

The Witness

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Council Works Out Program For Convention

The Church is to Raise Twenty One Million Dollars During Next Three Years

One of the hottest days of the year greeted the Presiding Bishop and Council as it gathered in New York for its last meeting prior to the coming General Convention. There were several matters of supreme importance which demanded the attention of the Council in preparing its report for the next General Convention. Perhaps the most important of these was the consideration of the program to be recommended to the next General Convention to cover the work which the Church ought to do for the next triennium. A committee, representing all departments of the Council, has been working for more than a year on the new program. Each Bishop had been requested to indicate the order of importance of the askings from his diocese or district. With this in hand the committee has been able to choose from each list those enterprises, the needs of which total the amount which the diocese or district might reasonably expect if the whole program were carried out.

The Council felt that the total of these askings should not exceed \$21,000,000; \$6,000,000 to cover the first year, 1923; \$7,000,000 to cover 1924; and \$8,000,000 to cover 1925. A book is in preparation giving a complete list of these enterprises in the order of their priority. This, with the budget for the maintenance of existing work will constitute the program for the next triennium when approved by the General Convention.

In addition to the list of priorities there will also be issued a book giving the story of the program in which each type of work will be specifically treated.

It is interesting to note that in the recommendation of the committee educational institutions appear for a much more generous appropriation than has heretofore been possible. One item alone of about \$1,000,000 for building projects in Church Colleges, all of which have been clearly listed, appears in the program. This is in addition to the religious work in universities and colleges provided for in the askings of the various dioceses.

It is the earnest wish of the Council that the members of the Church, and especially the deputies to the General Convention, familiarize themselves with this program so that it may have the fullest consideration at the time of its presentation. The Council will supply to the Church papers from time to time between now and the Gen-

Marriage Laxity is a Peril Churchmen Find

The Committee on Home and the Family Life Warns of the Decline in Morals

CONVENTION NEWS

The Witness is to have a representative in each House of the General Convention. These men will send us a letter from the Convention each week and will also wire the more important news. You will not only want this service for yourself but for a friend as well. Send us two dollars. You will have your subscription advanced one year, a friend will receive The Witness for a year, and we will present you with a copy of Bishop Johnson's "The Personal Christ"—a fifty cent book. A coupon is printed elsewhere in this issue for your convenience. Fill it out and mail today.

eral Convention articles dealing with the program.

Dean Fosbroke was elected a member of the Department of Christian Social Service. There were appointed as general missionaries in connection with the work of preaching missions, and under the direction of the Nation-Wide Campaign Department, the Rev. W. J. L. Clark, D.D., of Chattanooga, and the Rev. J. A. Schaad, D.D., of Bay City, Mich.

The matter of fire insurance on all Church property was referred to a committee for investigation. A report to be made to General Convention in regard to vacancies and supply of Church workers, both clerical and lay, was adopted. It was shown that there are approximately ten thousand workers giving full time service to the Church, half of whom are clergy, two thousand other workers in the mission field, two thousand teachers, and one thousand miscellaneous. The Council recommends that General Convention create an Agency on Life Service to be under the direction of the Council for the purpose of unifying and developing the work of the Church through its personnel. Details were presented concerning the work of the Commission on Registration and Reference that was established in 1920, and that is to be further developed.

Birth control is condemned, while the barring from marriage of the criminal, feeble minded, and morally vicious, and the presentation of health certificates as a prerequisite to marriage are commended in a report prepared by a commission to be presented to the General Convention which meets Sept. 6 at Portland, Oregon.

The chairman of the commission, which deals with the home and family life in its relation to religion and morals, is the Rt. Rev. William Hall Moreland, Bishop of Sacramento. The secretary is the Rev. Charles Noyes Tyndell, S. T. D., Williamsport, Pa. Among other members are the Rev. W. O. Waters, D. D., rector of Grace Church, Chicago, and the Rt. Rev. W. T. Sumner, Bishop of Oregon.

Lack of parental control, the absence of instruction concerning the purpose of marriage which, the report says, is "the perpetuation of the race, involving the begetting and education of children," indiscriminate marriages, and especially the neglect of family religion and the church for the sake of pleasure seeking and material gain, are named as factors in the present situation.

"This commission heartily indorses the warning uttered by the great Lambeth Conference of Bishops, gathered from all over the world in London in 1920," the report reads, "against the practice of means for the avoidance of conception as involving grave dangers to physical health as well as moral innocence, and threatening the future of the human race. We make our own the words of the conference committee, as applying in particular to the United States—namely:

"Where family life is dishonored, wedded unfaithfulness lightly regarded, parental responsibility neglected, filial respect slighted, there, we may be sure, society is rotten at the core. We tremble for the future of a state or nation for, where lax theories concerning domestic life gain ground, even laxer practice will prevail.

"Boys and girls must be taught as early as possible that the chief purpose of marriage is the perpetuation of the race, involving the begetting and education of children for the work of the world. Marriage is a high and holy vocation, because the married pair are co-operating with the creator in the continuation of the human

(Continued on page 8)

GENERAL NEWS OF THE EPISCOPAL CHURCH

Program Announced for School on Preaching Missions

The program for the School on Preaching Missions, to be held at Evergreen, Colo., from August 8th to 25th, under the auspices of the Commission on Nationwide Preaching Missions, will be as follows:

The School will assemble Tuesday evening, August 7th, at Hart Memorial House, Evergreen, which is about 25 miles west of Denver and can be reached by stage.

Lectures will be given on Tuesday, Wednesday, Thursday and Friday of each week, Mondays and Saturdays being reserved for recreation.

Each member of the faculty will deliver approximately seven lectures during the period.

Father Hughson on Spiritual Counsels to the Clergy. Bishop Johnson on Preaching and Sermon Stuff. Rev. J. A. Schaad on Preaching Missions. Dr. Loaring-Clark on Parish Work. Rev. Mr. Chalmers on Religious Education. Rev. Canon Douglas on Church Music and the Service.

Nearly the full quota of students has been registered, but a few more can be accommodated if they register at once, sending their application to Bishop Johnson, 323 McClintock Bldg., Denver, Colo.

A stage runs from Denver to Evergreen.

Prayers for Jews Is Offensive and May be Cut Out

Jews will no longer be prayed for in the same breath with "Turks, infidels and heretics," nor will the ancient people of Israel be singled out for prayers at all if the Rev. Dr. Charles Lewis Slattery and the other members of the Joint Commission on the Revision of the Prayer Book have their way. Such a prayer has been offered for 370 years.

Dr. Slattery will present a substitute petition for this ancient form at the triennial general convention. If the Portland convention adopts this recommendation, the prayers for "mercy upon the Jews," will cease.

Dr. Slattery will suggest as a substitute for "have mercy upon all Jews, Turks, infidels and heretics," the following phrase: "All who know Thee not as revealed in the gospel of Thy Son."

The prayer occurs in one of the collects which is said every Good Friday.

It has for many years been offensive to many. Thousands of communicants of the church think it unfair to pray in the same breath for "Jews" and "Turks," feeling that it is almost an insult to mention the law abiding and God fearing people of ancient Israel, God's "chosen people," along with, "the unspeakable Turk."

Neither has it been felt right to include in the same petition with the Jews a prayer for "Infidels and heretics," as Jews are devoted believers in God.

It is believed that the recommendation will go through, and that without the lengthy debate which some of the other proposed changes in the historic prayer book will bring forth.

However, there are many conservative churchmen among the clerical and lay deputies who do not wish the Book of

Common Prayers changed at all, because of its age and the sentiment connected with it. They argue it is almost like proposing to change the text of the Bible.

Colored Church People Meet in North Carolina

A year ago, Dr. Patton, through the American Church Institute, made it possible for Bishop Delaney to revive a former effort, and with the generous help of the leaders from St. Mary's Summer School, a successful conference of sixteen Negro Church workers, men and women, was held on the campus of St. Augustine's School, Raleigh, N. C. One result was that plans were carefully made for a larger effort this year, and in June about eighty enthusiastic Church workers gathered for four days. The leaders from St. Mary's Conference again extended their work to include both schools, and as St. Augustine's had Miss Lindley and Miss Claudia Hunter, a satisfactory exchange of leaders was possible.

Classes were arranged to cover the three departments: in Religious Education, Miss Mabel Lee Cooper gave the latest methods of the Church School to eager teachers; Miss Lindley led a normal class with practice-teaching in the "Why and How," and Miss Hunter trained Auxiliary workers in the principles of service, gifts and organization.

Dr. Dillard and Dr. Floyd Tompkins made addresses, and Dr. Patton quite carried the conference away with a speech that, as they said, seemed to solve every problem.

Next year it is proposed to have each of the Church Institute schools represented, so that with a strong leader for young people's work, the whole student body can be reached. Prof. Battle, the principal of the Okolona School, showed this year, how such representation can give as much inspiration as it will receive. Perhaps the most important forward look was the endorsement of the request of the Colored Clergy for a Training School for Colored Church Workers and Deaconesses.

Young People Go to Camps in Texas

The boys' and girls' camps, conducted by the Young People's Service League in the Diocese of Texas, have just ended and have again proved that they are an experiment tremendously worth while. Camp Allen is recognized as a distinct asset in the diocesan work and it is turning out real missionaries to carry on the Church's work. The camps were under the same leadership as last year—Rev. Gordon M. Reese, Young People's Pastor of Trinity Church, Houston, Director of the Boys' Camp, and Miss Edith T. Parker, Diocesan Secretary of the Y. P. S. L., Director of the Girls' Camp. The staff of counselors was chosen almost entirely from the college students of the diocese, which is another advantage of the camps, giving as it does, training in leadership to the students and an opportunity for definite and vital Church service.

Each camp lasted two weeks this sum-

mer, and the total cost for registration and board was \$15.50. The growth in numbers as well as in interest and enthusiasm was most gratifying, 42 being registered for the boys' camp and 91 for the girls'. The number of boys who work in the summer, is of course, largely responsible for this difference in size. The girls' camp showed a growth of 30 over last year and was filled to its capacity. At the boys' camp, fifteen parishes and missions were represented, and at the girls', twenty-one. Bible classes, Y. P. S. L. Conferences, and Health Talks were held during the morning, recreation and swimming in the afternoon, vespers immediately after supper, and a special program each evening, with "Taps" at 9:45.

Fine Camp in Diocese of Kansas

If one is to judge the success of Camp Wise held in Topeka, Kas., from June 7th to 11th by the flood of "Thank You" letters, which have been pouring into the Bishop's Office since that time, there is no doubt that it made real and lasting impression in the lives of the two hundred boys and girls who were in attendance. It was four days filled with a progress of Sociability, Study, Sports, Stories, Stunts, Service, Surprises and Stewardship.

There were four lectures in the morning. The Rev. E. A. Edwards, Lawrence, gave a most interesting series on the history of the Church. Mrs. George Miller gave the girls much to think about in her classes and to show their appreciation at the end of her last lecture day they gave her a rousing nine cheers. The Rev. Carl W. Nau, Kansas City, lead discussions on the Bible and the Rev. Otis E. Gray, Wichita, made forceful talks on "Vocations." The Rev. W. A. Jonnard of Savannah, Ga., was one of the big leaders of the camp in every way. He emphasized especially the Young People's Service League. Miss Nellie Smith, Chanute, assisted him in putting before the young people the value of the Church School Service League and the Young People's League. Miss Dorothy Spencer, Emporia, formerly of Japan, but now visiting her parents on furlough, told the girls of a missionary's life as she knew it. Miss Nellie Rennyson, nurse at Bethany, presented the subject of nursing in its many branches. Dr. Helen Bowerman, Educational Secretary of the Diocese, discussed the educational work in the Church for women leaders.

The afternoons were given over to sports, tennis tournaments, etc.

At 7:00 p. m. each evening the entire Camp stood at Retreat. Then followed social stunts of various kinds, as sleight of hand performances, songs, stunts by special groups, circus and a gymnastic exhibition by the boys of the Industrial School under the direction of Maj. W. P. MacLean, who, also, had the direction of the Boys' Camp. After the social hour a stereopticon lecture was given by the Rev. A. E. Hawke. Then would follow hymn singing and a devotional talk by Bishop Wise.

Too much cannot be said of the untir-

ing efforts and ceaseless activity of Bishop Wise in making this Camp a success. He was everywhere all the time, and made each boy and girl feel that he was each one's friend ready to enter into any of their studies or games. The Camp needed a name and the young people voted to call it Camp Wise in honor of their Bishop.

Display of Vestments at Princeton Conference

A most interesting feature of the Princeton Summer School has been the wonderful display of Church Vestments, Vessels, Hangings, Linens, Laces, etc., held in the Parish House of Trinity Church. They come from nearly all the Parishes in the Diocese and are under the care of Mrs. Joline of Merchantville, N. J.

Among those worthy of mention are three magnificent Frontals designed by Cram and loaned through the courtesy of Trinity Parish, the embroidered Cottas, designed and owned by the Rev. A. Q. Bailey of Collingswood, N. J. A purple brocade Chasuble, Burse, Veil and Maniple embroidered in passion flowers is exquisite; Vestments trimmed with priceless lace and made by the Sisters of St. Margaret, Liverpool, England.

Great treats have been given in the evening talks by Bishop Knight, Bishop Roots and Dr. Patton, whom all are calling the "silver tongued orator."

The Sunset Service presided over by the pastor, the Ven. George F. Bambach, Archdeacon of Brooklyn, is very beautiful and largely attended. His text for the course is from Micah, 6th Chapter, 8th Verse, "What doth the Lord require of Thee." The School hymn "Fight the good Fight." The devotion shown at these services is inspiring while the beauty of the surroundings is indescribable.

The utmost courtesy and kindness is being shown by all the Princeton people and the pleasure given by Mrs. Matthews and the Bishop at tea held on their lawn will not soon be forgotten.

Three Hundred Attend the Wawasee Conference

The sixth annual Conference for Church workers held at Lake Wawasee June 19-24 was the largest attended and most enthusiastic and inspiring gatherings so far in the history of this conference. Over twice as many paid registrations were received from the Diocese of Northern Indiana and many other points in the United States as heretofore. The total attendance at the conference went over the three hundred mark.

Church Periodical Club Makes Fine Gift

While some have been talking of more battleships, the Church Periodical Club has been weaving its own strand of a bond of understanding between Japan and America. Two years ago this organization pledged itself to raise \$15,000 for the library of St. Paul's, our Church college in Japan. The amount was to be completed by August 1st, but the \$15,000 mark was passed in June, and the gifts are still coming in. With its new buildings at Ikebukuro, its half million endowment, and

its new library, St. Paul's is now a full fledged university, recognized by the Japanese government, and its prestige and its value to the Church are correspondingly increased.

Important Summer Work at Gunnison

The Rev. Bernard Geiser will take charge of the work at Gunnison, Colo., after July 1. This is an important station, because of the presence of the State Normal School, which is attended in the summer by 700 students.

First Native Born Ordained Deacon in Oklahoma

Charles L. Widney, the first young man from a lay family in Oklahoma to be ordained to the diaconate, received the laying on of hands by Bishop Theodore Payne Thurston on Friday, June 23rd. The event was an epoch making occasion for Oklahoma. The Episcopal Church has been in the state for thirty years and yet Mr. Widney, a graduate of the University of the South and also of the Theological School of the same institution, was the first native born Oklahoman to offer himself for the ministry of the Church.

Contribution to Building Fund Comes From Italy

The Bishops' Building Fund of the Diocese of Colorado, for helping to build churches in small towns, is being subscribed to generously from all over the state, and even from outside. A recent contribution came from Italy, from a former resident of Denver.

Southern Rector and Wife Doing Notable Work

Christ Church Mission (Rev. Edgar M. Parkman, Vicar), Augusta, Ga., has enjoyed many activities this spring and summer. In May a festival was held, and the

proceeds devoted to the debt on the vicarage roof; late in June the Woman's Guild gave an entertainment, dramatizing a scene from the "Bird's Christmas Carol." Then came the Church school picnic to Windsor Springs, eight miles from Augusta. Government pamphlets are being distributed by Mrs. Parkman for the education of the mothers of the community. The vicar made a round of the Church families before leaving for his vacation and called on all of the members of the mission. Mr. Parkman with his family is spending five weeks at the Clergy House, Saluda, N. C.

Begins His Work in Denver

The Rev. Philip Nelson, rector of St. Peter's, Denver, was instituted by Bishop Ingley on St. Peter's Day, June 29. A number of the other clergy participated, and the sermon was preached by the Rev. Arthur Austin, formerly a member of the parish, now vicar of Epiphany, Denver.

English Bishops Cheer as "Pussyfoot" Is Repudiated

Eleven bishops of the Church of England cheered the statement of the Bishop of London at a luncheon launching the church temperance drive repudiating "Pussyfoot" Johnson as inspired and denying that the American dry advocate had any connection with the English movement. That Mr. Johnson's methods have been the cause of embarrassment to the English had been made known before, but never so plainly.

Dean Presented With a Car

The Chapter of St. Luke's Cathedral, Orlando, Fla., have recently purchased a new Buick car for the use of The Very Rev. C. Stanley Long, Dean of the Cathedral.

Wanted—Leaders: A Study of Negro Development

By the Rt. Rev. Theodore DuBose Bratton, D. D., LL. D.
Bishop of Mississippi.

"So far as my experience goes, this is the most graphic and complete account which has yet appeared of the development of the Negro race from the primitive conditions of Africa, through the partially segregated and self-governing phases represented in Liberia and Haiti to the periods of slavery and freedom in the United States."

DR. WILLIAM C. STURGIS, Secretary,

Educational Division, Department of Missions.

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SUMMER EDITORIALS

Bishop Johnson

Writing weekly editorials has a curious reaction.

You hear from those persons whose feelings are hurt but little or nothing from those whom you may start thinking.

The former wonder how you could have been so painfully inconsiderate; the latter absorb your material and straightaway forget the editor.

Whatever made me think that people wanted editorials?

Editorials are in the nature of advice, and nobody really wants advice.

Under normal circumstances, it is pleasant to give advice, but not when the temperature is 95 in the shade. On such days one would gladly hand over the editorial pen to some liberal Churchman whose blood is never stirred to abnormal heat.

This would be the opportunity for them to apply their freezing mixture, before operating upon the conscience.

But for me to give advice in hot weather is apt to aggravate the patient. I know this to be so, for I have tried it upon my family.

* * *

Not only is the editor troubled by the heat, but the trouble is aggravated by that noble array of ecclesiastics whose physicians and vestries have a heart.

I have always envied the cleric who could persuade his physician, his vestry and his conscience that he needed a protracted rest, a protuberant pocket-book and a patient supply.

It is much harder to endure heat with equanimity when you picture your dear brother enjoying sea breezes or mountain air.

I can distinctly remember that the bands of brotherhood used to snap, when one brother had to stay home and clean up the yard while the other brother goes fishing.

And the worst of it is that it is the same brother who goes fishing each year and the same brother who stays home to clean up the yard.

This absent brother at least should be compelled to write editorials, if for no other reason than to remind him of the yoke.

When the editor takes his eyes off the fortunate brother cleric, who is playing while he is trying to work, and looks at the lay members of the fraternity, he is still more stirred and breaks out in a prickly heat.

For the layman also prays to be excused from any labor in the vineyard during the hot spell.

He goes off in his machine and declares a closed season on Church going.

So not only does the poor parson who stays at home find himself looking enviously at his overworked brother who is resting, but he finds himself facing the unoccupied pews, which cannot go away because they are screwed down. All this and more kills the inspiration of the editor.

For he knows only too well that neither the convalescent clergy nor the licensed laity will read editorials in their exhausted condition.

I have been seriously thinking of testing the possibilities of summer editorials by borrowing an experiment from a wit in polite society, who wagered that she could make any remark, however absurd, to the receiving line at a social function, without detection. So when she reached the little group of receivers, she casually informed them that she had just "murdered her husband and left him bleeding in the bathtub, to come to the reception," and was dismissed with the usual response: "Indeed! How interesting!" as the next in line replaced her.

I have been thinking in the same way, of burying some awful heresy in a summer editorial, and rewarding the ingenuity of anyone who discovers it.

* * *

One sometimes wonders what is the matter with this Church "as touching zeal."

I would say without hesitation that no institution which unravels from Easter to Advent all that it accumulates from Advent to Easter can affect one zealously.

If the labor world should really claim the privileges of the ecclesiastical world as to hours and wages, we would regard them as eccentrics.

* * *

Either we must acquire a more robust constituency, or else forfeit in summer all of the progress that we made in winter.

After all we doubt whether religion should be affected by temperature any more than business.

Some Englishman who had traveled in this country recently remarked that from his observation that part of the United States located between Denver and Buffalo had progressed as far as the Book of Deuteronomy religiously.

They had imbibed so much of that book as justified them in the conviction that "the righteous should inherit the land."

In short, they believed that a good God must guarantee to His favorites—good health, plenty of money, and a good time, and that any God who interfered with such a program was unworthy of continued support on the part of the American people.

Of course such a God would necessarily give frequent dispensations to both clergy and laity from any great tribulation in

pursuing their vocation.

One might suggest a post-graduate course in the Book of Job as an antidote.

* * *

But somehow Job is out of fashion. It lacks the "wonderful vision" and fails to "issue its challenge" to a condition of "universal brotherhood." Somehow we are accumulating a language, not based on realities.

Personally I am rather tired of superlatives from a group of modern prophets, who issue periodic bulletins of social regeneration from lives devoid of hardships or sympathetic understanding.

How can the Church accomplish the hardest job in the world unless we are willing to undergo heat and hard work in the execution of an enterprise?

At times I am afraid that we clergy are overcoddled instead of overworked, and that our laity love to have it so, because the absence of the priest makes for the comfort of the layman's conscience.

So far as preaching is concerned—It is like writing editorials. We need a rest in order to acquire freshness, and the congregation needs a change in order to keep awake.

But a minister isn't just a preacher. In his duties as priest, pastor and teacher, he can be instant in season and out of season.

One doesn't begrudge any hard working men liberal vacations, but one wonders whether the same men always require the same vacation, and whether the vacation habit on the part of clergy and laity isn't more a matter of self-indulgence than of vital necessity.

It would be a shame to have no vacations, but there is a limit of self-indulgence which has a tendency to spoil that which is fine as an occasional tonic.

We are developing a clerical caste whose distinguishing feature is that they never do clerical work in hot weather—and justify it on the ground that they are perpetually overworked.

There are some of the clergy who are overworking overwork, and the laity are following in their train.

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Cheerful Confidences

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

III

Dr. Drury and Dr. Ogilby made a wise choice of speakers for the four hundred boys assembled at St. Paul's School to consider the Ministry as a vocation.

Each day Bishop Brent addressed the boys on "Leadership." Bishop Brent is an international figure, and the boys knew of his place as Senior Chaplain of the A. E. F. in the Great War. He mingled constantly with the leaders and boys and his presence was invaluable.

Bishop Brent's addresses were filled with sound definitions and statements on the Leadership demanded in this day. The boys had notebooks, and they wrote constantly during the instruction. If they will read their notes at home they will have a conception of service, broad enough and deep enough to arouse every ounce of manhood in them.

Bishop Wise of Kansas was a delight. While his family Bible would show that he was a few years on the right side of fifty the true recorded of the Conference would say that he was of the same age as every one with whom he talked. Not many of the boys had seen a Bishop of his type. The Eastern Bishop, most human and companionable of men, with genuine cordiality and adaptiveness, are yet somewhat more—more—what shall we say—paternal. Bishop Wise was an older brother.

Bishop Wise brought a spirit of comradeship and spontaneity to the assembled groups, that was really needed to unify a diverse group within four days. He had an hour each day with the whole group. He took half an hour in teaching boys to be boys. He taught them a conference "yell." He taught them a rollicking song, about old MacDonald, and his farm, which had a constantly accumulating chorus about chicks and ducks and turkeys. Everybody sang, Bishops, priests and boys. He was a tank of oxygen, and the whole conference felt the stimulus of his vital personality.

His next half hour was spent in most forceful and eloquent exposition of the ideals of citizenship, of manhood. He had apt stories, vivid illustrations, and forceful appeals. He stimulated the boys to think, and to express fundamental things in clear simple language. And he gave them the undying conviction that the ministry was a man's job.

On the school grounds Bishop Wise was always surrounded by a group of boys, with whom he talked earnestly and effectively. Boys have unusual ways of paying compliments. Bishop Wise received one unique compliment. Every boy had a note book. Someone started the autograph fad. Each leader had to write his name in scores of note books. Some enthusiastic boy said that Bishop Wise had signed his note book three times. That started the quest. Amidst so many the Bishop could not possibly remember whose book he had signed, and the boys started a race. Some unfeeling leader offered a prize to the one

who would get the greatest number of signatures of the Bishop. If he didn't sign his name a thousand times it was not for lack of requests.

The prize was awarded at an assembly. One boy had, it is said, forty-two signatures of Bishop Wise. The prize was another signature, of Bishop Wise, but this time it was attached to a check.

With all the fun and informal comradeship, the Bishop retained a dignity and respect which made his every word impressive.

I shall speak next week about the other leaders.

Evolution; a Witness to God

By Rev. George Craig Stewart, D.D.

II

A man walking alone in the fog in a London suburb, met a boy with arm up-lifted holding something in his hand. "What are you doing?" said the man. "Flying a kite," said the boy. "But I don't see any kite," said the man. "Neither do I," said the boy. "Then how do you know there is a kite up there?" "Because," said the boy, "I can feel the tug."

Evolution is not of course a discovery of Darwin. You have only to read the introduction of Mr. Shaw's "Back to Methuselah" to find a very good summary of the pre-Darwinian evolutionists. You must include in your sketch, of course, Linnaeus, and Buffon, and Erasmus Darwin, and Lamarck, and St. Hilaire. Nevertheless Darwin and Wallace remain as the great out-standing protagonists of the theory of evolution. The world has changed a lot since Darwin's day. The advances in every department of life have been inconceivable. There seems no end to the fecundity of man's inventive genius, man's inventive mind.

Telephones, automobiles, aeroplanes, wireless, X-ray, radio, these are impressive advances which the popular mind can recognize; but there have been equally startling discoveries in other areas of investigation, in geology, in archeology, in astronomy, in physics, (witness Einstein)

in psychology, and in literary criticism. Now there are some minds so inhospitable to new discoveries that a burglar couldn't jimmy them with a really new idea. They are suspicious of everything new. There are still people who prefer the horse and buggy to the automobile. You may remember that Cardinal Newman tells of the old Roman priest who in saying Mass insisted on saying "Mumpsimus." It was pointed out to him again and again that the word was not "Mumpsimus" but "Sumpsimus," to which he replied with a wise wag of the head that he was too old a dog to learn new tricks, and he preferred his old "Mumpsimus" to this new "Sumpsimus." There is something to be said for conservatism. We call names too easily. If I meet a man less reactionary than I am, there is a temptation to call him a radical; or less radical than I am, to call him a reactionary, an obscurantist, an old fossil and a moss-back.

There are plenty of people in the world who have not any convictions to agonize over and whose minds like a blessed little butterfly flit from flower to flower.

I was down in Nashville, Tenn., once. It was Sunday morning, and I had been to communion in my own church, and thought I would enjoy a sermon from one of these Southern orators I heard so much about. I shall never forget him. He was a tall black man, with a long black coat, and long black tie, and long black hair which he hurled back over his forehead now and again. He was eloquence incarnate. He flashed radial messages from the tips of his fingers, and from the resonance of his voice. As I remember him, he had, as the old colored mammy said, "More power than he had ideas." But I remember his saying this—"The difference," said he, "between Britons and Americans is practically this difference: the British are conservative and they say, 'As it was in the beginning is now and ever shall be.' But the Americans say—thank God! 'As it was in the beginning is now, but by jimminy, from now on there is going to be a change!'" Now there can be changes without development. But I am speaking of real developments today, and one of them has been in the new perspective of

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the Bible itself. A generation back the Bible was regarded as mechanically inerrant. There are still some people who are prepared to say that they believe that every word in the Bible is an inspired word, and that there are no mistakes, none whatever in any statement made in the Bible. I have met such persons at times and asked them which version of the Bible was thus mechanically inerrant, and their reply reminds me of a story which is attributed to Mr. Bryan. Mr. Julian Street, so it is said, once asked him to name his favorite picture. "The Madonna," he promptly replied. "Ah!" said Mr. Street, "and which Madonna?" to which the Commoner replied, "Any Madonna!" Well, which version of the Bible is thus inspired—the King James' version, or that of Coverdale, or that of Wycliffe, or that of Tyndale, or is it the Douey version, or is it the American Revised Version? When the revised version of the New Testament was printed in 1880, there was a great apprehension. There were many people who said the Word of God should not be tampered with; that the old Bible was good enough for them. A newspaper in Chicago (This, it must be remembered, was forty years ago), printed it in full the day after it appeared and there was a printing; the editorial included this remark: "We have read it through and can assure our readers that there is *no change in the plot!*" No change in the plot! But we have certainly discovered when some of the later stage directions were written in, and where well-meaning scribes touched up the text. We have found, for instance, that those dates which run so conveniently along the margin of many Bibles were not recorded by some Heavenly time-keeper, but were written by Archbishop Usher, whose guesses they represent. He really believed, as everybody else in the 17th century believed, that "the world was created 4000 B. C." The Rev. Dr. Lightfoot, Vice-Chancellor of the University of Cambridge, in the 17th Century, declared that "Heaven and earth, center and circumference, were created in the same instant, and that man was created by God at *nine o'clock in the morning on October third, 4004 B. C.*" Now is that the essence of faith in the Bible? Is it the word of God? Some say it is. But most assuredly it is not. Nor is the Bible the only word of God. God is able out of these stones to raise up children unto Abraham, and the very stones cry out with their story of the wonder and glory of God in his working. Geology, which is a word of God, reveals to us the antiquity of the earth, showing us that the six days of Genesis were six long epochs, opening up a vista of not thousands, but of millions of years; "for a thousand years are with the Lord as one day." You need not strain the Bible to fit geology, or geology to fit the Bible. The Bible does not pretend to be a book of geology, nor a book of astronomy, nor a book of physics, nor a book of anatomy, nor a book of domestic science. Its science is the science of the age in which it was written. Shall I blame the Psalmist for thinking the world was flat any more than I would blame Dante for his cosmography? You see it was not till 1492 that the real facts in the case were discovered. Shall I blame

the Hebrew writers of the Old Testament for thinking that hell, or Sheol, was in the center of the earth, any more than I would blame Dante, who was a good Christian, and who believed what all the men of his time believed, that hell was in the center of the earth? Shall I blame the writers in the Book of Genesis for thinking there was a sea above the sky; water above the firmament; or that the sky itself was a dome, with a heaven above that which was a dome, and another one above that, and so on, and all of them resting in concentric circles upon the earth? Why, not at all! They were men as we are men, who reflected the condition of knowledge of their times. But they were inspired men, and here is the note of their inspiration! They had hold of one great majestic truth, which unfolds itself through the pages of the Bible, from the prologue in Genesis to the great epilogue in Revelation, and that is the Being of God.

(Third article of the series next week.)

Convention City Letter

By David Welsh

It is a great pity that past General Conventions have not been filmed. What a lot it would have meant to our people of the West who have never seen, and many of them never heard, and many who have heard did not understand, to have seen what General Convention in the past has been, and therefore what might be expected here in Portland. The whole nation is rapidly becoming ritualistic. Business of every type is speaking in these days to the eye. Education has adopted the eye appeal. Is it not therefore desirable that the coming General Convention be filmed; that people may see as well as hear what it means? It is fair to say that any parish could rally a church full of people to see General Convention in picture, while most parishes could scarcely sell Church papers to the people to read its doings.

A good Church woman has this morning told me of a group of Church women in her parish who, at their Guild meeting, had proposed to them that they subscribe

jointly for a Church paper in order to get in touch with what is going on in the Church and to learn what is to be done at General Convention. When put to a vote it was defeated, on the ground that it was of little concern to them. I am perfectly sure that these same women would have been entranced with a picture of that magnificent procession at the opening sermon at Detroit three years ago. A delegate whom I know, who went to the Pan-Anglican Congress in 1908, brought back with him a set of slides with a written lecture prepared by the S. P. C. K., showing some of the outstanding events in the life of that great Congress. He gave that lecture on several occasions, and on every occasion there was the greatest interest manifested, and of course information given that was previously foreign to most of the assembly. The hope of the writer is that these words may fall under the eye of the educational authorities, either local or general, and that someone may be inspired to accomplish what is here suggested.

The Convention Office reports that one hundred Bishops have already signified their intention of coming to the pre-convention meeting of the House of Bishops, which is to convene on August 31st. It is understood out here that the Bishops are coming to do some preliminary work on Prayer Book Revision, and to so perfect their program that such waste of time and labor reported of recent Conventions, may be avoided in the forthcoming one.

The Bishop of Jerusalem has recently written me of his intention to come to the Convention and plans an itinerary through the country. His stay at the Convention will in all likelihood cover only three or four days, beginning probably with Sept. 17th. He will make public addresses as well as appear before the Convention itself. It has been suggested that during his stay, all the Diocesan and provincial secretaries of the Jerusalem Mission, hold a Conference with the Bishop concerning the status of the work and our American obligations toward it. This would seem desirable.

I want to reaffirm what I have said in

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previous letters, that hospitality will be abundant. The number of houses being opened and offered is daily increasing. The city has auto camping grounds for those who propose driving in and desire to camp. There are also many vacant lots in good parts of the city that I am sure are open for use for any who might desire to camp. Should anyone want further information on the subject, he may address his inquiry to General Convention Headquarters, Ainsworth Building, Portland, Oregon.

The following item will be of interest to everyone who is going to enter the city by train. A large motor corps has been formed to serve all visitors. When you reach the station, you will see the windshields of our motor corps bearing the sign of a purple cross. You are asked to address yourselves to the drivers announcing that you have come to the great Convention. On the reverse side of the sign will be found information about two itineraries which each Conventionite is privileged to take at some time during his stay. I understand that one of these journeys is up the famous Columbia Highway, and the other a leisurely journey around our unexcelled city.

They say that after one has been in Los Angeles or Seattle two days, he wants to buy the whole city. Portlanders do not want to sell their city; they simply want to keep it and share it, believing that the more freely they share it, the more completely they will own it. Of course, Portland is not Los Angeles or Seattle!

Our city council has given permission to the Diocese to mark out the original sites of some of our institutions. It will be of particular interest to see how near the river bank some of them originally stood. It will serve also to show how tremendously the city has grown. It may also bring regrets to some that at least one or two of these institutions were not left to occupy their original location. Portland is known as not having a Christian Church in the heart of its business center.

The program of Convention, I understand, has reached us from New York, but has not yet been made public. Perhaps by the time of my next letter, I shall be able to say something of the outstanding events of Convention.

A splendid picture of the Most Reverend Presiding Bishop (Bishop Tuttle), and of the Right Reverend President of the Council (Bishop Gailor), appeared in the last Sunday papers. It is due the press of Portland to say that they have been generous in giving us space for our publicity.

The Committee on Sunday preachers reports progress, but finds it difficult to allot preachers to every church, because so many want the same clergy, and then some of the clergy have not yet acknowledged their assignments. I speak on the behalf of the Chairman of that Committee, when I say that it would facilitate his work much, if he could have prompt reply to all the letters he has sent out.

The Oregon Summer Conference at Gladstone Park opens this week, with a promise of a good attendance and an un-

usually fine program. This is the first Church Conference of its kind in the Northwest.

Convention Program.

September 6th—Wednesday, 10 a. m.—Opening Service of General Convention, 7th—Thursday, 7:30 a. m.—Corporate celebration of the Holy Communion for the Woman's Auxiliary and presentation of the Triennial Thank Offering.

8 p. m.—Mass meeting for Women's Auxiliary, in connection with the Triennial Thank Offering.

8th—Friday, 11 a. m.—1 p. m.—Joint Sessions of the two Houses of the General Convention. Report of the Presiding Bishop and Council and Departments. Presentation of the Program for 1923-1925.

2:30 p. m.—5 p. m.—Joint Session of the two Houses of the General Convention—continuation of the foregoing.

8 p. m.—Department of Social Service, Mass Meeting.

10th—Sunday: Celebrations of the Holy Communion as announced.

Services in Churches of Portland and vicinity as arranged by Portland Committee.

3 p. m.—Department of Religious Education Mass Meeting on behalf of the Birthday Thank Offering of the Sunday Schools.

8 p. m.—Nation Wide Campaign Department Mass Meeting.

11th—Monday; 11 a. m.—1 p. m.—Joint Session of the two Houses of the General Convention—Department of Missions.

8 p. m.—Girls' Friendly Society Mass Meeting.

8 p. m.—Department of Publicity Mass Meeting.

12th—Tuesday; 11 a. m.—1 p. m.—Joint Session of the two Houses of the General Convention—Department of Religious Education.

3 p. m.—Guild of St. Barnabas, Mass Meeting.

8 p. m.—Department of Missions Mass Meeting.

13th—Wednesday; 11 a. m.—1 p. m.—Joint Session of the two Houses of the General Convention—Department of Christian Social Service.

8 p. m.—Department of Religious Education Mass Meeting.

14th—Thursday; 8 p. m.—Department of Missions Mass Meeting.

15th—Friday; 11 a. m.—1 p. m.—Joint Session of the two Houses of the General Convention—Department of Missions.

17th—Sunday—Celebrations of the Holy Communion as announced. Services in Churches of Portland and vicinity as arranged by Portland Committees.

8 p. m.—Service in Church on behalf of the Church Mission of Help.

18th—Monday; 8 p. m.—Mass Meeting, American Church Institute for Negroes.

19th—Tuesday, 8 p. m.—Department of Religious Education, Mass Meeting on Pageantry, with presentation of model pageant.

"The Soul of the Indian" by Bishop Burleson

"The Soul of the Indian," by Bishop Hugh L. Burleson of South Dakota, one of the keenest and most sympathetic interpretations of the religious life and yearnings of the American Indian extant, has been reprinted in pamphlet form by the Home Mission Council, 156 Fifth Ave., New York City, and can be had from denominational Home Mission Boards, or the Council at 10 cents a copy,—\$4.50 a hundred, postpaid. It should be in the hands of every member of the Church.

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MARRIAGE LAXITY

(Continued from page 1)

race. Marriage is not to be regarded solely or chiefly as a means of happiness or physical pleasures. It is not an end in itself, but the divinely appointed agency whereby God's will may be fulfilled in giving life, protection, and the proper rearing to the young of the human species.

"It is a holy thing and must be made a stable thing. Prostituted as it is in the United States to a mere means of physical union, a legalized form of concubinage, it will produce the result of increasing sterility, as it has always done in the past.

"This malignant cancer of easy divorce, resulting in race suicide, is today powerfully eating into the heart of the domestic life of the American people, and the only remedy is the plain, positive, continuous training of the people in the nature and obligations of Christian marriage.

"There should be careful teaching with regard to the qualifications, economic, social, and moral, which conduce to successful unions. It is not too early to begin such instruction in the confirmation class.

"The growing insistence upon health certificates as a prerequisite to marriage should be seriously considered by the church. The movement has already been favorably acted on by various states. Not only the criminal, but the feeble minded and morally vicious ought to be prevented from propagating their kind and insistence on health certificates as an antecedent to marriage would materially assist the movement.

"No small part of the problem of the family depends upon the enactment of a national law providing for uniform marriage and divorce throughout the United States. A bill now before congress provides for a nationwide law, which, while it would bring into line states whose laws are lax, would permit individual commonwealths to raise the bars against divorce still higher than the national standard, if they so desired. This matter is seriously commended to the convention."

The report strongly condemns child labor, demanding that it be abolished or rigidly controlled. The employment of expectant mothers or forcing them back into work before they are physically fit, also is condemned. The request points out the dangers to girls in industry working at wages so low that they are tempted into immorality. It also warns against men receiving so low a wage that they cannot marry and rear a family and hence are tempted into a vicious course "which sows the seeds of frightful race poisons."

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