100. The children are said to have earned the money by work, self-denial, saving, and planning during Lent.

### Statistics Show Active Work

From the Bishop's Office are the following statistics of the Negro work in the Diocese of Georgia for the year 1921: Communicants, 934; confirmed, 66; baptisms: adpts 26, infants 50, total 76; marriages, 15; burials, 20. Sunday school: teachers 70, pupils 640; parochial schools 24, pupils 599. Finances: parochial expenses, \$8,324.08; diocesan assessments, \$547.24; payment on Nation-wide Campaign Pledges, \$1,795.95.

### Denver Rector Off to California

The Rev. C. H. Brady, Rector of St. Barnabas, Denver, has been urged by his vestry to take a two-months' vacation. Accordingly, he left for California on May 15th, and his place will be filled during June by the Rector Emeritus, the Rev. Charles H. Marshall, and by various supplies during the remaining weeks.

## Fling Out the Banner

These are the first four words of one of the best known Missionary Hymns. Always, the Hymn is sung with fervor. But Hymns and Prayers and Contributions without workers to "carry on" mean nothing.

More than 100 new Missionaries were appointed last year. This was one of the Centennial goals.

### How Many Will Go This Year?

The Church in her foreign work has urgent calls from Liberia, Latin America, Alaska, Japan, China, Honolulu and the Philippines for Doctors, Trained Nurses, Social Workers, General Evangelistic Workers and, of course, Clergy.

The Church is especially desirous of developing Social Service Work in hospitals and industrial communities in China.

Applicants should be preferably between the ages of 25 and 35. They should be well educated, be in robust health and have the ability to master a foreign language. Address all applications, giving qualifications in full, to the

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## SCIENCE AND RELIGION

By Bishop Johnson

The evolutionists are insisting that man is an animal, and who, after knowing men, can deny it. There are men, and plenty of them who seem to differ from cattle chiefly in the fact that they walk on two legs instead of four and chew tobacco instead of grass.

As an animal man comes into the world through pain and grows to manhood through much tribulation.

That man is merely an animal is another question, which is still unsolved through process of deduction or induction.

The fact that man controls the whole animal creation and makes all nature tributary to his wants would seem to indicate a new creation in man with which the rest of creation is not endowed.

We have knowledge of several thousand years and not one ape has joined the ranks of men. Truly six thousand is but a small part of zoological history, but just one ape made man would be a small part of these anthropoids. Besides, close contact with man reduces thousands of years to a very short period. It only takes a generation or two for wolves to become intelligent and admirable dogs if domesticated.

Apes show no disposition to acquire human initiative in generations of favorable culture.

Nor has any scientist seriously attempted to open a kindergarten in which precocious apes might acquire under favorable conditions the three R's or the rudiments of an education.

\* \* \*

It is one thing to hold a pretty theory and quite another thing to educate a stupid ape.

Man has an appreciation of truth, beauty and goodness that does not have its origin in cabbages. At least I am not credulous enough to believe that it has.

Moreover, the psychic world, like the natural world, has a law that may not be broken with impunity.

I believe that "in the beginning God created the heavens and the earth" and that man was endowed with a supernatural gift which we call intellect and which includes conscience or the ability to dis-

tinguish between right and wrong intelligently.

The story of the first Adam may be an allegory in the way that it is told, but behind the allegory is the fact that God permitted man to eat of the tree of the knowledge of evil, although the allegory states that man disobeyed in the act.

There was a capacity for disobedience in Adam and God willed it that there should be.

Out of this supernatural gift comes the tragedy of sin, misery and death as well as the drama of heroic virtue.

It is the function of the Old Testament to give us an account of this conflict.

\* \* \*

Christ is called the second Adam. Why? Because He is the first born of eternal life.

Just as man's physical and intellectual life originate in pain and grow up in travail, so the first born of our spiritual kingdom suffered death upon the Cross that we may live and required that we should enter this kingdom through much tribulation.

It seems as though man is born to evil as the sparks fly upward and yet the soul that does battle is the soul that lives.

All natural life is a battle and a survival.

Every forest has been a tragedy in the survival of the fit.

You may think that you would have made a different world but the fact is that you are too ignorant and incapable to make any world and you are compelled to take it or leave it as it is.

\* \* \*

The mystery of pain is beyond our ken but the fruits of suffering can be seen. So scholars fought their way up out of ignorance and suspicion.

Human cattle have very little respect for thinkers.

Those who have won the victory of scientific achievement have been martyrs to their vocation,—at least until the victory was won and the world was compelled to give a grudging respect to scholarship.

Spiritual fruits are likewise obtained through the travail of the soul and the constant battle with selfishness and vice.

The way to Christlike character is a via dolorosa and its martyrs are the proof of its value.

It is perfectly true that many men of fine physique and excellent brains refuse to acknowledge that Christ ushered in a new heaven and a new earth, or that men may become new creatures.

But the primitive savage regarded the thinker as a weakling unless he used his thinking in physical contests; so the practical business man values the scholar only as he can produce a vacuum cleaner or an adequate sewage plant.

It is not in the nature of things that lower forms of life should understand that which is beyond them.

So Henry VIII, who had degenerated into a brute, cut off the head of Sir Thomas more because he couldn't understand him, and the philosophical Marcus Aurelius threw Christians to the lions because he could not understand how men should die rather than betray their devotion to Jesus Christ.

Men who have arrived at a certain height seem to have no toleration for those who have climbed into heights above them.

Man has a body, a soul and a spirit.

Man is reminded that he has a body, not by logic but by hunger.

Man is reminded that he has a soul, not by logic but by the curiosity of the mind to know.

Man is reminded that he has a spirit because "like as the hart desireth the water brooks so longeth my soul after thee, O God."

The sophistries of the philosopher are no more capable of including the Spirit of Christ than the muscles of a blacksmith are capable of appreciating the power of the man who invented the steam engine, which physically surpassed in strength a thousand blacksmiths.

So the philosopher cannot understand the Spirit of Christ, although if that spirit were allowed to permeate the spirit of men, it would produce a paradise infinitely greater than Plato's Republic, which like most philosophical theories existed on paper but not in flesh and blood.

\* \* \*

"He that believeth on the Son of God hath the witness in himself" and "wisdom is justified of her children"; but it is not in the nature of things that human cattle should justify the thinker nor that mental prodigies should appreciate the Christ.

They move in different spheres of action so that, "if any man among you seemeth to be wise in this world, let him become a fool (in the estimation of this world) that he may be wise (in the eye of God). For the wisdom of this world is foolishness with God." "For what man knoweth the things of a man save the spirit of a man which is in him? Even so the things of God knoweth no man but the spirit of God."

The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.

For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ."

\* \* \*

I am perfectly willing to concede that there are innumerable leaders who claim to have the mind of Christ and haven't; but so there are lots of quacks in medicine and impostors in science. That is the penalty of life that pretense shall be let loose in the garb of truth.

How then shall we know that which is spiritual and how shall we follow that which is good?

We cannot unless we cultivate the spirit of Christ.

And what are the characteristics of that spirit?

First, **Sincerity**. Nobody who does things to be seen of men, or who sells the gifts of God for money, or is bidding for popularity, or is unsympathetic with the actual needs of the needy, or is blatant in his advertising of himself can have the mind of Christ.

The spirit of Christ is as manifest to sincerity as the act of Michael Angelo is to a sincere artist.

Second, **Charity**. Nobody who is narrow and petty in his treatment of those who

(Continued on page 8)



## Cheerful Confidences

By George Parkin Atwater, D.D.

### THE CHURCH CONGRESS

I have been attending the sessions of the Church Congress at Baltimore. The Church Congress is a unique gathering. A permanent Committee draws up a program of live subjects and secures three or four speakers for each subject, arranges for a place of meeting and invites the clergy and laity to attend. The sessions last four days, and the Congress meets once every eighteen months.

Baltimore, in April, is an ideal city for such a gathering. Winter has gone, and the glorious spring bedecks the city with blossoms, and the green of the budding trees. But Baltimore has the added attraction of a Churchly atmosphere, which pervades the community. The Church counts for something in such a city. There are numerous large parishes, with imposing buildings, and many enterprises.

Of course, the final charm of the city, as of many places, is the spirit of the people. I think that Stevenson said that almost any town is good enough to spend a lifetime in, but few of them were good enough to spend three days in. Baltimore is one of the few. The people are hospitable, and are graciously so. There is no impression that the visitor is an exceptional event, for which affairs must be arranged. The visitor seems to be provided

for as the natural accompaniment of a well ordered scheme of things, and the additional plate is always on the table.

The Congress itself was very interesting. Dr. Slattery, rector of Grace Church, New York, is President, and he presided at all the sessions. We of the Middle West look with unusual interest and some awe upon the rectors of our large and outstanding Eastern parishes. We wonder how they can stand the many duties and cares that must be thrust upon them. If the Church in the East has the difficulties that many of our Western parishes encounter the strain must be terrific. But the Church in long-settled communities has momentum, resulting from the accumulated efforts of a long past. The congregations are seasoned. Many rectors become captains of a well built ship, thoroughly equipped and manned, that has made many a voyage across the open sea of the Church seasons.

With many of us the experience is different. We must lay the keel, build up the structure and launch it, often with a mortgage floating at the masthead, gather the equipment, train the crew, and scurry for passengers.

Our congregations, too, are somewhat soluble in rain water, and often diverted from our doors on Sunday morning, by the cry of the car for repairs, or the pleading of a golf ball. A golf ball is an exception to all Newton's laws. Its power of attraction is not in proportion to its mass. Nor does distance reduce its appeal. In fact,

the nearby golf ball often is addressed with sharp words, as well as blows, while the distant ball has its due praise. However, I am being diverted and must return to my theme. We of the Middle West are impressed by the strength of the Church in the East.

So we enjoyed Dr. Slattery's masterly conduct of the Congress. It was gracious, dignified and most happy. His presentations were vigorous and thoughtful, as well becomes the writer of many books. Dr. Slattery wanted the listeners to become speakers, and he urged discussion.

The program of the Congress was quite varied and very modern. Every subject had bearing upon present day thought and discussion. No one could very well hark back to St. Augustine or Tertullian in discussing "Psycho-analysis" or the question of "Unemployment."

The addresses of the distinguished speakers were of a high order. Fortunately the Congress does not legislate. Unlike the speakers at the General Convention, the speeches were not planned to influence votes on proposed measures. We did not have to enact a canon, or revise a rubric, or provide a service, concerning the belief that Christ's second coming is expected by a few people, some time in October, 1925. That, by the way, will be during the General Convention of 1925. Many comments might be made on this coincidence. But I have overrun my space and shall reserve further description for next week.

## 25 COPIES FOR 4 MONTHS FOR \$10

Many important questions are to come before the General Convention which meets during September at Portland, Oregon.

Church people should be informed. It is as essential to our democratic Church as it is to our Republic. Realizing this, Bishop Johnson has asked prominent leaders to write articles on Convention topics. (Such men as make up the Witness Board of Directors, announced in the issue of May 6th).

We have also perfected a news service from the Convention City which will be unequalled.

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## Address of Congratulations to Trinity Parish

By Bishop Manning

Delivered at the 225th Anniversary of Trinity Church, New York City

My mission at this service is one which it gives me peculiar pleasure to perform. As Bishop of this Diocese, I bring to your Rector, to your Vestry, and to you all, the warm and loving good wishes and congratulations of the whole body of our clergy and people.

You know far better than I can express it what happiness it gives me to be here with you at the 225th anniversary of this great Mother Parish of our Diocese.

For every reason, past and present, personal and official, it gives me great happiness to be at this service, though I confess that it gives me also a pang which I can not repress, for this occasion speaks to me of happy years and experiences now past, though the ties of friendship formed during those years are as strong, and I pray may always be as strong, as when I stood here with you as your rector.

When I was called to my present office I had spent one-third of my life in the work of Trinity Parish, and I thank God for every day of it. With my whole heart, I give thanks for the place which your present rector has at once won in your affections and for the loyal and whole hearted support which you are giving him in his great task.

On this anniversary we think of all that Trinity Parish has meant to the life of this city and of our country since the day on which its charter was granted in 1697; we think of the two hundred and twenty-five years during which prayer and worship has been offered up to Almighty God on this historic and hallowed ground; we think of the great names identified with the history of this parish, of the list of its rectors, among them Morgan Dix and John Henry Hobart, of the men like Alexander Hamilton and James Lawrence of the "Chesapeake," whose bodies lie in this churchyard; of the day when George Washington, with both Houses of Congress, went to St. Paul's Chapel, because this Parish Church was then in ruins from fire, and Samuel Provost, Bishop of New York and Rector of Trinity, conducted the service which complete the ceremonies of his inauguration as President.

But on this anniversary we think not only of the past, we think also of the present and the future. We think of the opportunity, greater than ever before in its history, which Trinity Church holds today for the service of God and of men.

In these days of shifting populations and changing conditions, it is a blessing for which every churchman, and indeed every good citizen, should give thanks that, owing to its endowments, Trinity Parish is able to maintain and increase its work in this down town region and elsewhere on Manhattan Island.

I congratulate you today upon the noble history and record of this parish. I congratulate you upon the successful working out of your financial problems and the consequent strengthening of your work

through the admirable management of the estate of the parish by your Vestry. I congratulate you upon the prospect of service greater than any in the past which thus opens before you, under the wise and strong leadership of your present rector.

Above all I congratulate you that Trinity, in all its parts, stands and is recognized and beloved, as a great Church of the people, with its doors and its pews open to all alike without distinction, ministering to all in the name of our Lord Jesus Christ.

May God's blessing rest now and always upon this Parish of Trinity, upon its clergy, upon its Vestry, upon its people and upon all its work.

## Give the Women the Vote

By Rev. Francis H. Richey

In the Diocesan Convention of Massachusetts, held May 4th, the directness of the answer of the woman delegate who declared, "Why should women not vote since they do most of the work," must have set all to thinking in the Church in general, who are interested in giving women the right to vote. It is to the glory of the Diocese of Massachusetts that she has shown there is no danger in allowing women to vote in Diocesan Councils, even for the election of a bishop.

On all hands one hears now-a-days the question asked, "Why is it that the Episcopal Church is so opposed to women having the right to vote in matters of legislation, when they do so much work in the Church?" Miss Royden has come to America and returned to England and even the Church buildings still remain standing where she preached. It is a fact that in the Episcopal Church Mission work would be terribly curtailed if the Woman's Auxiliary did not give generously to the missionary endeavor. It is known to all in authority that if the women ceased their efforts the activity of all Church work would be seriously crippled.

It is not flattering to the men in the Episcopal Church who now present an appearance of "hogging it all" just because they refuse to give women the right to vote. Women on the other hand have been very patient with men. They have listened to them from the pulpit many, many years, and are still devout Church adherents. In every Church move, to have it succeed the women must be asked to help, except when it comes to carrying on a Diocesan Convention, then it is that the men eat the luncheon the women prepare and vote away the money the women give for Church maintenance.

We now have successful women in almost every endeavor of life, such as, women conductors, women policemen, women lawyers, women magistrates, women mayors, women representatives, women financiers, women aviators, women authors, women inventors, women clerks and women nurses, and they receive due recognition. In fact, sex only bothers the Church.

The time has come to change our minds in the Churches and confess to all that the woman delegate from the Diocese of Massachusetts asked an unanswerable question.

## RECTOR TO COME BEFORE CHURCH COURT ON JUNE 6

Interest of members of the Episcopal Church throughout the United States was created with the announcement that Bishop C. M. Beckwith of Alabama had set June 6 as the date and Troy as the place for the trial before an ecclesiastical court of Dr. Richard Wilkinson, rector of St. John's Church, Montgomery, on charges of violating a general canon of the Church and his ordination vows.

Bishop Beckwith preferred the charges several weeks ago, but delayed the selection of the time and place until this week. From eight names submitted by the bishop Dr. Wilkinson has selected Rev. W. G. McDowell of Auburn, Rev. T. G. Mundy of Albany, and Rev. Oscar DeW. Randolph of Birmingham as members of the court which will establish his innocence or guilt.

The dispute between Bishop Beckwith and Dr. Wilkinson came from a watch night service in the parish house of St. John's Church New Year's Eve, when Rabbi William B. Schwartz of Temple Beth-Or delivered an address on "The Attitude of the Modern Jew Towards Jesus." Bishop Beckwith contends that Dr. Wilkinson violated a general canon of the Church and his ordination vows by permitting a person outside the Church to hold services within without the permission of the bishop.

Dr. Wilkinson contends that the parish house has never been consecrated and that Rabbi Schwartz had the right, with the permission of the vestry, to make the address.

Shortly after the bishop preferred the charges against Dr. Wilkinson he was requested to name a time and place in order that the trial might not be delayed, according to a statement in connection with the trial issued today by Judge Walter B. Jones, a member of the vestry. Judge Jones declared an injustice has been done Dr. Wilkinson by the delay in the consideration of the charges by the proper tribunal.

Members of the vestry of St. John's Church are standing as one man with Dr. Wilkinson, and have announced that they will take whatever action they may deem necessary to prove that Dr. Wilkinson violated neither a general canon of the Church nor his ordination vows.

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CHICAGO



## Meet to Discuss Campaign

(Continued from front page)

principle. What is needed to prevent inequalities is the careful construction of the Diocesan "Program" so that it will correspond or balance with the General Church "Program" in terms of maintenance and forward work. If this is done the division of funds will inevitably be "fifty-fifty" in terms of needs and the resulting mathematical percentages would be equitable no matter what they might happen to be. This was expressed in the following resolution:

"RESOLVED, That this meeting would look with favor on an amendment to the canons directing the Dioceses to build their Diocesan Programs in terms of maintenance and advance work in a balanced way as compared with the General Church Program so that the current maintenance obligations of both Diocese and General Church may be taken care of in an equitable and balanced way and that the forward work may be similarly taken care of."

An interesting point was brought out that the preparatory educational work on the "Program" is held up at the beginning of each triennium until General Convention has acted, thus leaving six weeks at most in which to do the necessary educational work leading up to the Annual Canvass. It was felt that if the going into effect of the "Program" could be delayed for a year after General Convention approves it, the work would be greatly facilitated. Likewise the Dioceses would have opportunity to get their own "Programs" acted upon by their Conventions with a certain knowledge of what their general quotas were going to be. It was pointed out that if General Convention would adopt a four-year "Program" this time and triennial "Programs" hereafter, the problem would be solved. The following was adopted:

"RESOLVED, That this Conference of the Diocesan Executive Secretaries recommends that the Presiding Bishop and Council request General Convention to make the next period of the Church's Budget and Program include four years—i. e., for 1923-4-5-6—so that sufficient time may be given after the meeting of General Convention for the necessary organization and education preliminary to the Annual Canvass."

This was followed by a resolution recommending an upward sliding scale in the "Program," as follows:

"RESOLVED, That this Conference recommends to the Presiding Bishop and Council that the Program be presented to General Convention on the basis of a sliding scale (for instance, \$6,000,000, \$8,000,000, \$10,000,000, and \$12,000,000) over the successive years of 1923-1926."

The following was also adopted:

"RESOLVED, That the Annual Canvass should be avowedly an appeal for financial contributions alone and that appeals for service be made at other times."

Valuable discussion was had on parish "Group Organization" and interesting evi-

dences of its effectiveness were presented. This resulted in the following:

"RESOLVED, That the Group System is the best method of organizing our laymen, and will, if carefully administered, much assist both in bringing home an appreciation of their duties and responsibilities and also in affording many opportunities for service."

The Council's plans for utilizing Group Organization in informing the Church about the new "Program" were laid before the Conference.

This resulted in two resolutions:

"RESOLVED, That this Conference welcomes the Council's proposal of a textbook based on the "Program" for use in weekly Group Meetings leading up to the Intensive Week and Every Member Canvass; and that each Diocesan Secretary will co-operate with the Presiding Bishop and Council in explaining and recommending this material and method to the Diocesan and parish authorities to the utmost of his ability."

"RESOLVED, That this Conference approves the suggestion that there be prepared a series of suggested sermon sketches or outlines to be furnished the clergy for use, when desired, during the weeks preceding the Annual Canvass."

The question of "Specials" and of "Direct Appeals" (as distinguished from "Specials") and their control, came in for lengthy debate, as a result of which the Conference:

"RESOLVED, That we urge that a clear statement be given to the Church as to the conditions under which "Direct Appeals" and "Special Appeals" may be made with the approval of the General Convention and the Presiding Bishop and Council, and that the terms "Direct Appeals" and "Special Appeals" be clearly defined."

"RESOLVED, That the system of Direct Appeals for objects contained in the Program, when the direct appeals shall be endorsed by the Presiding Bishop and Council, be approved."

Other decisions of the Conference were:

"RESOLVED, That this Conference recommends to the Presiding Bishop and Council that a name for the Church's Program more adequate and more descriptive

than "Nation-Wide Campaign" be chosen and suggested to General Convention.

"(2nd) We would further welcome the change of the name 'Presiding Bishop and Council' to some other designation."

"RESOLVED, That this Conference recommends through the Presiding Bishop and Council to General Convention that action be taken to commend to the Church the principle of proportionate giving."

### Professor Kent Addresses Church Group

Prof. Charles Foster Kent, Ph.D. of Yale University, appeared before the Commission on College Work of the Department of Religious Education at its meeting on May 3rd, and for two hours discussed the new movement for schools of religion in state universities. He told of the formation of a Council on Schools of Religion with Judge H. W. Rodgers of the Federal Court of New York City as president and with a general advisory committee of which Rev. Anson Phelps is temporary chairman. The Commission agreed to Rev. Paul Micou's serving on the advisory committee as an informal representative of the Episcopal Church.

### Commencement at Western Seminary

The commencement at Western Theological Seminary is to be held from three to six, the afternoon of May 24th, in Wheeler Hall, Chicago. The commencement address is to be by the Rev. Edward Wilson Averill of Fort Wayne.

## The Witness Fund

We acknowledge with thanks, the following donations to the Witness Maintenance Fund:

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Mrs. W. W. Grant, Sr. ....	25.00
G. W. Pepper .....	2.00
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## The Editorial

(Continued from page 4)

differ from him, or is legalistic in his  
righteousness, or is so attached to a clique  
or sect that he has no sympathy for all  
men, especially publicans or sinners, can  
have the mind of Christ.

Third, **Reverence.** Nobody who lacks  
the instincts of a gentleman, nor who is  
publicly and vulgarly familiar with God,  
or who is anxious to destroy all his neigh-  
bor's landmarks, or who commands atten-  
tion to himself but renders obedience to no  
higher authority, can have the mind of  
Christ.

These three qualities are basic. We  
must be single hearted in our devotion to  
Christ; we must be kindly sympathetic  
with those who differ from us; we must be  
scrupulously reverent to the majesty of  
God or we lack the fundamental traits of  
those whom He calls to be His disciples.  
But if we are spiritual profiteers, desirous  
of getting many benefits and making few  
personal sacrifices; if we are guilty our-  
selves of duplicity, bitterness or self-assur-  
ance, then we shall be caught in the trap  
of our own limitations and become the vic-  
tims of charlatans rather than followers  
of Christ.

Christ is like a great magnet who draws  
to himself the humble and the meek; who  
speaks to the single hearted; who loves  
those who confess their own sins and for-  
give their neighbors; who loathes the self-  
advertising, the self-righteous, and advo-  
cates of legal righteousness and who casts  
out those whose self-assurance and irrev-  
erence despises those who sit in Moses' seat  
and so cast off the wedding garment.

Don't you see that to put on the right-  
eousness of Christ one must approach Him  
with the reverent humility of a child, with  
the humble penitence of a sinner; with the  
affectionate docility of a dear son; with  
the ardent love of a grateful recipient;  
with the exalted aspiration of a disciple—  
who seeks not material benefits, but sim-  
ply the approval of the Master in all  
things?

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