

The Witness



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The Head of Council to Ask for a Successor

Bishop Gailor to Ask the General Convention to Elect Another Head of P. B. and C.

Bishop Gailor, the head of the Presiding Bishop and Council for the past three years, is to ask the General Convention, meeting at Portland, Ore., in September, to elect another to that office. He made this formal announcement in his address before the special Convention of the Diocese of Tennessee last week.

Already a good bit of speculation has started as to whom the House of Bishops will elect to fill this place—the highest office in the American Church. Bishop Brent of Western New York is said to be a leading candidate as is also Bishop Reese of Ohio. Bishop Liske of Central New York, while favored by some, is considered by most to be out of the running because of his attack upon the work of the Council two years ago. Many feel that the West should have greater recognition, and that nothing would so help in this as to elect a western Bishop to this great office. The western Bishops being spoken of for the place are Bishop Johnson of Colorado and Bishop Wise of Kansas.

Bishop Gailor's address, in part, was as follows:

"Now, however, that I have given myself gladly and whole-heartedly to the work of the general Church for these three years, and as the term of my office has expired, I have made up my mind to ask the General Convention to elect another bishop in my place. Doubtless a younger man could more easily, and perhaps more efficiently, discharge the duties of that office.

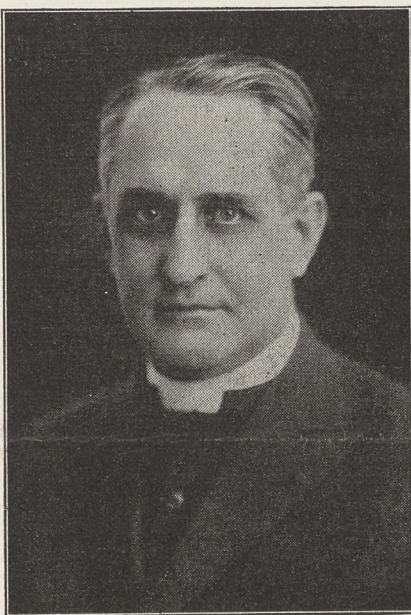
"As most of you realize, the office of President of the Council is no sinecure. Besides the responsibility of vast correspondence, of making important decisions, and of trying to arouse interest and explain the forward movement of the Church, there is the frequent, and I may say, the increasing annoyance of being misquoted on all sorts of subjects in the public press."

With respect to the widely-printed statement alleged to have been made on the subject of Prohibition, Bishop Gailor said:

"Taking them by and large, the American newspapers, I believe, try to be fair and considerate to every man, but news is not good news unless it carries an element of sensational—and a casual word or phrase injected into the write-up may change the entire impression produced by a reported interview. For ex-

Kansas Cathedral Receives Large Endowment

Devoted Member of Grace Cathedral Leaves Bulk of Estate to Work of the Church



Rev. George Parkin Atwater, D.D.,

who played a prominent part in the conference held at St. Paul's School to interest boys in the ministry. His first account of the conference will be found in his "Cheerful Confidences."

ample there was nothing in the recently reported interview with me in Knoxville to justify the headlines under which it appeared. As a matter of fact, there was no interview on the subject of Prohibition. I refused to express an opinion, but the reporter probably thought he had a right to infer that my silence indicated agreement with his own opinions.

"On this subject of Prohibition I want to say once for all, that I have never uttered a word at any time or place that could be interpreted by an honest man or gentleman as encouraging disobedience to law. For 43 years I have given my voluntary service in the Christian ministry and have preached and practised obedience to law. Surely it is not necessary for me to re-assert my belief in obedience to law at the insolent demand of men whose respect for any law began only a few years ago. As Christians, according to St. Peter, we submit to

(Continued on page 5, column 3)

By the will of the late Mrs. John R. Shelton, a devoted member of Grace Cathedral, Topeka, Kans., the bulk of her estate goes to the Cathedral and to the College of the Sisters of Bethany, Topeka. There are two ring funds for Bethany, one of \$1,800 to provide a ring for the student most proficient in instrumental music each year. The second is one for \$1,800 to provide a ring for the student most proficient in vocal music. Both of these are to be called the "Harriet Handy Shelton Ring Funds." \$20,000 was set aside to provide for the employment of a gardener and caretaker for the College Campus. Another \$20,000 is to provide scholarships for worthy students at Bethany.

A fund of \$1,500 is to provide the means for buying Easter flowers for Grace Cathedral. Easter music at the Cathedral receives an endowment of \$5,000 which the will provides is "for the procurement and employment of artists at the Easter season." The income from \$20,000 is to be spent for music at the Cathedral, aside from the salaries of the choirmaster and organist. Three thousand dollars cash for new mural decorations in Grace Cathedral was, also, bequeathed and the will provides that the Very Rev. J. P. deB. Kaye, Dean of the Cathedral and its builder, is to select the decorations, which are to be memorials to Mrs. Shelton. These mural decorations had been commenced before Mrs. Shelton's death and will be completed by fall. Another \$20,000 fund is to provide the salary of an assistant to the Dean of Grace Cathedral.

Pageant at St. Paul's Kansas City

On Sunday evening, June 25th, the young people of St. Paul's Church, Kansas City, Kansas, produced a pageant portraying opportunities to spread Christianity among aliens in America. The pageant took the place of the regular evening service and was the last one to be held until fall. The lawn was used as an amphitheatre and the steps of the parish house as a stage. Columbia introduced the immigrants who were girls from China, Japan and the countries of Europe. All told of their quest for Christ and the difficulty in finding him in America. The work of the negro educator in this country was spoken of and, also, the sacrifice of the Armenians during the World War.

GENERAL NEWS OF THE EPISCOPAL CHURCH

No Cause for Anxiety Over Christians in China

Bishop Huntington, who directs the work of the Church in Central China, has cabled to the Department of Missions that there is no cause for anxiety for the safety of the missionaries in Nanchang. Nanchang is the largest city in the Diocese of Anking. The Church is represented there by one American family and several Chinese workers. The Methodists have one of the largest missions in China in Nanchang, including important schools, especially for girls, and a hospital. This authentic message from the locality of the recent fighting between the Northern and Southern armies sets at rest the alarmist rumors that have been issuing through Shanghai with regard to the safety of foreigners in the Province of Kiangsi.

Church Leaders to Gather at Yellowstone Park

The Rev. Dr. Roland Cotton Smith, well known as Rector of St. John's Church in Washington, D. C., will give a course of five lectures on Preaching to the clergy who gather next August at the Yellowstone Park Summer School. This school is held August 20th to 26th, under the auspices of the Diocese of Montana, at Mammoth Hot Springs, near Gardiner, Montana. It is reached by the Northern Pacific road. Persons going out to the General Convention may make this part of their itinerary. A special trip through Yellowstone Park is arranged at the close of the school, and there will still be time to reach Portland before the Convention opens.

Miss Emily C. Tillotson will hold a class on Women's Work in the Church, and Miss Newbold will present the work of the Girls' Friendly Society. Most of the staff of the general Department of Religious Education will also be instructors at the school.

Religious Workers in Training at Concord, N. H.

The training school for Church workers opened at St. Paul's School, Concord, N. H., with a very large enrollment. Classes are being held in the forenoons, the afternoons being given over to recreation and to conferences, while in the evening addresses are being given by leaders upon various phases of Church work. Bishop Parker of New Hampshire and Bishop Hall of Vermont are in charge of the Conference. Twenty well known leaders are listed as teachers and speakers.

Kenyon to Limit Enrollment

The Ninety-fourth Commencement of Kenyon College took place June 17th to 20th, 1922. At the annual meeting of the Board of Trustees the most notable action was as follows: (1) a resolution limiting the number of college students for the present to 250. (2) The addition of five new members to the faculty. (3) The adoption of a building program amounting to about \$700,000 and the appointment of trustee and alumni committees to go about raising the money. (4)

Definite action by trustees and alumni in preparation for the Centennial of 1924.

At the Sunday morning service the Bishop of Marquette ordained to the Diaconate William Foster, '23 Bexley, the sermon being preached by the Rev. O. E. Watson, D.D. For the College Baccalaureate Service Evening Prayer was read by Bishop Leonard. The sermon was by the President of Kenyon College. The benediction was pronounced by Bishop Vincent.

Dr. Maxon Elected Bishop-Coadjutor of Tennessee

The Rev. J. M. Maxon, D.D., rector of Christ Church, Nashville, was elected Bishop-Coadjutor of Tennessee at a special convention held on June 21st. He was elected on the 22nd ballot. The other leading candidate was the Rev. Walter C. Whitaker, D.D., rector of St. John's Church, Knoxville. Bishop Colmore of Porto Rico also received a large number of votes.

Historic Porto Rican Church in Danger

After a careful examination, engineers have declared the old church at Ponce in danger of immediate collapse, and the rector, acting upon their advice, has closed it. It has been repaired at various times in recent years, but is now in such condition that further repair would appear to be impractical. The main supporting timbers have been so badly weakened by the combined depredations of white ants and decay that the walls have separated from the floor and are pushing outward on the masonry foundation, which is crumbling under the unequal pressure. Several of the supporting members of the floor also have given way, and the entire structure is in an extremely precarious condition.

This old parish, the first non-Roman church in the Spanish dominions, has taken a new lease of life in recent years and represents a vigorously growing native congregation. Plans have been under way for a new Community Center House, to house the many activities of the parish, and it had been hoped that the old church would last until this had been completed. The present situation is a very serious one for the Ponce work, as it leaves the congregation without a place of worship. The engineers report that the repair of the building will be both expensive and of doubtful result owing to the bad condition of the woodwork and foundations. They recommend a new building of reinforced concrete, capable of withstanding both ants and earthquakes, the twin destructive forces of the tropics.

A Pilgrimage to Churchtown, Lancaster County, Pa.

On St. John's Eve, June 23rd, Churchtown, Pa., was the Mecca for hundreds of people from all sections of Lancaster, Dauphin and Chester counties, all of whom had come to participate in the celebration of the Two Hundredth Anniversary of the settlement of the community by Welsh Episcopalians, and the beginning of

Church of England services in 1718-1722. The services of the day were held in Old Bangor Church, which was filled to overflowing. The program began with a celebration of the Holy Eucharist in the Welsh language, the Rev. David Pugh Griffiths, rector of St. John's Church, Jermyn, Pa., officiating. As the first services ever held in Churchtown were conducted in Welsh, it was altogether fitting that at the conclusion of two hundred years of parish life, services should be held in the same language. The early service was attended by Welsh Churchpeople from West Chester and other places, and an interesting feature was the appearance of a Welsh Churchwoman, who was dressed in the native costume of Old Wales, and the style of dress worn by the wives and daughters of the founders of Bangor Church and Churchtown.

At 10:30 a. m. a second celebration was held in English. The first part of the service was taken by the Venerable William Dorwart, Archdeacon of Harrisburg; the Rev. Geo. D. Harris, Vicar of Bangor Church, reading the Epistle, and assisting in the administration of the Holy Communion. The main part of the service was taken by Bishop Darlington, who also preached an instructive historical sermon. The Bishop eulogized the Welsh founders of the parish, and alluded to the glorious history of the Church in Wales.

In the afternoon, a Pilgrimage was made to the church by the Lancaster County Historical Society, which has a membership of 200 persons. Bishop Darlington introduced the President of the Society, H. Frank Eshleman, Esq., of Lancaster, who has made a thorough study of the documents appertaining to Bangor Church.

At 7:30 p. m. Evensong was conducted by the Rev. Geo. D. Harris, and Archdeacon Dorwart. Addresses were made by the Rev. Crosswell McBee, rector of Old St. David's, Radnor, the mother parish of Bangor Church, and the Rev. George Zellers, a former pastor.

The committee on arrangements was composed of the Venerable William Dorwart, Miss Daisy E. B. Grubb, the Rev. Geo. D. Harris, Vicar, and the Rev. A. A. Hughes. It is noteworthy that such a vast number of people could have gathered together in a remote and rather inaccessible village, and many have expressed the hope that the Pilgrimage be made an annual event.

Publicity Conference in Chicago

What was the last of a dozen publicity conferences, held recently in different large and convenient centers, was held at Trinity Church, Chicago, on Friday, June 23rd. There were thirteen representatives and visitors present from Chicago, and adjoining dioceses. Bishop Anderson and Bishop Wise were present, as were the Rev. E. J. Randall, secretary of the Diocese, and the Rev. H. B. Gwyn, editor of the Diocese of Chicago. Among the laymen present were Mr. E. T. Cutter of the Associated Press, Mr. R. C. Camp, president of the Church Club, and Mr. C. L.

Sugden, a prominent advertising man and a member of Grace Church, Oak Park. As a result of the discussion as to the use that the Church might make of the Associated Press, it was resolved that this conference recommend to the National Publicity Department to send out a letter of information to the diocesan publicity authorities to include the following: a list of all the Associated Press branches and their locations; a suggestion to get "spot" news to the nearest branch of the Associated Press; a suggestion to get, in advance, news of general and sectional interest to the Chicago office, the news to be in the hands of the Chicago office ten days in advance of release.

After a discussion of the question of diocesan and parish papers, it was the opinion of the conference that, where there is a diocesan organ or paper, it should be sent regularly to every family in the diocese; and that the publication and expense of these papers should be under the direction, and the responsibility, of a department of publicity of the Bishop and the Council. It was felt that the sending of these local papers and The Church at Work to all Church families in the land would be a splendid means of advertising the Church. It was further the opinion of the conference that no appropriation for publicity should be made for the provinces until the provinces develop a larger consciousness and functioning.

The matter of advertising extensively in the public daily press was debated, and many varying opinions were evident as to the nature and extent of this kind of advertising. All felt that some means should be taken through the daily press to reach the masses of lapsed, unchurched, and outsiders, the numbers of which constitute a serious problem for the Church at present. Mr. Sugden, expressing the opinion of an advertising man, called the Episcopal Church an "easy selling proposition," and favored more advertising for her. Mr. Sugden felt, however, that we must expect the results to be very much a matter of growth. Bishop Wise spoke emphatically on the need of the individual parish priest seeking personally those who are being lost and are straying from the fold. Mr. Haynes, a delegate from the diocese of Kansas, gave an interesting explanation of an advertising plan for Church attendance carried out in Kansas with satisfactory results. He said that, in this plan, the personal touch was found to be the solvent.

In the evening an open conference was held at the diocesan headquarters, when Mr. Gibson addressed the company on Church Publicity, and led in the discussion afterwards.

Prominent Priest of Diocese of Northern Indiana Dies

The death of the Rev. James A. Miller will be a serious loss to the Diocese of Northern Indiana. He was born at Millbank, Ont., August 5, 1875, and took his A.B. and A.M. at Trinity College, Toronto. After missionary work in Kansas he was successively rector at Ashtabula and Lancaster, Ohio, coming from the latter place

at the end of 1917 to become rector of Trinity Church, Michigan City. The Nation-Wide Campaign provided fine scope for his energetic nature, and much of its success in the Northern Indiana diocese was due to his untiring labors, while his parish made splendid advances. Father Miller was Registrar of the diocese and a member of the Bishop and Council. His illness dates back to three years ago when he was a patient in a Chicago hospital for a short time. Nobody supposed that his illness was at all serious when he was unable to officiate as usual on Sunday, June 25th, but on Tuesday the 27th, an operation was found necessary, and then serious complications were found. He rallied from the operation, assisted by a transfusion of blood from Mrs. Miller, but later Wednesday it was evident the end was near, and he passed away about 9:00 p. m. before Father Walker, who had been hastily summoned from LaPorte to administer the last rites, could arrive. A brief service was held by Bishop White in the rectory Thursday evening, and Friday morning the body was taken for burial at Ashtabula, via LaPorte, a Requiem Mass being celebrated at St. Paul's, LaPorte, by Father Walker in the presence of the Bishop. So a life of faithful service came to a premature close, and clergy and laity alike mourn the loss of one who had proved himself worthy of their regard and respect.

Country Rector Provides Parking Space Sundays

The Rev. Charles F. Scofield, one of the rural clergy of the Church in the Diocese of Pennsylvania, is reaching out for the Philadelphia automobilists who play truant from church on Sundays. With the approval of the vestry and congregation of St. James' Church, Evansburg, of which he is rector, Mr. Scofield has set aside parking space for more than 800 automobiles,

and has issued invitations to all automobile owners in the city churches, members of automobile clubs, and the general automobiling public to come and spend all of Sunday at St. James'.

On Sundays in July and August, special open-air vesper services will be held at 7 o'clock p. m., daylight saving time, to which Mr. Scofield invites the automobiling public. He has given assurance there will be plenty of parking space for everybody. Mr. Scofield owns an automobile. He is sympathetic towards all those who, possessing a motor car, yield to the lure of the open country in the good old summer time. He is confident rural churches can help solve the problem of absenteeism from public worship in the city churches by providing attractive services in the rural churches.

Would you give 2c to have a friend hear Bishop Johnson preach? Then let the friend hear him every week by sending him The Witness for one year.

SHATTUCK SCHOOL

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57th Year

It is conspicuous among schools for its select class of boys, its high rank in scholarship, its moral and physical training, the care taken of its boys, and their character when graduated.

A Militray Boarding School of the best type. A Church School with the traditions and ideals of fifty years. Graduates prepared for any college. Summer School on a Unique Plan.

Boys may be entered at Mid-Year.

Address

THE RECTOR

Shattuck School Faribault, Minn.

\$20,000 Asked For—Only \$7 Received!

The Manila Cathedral, the Church's finest structure in the Far East, must be repaired immediately or the roof will fall. The supporting beams have been bored through and through by white ants. The new work will be safeguarded against such attacks.

This is a special emergency and the appeal for the \$20,000 necessary for these repairs was first made more than two months ago. Seven dollars is the total sum that has been received.

One conditional gift of \$5,000 has been offered, provided the rest of the amount needed is raised.

Contributions should be sent at once to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City, marked "For Manila Cathedral Repairs."

The Department of Missions

Church Missions House, 281 Fourth Avenue, New York City

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GOOD HOUSEKEEPING

Bishop Johnson

Each of us lives a double life. One life is that which we live within ourselves.

It is the life of the soul and is made up of our beliefs and ideals and convictions.

A man may be deaf and dumb and blind, and yet live this interior life, even when all of the windows are closed.

Into this interior life come many guests for lodging.

Some are merely transients and others take up permanent residence within us.

The presence of God, pity for ourselves, bitterness toward others, gratitude for blessings, faith, hope, and charity, envy, malice and all uncharitableness—these all register and ask for lodging.

The guests to whom we give permanent lodgment determine the character of the house.

To some, if we are wise, we refuse admission, or eject them forcibly when we discover their true character.

Our inn gathers its own kind, and the kind that it gathers remain just in accordance with the treatment that they receive.

We all have about the same experiences. We have those who wrong us, snub us, insult us, deceive us.

But some keep the kind of a house in which grouches feel perfectly at home, and there they stay, paying no board and enjoying the home which we keep for them.

You are just what you entertain gladly.

* * *

Then we live an exterior life of debits and credits.

We discover that we are going to have a reputation in the community. We must give and take the currency of the realm.

Some of us believe that we are very smart if we succeed in taking much and giving little in the market place. But we are not smart enough to prevent our acquiring an unpleasant reputation. We get found out. By and by we lose our credit and have to live in a neighborhood where we are little esteemed.

We really do not fool anybody but ourselves.

Others find a joy in giving. They pay the high price for everything. Frequently they are imposed upon, but in the end they are much beloved.

The most of us live the dull life of giving and taking as the market runs, and rather keen about receiving as much and giving as little as possible.

The principles of the Sermon on the Mount are much advertised and little practiced by the talkers of the realm.

* * *

The character of our house is determined by the character of our guests and the stability of our credits.

We are born with a clean sheet and we die carrying with us the ledger in which our accounts are kept—And let us hope that debit and credit side balance.

If we have taken much and given little I am afraid we will find that we are bankrupts and without credit in the kingdom.

There are certain houses which entertain only coarse and vulgar thoughts, and they keep a very dirty inn.

There are other houses in which all the faultfinding and censorious thoughts find a congenial atmosphere. Such inns are not peaceful lodging places.

In other bodies we find bitter and mean people, living in small bedrooms and with no sunshine or fresh air. These are awful places in which to reside.

Then there are sanitariums in which the fussy and the coddled live. The complaining is so constant that joy flies out the door.

* * *

After all it is an effort to keep house. Cleanliness, brightness, gladness can be attained only at the price of constant vigilance.

Those who are careless and slovenly about their spiritual housekeeping need not blame anybody but themselves for the poor character of their guests. They entertain those who find a delight therein.

They exclude from permanent residence the undesirable and the unclean.

I wonder if those who complain so bitterly of their lot, realize how much of it is due to bad housekeeping in the interior life, and how much of it is due to the fact that they never freely give no matter how much they have freely received.

Good housekeeping is not a matter of mere wealth and in the housekeeping of the soul there are certain things which we cannot leave to servants—we must do them ourselves.

I have seen houses of the poor scrupulously neat and most inviting.

Such as they have they give freely and without grudging.

I have received gifts from those possessed of many talents which were given so grudgingly that one regretted having presented the bill.

The Lord loveth a cheerful giver as much as you love the man who pays his debts promptly and without grumbling.

Of course it is an effort to keep your inn in good condition.

Too many people who work hard to make a living, think that they do not need to spend much time on keeping house.

It is a mistake. Your spiritual life is either an effort or it is a botch—Christ stands at the door of each house and knocks.

He asks entrance or requires service of you.

How do you receive Him?

Does He receive a cordial welcome?

Mind you, He comes in the guise of the least of these your brethren, and your treatment of them is your treatment of Him.

Do you receive Him with cordial hospitality or with a long recital of your personal grievances.

Do you meet Him in genial fellowship, or have you learned a lot of artificial platitudes which you substitute for service.

It is characteristic of our rather superficial natures, that we think curiosity about Christ is hospitality to Christ. It is not.

There is no substitute for the basin of water, the towel and the oil which Simon neglected because he was patronizing the Master.

The woman at the door of Simon's house, who had been a sinner was more acceptable to Christ because she loved the Lord much. She recognized a welcome guest. Simon merely gratified his intellectual curiosity about Christ.

It is the keen sense of God that enables Him to put down the mighty from their seats and to exalt the humble and the meek. We do not, cannot, fool God. He knows a genial host from a curious busy-body and He appreciates the home that is always ready to receive Him, even when He comes with a rebuke instead of a compliment, and with something for us to do instead of paying us for His visit.

Spiritual housekeeping is a delicate operation, and requires an appreciation of what is really good to entertain. I am inclined to think that is about all there is to life.

To keep our house clean, to make it inviting, to keep out the mean and the unclean from permanent residence, to be a cheerful host to whomever Christ sends in His name and to be very sure that we keep our name honored in the community by paying in kindly service for all that we have received from Him.

The Witness

Put It On Sale Sunday
Morning at the
Church Door.

We charge 25c for ten copies, with the privilege of returning unsold copies. You sell it for 5c a copy.

Let your people know what is going on during this Convention year.

THE WITNESS
6140 Cottage Grove Ave.
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The First Bishop of Oregon

We are indebted to one of our readers for this story of Bishop Scott. It is a story well worth passing on, especially since the Convention this year is to be held in Oregon, where Bishop Scott went as the first Bishop.

About eighty years ago there was living in Savannah, Georgia, a Presbyterian minister. One morning he started out for a walk. After walking a short distance he met one of the elders of his church. They were pleased to meet and stopped to have a little talk, in the course of which the elder complimented the clergyman on the beautiful prayers that he made and said that they were so devotional. Of course we all know that a Presbyterian minister is expected to make extempore prayers. This clergyman being a very conscientious man, replied that he did not feel that he was entitled to the praise which he (the elder) had given him, for he said, "they are not mine." "Not yours!" said the elder. "Why, then, whose are they?" "I get them out of the Episcopal Prayer Book." "Oh, I see, you are going to be an Episcopalian." "No, indeed," was the reply. "I have been a minister of the Presbyterian Church for thirteen years, and have no intention or desire to make a change." In a few minutes they separated, each going his own way. The clergyman kept thinking of the elder's remark about his becoming an Episcopalian. He would try to think of something else,

but this would keep ringing in his ears. Upon returning home he tried to read, but it was no use. That remark was continually coming in his mind. But finally a lucky thought came in his mind: "Yes," he said to himself, "that is what I will do. I will write a sermon proving that the Presbyterian form of government is the scriptural, therefore the right one. That will convince all the congregation that I am not inclined to become an Episcopalian. That will be easy to do." As soon as he could he commenced to read up his subject, for he wanted to have everything straight in his own mind before beginning to write. After reading and studying a while he found the matter was not so easily settled as he thought for, but he kept on and he became more and more perplexed. He finally wrote to the Rev. Dr. Smyth, of Charleston, S. C., stating his trouble, and asking his assistance. Dr. Smyth replied and in his letter stated that he had written an essay on the same subject, which had been published, recommended him to read that as it would probably assist in clearing away his difficulty. He replied, thanking him for his letter, and said that he had read the essay but did not derive any help from it. Dr. Smyth replied "that if that did not help him nothing would." After striving for a while longer he concluded that he was trying to prove what could not be proved, so he placed himself under the instruction of the Bishop of Tennessee, and soon became a candidate for Holy Orders; was ordained Deacon, and in due time was ordained Priest. At the General Convention which

met in the early fifties, I think it was in 1853, the territory of Oregon was made into a Missionary Jurisdiction. The next thing was to elect a Bishop for it. The result was that our former Presbyterian minister was elected, and in due time was consecrated as the first Bishop of the Missionary Jurisdiction of Oregon—Bishop Scott.

THE HEAD OF COUNCIL TO ASK FOR A SUCCESSOR

(Continued from page 1)
every ordinance of man for the Lord's sake.

"Of course, I have my private opinion. I agree with George Washington and Benjamin Franklin and our Revolutionary forefathers that human laws differ as to their wisdom, justice, and expediency. I also agree with Aristotle that a law ought to be reason free from passion. I believe also that the development of individual opinion and individual character is the safeguard of democracy, and that whenever government undertakes to restrict the liberty of the individual it must be clearly in the interest of all classes of citizens and its regulation must be based upon eternal principles of right and justice and fairplay and not upon emotion, or the expediency of the moment, or the prejudices of certain groups of citizens."

Would you give 2c to have a friend hear Bishop Johnson preach? Then let the friend hear him every week by sending him *The Witness* for one year.

WILLIAM JENNINGS BRYAN

Has had a great deal to say of late on the subject of Christianity and evolution. He is strongly of the opinion that Religion and Modern Science can have nothing in common.

Feeling that *Witness* readers would appreciate a scholarly treatment of the subject, we asked one of the foremost rectors in America for a treatise on the subject. Beginning next week, and running for five consecutive weeks, we will publish

"EVOLUTION; A WITNESS TO GOD"

By REV. GEORGE CRAIG STEWART, D. D.

Here is another reason why *The Witness* should be put on sale at your Church on Sunday morning. Ten copies per week for 25c, with the privilege of returning unsold copies. The list of Churches where *The Witness* is sold will be printed in the first issue of August. See That your Church is among them.

"HELP KEEP THE PEOPLE OF THE CHURCH INFORMED"

THE WITNESS

6140 Cottage Grove Avenue

Chicago

The Test

A ONE-ACT PLAY

By Rev. Louis Tucker

SCENE: Court of Charlemagne at Paris.

PERSONS: Charlemagne; Alcuin; Gurtha, a prisoner; Courtiers.

CHARLES: Counts, Paladins and companions; Alcuin, in talk with me, has called the teaching of the Lord so simple that any one may find salvation. As you well know, I would reform the Church, yet fear to move too fast, for there is much the clergy know of Christ we laics cannot but think mystery. Alcuin said any layman, under fear of death, could find the Lord Jesus at any hour.

ALCUIN: But, Charlemagne, not with your grim conditions. I am a man of peace and would not bring a fellow creature to such danger.

CHARLES: Content you, Alcuin. I am a man of war; but I will test one lapped already in such deadly danger that he will greet the slimmest chance of life as men in cells greet sunbeams. Where is the Saxon?

GUARDS: Here!

CHARLES: Unbind him. Gurtha, they say you are a prince among your people; that you have, from the heart, accepted Christ, yet have rebelled in arms against my empire. Your life is forfeit for your rebellion. Your heathen countrymen hate your Christianity and have betrayed you. Both sides condemn you.

GURTHA: True, Charlemagne. I love Christ and my country. Nothing remains but death.

CHARLES: Yet shall you have a chance for life. Read me Alcuin's riddle. You shall be blindfolded, for Alcuin says that to the spiritual world men are blind. You shall pledge yourself to leave the blindfold undisturbed, for your hands must be free. Then you shall go where you will, but guarded, for the space of one hour. If during that hour you find and touch the Living Christ you shall go free and honored. If not, you shall pay for your rebellion with your life.

GURTHA: And what if I refuse?

CHARLES: Then you shall die. Your life is already forfeit.

GURTHA: I take the adventure. Small choice you give; but, after all, 'tis fitting, for all men sin and all sinners without Christ shall die. But, know you Alcuin's answer, Charlemagne?

CHARLES: No; though I partly guess it. Therefore, you must not only find but prove it to me.

GURTHA: May I question Alcuin?

CHARLES: In reason. In my presence.

GURTHA: Alcuin, I have heard of you as a wise man, very famous, and one who tells truth. Is Jesus Christ in Paris that I may lay hold on him?

ALCUIN: He is wherever Christians gather.

GURTHA: He died five hundred years and more ago.

ALCUIN: Yet said He: "Lo, I am with you always, even unto the end of the world."

GURTHA: I see—I see; you mean

something spiritual. Charlemagne, you gave still smaller chance for life than I thought. Alcuin, your eyes look kindly. Save me precious minutes. Jesus is with the sick. If I went to a hospital, would I find Him there?

ALCUIN: By every Christian sick-bed. But you could not touch Him.

GURTHA: He comes where two or three are gathered in His name. If I go to Vespers, would I find Him?

ALCUIN: Assuredly. He might touch you; but you could not touch Him.

GURTHA: He speaks of strangers and prisoners as His. I am a stranger here and have come out from prison. Was He there?

ALCUIN: He was; but you did not touch Him with your hands.

GURTHA: What is that in your hand?

ALCUIN: A Testament.

GURTHA: May I hold it? He is the Word and this book is the Word of God. Is He therein? Do I now touch Him with my hands?

ALCUIN: He is assuredly therein. Your soul may find Him there; but your hands touch only leather, ink and paper.

GURTHA: Lend me your crucifix. Do I touch Him now?

ALCUIN: He is not half so much therein as in the Book; for, in the Book, one who does not know of Him may find Him, but not in this image. You touch but wood and carven ivory or, at most, Christ dead, not living.

GURTHA: Oh, Thou who was condemned by cruel men, my moments drain fast away! Save me. Enlighten me as to this Alcuin's riddle, which, after all, is Thy riddle also. I cling to Thy feet in supplication. Master, I was resigned to die, but this King has pierced me with a chance of life. My mother waits me. My good wife and little children pray for me. My people hate me for Thy sake, yet stay for me to turn them unto Thee. Oh, Lord, help! Oh, Christ, have mercy! Oh, Jesus, save!

CHARLES: Alcuin, that was as sincere a prayer as ever Christian uttered. He lays hold upon the pierced feet of Christ. Has he then touched Him?

ALCUIN: He has touched the sometime hardened heart of Charlemagne. The hand of Jesus is stretched out to save; but in the sense I meant that shall help France, Gurtha has not touched Christ.

GURTHA: Then let me use the rest of this last hour that flies so fast that Christ may save my soul if not my body, for all my bolts are shot. Alcuin, I cannot guess your riddle. Charlemagne, blindfold me if you will, but grant me this one grace. Give order that I have the Eucharist for the dying.

(Charles nods. Bread and wine are brought. Alcuin consecrates the elements, using the shortened form for the dying. Orlando, Roland and several others step forward and kneel with Gurtha. The broken bread is put into their hands.)

CHARLES: Surely, Alcuin, I read your riddle now. The body of the Lord is in his hands. He has touched Christ.

ALCUIN: I do not know. It may be bread alone. He communes unconfessed.

GURTHA: Not so. I have confessed and truly; but in my heart, to God.

ALCUIN: Speak out. Where man has sinned against man, he must make restitution.

GURTHA: Such restitution as I can is made, unless—Charlemagne, you confiscate my property, of course, as is the custom with convicted rebels. I took from certain peasants bread and meat to feed my soldiers, meaning to repay. Some of your men I slew. 'Twas in fair fight, but I would not have their wives and children suffer, as mine must now do. Will you see to this?

CHARLES: Granted. Out of your property I will relieve them. As for the rest, your wife and children shall retain it. I waive my right.

GURTHA: I did not think to thank you ere I died; but now I do.

ALCUIN: Your confession?

GURTHA: As for the rest—God be merciful to me, a sinner.

ALCUIN: He has touched Christ!

The Convention City Portland

By John W. Lethaby

Take the magic carpet and fly west across the wide prairies and you shall come to a green land between snow-capped mountains and the blue Pacific that holds a thousand charms for the traveler. Portland, the Rose City, is situated almost at the meeting point of the Willamette and the mighty Columbia. To the stranger the two striking features are the myriad roses that fringe the many smooth highways and the white peaks of glistening snow—snow white and rose red. Thunder storms and tornadoes are unknown. The average temperature ranges between sixty-one and forty-five. The water is ninety-nine per cent pure, coming direct from a deep blue lake nestling at the foot of Mount Hood. Leaving the business center with its marble banks and shining canyons of office buildings, we shall steadily climb up in the street car to Council Crest, where of old, Chief Multnomah smoked the pipe of peace and made treaties with the pale faces from across the continent.

From this point the view is superb. Probably in no other city in the world can one see five snow peaks at one time. Looking due north you shall discern the mass of Mount Rainier, like a pearly ghost of Everest, then the perfect virgin cone of Mount St. Helens, while above the dark Washington hills gleams the bulk of Mount Adams. Swinging slightly to the right, we see Mount Hood towering nearly twelve thousand feet into the blue sky, while farther to the right, the jagged summit of Mount Jefferson marks the range of the Cascades, running right down to Crater Lake.

Night falls, and the city at our feet is decked by thousands of lights like diamonds on a velvet ground. From a nearby house two young people come into a garden amid the sweet scents of the heliotrope and sweetbriar. For them, looking out on life, Portland is a city of destiny in which they shall play their part. A distant bell chimes the hour of their life.

Starting from the Union Station, we can make a survey of the city in one of the

comfortable machines provided by the courtesy of the Women's Auto Corps. Traveling up Third Street, we see on our right the Multnomah Hotel, the official headquarters, while one block on is the Ainsworth Building, where the Diocesan Offices are centered. Keeping straight up this busy street, we come to the Municipal Auditorium. This occupies one city block and for the first time in the history of the Church the House of Deputies and the Women's Triennial will meet under one roof. In the basement a thousand people can be fed at one time, while ample space is given for exhibits, for Post Office, Western Union Office, Telephone booths, information offices, and all the smaller details that add so much to the comfort of visitors. In the main Auditorium with the wings thrown back, over six thousand people can be seated. Upstairs there are splendid halls for conferences, as well as abundant space for a score of exhibits and missionary tableaux. In the room of the Oregon Historical Society the visitors will be interested to see the Griswold Press, sent out by the school children of Boston, and which played a notable part in the spreading of the Gospel and the cause of education.

Within easy reach of this car line, we note many hotels, where the visitors to Portland can be housed with comfort and economy. Beneath the green trees of the park blocks, we swiftly glide to the Public Library, a massive dynamo house of good influences. Here, occupying a complete city block, is one of the finest book plants in the United States. Miss Anne Mulheron, the Librarian, states that the per capita issue of books in Portland is the highest in the country. Here the Convention have the use of nine splendid halls for conferences and mass meetings.

In a little wooden shack Bishop Scott, in the year 1856, held the first service of which we have any record.

The City Council have given their permission for the Convention Committee to erect markers on all the old historic sights. Where today the magnificent City Hall stands was formerly St. Helen's Hall and St. Stephen's Chapel. As well as marking this historic spot, it is planned to have a photograph of the original building framed so that visitors may mark the progress made by the city in fifty years. From a village, Portland has emerged into the metropolis of a mighty Empire.

Rapidly rising on the lower heights, we glimpse the warm brick front of St. Helen's Hall. Here, under the admirable direction of the Sisters of St. John Baptist, one of the most remarkable girls' schools in the West is playing a vital part in the history of the Church. Climbing by gentle curves, we swing round by rosy borders until we sit in the garden of Bishopcroft. Here is found not only a dignified dwelling for the Bishop, but also one of the gems of ecclesiastical art in the West; the private Oratory, with its delicate carving and artistic finish, has been the scene of many a notable event in the Diocese. In a rising portion of the garden is the Percival Memorial Library House, a very fine collection of Theological and general literature. Close by is the little Ascension Chapel, a type of one of the early stages of the Church's growth.

The Making of a Man

By Rev. E. H. J. Andrews

Dr. Priestly came into the room with an open letter in his hand. He had written to an old seminary friend, the Bishop of a western diocese, asking a question, and had received his answer.

The young man sitting there looked up as he entered.

"Floyd," said the rector, addressing him, "Bishop Grace says there is a home for you out there in the great clean west, if you want it. Now, it's up to you."

Floyd Idleson had recently served a short term of imprisonment for manslaughter. The son of a wealthy broker, he had been reared in idleness. Under the influence of liquor, he had during the early hours of a certain Good Friday quarreled with Clinton Wildway, his companion, over a disputed billiard score and had fatally wounded him. The other had drawn his weapon first so Idleson had been given the benefit of his counsel's argument that the fatal shot was fired in self-defense. Dr. Priestly also had pleaded for him. Consequently, he had been given a light sentence. Idleson had "served his time" and now was face to face with his future.

"That's bully, Paddy!" he replied, simply. "Paddy," shortened from Padre, had long been his familiar name for his father's life-long friend. "I do want it; with all my heart I do. I'll go, and—I'll make good!" There was sincerity in his voice and manner that established in the rector's mind confidence in his intention.

So the pampered son of the great eastern metropolis went out to the prairie vastness of the West and placed himself under the tutelage of the Bishop of Estacado.

And the spirit of the wind-swept, sun-bathed desert entered into the soul of the Eastern lad. The invigorating air of the spreading prairie infused new life into his blood. With the new outlook across trackless plains came new visions and new ideals.

"I never dreamed there was anything like it," he wrote the clergyman after he had been there six months. "I have two wants. One is to stay here forever—my cup running over. The other—to come back East and put it up to the fellows, what blind idiots they are to keep on with the old rotten life. Why, I never lived till I came out here!"

The Bishop, wisely, made no definite effort to enlist the young man's co-operation in the religious work in which he was engaged. But he did this: he made his future the subject of earnest prayer and then—provided opportunities.

The time came when Idleson was ready for opportunities. The first was to devote a rare tenor voice to the service of the Church. He became a distinct asset as a chorister. It was not long before he was making himself useful in other ways. After a while he asked to be permitted to become a lay-reader.

One day—it happened to be the solemn anniversary of the Crucifixion, consequently the anniversary of the fatal incident in the billiard saloon—the services of the day being over, the Bishop and Idleson were reading together in the study before retiring for the night.

The young man thoughtfully laid aside his book and came and stood beside the Bishop's chair. "Bishop," he said, "I have an Easter offering I want to make if—if my hands are not too—too stained with blood to make it acceptable."

The Bishop laid his hand upon the boy's. "Offering, lad?" he queried.

"Yes, Bishop, an offering of—of a life!" He hesitated.

"A life?" the Bishop encouraged.

"A life for a life. I have—taken a life; I want to give one. My life for Clint Wildway's! If you think well of it," he went on, "and the plan is feasible, I want—I want to return to the old haunts—"

"Return to the old haunts, Floyd?" the Bishop looked up, a little fearful.

"And devote myself to trying to lead the fellows to—to this!" There was a glow in his eyes that added anything more he might have said.

When, on Easter Day, Dr. Priestly got to the middle of the Bishop's letter, telling about it, there was a quick lighting up of his face and for a moment his eyes gazed out beyond the paper.

This is what he had come to in the letter: "He is risen!" thickly underscored; and the added words—"Of the sand of the desert the Lord God has made a man!"

Would you give 2c to have a friend hear Bishop Johnson preach? Then let the friend hear him every week by sending him The Witness for one year.

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Cheerful Confidences

By Rev. George Parkin Atwater, D.D.
THE CONFERENCE ON THE MINISTRY

The day eagerly awaited by several hun-
dred boys has at last arrived, and the con-
ference on the ministry at St. Paul's
School, Concord, New Hampshire, has be-
gun. As I write the conference is but
one day old, and its success in every way
is assured.

To Dr. Drury must be given the greatest
credit for not only an inspiring idea, but
for the rousing and energetic leadership
which transformed the idea into a reality.

St. Paul's School is an ideal place for
the conference. It is impossible, in this
space, to describe this wonderful school.
Imagine a group of buildings, modern and
beautiful, in a most picturesque spot, with
all the charm of the most attractive coun-
tryside of America. Every facility of the
school has been placed at the disposal of
the conference.

At the early meetings of the conference
committee there was some doubt as to
whether boys of high school age would be
willing to attend a conference whose pro-
fessed purpose was to consider the minis-
try as a vocation. But the boys of the
Church have answered that question in an
unmistakable manner. Dr. Drury planned
to care for three hundred boys. He had
so many applications that he enlarged the
facilities to three hundred and ninety. In
spite of this, at least two hundred boys
applied who could not be received.

The school swarms with boys from all
parts of the land. The boys from the
eastern states are necessarily more num-
erous. They come from cities, towns and
villages. They are of all sorts, but my
general impression is that as a whole they
are the very highest type of young Amer-
ican manhood. Their general bearing,
their courtesy, their attentive manner,
their cordial greetings and their respon-
siveness are all very pleasing. And they
are all giving close attention to what the
leaders have to say about the ministry.

In the preparation for the conference
nothing has been left to chance. Dr. Ogil-
by, President of Trinity College, prepared
the program. He also prepared a series
of Bible studies for the use of the leaders.
He also invited about thirty clergymen to
become leaders of the conference. To
each leader is assigned a group of about
fifteen boys. I shall tell more of this
method in a later paper.

To my mind this conference ranks in
importance to the Church with the Nation-
Wide Campaign. The efforts of the latter
will, in a few years, become futile unless
the Church enlists and trains boys for the
ministry. These two parallel movements
reinforce each other. Unless we have men
we will fade out.

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