

# The Witness

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## Commission Outlines Function of a Deaconess

The Women of Our Ministry Are Greatly Underpaid for the Service They Perform

"Parishes should pay the insurance premiums of deaconesses," says the report of the Commission on Adapting the Office of Deaconess to the Present Tasks of the Church. Bishop Rhinelander of Pennsylvania is chairman of the committee which is to submit to the General Convention a new Canon on deaconesses and a new service of ordination for deaconesses.

The report devotes much space to the subject of deaconesses' salaries. It finds that most of them not only are unable to save enough out of their small earnings for a vacation, but also that many of them are unable to pay for medical treatment. To save for old age is quite impossible. Yet the commission reports that it would be impossible to put them under the pension system, but it does strongly recommend that parishes, being served by deaconesses, pay the premiums in the insurance company recently inaugurated by the Pension Fund, where insurance may be had at cost.

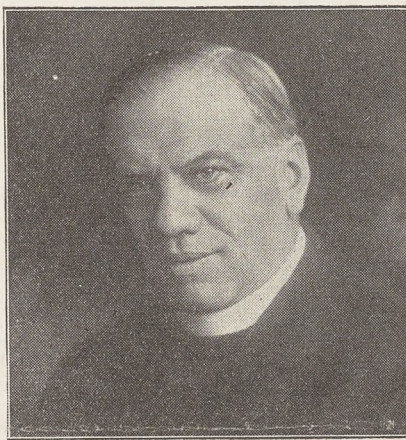
The commission feels very strongly that the Church needs the ministrations of women, as may be judged from these two paragraphs in the report:

"In presenting this report, your Commission desires very earnestly to call to the attention of the General Convention the importance of the ministry of women at this present juncture in the Church's history. It is imperative that, in the most effective way, and with the least delay, we should recall to the work of the Church, for the sake of humanity and for the uses of the Kingdom, the special and unique gifts of consecrated women. The Church in earliest times adopted the principle of a specialized ministry. In theory we still maintain that principle, but in practice we have to a great extent abandoned it. The deacon has become simply a probationer priest, aspiring to do all that the priest does and enduring with some impatience the year, or less, through which he must pass as an anteroom to the priesthood. The deaconess, whose ministry in the early Church supplemented that of the deacon, was first allowed to sink into the position of a minor order, and then, for a long space, was lost to the Church altogether. The effort to revive this primitive order, both in England and America has been half-hearted and vaguely defined.

"The effect of this loss of specialization

## Lloyd George Urges Churches to Fight War

He Warns Us that All Nations are Arming Themselves Heavily for the Next Conflict



Bishop Johnson

is to send us reports from the House of Bishops which meets next month in Portland

in ministry has been to make the priest a man of all work, quite as often compelled "to serve tables" as left free to give himself "to prayer and the ministry of the word." On the other hand, those ministries which the deacon and the deaconesses should fulfill have to a considerable extent been taken out of the hands of the Church and given over to the "social service worker." This new profession is a very valuable one, and has drawn to itself men and women of high character, patriotic devotion, and large equipment for service. Probably it is well that the community as a whole should discharge many of the activities which formerly rested entirely on the Church. Yet recognizing this, it is also true that, as the wisest and most experienced social service workers themselves admit, there is a ministry which the Church can render and which they cannot, and that the Church needs in the twentieth century both the deacon and the deaconess quite as much as it did in the first century. Whether or not it is possible to restore the male diaconate to its primitive use is very doubtful. But the opportunity is before us to develop a female diaconate along primitive lines, not to exercise the same ministry as men, not to be a stepping stone to the priesthood or episcopate, but carefully regulated so as to utilize the spiritual power, the sympathy, the intuitive wisdom of women for the extension of the Kingdom of God."

"Churches must combine to make war impossible," said Prime Minister Lloyd George at a luncheon of nonconformists last week. "There is a growing assertion that conflict is coming again, sooner or later. That is the business of churches to watch. Nations are building up armaments—nations formerly nonexistent are building new armaments."

Taking a rap at Poland, he said, "They are constructing more terrible machines even than the late war saw. What for? Not for peace! Not to disperse armies! They attack cities of unarmed, defenseless populations and kill, maim, poison, mutilate, and burn helpless women.

"If the churches of Europe and America allow that to come about they had better close their doors. The next war, if it comes, will be a war against civilization itself. We have reduced army, navy, and air armaments to less than what they were before the war. If all nations did likewise there would be no peril to peace.

"It is difficult for one nation to remain defenseless while others construct machinery which may be used for its destruction.

"I attach high hopes to the League of Nations. One thing I object to is about the covenant. Everything disliked in it is called mine and everything good in it is credited to some one else."

"I am entitled to boast that I first proposed to the council of ten at the Paris peace conference that the League of Nations should be an essential part of the Versailles treaty. If the league succeeds, civilization is safe, and if it fails, I speak advisedly that civilization is doomed.

"The strongest passions of the human heart—fear, revenge, hatred, love of country, home and king—are now ranging themselves on the side of war. The peril of the future is the fear that something will happen to destroy your home and kindred country. We must put public opinion in the league, which alone can make it a real force.

"They talk of the suddenness in the way the war came—the same atmosphere now of explosive material is scattered on the face of Europe. When a match is dropped it will be too late to save the covenant of the league. Lock up explosives, and lock up especially those in the habit of dropping matches."



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Union Services Held During Summer

The Rev. Alan Pressley Wilson, rector of St. John's, Marietta, Pa., entered into community services with the other churches of Marietta on the Sunday evenings of July. Beginning with that held in the Presbyterian Church, where Mr. Wilson preached to an appreciative audience, each church took its turn and each minister preached in some church other than his own. St. John's church held the last service, the bishop of the diocese having given consent to the service being taken by the minister of the Reformed Church. Mr. Wilson is secretary of the local ministerial body and directs the programs of these union meetings, one being held each month.

## Thousands Attend Outdoor Service

The people of Pawtucket, R. I., furnished an audience reaching into the thousands when an open-air sacred concert by the choir of St. Luke's Church, a chorus of 40 voices with quartette and soloists to assist, was given under the auspices of the Fairlawn Community Association of that city.

The event was the first of its kind to be held in People's Park, or in fact Pawtucket. Rev. Arthur J. Watson, rector of the church whose choir furnished music, is chiefly responsible for the successful inauguration of what many hope will be a weekly custom in suitable weather.

The church choir was assisted in the concert by the Orpheus Male Quartette, consisting of Percy Slack, James Hall, Hardy Horrocks and John Hood. Hardy Horrocks, leader of St. Luke's choir, conducting the chorus music; the organist of St. Luke's, Miss Mary E. Lund, presided at the instrument, and solos were rendered by Miss Lillian Duckworth, contralto, by Miss Isabella Ashton, soprano, and by Mrs. Thomas Owen.

Among the speakers were Judge Frank E. Fitzsimmons, collector of customs of Rhode Island; Rev. George D. Owen of the Smithfield Avenue Congregational Church and Rev. Arthur J. Watson, who made the principal address of the afternoon, speaking on "The Ministry of Music."

Mr. Watson was congratulated upon his successful promotion of the affair, and Judge Fitzsimmons and Mr. Watson referred to imperative need of better accommodation for those who attended such gatherings in People's Park, expressing the hope that the city of Pawtucket would not delay promised improvements too long. The audience showed its sympathy with these remarks by prolonged applause.

## Soldiers Are Becoming Ministers

Even though ex-soldiers are not numerous in the audiences of the churches in many cities, nevertheless the theological seminaries are reporting a large number of ex-soldiers in their classes. It is now known that there are 1,100 legion men in the enrolment this year, and in the graduating classes there were 475. At Nashotah House there were five

former soldiers in the graduating class this year. Some of these men during the war saw the significance of religious work in the services which were rendered to them by the religious workers, and in consequence have devoted themselves to the cause of religion.

## Something About the Work of Our Deaconesses

The vast majority of our Church people, and a very large number of the clergy, do not know what a deaconess is. Many who know there is such an order think of deaconesses merely as parish visitors in a special garb. Your Commission, through its Committee on Survey and Statistics, has ascertained many interesting facts concerning the work of Deaconesses, of which a few are appended: Out of 179, who replied to our questionnaire, working in fifty dioceses and missionary districts, 78 were employed in city and town parishes and missions; 36 in city institutions; 25 in rural work; 16 are in the foreign field and 4 are working among racial groups. The standard of training is high; 22 are college graduates; 12 more have had a partial college course; 12 are graduates of normal schools and 30 have had vocational training. While many deaconesses do parish work, numbers of them are found in a variety of activities and fields, from New York slums to remote country places, in a Mexican school, in Japan, China, and the Philippines. If this varied work were better known some young women who have no desire to do general parish work might seriously consider becoming deaconesses. A few deaconesses are, and others have been, in charge of hospitals; among these are Deaconess Massey of St. Luke's Hospital, Manila, and Deaconess Knox in charge of St. Luke's Hospital, Bellingham, Washington.

A large number have charge of homes and orphanages. Deaconess Hargreaves is devoting her life to a house full of Igo-rote children in a lonely station in the Philippines, while Deaconess Henderson opens a new life to little slave girls in China. Deaconess Gardner of Grace Church, New York, in addition to the supervision of the Day Nursery has for years worked among the Italians with great sympathy, understanding and success. Other deaconesses are engaged in educational work. Several are in charge of training schools for Church workers both at home and abroad. For many years Deaconess Goodwin visited schools and colleges as Student Secretary of the Board of Missions, and is now teaching in the Sacred Studies Department of the National Cathedral School. One deaconess is reported as Director of Social Work, and St. Martha's House, the Church Settlement in the southwestern part of Philadelphia, with its wonderful growth, varied activities and far-reaching influence, has from the first been directed and moulded by Deaconess Colesberry. Two deaconesses devote their time to work of the Girls' Friendly Society. Some are doing rescue work, and among these is

Deaconess Yeo of Washington, D. C., whose 20th anniversary as Head of the House of Mercy was recently celebrated, and of whom Bishop Harding writes "her faithfulness, devotion and efficiency in the difficult work is beyond all praise." Deaconess Newbold visits the lepers in Japan.

## Prospects Good for Brotherhood Convention

Prospects are excellent for a large attendance at the Brotherhood of St. Andrew National Convention to be held in Seattle during the week immediately preceding General Convention. The sessions will be held in the buildings of the University of Washington, and delegates will be housed in the fraternity buildings, dormitory hall, and neighboring houses. Arrangements have been made whereby those desiring to attend this Convention and afterward the General Convention in Portland can have the same favorable rates by railroad as though they attended one of these only.

## Denver Women on the Job

The Daughters of the King, of St. John's Cathedral, have issued this year a leaflet for the use of tourists visiting Denver during the summer, especially those in town for over Sunday. This leaflet contains a list of all the Episcopal churches in Denver, the name of the rector of each, the location of the church, the street car routes which are convenient and the hours of Sunday services. The whole folder is of a size convenient for the pocket or hand-bag.

These leaflets have been placed in the Union Station, the Tourist information bureaus, the leading hotels, and at the office of the free camping ground. Every one in the hotels, stations and bureaus who was approached concerning the distribution of the pamphlets was most courteous and some very much interested in the experiment. It is hoped that the leaflets will be useful to many strangers in town. Others may wish to try this idea, too.

## Oakley Will Leave Much to Charity

The will of Miss Mary Oakley, daughter of the late Samuel Davis Oakley, who died in her home, 21 West Seventy-first St., New York, May 24, filed for probate, disposes of an estate of more than \$350,000, about half of which will go eventually to charitable or religious institutions and societies.

The income from a trust fund of \$175,000 is bequeathed for life to Mrs. Mary M. Williams, of 15 East Thirty-fifth St., the principal after her death to be divided among sixteen institutions and societies.

The Rev. Dr. W. W. Bellinger, vicar of St. Agnes' Chapel of Trinity Parish, receives \$40,000; his son, \$5,000; the New York Protestant Episcopal City Mission Society, \$40,000 and a \$14,500 share of the trust fund.



The \$175,000 trust fund beneficiaries will be: Church Charity Foundation of Long Island, which also receives \$5,000 cash; Old Ladies' Home, Poughkeepsie; Christ Church, Poughkeepsie; New York Skin and Cancer Hospital; Graham Home for Old Ladies, Brooklyn; Society for the Relief of the Destitute Blind; Vassar College Hospital, besides \$2,000 cash. There are also other charitable bequests.

#### Young People Help Entertain Savannah

Work for the community constitutes the summer program of the Young People's Service League of St. John's Church (the Rev. W. T. Dakin, rector), Savannah, Ga. There is a great deal of talent among the sixty members of this league, and under the direction of the assistant rector of the parish, the Rev. W. A. Jonnard, they will give entertainments at the various charitable institutions of the city. Delightful concerts have already been given at the Marine Hospital and the Seamen's Bethel, refreshments having been served at the close of the program. The Detention Home and the old people's home will be next entertained. With the board of councilors and the leaders, the membership of this league now numbers nearly eighty.

#### Publicity for Bible Verses Reaches Millions

The Bible may be found in most homes, but the average man is lost in this great volume for the lack of someone to guide him to the passages he needs. The shorter Bible was issued to meet his need, but one of the most significant movements of the time is that of some Cincinnati business men who are now sending Bible selections to 871 newspapers in various parts of the United States. The circulation of the journals taking these Bible selections is said to be ten millions. Through this means many millions of people are brought into daily touch with the holy scriptures.

#### English Dean Remarks Upon American Traits

There is no better fun for an American than reading or listening to what the English think of us. From the days of Charles Dickens until now our English cousins have been trying to assist us in mending our ways, but they feel gloomy all the time about inducing any reformation. Recently Dean Inge of St. Paul's Cathedral, called "the gloomy dean," but known as one of the cleverest writers of the English Church, spoke of the Americans and the necessity of the British understanding them. He said: "For all their cleverness, they are a simple people, much simpler than we are. Superficially, they seem boastful and arrogant; and then something is said which reveals a real modesty, not only about themselves, but about their country, which takes us by surprise." It does not seem to occur to these genial and patronizing critics from across the waters that it is much easier to characterize the English with a thousand years of continuous history on a little island than to characterize a nation of a hundred million drawn from

the four corners of the earth and not yet amalgamated by the mythical melting pot which so many think will produce a typical American.

#### A Significant Question Asked by Bishop Temple

In the quarterly which he edits, *The Pilgrim*, the bishop of Manchester, Dr. Temple, asks a question and leaves it unanswered. The article is entitled, "Has Europe a Future?" He speaks of the guilt of the war as the guilt of all Christendom. All European nations are interdependent, and we must make Europe a unit in our thinking. "From the European point of view the war was civil war." For the future our chief hope, he declares, is in the League of Nations, and he asks how long will America hold aloof. But what is the duty of the church? Here comes the question: "Should the church take the decisive step of calling upon all Christian citizens to refuse to serve in the armies of their nations, except where these armies are fighting under the direction of the league and in defense of its authority? At present I ask the question only." But it is an important question, and others might begin to ask it.

#### Convention Delegates to See Motion Pictures

Mr. Will Hays promises to demonstrate to the deputies and visitors to General Convention at Portland, that there are good, clean motion pictures. Mr. Hays wants the Church to understand what kind of films, in his opinion, ought to be shown. To this end he has agreed to select films of a very unique and fine character, to demonstrate what kind of films ought to be shown generally. These films will be shown in the social service hall at the convention headquarters in Portland under the direction of the Rev. C. N. Lathrop of New York, executive secretary of the Department of Social Service. A special hall capable of seating two hundred people, and equipped with the largest and most up-to-date motion picture machine, is now in course of construction in the basement of the Municipal Auditorium at Portland.

These films, and others bearing on the social service work of the Church, will be shown all day and evening. For the benefit of Churchmen looking for good Bible films for use in their own parishes, arrangements have been made to show several films dealing with Old Testament history.

Social service conferences will also be held in this motion picture hall, at which leading clergy and Churchmen will be the speakers. Social service classes will also be conducted during the day in one of the smaller convention halls.

#### Postulants Come to Hobart in Large Numbers

The largest number of postulants that has ever entered Hobart College in any one year will enter in September, according to present indications. Not only will the entering class be the largest in Hobart's hundred years of existence, but the number of students for the ministry will also be the largest, according to fig-

ures just compiled. There is also an unusual number of sons of clergy.

There are so many applications this year that only fifteen vacancies in the freshman class remain. These will be filled on August 21st, according to a decision just made. The fifteen best qualified of all applicants who apply by August 21st, will be accepted. All applications for entrance to Hobart must be made before that date.

#### Bishop Brewster's Twenty-fifth Anniversary

On the feast of SS. Simon and Jude, October 28, 1897, the Rev. Chauncey Bunce Brewster was consecrated in Trinity Church, New Haven, Bishop Coadjutor of the Diocese of Connecticut. The matter of a fitting celebration of this event being brought to the Diocesan Convention of 1921, a committee of seven was appointed to take steps necessary to mark the event. This committee, with the rectors of the New Haven churches and lay representatives of these parishes held a meeting at the residence of the Hon. Burton Mansfield, in New Haven on July 19th, when the details of celebration of the Bishop's twenty-fifth anniversary were tentatively worked out. The diocesan committee was supplemented at this meeting with a local committee consisting of the rectors of the several city churches and one layman from each, of which the Rev. Charles O. Scoville, rector of Trinity Church, New Haven, is the chairman, and the following program for the event was presented. As the actual anniversary of the consecration comes on Saturday, it was thought well to advance the date of the celebration to begin with the afternoon of Thursday, October 26th. On the afternoon of this day, in Trinity Church, New Haven, the church in which the Bishop was baptized, ordered priest, and consecrated Bishop, there will be held a mass meeting of the clergy and laymen of the diocese to consider the question of how to advance the financial progressive program of the diocese. In the evening of this day, under the auspices of the Church Club of the diocese, a dinner will be given in honor of the Bishop at which it is planned that addresses will be given by prominent bishops and other speakers. On Friday morning there will be early celebrations of the Holy Communion in the city churches, and at eleven o'clock in Trinity Church there will be a great commemorative service, at which an historical address will be given by the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, who was for many years closely identified with the work of the Diocese of Connecticut, and who is a close personal friend of Bishop Brewster. At one o'clock Friday, a complimentary luncheon will be tendered the Bishop, to be followed by a general reception at which time stated addresses will be given by visiting Bishops and others.

Have the Rector put *The Witness* on sale at the Church door on Sunday morning. Ten copies for 25c with the privilege of returning unsold copies. Help keep the people informed on Church affairs.



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## STANDARDS OF VALUE

### Bishop Johnson

It is impossible for society to maintain a standard of life unless men have a standard of values, by which we measure our individual actions and mutual relations.

The whole business of the world is made possible only because we have certain monetary standards, which give value to the dollar, the pound, the franc, the mark and the ruble.

It is true that the moment a dollar is issued a counterfeit dollar is possible. But the loss through counterfeits is negligible, compared with the gain in having a standard of values in the dollar.

In the same way the constitution of the United States is a standard of values to which all of our legislation and jurisprudence is related.

Although we may have many judicial decisions that are bad and work a hardship on individuals, yet it is far better to have courts which sometimes make bad decisions, than to have no courts to which we may appeal.

Of course one might say that if the laws of the country were printed in books that we would need only to buy a copy and each man could interpret the law for himself. Unfortunately the result would be that each man would read his own interests into the law and the result would be constant feudal warfare.

\* \* \*

Life is a good deal like a game of golf. To play golf one must first learn the rules of the game and then abide by them.

If one gets his ball into a bad lie, one is not permitted to adapt the rules to his necessity but one must keep the rules, even though it may be pain and grief to him.

It is only in our religion that we fancy there are no standards or no rules. If a man has a headache or a grievance, it does not occur to him that he must play the game according to the rules. His ball has a bad lie, and so he wants to have the rules accommodate themselves to his ball.

It is true that we may have many counterfeit Christians in America. That is

bad. But it is far worse that we have so many people who have no standards to which they relate their lives in moral and spiritual things.

They are like the poet Shelley, who deserted his wife and babe and ran off with a young girl, confident that he had done nothing contrary to his conscience.

Of course not, for he had a conscience which had been trained to render its decisions in accordance with his own desires. There was no standard external to himself to which he conformed.

For such men there is no such thing as standard time. Whatever time your own watch indicates is the time. It is the lack of moral standards in family life today that is a far worse evil than the sins of this or that individual.

Juvenile delinquency is the direct result of adult inefficiency.

\* \* \*

The non-conformist is a person who does not conform to the traditional standards of the Christian religion. He substitutes his private judgment for the experience of the church, and then demands that all others shall conform to his private judgment. He upsets constitutional authority and venerable rules because they run counter to his own personal opinions and prejudices.

He arbitrarily changes the rules of the game to conform with his own bad lie.

Heaven is no longer a status attained by conforming our lives to a standard, but it is rather a heaven in which petty partisan prejudice has its own way. They look for a millenium of peace to come out of a disordered chaos.

The Church is composed of two classes—dreamers who are optimists and workers who are pessimists.

The workers are pessimists because they are so few, and they agree with the definition, that a pessimist is a person who has to live with an optimist.

Of course, hard, self-sacrificing work ought to be done, but by somebody else. I was born to show them the way; somebody else must do the work.

\* \* \*

What is the standard of moral and spiritual life which are needed to give tone to society and to family life today?

Is it not that we may all come to the measure of the stature of the fitness of Christ?

But that does not mean that we are to conform to a Christ of the past whose history is recorded in a book; that means conformity to a Christ of the present, whose power is embodied in an institution, which is His Body.

The loss of this idea in social and family life is the loss of a real standard external to our own whims and wishes.

We can read into a book that which we prefer to accept; but a living umpire is an uncomfortable reality whom we assault with missiles.

There is no pain in reading a book, and the book has no power to render a decision adverse to our prejudices. We can skip the uncomfortable passages and pervert the uncertain ones.

This is why the great apostle declared that the Church was "the pillar and ground of the truth," because the Church is a liv-

ing voice which does not hesitate to reverse our predictions.

But this is the very thing that the man who assails the Church cannot endure. His umpire must always decide in his favor, and this he will do so long as the living authority of Christ's presence in our lives can be successfully throttled.

We do not want to accept a Church which is an impersonal and impartial witness to the truth. We prefer that the Church should be a laboratory in which we may make jejune experiments and clamor that they shall be made into categorical imperatives.

\* \* \*

Did you ever attempt to convince the ecclesiastical bolshevist that his assertions lack authority?

He will calmly tell you that the past is obsolete, utterly oblivious of the fact that 98 per cent of what he knows came to him through the institutions of previous generations.

If he could really succeed in obliterating the past as a contributor to his intelligence, he could, in a single life-time, possibly, count up to ten, and have a vocabulary of one hundred words.

Yet he calmly demands that this two per cent which each generation may possibly contribute to what the people know, shall replace the ninety per cent of inherited wealth which comes to us from the experience of the race.

When he succeeds in his destructive campaign, Christendom will be as bankrupt as modern Europe, which has squandered the wealth of previous ages in its attempt to impose the theories of modern savants upon a helpless people.

If you were to collate the combined wisdom of all the politicians of modern Europe, you would find that whatever plans will reconstruct the bankrupt nations, will be drawn from the previous experience of political economists rather than from any brilliant intellects among them.

You can destroy a civilization or a church with axes and hammers, but you can rebuild them only by conforming to the standards of constitutional law.

Our greatest danger in the Church today is from those iconoclasts who admit their inscrutable wisdom until they are called upon to do something constructive, requiring sacrifice and labor.

I believe in Christ and the Church for what they have done. I disbelieve in Rationalism and its theories, because I have never yet seen it do anything but destroy the labors of their ancestors. And as for their standards, I have never been able to discover them.

They seem to consist chiefly in their firm belief that all the constructive work by which the world has been made better has been wrong, and that if you will allow them to destroy it, they will rebuild a better city.

As an assertion this is tempting, for all men realize the imperfection of human effort.

But when a man comes to me with an axe and a hammer and asks to knock down my house that he may build me a better one, I may be pardoned if I ask for his credentials as a person of self-sacrificing

(Continued on page 8)



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## Cheerful Confidences

Rev. George Parkin Atwater, D.D.

### THE CONCORD CONFERENCE ON THE MINISTRY

#### V.

Each group leader at the Conference on the Ministry, held at St. Paul's School, Concord, had a special group of from twelve to fifteen boys under his special care.

These boys were in general of high school age. The group leader was expected to become well acquainted with each boy, and to have a personal interview with him. The leader met each group daily for an hour of instruction. Each leader will write to each boy during the summer, and will write also to the boy's rector. He will make a report on each boy to the Central Committee, and that committee will endeavor to keep track of the boy and to notify the chaplain of the college, where the boy later goes, of his presence there. It is hoped that each boy will be followed by the interest and concern of the leaders of the conference, until he is launched on his life work.

The conferences with the boys were most interesting. I can speak only of my own group of fifteen boys, manly young fellows, most of whom were eighteen years of age. Many of them will go to college next September. They were high minded, courteous, and attentive. May I give you their names; you may know them: Robert Sanderson, Littleton, Mass.; Wendell Romine, Syracuse, N. Y.; William C. Ross, North Easton, Mass.; Stephen Sherman, Bridgeport, Conn.; Boone Hoffman, Pottstown, Pa.; Arthur Simmonds, Fitchburg, Mass.; Samuel H. Shriver, Pikesville, Maryland; George N. Ramage, West Orange, N. J.; Harold B. Sears, Chestnut Hill, Mass.; Joseph C. Rennard, New York City; Walter Everett Raymond, Rochester, N. Y.; Edward Reinhold Rogers, Jr., Covington, Va.; Markham F. Rollins, Bronxville, N. Y.; Robert H. Pugh, Belmont, Mass.; Joseph Pynchon, Oyster Bay, N. Y.

After we had become acquainted I asked them this question:

"What is there in the life or work of a clergyman, that might seem to you to be an obstacle or a disadvantage, which would tend to prevent a young man from choosing the ministry as his life work?"

There was silence for a time, until I urged the boys to speak freely, and then one earnest boy said this:

"I think that most boys feel that the life of a minister is not quite natural. It seems to require something that sets him apart from other men in a slightly unpleasant way."

That was a shrewd remark, and the other boys seemed to have the same feeling about it.

The boys have found you out, you men of the ministry, who have exalted sanctimoniousness, you men who have made wry faces over life's joys, you men who have developed eccentricities of habit and judgment. You don't look good to young manhood.

It became my task to assure the boys, and if possible to convince them that such abnormalities were far from being normal, and that the most useful and powerful clergy were as natural and normal, as the men of any other profession.

I asked the boys what they considered to be the traits of character, or the personal equipment a man must have in the ministry. We took, for granted, as I stated that he had faith in his religion, and was eager to serve in the Church.

Each boy contributed to the list of characteristics, and commented on his suggestion. I am giving the list as it developed in our discussion. Some of the words are nouns and some adjectives, but this is the list as the boys prepared it and copied it into their note books:

1. Personality
2. Physical fitness
3. Clean sportsmanship
4. Ambition
5. Energetic and alert
6. Business ability and practical common sense
7. Tact
8. Sympathetic
9. Gentleman
10. Courage
11. Good mixer
12. Insight
13. Sincerity
14. Character
15. Scholarship
16. Training
17. A sense of humor

I called their attention to the fact that these qualities would adorn any man in any walk of life, and that by their own showing the natural man was the best qualified for the work of the ministry.

The effect upon the boys of meeting a large group of clergy, who played games with them and sang with them, and behaved like normal beings, was no doubt, one of the distinct gains of the Conference.

### EVOLUTION: A WITNESS TO GOD

By Rev. George Craig Stewart, D.D.

With such a conception of the Bible then, as I have developed in preceding articles, and with such a conception of God, let us consider the question of evolution, keeping clearly in mind certain definite points. Evolution is not a thing. It is not a God. It is not a substitute for God. It never did anything. It never created anything. It has not added a featherweight of probability or reasonableness to materialism or to atheism. Let me quote John Morley: "Evolution is not a force but a process, not a cause but a law; it is a description of observed uniformities, of co-existing sequences, a generalization made from facts." You cannot say I believe either in creation or evolution; they are not antithetical. There is nothing irreligious about evolution. It does not answer the "Who" or the "What" of creation; it does, however,

throw light upon the "how" of creation. It can no more explain the origin of the universe than the Bessemer process can explain the origin of iron or steel. There is nothing irreligious about the Bessemer process, and there is nothing irreligious about the process of evolution.

And it seems to me that a man is something more than stupid—I think he is wickedly hostile to truth, when, because he believes in God, he refuses to be taken into God's laboratory and to be shown how his God is working. Truth from whatever horizon it comes must be welcomed, for truth in any and every form is of God, is a revelation of God, is a word of God. The really religious man, the man who really believes in God, whose religion is not a hot-house plant, whose religion can stand up to every wind that blows from every quarter, is so fixed, so rooted in, so under-girded by truth that he will stand anywhere and everywhere and defend truth, suffer for truth, die for truth, at whatever cost in any agony of readjustment. Nay, he will be prepared to go to hell, if there be a hell, with truth, rather than deny it, and be given the applause of men or angels.

It is incredible that today there should be men claiming to be intelligent who can still indulge in the same cheap jibes about monkeys in which the controversialists of fifty years ago indulged. One would have supposed that we had gotten away from such "monkey business." It seems we have not. In those days controversy was rife, pious people shuddered at the thought of anthropoid apes. The story is that one dear old Church of England woman came to her vicar and said to him: "O, let us hope that it is not true that men came from monkeys; but if it should prove to be true, let us hush it up!" Today they are not timid old ladies, but blatant platform speakers who are shouting an appeal to popular prejudice along these lines. Paleontologists have discovered in river-beds, in gravel and in silt, the fossil remains of the Rhodesian man, the Neanderthal man, the Heidelberg man, the Piltdown man, the Java man (perhaps more ape than man), who lived some half a million years ago. Yet men say "let us deny them all in the Name of the Great Jehovah and of the Continental Congress!"

In 1860, there was a meeting of distinguished men, and I regret to say that our Church was represented by Bishop Wilberforce. He addressed himself to Mr. Huxley, with this cheap and vulgar sneer: "Was it," he said, "through his grandfather or his grandmother that the distinguished gentleman claimed to be descended from a monkey?" Huxley leaned over to the man next to him and whispered "The Lord hath delivered him into my hands!" And as he rose he took upon his lips words, that I as a Christian would like to make my own today, if I were addressing Mr. Byran—"I am not ashamed to have a monkey for my ancestor, but I would be ashamed to claim kinship with a man who used his great gifts to obscure the truth. If there were an ancestor that I should feel ashamed to recall it would be a man of restless and versatile intellect who plunges into scientific questions with



which he has no acquaintance only to obscure them by an aimless rhetoric and by eloquent digressions or skilled appeals to human prejudices!"

Twenty thousand years ago (or as Mr. Wells puts it, six hundred generations ago) there were men living in Europe who have left upon walls of the caves, in ancient Spain, and southern France, the records of their life and the pictures of extinct animals which were their contemporaries. Those Cro-magons, as they are called, were not, however, the most primitive of men. Their skulls, their bones, their teeth show a great advance upon the fossils of the Neanderthal man who lived some forty thousand years ago; and far back of him is the Piltdown man (Eoanthropus) and far back of him the fossil remains of men living more than three hundred thousand years ago; and far back of them, indeed, in the beginning of the Pleistocene, is the Java man, who was little more than an ape. Now I do not say, nor does any anthropologist say, that man sprang from any of the species of monkeys that are on the earth today; no one claims that he did. Mr. Bryan, I believe is asking, "whether if you keep a monkey long enough it will evolve into man?" No, and if you keep a snake long enough it will probably not turn into a bird, and yet there is every indication that the bird is a development from the reptile. And there is every indication that the physical organism of man has been developed from the ape. We need not feel so insulted, and we need not go to fossils to note the marks of kinship. All you have to do is to go down to the zoo. I think that is one of the fascinations of a monkey on the physical side—that it does look like a 42nd cousin. He is not my ancestor, but he is a work of God, as I am. God created him too, and He told St. Peter on the housetop pretty clearly not to despise the lower forms of life, and that we were not to call common any creation of God. He is not my ancestor, but it is increasingly apparent that we had a common biological ancestor, and that all life has developed from the simple to the complex, from the lower to the higher. The symbolic sculpture on the hall of Merlin has a meaning.

In the lowest, beasts are slaying men,  
In the second, men are slaying beasts,  
In the third are warriors, perfect men,  
And in the fourth are men with growing wings.

Within my blood my ancient kindred spoke—

Grotesque and monstrous voices, heard afar

Down ocean caves when behemoth awoke,  
Or through fern forests roared the pleistocene

Locked with the giant-bat in ghastly war.

And suddenly as in a flash of light,  
I saw great Nature working out her plan:  
Through all her shapes from mastodon to mite

Forever groping, testing, passing on  
To find at last the shape and soul of Man.

Yes, in the dim brain of the jellied fish  
That is and is not living—moving and stirred

From the beginning a mysterious wish,  
A vision, a command, a fatal word:  
The name of Man was uttered, and they heard.

But who uttered the name, and whence came the vision, and how arose the differentiation of species, and who determined the fitness of the fittest who would survive? Why, God! answers religion.

(Last article next week)

## Prayer Book Revision

By Rev. William Sheafe Chase

When the Prayer Book was compiled, people needed theological teaching, and that was supplied by the Catechism in a marvelous way. Today our children need to have those theological truths applied to their personal and social conduct, in this new age.

May I suggest some amendments to the Office of Instruction as recommended by the Joint Commission on Common Prayer (page 117). The words which I have added are in capitals, those to be omitted are in a parenthesis.

My bounden duty AS A MEMBER OF THE CHURCH IS FOURFOLD; (to go to Church and worship God every Sunday; to follow the example of our Saviour Jesus Christ and to work for the spread of His Kingdom).

FIRST, RENOUNCING THE EVILS OF A MERELY SELFISH EXISTENCE, TO LIVE A LIFE OF PRAYER IN OBEDIENCE AND LOVING INTERCOURSE WITH CHRIST, THE HEAD OF THE CHURCH, THROUGH THE HOLY SPIRIT, WHO IS GOD IN OUR HEARTS.

SECOND, TO OBEY THE LAWS OF THE CHURCH, THE TEN COMMANDMENTS, THE TWO GREAT COMMANDMENTS, AND THE CIVIL GOVERNMENT, AS VITALIZED BY THE TEACHING AND LIFE OF CHRIST.

THIRD, TO KEEP SUNDAY, THE RESURRECTION DAY, THE CHRISTIAN SABBATH, AS A HOLY DAY FOR REST, EDUCATION AND WORSHIP IN THE SERVICES OF THE CHURCH; NOT TO PERFORM ON IT ANY WORKS EXCEPT THOSE OF NECESSITY AND KINDNESS AND NOT TO USE IT FOR ANY RECREATION EXCEPT SUCH AS IS IN KEEPING WITH THE PURPOSES OF ITS INSTITUTION, AND WHICH SHALL NOT EMPLOY ANYONE TO LABOR FOR MY SELFISH PLEASURE OR PROFIT ON THE PEOPLE'S DAY OF FREEDOM.

FOURTH, TO FIGHT MANFULLY UNDER CHRIST'S BANNER AGAINST SIN, THE WORLD AND THE DEVIL AND TO GIVE A GENEROUS SHARE OF MY TIME AND MONEY FOR THE WHOLE WORK OF THE WHOLE CHURCH IN ESTABLISHING THE RULE OF RIGHTEOUSNESS AND LOVE OF GOD ON THE EARTH AND IN CARRYING THE GOSPEL INTO EVERY PART OF LIFE AND OF THE WORLD.

What is the office of a priest? (page 121).

The office of a priest is, to preach the word of God, to baptize; TO SOLEMNIZE MARRIAGES; TO OFFICIATE AT THE BURIAL OF THE DEAD; to celebrate the Holy Communion; to pronounce absolution and blessing in God's name and to minister to the people AND TO LEAD THEM IN ADVANCING RIGHTEOUSNESS, PEACE AND LOVE AMONG ALL MEN ESPECIALLY AMONG THOSE committed to his care.

I am quite aware of the imperfection of these suggestions and do not expect to have them verbally adopted. I am hoping merely to suggest something as a basis for a more definite teaching along the lines which my suggestions indicate.

The Roman Catholic Church has strengthened its organization by the definiteness of its teaching in what it calls the ten commandments of the Church.

I suggest that a fourth office of instruction be added to those provided by the Joint Committee. It could deal with such subjects as the Church's teaching concerning marriage, obedience to civil law, Christian stewardship and international peace. It could be included in a simple explanation of the meaning of the Ten Commandments, as applied to the problems of this generation. Christ founded His Church upon the heroic Spirit. We can extend his Kingdom only by training heroes.

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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## THE EDITORIAL (Continued from page 4)

industry, and also his plans for the new  
structure.

And when, instead of complying with  
this reasonable request, he looks sourly at  
me and tells me that I am a hopeless ob-  
scurantist, a believer in mediaeval super-  
stition, I merely thank God that I am not  
a modern theorist who does nothing but  
tell us what he would do if he could have  
his way.

Of course, the Church as an institution,  
is imperfect. So is the State. So is every  
family. Imperfection is the lot of every  
institution which is dependent upon im-  
perfect men to keep it going.

Yesterday Europe was full of imperfect  
governments which contained millions of  
happy families. There was poverty, crime  
and discontent, but it was not the rule.  
The traveler saw neat homes and happy  
families. Today these governments are  
replaced with experiments in Russia, in  
Germany, in Austria.

These nations have been the victims of  
theorists.

There are fewer rich and these less mer-  
ciful than those who were.

There is much poverty, great pain, in-  
tolerable injustice.

Standards of government have been re-  
placed by theories, and the common people  
carry the burden.

Those who could destroy, cannot build.  
For building requires love, industry, self-  
sacrifice, and these they have not.

So is the Church imperfect. So are  
many of its rulers arrogant and unfeel-  
ing. But in the Church has been much  
family love, neighborly kindness, supreme  
devotion.

It is not true that the Church has been  
merely a creed or an institution in which  
men have cared chiefly for their own  
salvation.

Read the story of missions, of village  
life, of saintly devotion and you will dis-  
cover that amidst great imperfection,  
there has been much that has been won-  
derfully good.

But in the wake of rationalism there  
has been nothing to stir the blood.

The one has been the game of life; the  
other has been the dullness of speculative  
theories.

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