

The Witness

VOL. VI. NO. 46

CHICAGO, ILLINOIS, JULY 1, 1922

\$1.50 A YEAR

One Million Dollar Endowment Fund for Cambridge

Bishop Lawrence to Direct the Campaign, turning the Diocese Over to Dr. Slattery

A one million dollar endowment fund is to be raised by the Episcopal Theological School in Cambridge this fall. Bishop Lawrence has accepted the national chairmanship, and B. Preston Clark, a prominent Boston layman, will be chairman of the Executive Committee. This announcement was made by Dean Henry Washburn at the annual alumni dinner at the school. Bishop Lawrence will give the major part of his time to the work of the campaign, turning over to the new bishop coadjutor, Dr. Slattery, the routine administration of the Diocese of Massachusetts. Both Bishop Lawrence and Dr. Slattery are alumni of the Episcopal Theological School.

The bishop was unable to be present at the alumni meeting, but sent the following message through Dr. Slattery:

"I accede to your request that I undertake the leadership (or be the national chairman) of the campaign for one million dollars for the increase of the salaries of the teachers and for the better equipment of the school.

"I have been asking myself the question which many friends and the diocese will ask, 'Why do I at seventy-two years of age and just at the time when relief from heavy routine is in sight, draw out from spiritual work in order to raise a lot of money?' Why do I?

"The one great need of this country, racked as it is with moral, financial, industrial and spiritual problems, is leaders, men of force, character and devotion. While the immediate goal of this campaign is a million dollars, the real purpose is that by the better equipment of the school she can do more effectively what her short history has proven that she can do, turn out such spiritual leaders. I know it.

"I accept this duty, therefore, because I am seventy-two years old, and have known every student, teacher and officer of this school in its fifty-six years of history. I have been student, teacher and dean. I have had experience, too; have worked eight years with wage earners, nine years in Cambridge in this school and at Harvard; have been bishop of a large and thickly peopled diocese for twenty-nine years, and have traveled for the Church throughout the country in peace and war. What is experience good for except to place it as the services of others and in the best cause?

"I accept the duty because I believe that such a campaign will be of value to the

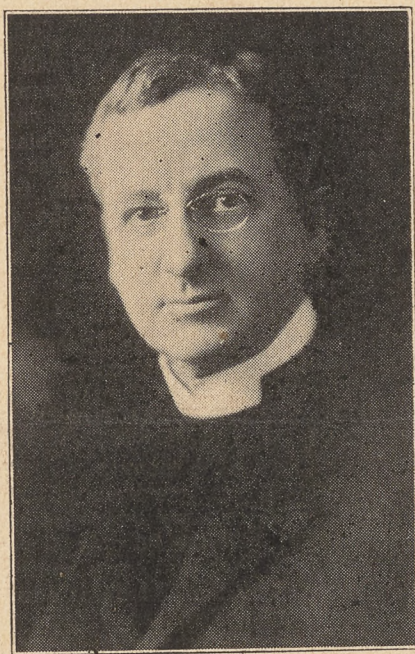
Appeal Again to President to End Coal Strike

Second Appeal is Made by Committee from three Great Religious Organizations

The churches of America have again asked President Harding to do something about the coal strike. Last week a committee of prominent churchmen from the Federal Council of Churches, representing thirty Protestant denominations, and also Father John A. Ryan, representing the Roman Church, and Rabbi H. J. Wolf of Rochester, N. Y., representing the religious Jews, were received by Mr. Harding's secretary, Mr. Christian. An appeal was presented to him which he agreed to bring to the attention of the President. It pointed out the great waste of the industry as operated at present, the inevitable breakdown of production under such management, and the calamity that will soon befall the nation unless the strike is settled. The deplorable condition of the miners and their families, many of whom are under-nourished, was also set forth in the appeal. The appeal ended as follows:

"We desire to express to you on behalf of the Federal Council of Churches, the National Catholic Welfare Council, and the Central Conference of American Rabbis, our conviction that the time has come when our government should act to bring about a conference in the bituminous coal industry to end the present strike."

This is the second appeal that has been made by the churches to the President, the first one at the outbreak of the strike, setting forth in greater detail the evils of the industry.



Rev. Charles Lewis Slattery, D.D.

The Rector of Grace Church, New York, who will be consecrated Bishop Coadjutor of Massachusetts in the fall and who will administer the affairs of the diocese while Bishop Lawrence devotes himself to the raising of an endowment for Cambridge Theological Seminary.

whole Church through arousing in the people a deeper sense of responsibility to raise up young men worthy of her ministry and a fuller knowledge of the methods of preparation. Has it occurred to the people how much influence the wonderfully equipped laboratories of the medical and engineering schools and the libraries and buildings of our law schools, all manned by well supported teachers have in attracting the ablest young men to these callings? Why not give the theological school the same chance?

"We have a heavy job cut out for us in the next twelve months. It is far broader than the school itself. Its progress and results will affect every man, woman and child in the Church and for generations.

"In the name of the Master, let us go to it."

Dr. Nichols to be in Denver During Summer

The Rev. Harry P. Nichols, D.D., will be locum tenens at St. John's Cathedral, Denver, until the end of August in the absence of Dean Browne in the east.

Club House Opened at Waco

On Wednesday, June 7th, a memorable event took place in St. Paul's Parish, Waco, Tex., Rev. W. P. Witsell, Rector. This event was the opening of a large building as a social club and recreation hall particularly for the young people of the parish, but also for the whole congregation. This hall is in addition to the two-story parish house which has been in use for some fifteen years. Bishop Kinsolving came for the opening and added very much to the occasion both by his presence and delightful address.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Hobart Soon Will Complete Endowment Fund

The Centennial of Hobart College was celebrated in impressive and largely attended exercises extending over five days, from June 9th to 13th, and drew to Geneva large crowds, including many eminent men.

At the same time, through an enthusiastic rally of Hobart alumni the Centennial Fund reached the \$850,000 mark, and Mr. F. W. Herendeen, '92, who for more than a year has led the movement to raise a million dollars for Hobart, undertook to continue the campaign until the full million dollars was raised. Hobart alumni in a few hours subscribed \$67,000 to the fund.

The verdict of all who attended was unanimous that the Hobart Centennial was a most impressive event from an educational view point, while many alumni who returned found entertainment and pleasure in great variety for them. There were dinners, meetings of all sorts, a Lacrosse game, Fraternity Reunions, the Dedication of a Memorial to the Hobart men who died in the Service, and the Centennial Ball.

Summer School for Clergy in Colorado

The Diocese of Colorado will hold a summer school for the clergy for three weeks in August, at the Hart House, Evergreen, in the mountains, under the auspices of the Commission on Nation-Wide Preaching Missions, and the Sixth Province. The faculty is a strong one, comprising Bishop Johnson, Father Hughson, O.H.C.; Canon Douglas, the Rev. J. A. Schaad, and the Rev. Robert S. Chambers. The topics (some of which are to be handled by each of the faculty in turn) include Sermon Stuff, The Cure of Souls, Preaching Missions, Religious Education, The Rendering of the Service, The Functions of the Ministry, Ecclesiastical Relations, Personal Religion, and Parochial Organization.

The school is limited to fifty, men who have been out of the seminary between two and twenty years; and since June 1st those outside of the Sixth Province have been eligible. The expense, including board and bed, is \$20 for the whole time, August 2 to August 25; \$5 to be deposited at enrollment.

Vacations for New York Clergy

The clergy of the larger parishes are already beginning their summer vacations. Europe is attracting many. The Rev. W. N. Guthrie, of St. Mark's, is now in Italy. The Rev. M. H. Gates, of the Intercession, is in Spain. The Rev. Theodore Sedgwick will spend the winter in charge of St. Paul's, Rome, exchanging with its rector, the Rev. Walter Lowrie. The Rev. H. P. Silver, of the Incarnation, will go to Norway and Denmark. The Rev. G. F. Taylor, of Incarnation chapel, will spend two months in England and France. The Rev. H. G. Willis, of St. Ann's, will be in charge of St. Mary's, York, England, during August. The Rev. E. M. Stires is at Lake George and goes to Portland, Me., to

ber to the General Convention. The Rev. C. R. Stetson, of Trinity, will go to Maine and Nova Scotia. The Rev. O. S. Roche, of St. Peter's, goes to Ocean Grove, N. J. The Rev. John S. Haight, of St. Thomas' Chapel, will be in charge of the John Wesley Brown Summer Home at East Marion, Long Island. The Rev. L. D. Rhodes, of St. Augustine's, will go to Providence, R. I. The Rev. C. L. Slattery will go to Portland in September. The Rev. Eliot White, of Grace Chapel, will be at Jaffrey, N. H., during August. The Rev. Karl Reiland, of St. George's, remains at Winsted, Conn., and is much improved in health.

Bishop Manning will go with the Social Service "Caravan" party during the latter part of June and after a brief vacation in Maine will go to Portland to attend the meetings of the House of Bishops and the General Convention. Bishop Lloyd will remain in New York most of the summer. Bishop Shipman goes to the Adirondacks in July and to Southampton, Long Island, in August. Both Suffragans will also accompany the "caravan" during its trips to the isolated rural sections of the diocese.

Rector Brings Many Into the Church

When Bishop Wise of the Diocese of Kansas visited the parishes and missions at Chanute, Iola and Yates Center, Kans., under the rectorship of the Rev. R. Y. Barber, he found some interesting facts among those whom he confirmed. The rector presented for confirmation this last year 34 candidates and two were confirmed elsewhere. Of the 36 only 4 were church people by birth and early baptism, 13 were baptized by the Church as adults, 1 came from United Brethren, 7 from the Methodist, 9 from Presbyterian, 2 from Campbellites. The rector is gathering a class now which will also be largely of converts to the Church.

Savannah Parishes Organize Service Leagues

Three parishes in Savannah, Ga., have organized branches of the Young People's Service League. St. John's (Rev. W. T. Dakin, rector), organized soon after Easter and has approximately sixty members. The league meets every Sunday evening before the evening service. It is planned to keep up the meetings all during the summer. At the time of the diocesan conference for the adoption of a program for the youth of the diocese, the Y. P. S. L. of St. John's parish acted as host, and a supper was held at the parish house. St. Paul's Church (Rev. S. B. McGlohon, rector), has been organized three weeks, and the members have enthusiastically voted to continue their meetings all during the summer. This branch also meets Sunday evening before service. There are twenty members enrolled in this branch with a prospect of an increase. Christ Church (Rev. John D. Wing, D.D., rector), has just organized, electing officers and adopting its constitution and by-laws. It is probable that a vigorous activity of this league will mark the fall work, and the

bers. Plans are now being made to have a joint picnic of the three branches on the Fourth of July, under the direction of the educational secretary of the diocese, the Rev. W. A. Jonnard.

Rev. William Porkess Receives Honorary Degree

At the commencement exercises, on Wednesday, June 14th, of the University of Pittsburgh, in the presence of three thousand students and their friends, the Rev. William Porkess, Rector of St. Stephen's Episcopal Church, Wilkesburg, Pa., received the Honorary Degree of Doctor of Divinity. On May 1st, of this year, he had completed ten years ministry in the steel city—one, as assistant at Calvary Church, six, as Rector of Grace Church, and then as Rector of St. Stephen's Church, in which latter Parish the growth has been so phenomenal, and the large percentage of workers—men and women—is remarkable. Dr. Porkess has made for himself a large place of leadership, considerably beyond the borders of his own Communion, as an executive, a forceful speaker, a thorough religious educationalist, a missionary whose efforts have had a far-reaching effect; and a writer of a number of articles that have received considerable circulation and most favorable recognition. St. Stephen's Vestry have unanimously passed a resolution, congratulating their Rector on this signal distinction by the University of Pittsburgh, requesting that a copy of the resolution be printed in full in the Sunday Parish Bulletin of June 18th, thus giving the desired information to all parishioners. Dr. Porkess, before coming to Pittsburgh, served as an assistant on St. Andrew's Church staff, New York City, and Rev. Geo. R. Van de Water, D.D., Rector; and following this, as assistant on Grace Church staff, New York City, under the great guiding hand of the Rev. W. R. Huntington, D.D.

Thirty Layreaders at Work in Colorado

On St. Barnabas' day the first annual service for the layreaders of the Diocese of Colorado, was held in St. Mark's, Denver, when a number of new readers were inducted into the office, and older ones had their licenses renewed. Bishop Ingley preached.

There are now about thirty readers at work, doing active missionary work of all kinds. In the past year they have conducted more than 225 church services, 150 Sunday school services, and ten burials. A number of them are studying for the priesthood; indeed a diocesan canon makes the office of reader obligatory on all candidates for Holy Orders.

Large Gifts Mark St. Stephen's College Commencement

In the presence of the largest crowd which ever attended a commencement at Annandale-on-Hudson, the sixty-second annual convocation of St. Stephen's College was held on June 13. Every seat in the students' Chapel was occupied and

over two hundred visitors stood in the aisles.

The distinguishing feature of the commencement was the announcement of a large number of gifts in connection with the Endowment Campaign now in progress. The largest of these was of \$85,000 from Dr. William C. Rivers of Washington, D. C., a man who had never visited the College but who was so impressed by the work it is now doing under the direction of President Bell that he gave this sum, the largest single gift received by the College in twenty-five years. Other large gifts were: From Mr. and Mrs. A. Hatfield of New Canaan, Conn., \$30,000; from Mr. Joseph P. Day of New York City, \$10,000; from Mr. Fred Kirby of Wilkesbarre, Penn., \$10,000; from the New York Society for the Promotion of Religion and Learning, \$24,000; from Miss Mabel Garry of New York, \$10,000; from Mrs. Willard Straight of New York City, \$8,000; from William Cochrane of Baltimore, \$2,500; from Mr. Henry Young of Newark, \$5,000; from Mr. Haley Fiske of New York, \$5,000; from His Excellency Dr. Houghton, Ambassador to Germany, \$2,500; from the Hon. William J. Tully of Locust Valley, L. I., \$2,500; from Mr. Richard Aldrich of Barrytown, \$2,500. There were many gifts of \$1,000 and \$500 each and smaller. The grand total to date amounted to \$345,000, the largest amount secured in one year, or even in one decade, since the foundation of the college.

Sewanee Completes Endowment of One Million

Commencement at Sewanee this year was one of the brightest in the history of the University, and the spirit of optimism that prevailed among all those connected with the University was very great. Not since 1866 when Bishop Quintard erected a wooden cross on the mountain and announced that the University of the South was open for students, has there been a more momentous period in the history of Sewanee than when Vice-Chancellor Benjamin F. Finney announced to the board of trustees and the board of regents that the million-dollar endowment had been completed.

The completion of this great undertaking, begun by the former Vice-Chancellor, Bishop Albion W. Knight, and vigorously prosecuted by him until his resignation in February last, is also, as was the opening of the University in 1866, signalized by the erection by the present Vice-Chancellor of a large wooden cross, later to be replaced by one of stone and lighted at night by electricity, at University View, a point on the mountain which can be seen from many miles away.

Notwithstanding he has been mainly absorbed in completing the endowment, the Vice-Chancellor was able to announce to the boards many evidences of material progress during the past year. Among others should be noted the completion of the Sewanee Inn, a handsome three-story, stone, fire-proof hostelry, which will be open for visitors on the first of July; the nearing completion of the Dixie Highway through the university domain; the making of a budget system, more perfect coordination of the different departments of

the university, and the continuation of work upon Quintard Hall, the main building of the Sewanee Military Academy, which was destroyed by fire a few years ago. In addition, the Vice-Chancellor announced that he would shortly be ready to begin work upon another stone dormitory for the college students.

Conference for the Colored at Raleigh

The second annual conference for Negroes was held during the week of June 5th at St. Augustine School, Raleigh, and was attended by about 75 delegates. The first session in 1921 drew only 18 or 20 workers. Next year it is planned to enlarge the scope of the conference and invite representatives from all the Negro institutions in the chain of schools in the East and South, under the Church Institute for Negroes, and a great conference is anticipated. Bishop Delaney presided and some of the leaders were Dr. Robert Patton, Dr. Jos. H. Dillard, Dr. Gardner Tucker, Miss Cooper and Miss Lindley. There were also a number of speakers from the colored clergy.

Dr. George Craig Stewart Addresses Students

Representatives from the following colleges and universities in Ohio met for a conference on Church work. The conference was held in St. Peter's Parish, Delaware, Ohio. The following schools were represented: Ohio State, Oberlin, Kenyon, Marietta, Oxford, Miami and Ohio Wesleyan.

The conference leader was the Rev. George Craig Stewart, D.D., LL.D. of St. Luke's Parish, Evanston. The afternoon was devoted to the consideration of "How the Church Helps the College Student prepare for his vocation."

In the evening a short service was held

at which Dr. Stewart spoke upon "The Religion of the College Student," and conducted a brief preparation service for the corporate communion which took place the next morning.

The conference Saturday was devoted to an informal discussion of problems and an exchange of ideas. Plans were made to send a representative to the National Student Council meeting in Madison, June 19-23. At the invitation from Oxford College it was decided to meet there shortly after Easter, 1923, and labor to get more Ohio colleges represented.

St. Mary's Conference a Success

The Rev. Dr. Floyd Tomkins, Dr. Robert Patton, Dr. Gardner Tucker, Rev. Bertram Brown, Bishop Jos. Cheshire, Bishop-elect E. A. Penick, Miss Mabel Lee Cooper, Miss Grace Lindley and Mrs. H. M. Bonner were speakers and leaders at the recent Church conference held at St. Mary's School for Girls in Raleigh, N. C. The school had closed for the summer and the visitors had the freedom of the entire place, covering several acres, with its spacious halls and its attractive grove and inviting lawns. The Rev. W. W. Way, rector of the school, and his wife were hosts and left nothing to be desired from the standpoint of board, comfort, convenience and pleasure. The conference meets every year during the first part of June, from a week to ten days.

Celebrate Corpus Christi in Denver

Corpus Christi was observed in Denver by services at St. Andrew's and at the Church of the Redeemer (colored.) This is the third year the feast has been observed in this way, and was the most successful, in point of dignity and impressiveness.

The Yukon On The Rampage

St. Stephen's Church, where the late Archdeacon Stuck ministered so helpfully during his residence at Fort Yukon, must be torn down to prevent it from going into the river.

With the breaking up of the ice, immense sections of the river bank have been torn loose and washed away. The church at one time was more than 400 feet from the river's edge, but now all that part of the bank has been carried away.

Dr. Grafton Burke, now in charge at Fort Yukon, has wired that it is necessary to move the church back to a new site and estimates that at least \$5,000 will be needed for this work. Those interested should communicate with

The Department of Missions

Church Missions House, 281 Fourth Avenue, New York City

The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)
6140 Cottage Grove Ave.
CHICAGO, ILL.

287

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

SENTIMENTALITY

Bishop Johnson

There is just one thing in America that is not run on sentimentality today, and that is business; and business is the one thing which is run effectively. In business we require securities as collateral, and promises have to have something behind them or they do not go.

It makes no difference how cultured a man may be, or how beautiful a lady may be, or how popular a young man may be, he must pay his bills or stop trading.

But as soon as we step out of this one really serious occupation in American life, we take on a sentimental attitude and give free play to the imagination.

* * *

We run our homes on sentimentality. Two young persons form a sentimental attachment, which results eventually in one or two children, who are surrounded by a sentimental paternalism until a new sentimental attachment arises, when the family life is ditched to make room for the play of new sentimental emotions.

The promise, "until death do us part," counts for nothing, because, behind it is mere sentimentality and not character based on conviction.

And popular sentiment justifies the indulgence of individual sentimentality at the expense of pledged truth before God, and the cheapening of the family tie before men. Our fathers were made of sterner stuff. A divorce was a public disgrace. Better die in the trenches than run away from one's sworn obligations. "Promise unto the Lord your God and keep it" has given way to the sentimental gush of immoral affinities as a justification for breaking one's word and stultifying one's honor.

But public sentiment gushes over the wounds of unhappy bonds and we have substituted a tandem polygamy for the bigamy of Mormons, which at least had a justification in their religious convictions.

But we are not ready for contemporaneous polygamy. We might learn a lesson from apes and geese who have not yet acquired any sentimental reasons for putting asunder that which God has joined together, for they are monogamists.

Then we have degenerated into a sentimental government, that is, except as it affects our particular business. The American is apt to put his own business interest first, irrespective of possible injury to other interests. Then he has a sentimental attachment for his party and those who are true to those party interests.

A constituency will refuse to recognize the integrity of a statesman who rebukes his party, but they will gladly accept a partisan who sacrifices his country to party prejudice.

As for Armenians, we cannot accept a mandate which would be expensive, when we know that England and France and Italy are involved with their whole Mohammedan population, and we only could handle the Turk without reprisals.

Again we pursue the sentimental policy of feeding Armenian children to become victims of Turkish atrocities. We will spend millions for relief, but lack the courage of our convictions to stop the wholesale slaughter, and we are the only nation in the world that can do it without complications with our colonists. No wonder Europe despises us and refuses to mistake mere obesity for greatness.

We may have had an excuse to keep out of Genoa and the Hague, but we have no excuse to go on permitting ancient Christians to be slaughtered by fanatical Mohammedans, except our cowardice and meanness.

But public sentiment keeps us out of Europe, even when decency would demand that we risk something to stop the murder of our kind.

* * *

But back of all this sentimentality is a sentimental religion.

Yes, I understand the distinction between sentiment and sentimentality.

Sentiment is one of the finest sauces of human food, but sentimentality is the jam on our faces, where it is not a nutriment but a stain.

And we have prayed and sung to a sentimental God and preached a sentimental gospel to a sentimental people until honest convictions are frowned upon as bad taste, and platitudinous persiflage has become identified with charity.

We do not want to be told that we "were born in sin"; not because it isn't true, but because it isn't nice; and accommodating ecclesiastics are anxious to take all the ruggedness out of truth in order that complacent congregations may worship a sentimental God after a sentimental fashion.

And the fact that our God is a consuming fire and Europe is dust and ashes does not convince us of our own sin, but merely that the Creator has bad taste.

* * *

This sentimentality has also pervaded our courts until it has come to pass that no crime, however shocking, can outweigh the sentimental considerations of the jury for a sentimental criminal.

I think it is a safe proposition that any person who can urge a sentimental reason for killing his fellow man can be acquitted of any crime, by juries who have long since submerged their convictions in this

pot of jam.

And, worse than that, as Secretary Weeks recently pointed out;

We are losing the old constitutional safeguards of our government by our plausible sentiment for popular government. By whom?

By sentimental majorities, who do anything but think.

* * *

Formerly it was an untrained king who set aside judicial decisions for personal reasons; now we set them aside by referendums in which we appeal to popular prejudice.

It is the sentimental argument, that the people must govern, which takes the most delicate questions of justice out of the hands of trained experts and turns them over to a multitude who have neither the facts nor the ability to reason upon the facts. The United States is not in danger today of being paralyzed by tyranny; it is rather in danger of becoming the victim of St. Vitus dance, in which meaningless motives are identified with progress, and the grimaces of a mob mistaken for gold will.

* * *

This may sound perfervid and no doubt it is, but until business can be run by putting sentimentality into the seat of reason, I do not believe governments or churches or homes or institutions can be so run.

The truth of the matter is that business is so sacred to men of business, and their occupation so serious, that when business is over they turn to sentimental methods. We are in the age of industrialism, which means that we are controlled by employers and employees; each of whom are so concerned for the safety of corporations and unions, that they fancy nothing else matters; when as a matter of fact everything else matters; and you cannot have secure business institutions in an atmosphere of sentimentality, any more in America than you can in Russia, as Mr. Babson has pointed out.

The only remedy that God has given us is religion of definite convictions instead of a gospel of indefinite generalities.

The Church is the responsible agent for the lack of moral and spiritual motivation, and when the Church degenerates into a debating society or becomes a fountain of sentimental emotions, then the whole body becomes sick.

One grows very weary of that particular brand of immoral sentimentality which uses the only institution which has ever appealed to enlightened reason, for a platform on which having solemnly bound to do one thing, they assiduously proceed to do another.

We are told that when the Church repudiates the ancient faith, it will save the modern world. Piffle! Will our latitudinarian dogmatists show us any historic basis for the assumption that high moral ideals have ever possessed a people who have loose doctrinal convictions?

Better a thousand times that society have some convictions, however wrong, than that we substitute a spiritual vacuum for a dynamic engine.

A Social Program for the Convention

By Rt. Rev. Paul Jones

A reasonable attitude toward the General Convention recognizes that that body can only reflect in its action the general sentiment of the Church or at most facilitate the expression of that sentiment through its various organized institutions. We cannot expect the Church to bring in the Kingdom of God if the parishes are not doing it, and there is such a growing suspicion of the tendency toward centralized power in the Church that one would hesitate to suggest any further developments in that direction even for the sake of the Kingdom.

Within those limitations there exist a number of lines of action along which the people of the Church should reasonably expect their bishops and deputies in the Convention to proceed in making it manifest that the expression of the gospel ultimately involves the establishment of right relations among all individuals and social groups and the removal of barriers that stand in the way of that harmonious relationship. The suggestions are modest, for it is the intention to include only those things for which the Church is now ready; but some such steps as these are imperative in view of the growing demand for a real recognition by the Church of its social trusteeship.

1. Socialize the educational system of the Church. Without doubt the Christian

Nurture Series is one of the best complete series of courses put out by any Church for its schools. Its authors have made use of the best pedagogical methods for the teaching of Church knowledge and ways; but in proportion as it succeeds in training the child into the Church, in indoctrinating him with certain views and reactions, it fails in the real purpose of education, which is rather to free the individual to think intelligently and get his answers for himself when problems arise.

The point raised here is concretely that of aim. If the social implications of the gospel have validity, then our religious education should aim, not at producing well instructed Church members, but young men and women at home in all social relationships to whom the riches of the full life of brotherhood have been opened. Of course the inheritance of the Church should be an aid to that development, but not the end. That is what is meant by socializing our educational system. Dr. Coe puts the whole question in his "Social Theory of Religious Education," in terms of modern educational ideals. Instructions to the Department of Religious Education would initiate steps in this direction, if we as a Church wish to do constructive work in healing the broken relationships of our world.

2. Put into the field Social Evangelists, who could, by preaching in the various parishes, awaken the rank and file of the people in the Church to the bearing of the social principles of the gospel. Most of our parish priests would welcome the com-

ing of such an evangelist, who because of his unfettered condition would be able to say clearly and strongly things which the priest himself, because of his local responsibilities, would hesitate to express.

We have sent out such men to preach missions, religious education and the nation-wide campaign; and the educational results in those fields have more than justified the experiments. If we really expect the Church to rise to its social responsibility it is the obvious course to pursue. Whether such Social Evangelists should be connected with the Department of Religious Education or that of Christian Social Service is an open question. A more difficult one to solve would be the finding of means to insure the selection of men with a vital social message and guarantee them liberty in the expression of it. Unless that were done the project would be worse than useless; but there is no reason to believe that it could not be accomplished.

3. The Episcopal Church maintains more hospitals, homes for children and the aged and other similar institutions than any other Church except the Roman Catholic. That statement can be made without fear of contradiction because no one knows how many there are. The Inter-church Survey of 1919 credited us with 88 hospitals, 53 homes for the aged and 85 homes for children, a total in those fields greater than for any of the other protestant communions; but we have no figures of our own, for the figures of the survey of the Nationwide Campaign are incomplete and the

WOEFULLY UNINFORMED

Can that be said about the people in your parish?

Isn't it true that your parish contains people who can discuss intelligently international and domestic affairs, but who would be stumped if asked where the General Convention is to be held; what all the Prayer Book Revision talk means; etc., etc.?

HERE IS SOMETHING TO DO ABOUT IT

Order a bundle of papers that can be put on sale at the Church door for five cents a copy. We will sell you copies of *The Witness* (getting them to you on Saturday) for two and a half cents a copy, with the privilege of returning unsold copies. We will bill you quarterly.

Try it from now until the close of the General Convention.

Besides articles by our notable group of editors, headed by Bishop Johnson, *The Witness* is running a series of articles on Convention subjects written by the foremost thinkers of the Church. Also a bi-weekly letter from Portland, giving the plans of the Convention Committees, and, finally, complete reports of the happenings at Portland during September.

THE WITNESS

6140 Cottage Grove Avenue, Chicago

reports in the Diocesan Journals are fragmentary.

The point is that we have some hundreds of institutions intimately touching problems of human and social relations, with no one knowing their extent, no general policy as to their administration, and no effort made to relate them to any far-sighted policy of social amelioration. They are parochial or diocesan in their basis and correspond in a larger way to the individual attempts at indiscriminate charity which antedated our present community organization for meeting social needs. Many of them no doubt are co-operating with other local community agencies, but has the Church no policy?

The Department of Christian Social Service is taking up the question; but it will be more or less helpless until General Convention takes steps to see that full and adequate reports of such institutions are made available. No one wants any centralized administration of such institutions; but a commission, with the data, studying the common problems these institutions face, could give practical suggestions which might transform them from private charities to vital factors in social co-ordination. We have begun to think and plan rationally in our mission work; it is time to begin it in our institutions for social work.

4. A still larger social problem which ought to be faced is that presented in the invested funds of the Church. A study of the Diocesan Journals reveals the fact that the funds invested for the endowment of parishes, institutions and for diocesan and other purposes amount to at least \$100,000,000 and perhaps twice that. The reports are so inadequate,—some dioceses making no returns, while others fail to recapitulate them, that no definite figure is available.

There are bigger questions involved than just the safety and productivity of that investment of one hundred million dollars, yet probably those have been the leading considerations. If the Church is to talk stewardship to its members it should at least have some standard for its own investments. If ownership carries responsibilities, how can the latter be discharged by the Church when it has no knowledge of what it owns? The individual, today, who is interested simply in clipping the coupons from his bonds and gives no thought to the industry he is financing, receives a merited condemnation. Yet that seems to be the position of the Church.

General Convention should provide for having adequate returns made of the extent and nature of all investments for Church endowments and then set up a commission which could offer constructive suggestions to those responsible for such investments which would take into consideration questions of social utility, industrial conditions and co-operative enterprise. There is a large field here which is at present untouched.

5. One other suggestion should be added. It is rather generally felt that our various Social Service Commissions have, in spite of occasional good pieces of work, been rather futile. Is it not due largely to the fact that such service is in its very essence a community affair,

whether that community is the town or the county or the state? Yet we have gone at such problems as if they could be solved by the Episcopal Church, at best a minority of the community. If we wish, through our commissions, to help in remedying social mal-adjustments the obvious thing to do is, see that those commissions attempt no work by themselves but immediately get into co-operation with similar bodies representing other groups in the community. Anything less than that is the worst form of sectarianism. If we cannot work with other Christians in seeking solutions for common human problems it would be best to give up the use of the word "social" altogether. A word from General convention would enable the Department of Christian Social Service to take up such a program with confidence.

These are a few things in the social field close at home that General Convention can do. Will it? That depends upon whether the Church is in earnest in the matter. Nothing has been said about race problems or the question of war, for it may be doubted whether the Church is ready to face such issues. Above all no mention has been made of resolutions on social justice. Some simple, definite steps to put our own house in order will carry more conviction than the most far reaching declarations.

The Convention City Letter

By David Welsh

All signs point to a large Convention. Considerable anxiety about accommodations is manifested by a good many people who expect to come. There need be no fear, however, but that Portland will be able to take care of everyone who has the good fortune to reach here. No doubt distance and unacquaintance with the west conduce to produce a timid spirit in the breasts of some who want to come. The genuine cosmopolitan air and growth of the big cities of the coast, however, certainly dislodge the newcomer's prejudice that the west is still a wild and undeveloped country. It is difficult for us who live here to realize the unacquaintance of many eastern folk with the actual conditions of our western life.

The Executive Office reports that three months before the meeting of Convention, 1,500 people had already registered, and that not fewer than fifty letters are pouring in each day to the office. From what can be learned of the preparations made for the Convention in other cities, it would seem that Oregon is a month or two ahead. This statement has been made by one who should know. If it be correct, then whatever fear there may be of landing here and not finding shelter may be dismissed, because, should there be the slightest danger of having more guests than we have beds, we shall have time to give due notification, but we want to reassure everyone that two or three years ago we took care in some fashion of fifty thousand guests at one time!

We wish, indeed, that the whole Church was so inspired by the meeting of the Con-

vention that not four or five thousand, which we expect, but ten thousand would come. I doubt not but that accommodations might be found for them.

Another reason for looking upon the coming Convention as epochal is the important legislative matter to be brought forward. There are two subjects which will and ought to demand the Convention's mind and time, namely, the Mission of the Church and Prayer Book Revision. It is to be hoped, however, that the Convention will consider Prayer Book Revision as a part of the Mission of the Church. Unless it is so considered, it may take decades to finish the undertaking. It would be little short of tragedy in a time like this to allow the Convention to be steered away from the great aims of the Kingdom of God. The west is ready for a wholesome and sane revision, provided that revision results in a Prayer Book "understood" by the people, and more adapted to the needs of a missionary church. Any deputy who will come forward with revision matter to give full emphasis to the missionary character of the Church's task will go down into American Church History as a seer and statesman.

Meeting in a missionary province, the Church ought to have an inventory of what has been accomplished. For the first time, many people from the Missionary Districts will be present. Perhaps more missionary deputies than usual will be on hand. More women from the mission field will be here. It will be a good time to ask questions. Questions may well arise as to whether the Church at large is putting in a sufficient number of men and means to help this western land in its young days. Have the men and means already sent been wisely distributed? Does the policy of the various missionary districts justify itself?

It will not be encouraging to Church people with children, who might desire to immigrate to the west, to know that in this great northwest there is not a single Church school for boys. Where once there were several, now there are none. The fact that non-church schools have grown up since ours have closed goes to show their need. Reason as we will, the public school does not answer the need of every child. The question may well be asked, is the Church interested in helping the west do for itself what it has so splendidly, almost lavishly, done in the east.

There will, in all likelihood, be a big crowd on the side lines of this Convention, aside from the visitors and various societies which will meet. We have to remember the Brotherhood of St. Andrew Convention, which will assemble in Seattle the four days preceding the General Convention. This should bring a good many of our younger Churchmen to Portland to take at least one look at what a Convention is.

It is announced that the House of Bishops will meet a week prior to the opening of the Convention, evidently to dispose of matters that do not need to come before the Convention and to arrange a program, so that waste of time may be avoided in matters where concurrent action is required. In the light of this it may be that Prayer Book Revision will aim to make a home run.

An Interview with Father Lowndes

By A. Manby Lloyd

What curious revenges Time does bring. Protestants, as Spurgeon foresaw, have thrown over the Bible, which the wicked Catholics kept back from the people, and it is left to Catholics to defend it.

Bradlaugh attacked the ethics of the Bible, Colenso attacked its arithmetic. Does any old-timer remember the lines:

"There once was a Bishop Colenso
Who could count from one to ten,—so
He found the Levitical
Books to eyes critical
Unarithmetical
And has written to tell the black men so."

Stewart Heddiam (of whom I propose to write shortly) tackled Bradlaugh, and Bishop Gore comforted the Colensoites with the phrase "the Bible is not the Word of God, but the Word of God is in the Bible."

I am now able to give your readers an outline of the thesis which the Rev. W. Lowndes proposes to develop in reply to the Higher Critics in general and Bishop Gore in particular, regarding the opening chapters of Genesis and Biblical interpretation as a whole. The first part of this book, which he tells me can scarcely be completed in his life-time, will be published in the summer, and it is by special favor that the readers of the Witness are allowed the following resume of our conversation. (See my article May 5th.)

The whole fabric of the Higher Criticism (hereafter called H. C.) is based on Astruc's theory of the use of the Divine Names, Elohim and Yahveh, as indicating that the Pentateuch was compiled from various documents; and especially from two, known as E. and J.

From this it follows, according to the critics, that the first two chapters of Genesis contain two alternative accounts of Creation, which in their main conception as well as in many details, contradict one another. Consequently they cannot be taken to be a Divine Revelation of the Truth of these things, and so must be taken to be merely ancient traditions founded upon older myths and fables of the ancient Babylonians.

It follows that the Bible need not be taken for history or for science, but simply for moral instruction. This necessitates a new theory of Inspiration, which is no longer to be held to be the guarantee of the Truth of Scripture, but merely some kind of guidance to the writers of Scripture in extracting a high morality from fabulous traditions.

The task which Fr. Lowndes has set himself, therefore, is to shew—(1) that the two first chapters of Genesis, so far from being alternative accounts of Creation are continuous history:

Chap. I, the account of creation.

Chap. II, 1-3, the introduction of evil and death into this world, and the Sabbath Rest, the reign of death.

Chap. II, 4 f.f., the Restoration or Re-creation of this world, by the formation and regeneration of one man, Adam, out of the ruined human race,

pointed the Apostle of the whole earth, and in that sense the Father of mankind restored.

Gen. III. tells how Adam failed and how Evil became Sin, i.e.: a definite transgression of the Divine Law—the Fall of Adam being not the origin of Evil in this world, but of **Guilt**. Restoration having failed through the Fall, Redemption by the Death of the Second Adam becomes necessary, and Scripture is from that point (not a matter of moral instruction) but the history of Redemption.

We pause here to reflect that according to this interpretation of the Rest of God on the Seventh Day, it will be seen that the Seventh Day (the Day of Death) covers the whole vast period of Geology which draws all its knowledge of the primeval earth from bones and remains, i.e.—from the record of Death. Consequently, the Seventh Day, the period which separates the completion of Creation from the formation of Adam out of the ground, is a period probably of hundreds of thousands of years.

The confusion of Creation and Re-creation as recorded in Gen. I. and II. can be shown to be as old as the oldest Babylonian inscriptions.

(2) From this it follows that so far from Elohim and Yahveh being merely two names for the One God of the Hebrews, Elohim represents the Divine Triune **Being**, the Godhead, while Yahveh-Elohim is the special **Person** of the Triune God to whom the work of Restoration and then of Redemption is assigned—the Second Person, who is by the special Property which is His, the **Revealer** of the Godhead.

(3) From this it follows that the foundation upon which all the H. C. is built, being destroyed, the whole fabric which was admittedly built upon it falls to the ground; and particularly, one can go on to demonstrate that the critical theory of the date and authorship of the Pentateuch is false, and that the traditional doctrine of its Mosaic authorship is correct. Not only the criticism of the O. T. as a whole is affected, but also of the N. T., for in both cases the H. C. rests upon the assumption of the some-time existence of certain documents upon which the narrative is supposed to depend; the

reconstruction of which by the critics is supposed to have destroyed the Church's doctrine of the Humanity of the Second Person of the Blessed Trinity and of His Incarnation of the Virgin Mary—reducing the idea of Godhead to pure Unitarianism, with an "indwelling" of this Unitarian God in man—in different degrees.

4. It remains to vindicate the historical character and scientific truth of the Bible and especially of the first three chapters of Genesis, which would appear to be the most difficult part of the task; which, if satisfactorily accomplished, not only would overthrow the whole "myth" theory, but would be a sufficient earnest that what had been done as to those three chapters could easily be accomplished with respect to the rest of Scripture.

(To be continued)

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What is Going On in Cincinnati

Dean Purves of the Cathedral will have charge of the services as usual at Prout's Neck, Me., during the month of July. During his absence the Rev. Arthur H. Marshall of the Hocking Valley will be locum tenens at St. Paul's.

The Rev. Dr. Frank H. Nelson, rector of Christ Church, will go to the Pacific coast late in July, accompanied by Mrs. Nelson. They will not return until after the General Convention, to which Dr. Nelson is a deputy.

The Rev. Dr. George Heathcote Hills and Mrs. Hills are the happy parents of a son, George Heathcote Hills, Jr., who arrived on Trinity Sunday.

The Rev. Canon Charles G. Reade will have charge of the summer congregation at Elberon, N. J., during the month of July.

St. Stephen's, Winton Place, is building a seven-room semi-bungalow on Winton Road, which is to be the rectory of that growing parish. Through the kindness of the secretary of the vestry, Mr. Guy V. Lewis, the financing of the project has been made very easy and will extend over a period of several years. The suburb is showing signs of growth and houses of all kinds are in great demand.

The Guild of St. Barnabas for Nurses, Cincinnati Branch, had its annual celebration of its Patron Saint's day this year, first by having a celebration of the Holy Communion at the Church of the Advent, Walnut Hills, by the rector, the Rev. George C. Dunlap, a priest associate and good friend of the Guild, in whose parish house the monthly meetings are generally held, and second by a service in the afternoon at St. Stephen's, Winton Place, the parish of the chaplain, Canon Reade. After the service, at which three associates and ten active members were received, the ladies of the parish served tea and a pleasant social hour followed.

On Thursday afternoon, June 15th, Mrs. W. S. Rowe, one of the leading members of the Church of the Advent, threw open her beautiful home for a reception under the auspices of the Guild to the principals and instructors in Schools of Nursing, meeting in convention in Cincinnati that week.

The Cincinnati Clericus and Clerica held a June meeting at the Maketewah Country Club, in the nature of an annual outing. Three states and three dioceses were represented. After a bountiful luncheon, which did credit to the club's chef, a golf tournament followed, with two foursomes chasing the wee ball. It is feared the vociferous gallery disturbed the nerves of some of the champions, but the game resulted in the awarding of the first prize to the Rev. Dr. George T. Lawton, rector of the Church of the Good Shepherd, Norwood, with a score of 93, while the Rev. George Heathcote Hills, rector of Grace Church, Avondale, was second with a score of 94. These winners received handsome silver cups. Dean Purves was third, falling behind just one point. Bishop Reese, who was a welcome guest, received the consolation prize.

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