

The Witness

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Railroad Men Present Case to House of Bishops

Strikers Ask Bishops "To Rebuke or Instruct Them in Great Railroad Tieup"

Portland, Ore., Sept. 1—The case of 400,000 shopmen now participating in a railroad strike was expected to be placed before today's session of the Episcopal bishops by a representative of the six federated shop crafts of Portland for rebuke or instruction of the bishops if in their eyes the position of the unions is an unwarranted one. Audience was granted upon the receipt of a communication from the unions.

Bishop Arthur C. Hall of Vermont, spokesman for the conference, said that, inasmuch as the bishops are meeting in informal conferences only, they would hear the representatives of the unions as individuals and not as the house of bishops.

Text of Letter to Bishops

The letter in full reads:

"To the Right-Reverend Protestant Episcopal Bishops at the time of their triennial convention held in Portland, Ore., in September, 1922:

"Right-Reverend Sirs: You are aware that at this time there is a railroad strike, so called, in these United States. Four hundred thousand railroad shopmen left their positions with the railroads on July 1, 1922, believing that they were justified in the eyes of God and man in taking the step they took. Six railroad shop crafts were involved in this great walkout, these six for convenience of terminology, called the six federated shop crafts.

"The strikers are honest workmen and Christian men. We believe we were doing right when we left our employment because of a grievance. We still believe as we did then, but we have not had much opportunity to lay our case before the public in the light in which we see it. We want publicity for action. We are not ashamed, but we are open to rebuke or instruction, if, in the eyes of others, wiser than we, our position is an unwarranted one.

Ask Right to Be Heard

"The six federated shop crafts of Portland, Ore., respectfully request the privilege of laying the shopmen's case before the right reverend bishops in a thirty-minute address.

"Our speaker would present to the right reverend bishops:

"1. The labor movement, interpreted from a historical background.



RT. REV. WALTER T. SUMNER, D.D.
The Bishop of Oregon and host of the General Convention which Opened at Portland on Wednesday.

"2. The railroad shopmen's strike with some important antecedents.

"3. Evidence that God is at work in the world all the time, lifting mankind to higher and higher planes of thought and action."

The Anglican and the Eastern Churches Important Move Towards Unity

A decision which will have an important influence on the future relations of the Anglican and the Eastern Churches was made during the Synod of the Ecumenical Patriarchate, which pronounced in favor of the validity of Anglican Orders. The senior Orthodox Church, thus recognizing the Apostolic Succession and the priesthood of the Anglican clergy, paves the way for a closer understanding leading towards that union of the churches which is so ardently desired in all Orthodox countries. The decision will be communicated to the other Patriarchates and to the Autocephalous Orthodox Churches, which must also express opinions before the decision becomes final, though there is little doubt but that the latter will concur in the view of the Ecumenical Patriarchate.

Convention Opens With Sermon by Bishop Lines

Bishop of Newark Calls Upon Church to Face Present Day Tasks Fearlessly

The General Convention of the Protestant Episcopal Church opened in Portland, Oregon, on Wednesday of this week, September 6th. The opening service was a celebration of the Holy Communion in Trinity Church for the Bishops and Deputies at 7:30 a. m. A second service followed at 10:00 o'clock in the Auditorium. All the Bishops of the Church took part in the procession while a choir, directed by Mr. Carl Denton, led the singing.

The following morning there was a corporate celebration for the women of the Church, while on Thursday evening a mass meeting was held in the Auditorium, presided over by Bishop Lloyd of New York. The speakers were Bishop Tuttle, Bishop Sumner, Bishop Mikell, Bishop Moulton, Dr. Wood, and Dr. Sturgis.

On Friday morning, at 11:00 o'clock, there was a joint session of the House of Deputies and the House of Bishops, at which the reports of the Council for 1920-22, and the program for 1923-25, was presented. Details of these meetings will be reported in the Witness for next week by Bishop Johnson and Mr. Schaad. We are very happy to give to our readers in this issue the entire Convention sermon as it was preached in the Auditorium on Wednesday morning by the Rt. Rev. Edwin S. Lines, D. D., Bishop of Newark.

THE CONVENTION SERMON

"Ye have dwelt long enough in this Mount: turn you and take your journey."

"Ye have compassed this mountain long enough."—Deuteronomy 1:6, 7; 11:3.

The purpose for which the Israelites had been brought to Mount Sinai was accomplished. The law had been given, they had been set apart as a people with a special mission, and the national life had begun. The assurance of God's presence and care was theirs. The desire to remain in ease and comfort with a sense of the presence of God, must have been strong but they must remain there no longer. A great stage had been reached in the fulfillment of the purpose of God to the people who had inherited the promises. They could carry on the remembrance of Mt. Sinai and the giving of the law, but they had compassed the mountain long enough.

If God's people would fulfill the mission which He gives them, they must ever be ready to enter upon the next stage in the journey. It will never do for the Church

(Continued on page 6)

Many Side Attractions at the Portland Convention

Meetings, Banquets and Exhibitions Will Keep Visitors Constantly on the Go

By David Welsh

This will very likely be my last Convention letter. By the time this reaches the public the opening of the Convention will be at hand. The House of Bishops will already be in session. The weeks and months of steady work on the part of many people will then begin to bear fruit. Whatever may have been neglected it will be too late then to undertake. Inasmuch as it falls to the lot of no city in these days to have the Convention more than once in a generation, experienced General Convention Managers are not existent. The only help any diocese can receive is that to be gleaned from the literature and plans of the preceding convention and the



The Auditorium

It is here that the sessions of the General Convention are being held.

counsel of the convention officers, so that playing host to General Convention is a novelty in one's experience. Its successes no diocese may soon repeat, and its failures may not be remedied.

The Diocese of Oregon, however, feels that the preparations are as nearly complete as one may hope for, and so far as the combined thinking and planning of a group of individuals goes, nothing is being left undone to minister to our guests or to set forward the purposes of the Convention. A few are planning, many are working, and we hope all are praying.

Some difficulty has been experienced in arranging the exhibits due to the large amount of space required. The matter of exhibits has become an important one in Convention life. All difficulties, however, are being smoothed out and provision made for all. Outside of what has thus far been given publicity the Diocesan Board of Religious Education has been charged with arranging for a young people's assembly and banquet. September 14 has been fixed as the date and the Y. W. C. A. as the place of meeting. Some three hundred can be accommodated and it is hoped to have Dr. Gardner and Bishop Wise as the principal speakers of the occasion. This meeting is not in any sense like the Detroit meeting which was wholly represented by organized societies. Tickets will be sold during the early days of the Convention for the supper and it is hoped that many will avail themselves of what this occasion affords.

Quite considerable emphasis will be placed upon the growing friendliness

among various Orthodox, Old Catholic and Anglican Churches. It is quite definite that the Syrian Arch-Bishop of North America will be present with a Syrian priest from Montreal, Canada, as his companion and secretary. It is very likely, too, that the Greek Arch-Bishop of North America will be present with his chaplain. The local priest, Father Karahales, and perhaps the Greek priest from Seattle, will march in the procession in the opening service at the Auditorium. The Rev. Thomas Jenkins has been appointed to make arrangements with the local Greek priest for these expected visitors; also to co-operate with the local Greek priest in arranging for the banquet to be given by the local Greek community in honor of their visitors, our own presiding Bishop and the Bishop of Oregon. It is expected that Bishop Darlington of Harrisburg and Bishop Parker of New Hampshire will both visit and speak at the local Greek Church on the two Sundays during Convention. There is the most cordial relations existing between the local Greek community and our own Diocesan Church.

There is also to be a mass meeting in the interest of Old Catholic, Eastern Orthodox and Anglican Church union at St. David's Parish Church on Sept. 11th, at 8 o'clock. The speakers for the occasion are not yet announced.

The Eucharist will be celebrated daily at St. Stephen's Pro-Cathedral, St. Mark's and St. David's Parish Churches, probably at others also. I think every rector would

be at St. Mark's, and on the same day the women of St. David's Parish will give a luncheon in their honor. The numerous details, announcements and directions will all be found in the official program which each deputy and delegate will receive at the time of registration. This book should be carefully kept for daily, if not hourly, reference.

It is to be devoutly hoped that the industrial situation will not prevent the coming of any who have made their plans. One can understand the reluctance to start out if there be any uncertainty of getting back. We do not, however, feel the strain very much as yet in the Northwest. Traffic transportation goes on pretty much as usual. We are praying for the just conclusion of the difficulties.

A bountiful and very refreshing rain has been given the whole north Pacific coast during the last week, after a prolonged drouth. The freshness of the country will delight all who come and we hope by Convention time for a second harvest of roses.

If the letters of David Welsh have in any way contributed toward a wider publicity of Convention affairs, or have helped any to decide to come, or have in ever so little exalted the Church in Oregon, they have served their purpose and the writer is amply repaid for his efforts. May our guests come with the spirit of expectancy and go away with a blessing.

FINE SPIRIT AT CONVENTION OF THE BROTHERHOOD

By David Welsh

By Telegram to The Witness, September 5

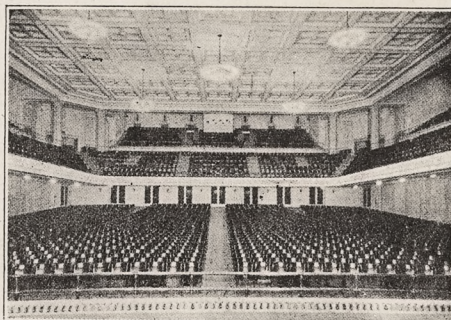
The convention of the Brotherhood of St. Andrew, meeting at Seattle, is on a very high plane. The attendance of the Senior group is below that of the Eastern Conventions of previous years, but the smaller attendance is compensated for by the magnificent spirit of the entire group. One can say with assurance, that the Brotherhood has a new vision and an increasingly important place in the Church.

The Boys' Convention is certainly up to expectations, due largely to the fine work of Rev. George Craig Stewart of Evans-ton and Rev. Floyd Tompkins of Philadelphia, the two leaders. The leadership shown by this group of Brotherhood boys gives promise of better days for the Church and argues well for the increasing importance of the Brotherhood. Canada is particularly well represented in both the Senior and Junior Conventions.

The "hit" of the Convention so far was the address by Johnie Fred, an Alaskan Indian, studying for Holy Orders. It was full of spiritual power and lofty humor.

Father Young Conducts Retreat for Sisters

The Rev. Charles Herbert Young, rector of Howe School, conducted the annual Retreat for the Sisters of Holy Nativity at their Mother House in Fond du Lac, August 15 to 19.



Seats For All

The Auditorium is one of the largest theatres in the country.

be quite ready to make such provision were he sure of having attendants. I am quite sure the clergy of these parishes, where daily Eucharists are held, will welcome the offer of help of any visiting priest. Sunday celebrations will be held in all the churches. In the more central ones there will be two early Eucharists, one at 7 and one at 7:30. At St. Mark's and St. David's there will be a third celebration, and on the 17th, a third celebration at St. Stephen's. The third celebration at St. David's on the 10th will be a children's Eucharist.

The Deaconesses, of which a goodly number will be present, will, it is expected, be housed at St. Mark's Parish House, a building quite well adapted for the purpose. Their Corporate Communion will

Evergreen School of the Prophets

The first attempt of a Provincial Summer school for clergy was made August last, at Evergreen, Colorado, the summer home of Canon Douglas under the auspices of the Presiding Bishop and Council and supervised by the Commission on Parochial Missions, of which Bishop Irving P. Johnson is chairman.

To say that the school was a success is putting it mildly, for all the men who attended left with the conviction that it was the biggest thing the Church has put forward, and the writer, who was present, wishes to assure the Presiding Bishop and Council as well as the bishops and priests of the province that this work begun by the Bishop of Colorado is worthy of their best support.

The following dioceses from within the province were represented: South Dakota, Montana, Minnesota, Iowa, western Missouri and Colorado; from without, Chicago, Nebraska, Oklahoma and New York.

The work covered by the conference embraced all departments of parochial activity, although the keynote all through was mission-preaching.

The faculty, composed of men expert in their various departments, gave themselves unsparingly to their work, and all the students hope that they may have the same lecturers next year.

If space would permit we would like to speak at length of each lecturer, but suffice to say that besides being leading men of our communion they were friendly and intensely human.

Father Hughson's lectures on moral theology, a course we wish might be introduced in all of our seminaries, were so helpful that he has been begged by the students to continue the same next year.

One could hardly imagine that the person lecturing in class on the problems of the priesthood to such interested listeners could be the same man who with habit tucked up around waist and staff in hand climbed the steep slopes of the mountains surrounding the beautiful village of Evergreen.

This humanness characterized all of the men present. A chaplain priest from South Dakota might be seen after a session with Canon Douglas and Merberke's Mass, throwing horseshoes with the Church's specialist in religious education, Dr. Chalmers. A rector from one of New York's fashionable parishes would keep the men in the dormitory awake at night singing unfashionable songs, while a certain western bishop known by his genial and breezy personality added a spirit of sunshine to the whole surrounding.

Doctors Clark and Schaad, the church's general missionaries, from the wealth of their knowledge and experience, were a great stimulus to the men, all this, with the kind hospitality of Canon and Mrs. Douglas together with the rector of the village, Father Rennell, made the stay at Evergreen most instructive and a delight.

The experiment which started with much trepidation has proven a wonderful success, and it is earnestly hoped that those bishops of the province who failed to send

candidates will retrieve themselves next year. No place could be more ideal for a vacation than Evergreen with its rural cottages, its mountains and mountain streams. Clergy of the province who are seeking an advance in knowledge as well as a well earned vacation could do no better than come to a place where knowledge is combined with recreation and where one can sleep in the hot sweltering weather covered with two blankets.

Those who wish to learn more of this unique experiment and who would like to enroll for the school next year can correspond with the chairman of the students committee on information and arrangement, the Rev. Archibald W. Sidders, Trinidad, Colo.

Ordination of Former Baptist Minister

On Tuesday, August 22, in Holy Trinity Church, Onancock, Virginia, Rev. Herbert N. Laws was ordained to the priesthood by Rt. Rev. A. C. Thomson, D.D., Bishop Coadutor of Southern Virginia. The candidate was presented by Rev. Arthur P. Gray. Rev. E. W. Cowling and Rev. J. R. McAllister read Morning Prayer, Rev. W. E. Callender read the Litany, Rev. Robert E. Benton read the Epistle, and Rev. Charles P. Holbrook read the Gospel and preached the sermon. Rev. Messrs. N. F. Marshall and T. S. Forbes were also in the chancel. Mr. Laws came into the Church from the Baptist ministry about two years ago, and after a successful pastorate as a deacon at All Saints Church, Portsmouth, Va., was called to his present cure in Accomac County on the famous eastern shore of Virginia.

Home Rector Is Responsible for Student's Church Life

Many rectors think, act and blame the clergy in college towns if their students come back a dead loss to the Church.

The home rector can at least notify the clergyman in the college town that the student is coming. This gives the student a good start.

The clergyman to whom you should write is listed on pages 168-172 of the Living Church Annual. Or you can write to Rev. Paul Micou of the Department of Religious Education, 281 Fourth Avenue, New York City, for information.

The 1922 Chicago Conference of Religious Education Leaders ordered a special postcard prepared to use in reporting names. These cards can be secured for the asking from the Department of Religious Education.

Have you ever considered what a college pastor is up against if he has to call upon as many as 200 Churchmen among the freshmen? Naturally those reported to him by their rectors receive attention ahead of those whose names are secured at the registrar's office.

Report your students before college opens. There is usually a reception given to the new students by the parish in the college town. Your students will be invited if they are known.

A group of happy Church students is waiting to welcome your students if they know they are coming.

There are 57 Units of the National Student Council in colleges and universities all eager to welcome new students into their fellowship. But they need the names.

The National Student Council aims to receive the graduates of the parish Young People's Societies. So have your Y. P. S. transfer its members of the N. S. C.

A needle in a haystack is easier to find than the unknown Churchman in college, for the student has the power of losing himself. Don't blame the college pastor for neglect if he has not received the names of students in advance.

Bethlehem Parish Received Gifts

Grace Church, Honesdale, the Rev. Glen B. Walter, rector, has been enriched recently by receiving the following gifts and memorials:

Ciborium, sterling silver, in memory of Miss Charlotte Petersen, by Mrs. Neidig.

Paten, sterling silver, inscribed: "O Lamb of God that takest away the sins of the world," in memory of Massay E. Truscott, by his widow.

White Burse and Veil Set, presented by Miss Helen Charlesworth and Mrs. C. L. Dein, in memory of their mother.

Green, purple and red Burse and Veil Sets presented by Miss Clara Fuller, in memory of her mother.

Prayer Desk Books presented by Miss Nellie Kimble in memory of her mother.

Pulpit Light presented by Miss Carrie Smith.

The parish is now collecting funds to build a parish house, which has been a prime necessity for many years. It is estimated that it will cost \$20,000.

There Is Help for You at Dr. Crandall's Health School

It's only a short distance back to health if you go our way. We preach TOXEMIA, the cause of all disease. We practice ELIMINATION, the only sure method of relief. Our patients get well—the PROOF. If you want health, write for information, "Dept. N"

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—O—
The Rev. R. H. M. Baker, Rector of the Academy.
John B. Cushman, B.A. (St. John's College), 2nd Lieut. (R.C. U.S.A.), Head Master.

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THE CLERGYMAN'S WIFE

By Bishop Johnson

It would be an idle condition if there were enough young men, who had the duel vocation to be priests and celibates. But experience has taught mankind, that to enforce celibacy upon those who feel called to the ministry, is a dangerous plan for which society pays too great a price.

This Church has wisely determined that marriage is a sacramental relationship and in no way interferes with a man's priestly vocation.

It would be an ideal situation if we could train in similar seminaries, the young man who is going to be a priest and the young woman who is going to be his wife; so that they could be equipped for the ordeal that awaits them, but this, unfortunately, is not practicable.

Young clergymen will insist upon selecting their own wives much as young doctors and lawyers insist.

Consequently clergymen's wives come from all sorts and conditions of families—from the daughter of the leading banker in a great metropolis to the daughter of the village blacksmith in the young clergyman's first cure. Why not?

She may be a young lady of education and refinement or she may be a peasant girl of grace and beauty or she may be a very homely, unattractive female. How can it be otherwise?

However, she has been married to her husband in a free country and according to the rites of religion.

* * *

Now begins a very curious experience. Were she to have married a lawyer or a doctor, she would have grown up in one circle which she would have graced or otherwise, and would have gone to her reward surrounded by life-long friends.

Not so with the minister's wife. She, wittingly or unwittingly, has entered upon a career for which she has had little or no preparation.

Her husband, being a man of ideals, feels that he should begin his ministry in a hard place, so he offers himself for the Mission field.

The little Mission has a small congregation which at once assumes a proprietorship in the minister and all that pertains

unto him.

The wife senses the situation and learns to treat the feminine portion of the flock as one would treat a group of relatives among whom she is destined to live.

It is rather an informal relationship, for the village Church contains all sorts and conditions of folk and formal relations are hopeless.

The matrons of the Mission assume the same rights over the rectory that they would toward any of their poor relations who were dependent upon them, and are kindly if sometimes officious.

The other women act as an investigating committee and comment rather severely upon any failures to conform to their rather impossible standard of what a rector's wife should be.

Perhaps, however, she adjusts herself to the situation and keeps up a good appearance on a minimum salary and a maximum of hospitality.

* * *

Then comes a change. Her husband has been called to a rather good parish in a select neighborhood of cultivated and well-to-do people. In the goodness of their hearts they offer to pay the moving expenses.

And your young couple moves into the handsome rectory with their meagre furniture, healthy babies and a balance of thirty dollars in the bank.

The scene shifts. The new parishioners are proud of their new rector's abilities, and the couple are invited to formal dinners and are expected to attend social functions. In what? The young wife is rather dismayed. What shall she do? Involve her husband heavily in debt or go in the clothes of her previous social requirements.

Which should she do? The probabilities are that one will do one, and the other will do the other; and in either case the fiddler will have to be paid.

Christian women should be considerate and kindly folk but, when the clergyman's wife is concerned, they are apt to regard her as the scapegoat whom the Lord has provided for the sacrifice. So they get out their knives and their scissors. Poor woman! She is between two evils. If she choose the one, her husband will be looked upon as one who does not pay his bills, and if she choose the other she will be regarded as a social liability for whom the select parishioners must apologize.

The rector of one of our outstanding parishes told me that in each of three successive parishes his wife had been let alone for two years, until her sterling qualities commanded respect.

First they had been received gladly; then they had been ignored socially; then they had been accepted willingly.

Now these people were solid, substantial people, who felt that they would not pretend that for which they could not pay. Well, time goes on and promotion comes. This time to a large parish in a great city. The family wardrobe has been brought up to a modest standard, but from a select parish of two hundred people, they are now confronted by a communicant list of 1,000, and in three months the rector's wife who has three or four children, one

servant and no automobile, is confronted with the fact that there are four hundred visiting cards in the card basket. These calls she is told must be returned. Heaven held her.

Did you ever try to make four hundred calls in one season? That would be thirty calls a week for thirteen consecutive weeks.

And what happens? Of course it cannot be done.

Do considerate parishioners send around a machine by which she can accomplish this miracle?

Or if her husband owns a flivver can he give up his work and drive his wife around? Or shall they make semi-parochial and semi-social calls together? Heaven forbid.

Is she forgiven if she leaves out anybody in her daily ministrations?

Here is the strange thing on a Christian congregation. The clergyman's wife is not forgiven.

I have known several instances when the minister's wife has been snubbed for years because of some failure to observe social ritual or to exercise unusual diplomacy in a trying situation.

One hesitates to carry this case to the supreme court and discourse upon the wives of bishops. It seems so personal and yet something needs to be said in a general way.

Let us hope before our young rector has been elevated to the Episcopate, that he and his wife have become used to the unreasonable demands made upon them by their constituency.

For now the clergyman and his wife must be separated. It is true that it is not a legal separation but rather a practical one.

He must leave his wife and children to the tender mercies of his constituents while he goes a traveling.

Now his constituency has grown to several thousands and the time when he is at home is reduced to an irreducible minimum.

There are certain questions which arise in one's mind as he is confronted with the problem of his social relations.

Shall he become a member of a caste and identify himself with that most delightful group who play the game of life according to certain well defined rules of compensation. It would be nice.

Should a bishop consume the few days when he is at home in returning certain social obligations?

Should his wife be expected to return all calls?

At first instance one might say of course?

But stop and think a moment.

The President of the United States or the Governor of a State are officers who are not expected to return calls.

Why not? Because it is manifestly impossible. One would think that Christian courtesy would be as considerate as secular common sense.

There is a parable of our Lord's in which he deals with this matter of social compensations.

"When thou makest a feast—call the poor and the maimed, the halt and the

(Continued on page 7)

Cheerful Confidences

HELP THE STRANGER

By Rev. George Parkin Atwater, D.D.

One of the satisfactions of writing for the Witness is that these articles sometimes prompt letters from the clergy or laity which gives one an insight into the condition of the Church in other parts of the country.

The Church papers are apt to print only the more helpful bits of news.

We very seldom see articles in the news columns like this:

"The Bishop of the Diocese visited St. ——— Mission last week, only to find that of the three candidates prepared for confirmation, one had the measles, one was visiting his grandmother, and the other dassn't."

"The rector of St. ——— Church did not spend his vacation at the sea shore this year, because the vestry failed to pay his July salary, when due."

Or, "One of the sopranos of St. ——— Church was permitted to sing two solos on Easter Day and the other soprano quit."

But such things do vex the Church. The wisest General Convention could not provide a remedy.

But these are difficulties which the Church could remedy. The following extract from a letter of a clergyman makes a suggestion:

"We need shorter forms of service for use in the Mission fields of the Church. The Prayer Book is very dear to the heart of the trained Churchman, but seldom appeals to those outside who are untrained in its methods of worship and ignorant of its history and traditions. To such it is a non-conductor of religious life and feeling."

Our Church is issuing bales of printed matter. Could we not meet the needs of our smaller parishes and missions by printing, in attractive form, the service of Morning Prayer—with teaching matter included—and explicit and plain directions? It should be distributed in such quantities that strangers could take such a service home with them for further reading.

We need propaganda for the Church, wisely planned, well written and widely distributed. Only last night a woman told me that she was constantly confronted with Christian Science "literature," but never found any Church "literature."

If the General Convention could give our parishes unlimited quantities of literature that would explain the fundamental position of the Church, make its services easier to follow, and remove the initial difficulties, it would do an immense service to our clergy—and to the Church.

WE SUGGEST:

That the Clergy read to their people, sometime during the Convention Period, the Sermon by Bishop Lines, which is printed in part in this issue, and will be concluded next week.

Warns Clergy Against This Man

The clergy are warned against a man seeking help, about 35 years of age, 5 feet 6 inches tall, dark hair, front tooth missing, prominent nose, pleasing address, familiar with names of clergy, claiming to have been born in Tennessee, German name. He bears a guarded letter from the Bishop of Tennessee. He claims to have a wife and two daughters, young children. He is a tailor by trade. After going to Muncie, Ind., from Cincinnati, he left for parts unknown. He has obtained help from the clergy of St. Paul's Cathedral and from the Cincinnati City Mission and also has appealed to the Roman Catholic charities.

Rally Men and Boys To a Sense of Corporate Life

Thousands of Church men and boys all over the United States will corporately receive the Great Sacrament at an early hour on the First Sunday in Advent.

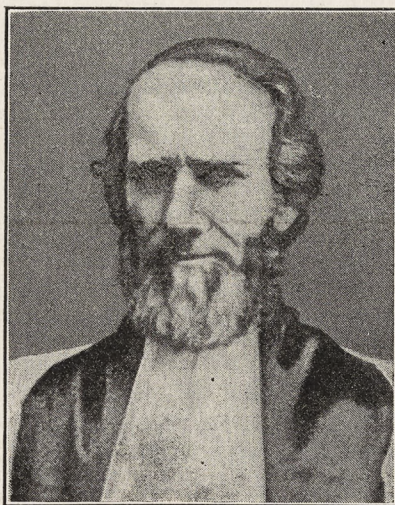
Last Advent, 520 Parishes are known to have had Men's Corporate Communion, using 65,000 card notices. In addition, many other parishes entered fervently into the movement.

Plan now for the Annual Corporate Communion the First Sunday in Advent.

Card notices for distribution, and posters may be had from Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

Rt. Rev. John Payne

First Missionary Bishop of Africa and Translator of the Gospel Into Grebo



When the Missionary Society of the Protestant Episcopal Church, in 1848, was confronted with the imperative need of printing the Gospel in Grebo it naturally turned to the American Bible Society to accomplish this necessary work.

VISUALIZE, if you can, the laborious, discouraging, and, to anyone but a missionary hero, the impossible task of learning a jargon of a language, reducing it to writing, translating the Gospel into it, and teaching the natives to read it. This is one of Bishop Payne's great accomplishments. The American Bible Society, always ready, within, or even beyond, the limitations of its treasury, to add a language or dialect to the scores of tongues into which the scriptures

have been rendered, began in 1848 to print as rapidly as possible the Books of Genesis, Matthew, Luke, John, Acts and Romans in Grebo, as translated by Bishop Payne.

This is but one instance of the fine co-operative work the American Bible Society is doing. Each year several new versions or translations are added to the long list already recorded. New work on Luragoli, Quechua, Zulu, K'Pelle and Yiddish is being carried on, as well as Portuguese and Spanish Revisions. Certain of the colloquial dialects of China and the Mandarin are now being set in the Phonetic Script. This is fundamental Christian achievement.

It is a story full of romance and adventure, of sacrifice and love. The spirit of Bishop Payne still lives on in the frontiers of the mission field. Supported entirely by voluntary contributions, it is the glory and privilege of the American Bible Society to aid such heroes of the faith and through them the coming of the Kingdom of God.

American Bible Society
Bible House - - New York

Facsimile titles as translated
in Grebo by Bishop Payne.

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TIBOSA NE LUKE
KINENA
GĒNESE.
APOSLEBO AH NUNUDE.
APOSLE FAL AH TIBOSAKINEDE HENE A
KINENA KO ROMAWE MA.
HA TIBOSA
TENE MATAIO NU E KINEE.

The Convention Sermon

to rest content with what has been accomplished; to spend much time in questioning what might have been done differently, to dwell upon the glories of the past, so as to forget the duty of the present. Neither thought of what lies behind nor uncertainty because of the difficulties of the future must delay their progress. To stay where we are means failure to fulfill the purpose of God. We have always been where we were long enough. We must ever be moving forward.

The World's Changing Order

Every order in life, every civilization runs its course and gives place to something new. History is the record of the displacement of one order by another. That which seemed to a generation to be the highest possible attainment, began to weaken almost as soon as its high place was reached. Civilizations, forms of government, institutions harden and lose their vitality. Oriental despotisms and the nobler civilizations which followed lost their place for lack of moral strength. Feudalism went its way and the vision of supremacy in the Western world by one or another nation, vanished. Democracy and representative government succeeded and are now on trial. The assurance that the last word has been spoken gives place to anxiety and foreboding.

The Church inheriting the spirit of the Roman Empire attained undisputed authority and began to lose its place as soon as its highest point in power had been reached. There was apparently no way to the freedom wherewith Christ made men free, save through the Reformation which has left us our inheritance of a divided Church and religious controversy. Those who think that the Reformation was the final movement in the Christian religion, and they who think it a misfortune, are alike mistaken. The Christian world as we know it, will accept a divided Church rather than run in danger of a bondage broken in the Sixteenth Century. One may observe this process of displacement in industry and in every department of human activity. No generation is allowed to rest with the feeling that it has attained what is final and is secure from change.

Shall the Church pass through this experience? Shall freshness and vitality go out of it, the victim of inertia, hardened by professionalism and formalism, with the preservation of the outward form of life and the loss of the spirit, an institution rather than a fellowship? This is a more serious question than many of us think. The Church has withstood persecution and attack of every kind. How will it withstand indifference and neglect? We fall back upon the promise of the presence of the Master to be with His Church to the end of the world, and we forget that His promises are conditional. The best of human activities harden, lose the spiritual and vital element which is the source of their power. Other religions than that of the Christ have hardened hopelessly and stagnated, leaving them without spiritual power as one may see where Buddhism and Mohammedanism are dominant. How shall it be with the Church in this genera-

tion? How shall it be with this Church whose children and servants we are? While I present the danger of such loss of spiritual power, I would like to suggest what I think the course and policy of the Church ought to be. The fate of religion is not in question. The religious instinct may be lost by abnormal men but not by a community and not by normal men and women. A competent student of archeology has just now said, "There is no tribe or race, however low, without some form of religion. A completely religionless community does not exist and probably never has existed." The question is, what kind of religion shall remain, whether in Asia or Africa or in the United States. It is a question for us to ask and help to answer. We seek no other Master and no other religion, while we speak respectfully of every effort of men to recognize God and their duty toward Him, and if wise, we find some other name than "heathen" for those who accept not the religion of Christ. Every people will have a religion and the religion which we desire our country to have requires a personal relation of service and devotion to Jesus Christ, and a life ordered by the principles of His Gospel. Our endeavor must be to enthrone the Christ and make His religion dominant in our country and in the world.

The hope of the Church is in moving forward out of the land of ease and contentment, out of the land of prejudice and narrow vision. The Church in action, holding fast to what is old and well settled, but dealing intelligently with existing conditions and questions, fighting with unwavering courage against what is wrong, not spending overmuch time upon small questions, but concentrating upon what is large and vital, must make its journey and fill out the mission given by the Master.

The World in Revolt

The confusion in the world, the breaking up of old customs, the sag in morals, the increase in crime, the persistence of national and race hatreds, the questioning of what we had called settled in religion and morals and in every department of life, the breaking up of an order which represented the best that we could do, all make a challenge to the Church to be ac-

cepted with faith and courage. It must be seriously acknowledged that there is such a revolt as we never saw before, against the existing order. The war brought the collapse which our eyes see—its occasion not alone its cause. There was apparent peace and stability through secret diplomacy, regard for the balance of power, schemes of selfish and blind statesmen, so called, all discredited now. Material progress had been rapid and spiritual and moral progress upon which it depended for performance had been slow. We were settling down with a low ideal of the Christian religion; we were exploiting the weak at home and weak peoples abroad, and finding it consistent with our religious profession. The advantages in the world came to comparatively few who seemed secure in their places. Now hundreds of millions of men who have been receiving orders and doing what they were told to do and accepting their hard and hopeless lot in life are in revolt. You may hear their insistent demand in a phrase which means "independence and freedom" in unnumbered tongues, in well nigh every land, not alone from India and Russia, from southern and central Europe, from Egypt and South Africa, from China and Japan, but also from Great Britain and the United States. The note of revolt is in every department of life, in literature and social life, in industry and manners, and in religious opinions alike. The first thought is suppression: the use of the resources and influences of the old order to suppress revolt, and that is a vain resort. Public men who would be safe, in platitudinous phrases glorify the fathers and ask for the bringing back of the former age and some ecclesiastics do likewise, and the remedy is not in the vain effort to recall what has gone, but in a new attitude and new leadership. Power has moved to those who seemed helpless. An interpreter of this world wide movement is needed, who shall tell us its meaning, and, not stopping to reproach and denounce, show the way the Church must go to save the world. The reactionary and the indifferent are a greater menace than the agitator.

The call for leadership in the service of the country and the world comes to the

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Christian Church with a growing feeling that religion, not only formally expressed, but practiced, is the remedy, for the ills of the time. That leadership must be unselfish and it must be wise. The answer to the call for leadership on the part of public men, too often scheming for their own interests, is disappointing and we would all confess that as regards the Church our course has not been one of great vision and large outlook, that we are too often satisfied with small things. We do not lack people and resources, but ability to use them, for a great company of Christian men and women are waiting, ready to go forward under good leadership. Our countrymen respond quickly to the leadership of unselfish men of courage and wisdom, and our Church people respond gladly, whether in the General Church, the Diocese, or the Parish, to leadership which is unselfish, courageous and wise. This Church waits anxiously and must not wait indefinitely for such leadership from the General Convention, the House of Bishops, Rectors of Parishes, Teachers, consecrated Laymen, clear down to the most struggling mission Church in the land.

A Venturesome Church

Progress, which means leaving the place where we were, having compassed the mountain long enough, requires the facing of difficulties, anxiety on the part of a conservative Church concerning the breaking with what is old for what is new. Strange voices, which are disquieting, will be heard. Irregular things will be done, but the salvation of the Church comes through action and a great forward movement. We have valued over much the safe men who are quite sure to say or do nothing which is novel or disturbing, nothing unlike what we have been accustomed to, but better irregularity and questionable utterances with life, than undue emphasis upon regularity and dignity. The men and the women who have lifted the world and the Church on towards better things have not been counting up the difficulties and calculating too closely as to visible results. They have been willing to take risks and have preferred to march in the right direction, even if the way was not entirely clear, rather than remain where they were. They have not calculated in preaching the Gospel in new places how soon self-supporting Parishes may be expected. We need in the Church more of the spirit of adventure, more willingness to get out of the beaten road and do things in new ways and to take risks. We need to follow the example of Abraham, who, when the call of God came to him, went out not knowing whither he went. So when the call of God has come to men and women, a compelling voice from within or a vision from without, and heeded by them, they have become the great benefactors of the world and the great servants of the Church. They often did what was irregular and were criticized and reproached in their time, while they have earned the praise of all the ages.

Columbus sailed for no special port, nor with very definite sailing orders, but with courage and faith, despite a mutinous crew, he sailed in the right direction and found a new world. "Not more caution,

but more daring," is needed said the last Pastoral Letter. The Church must be large enough to contain those who would do things in new ways, and let time determine what the Church shall adopt for its use. Great leaders have not always been patient with regulations and saints have not always been regardful of canons and rubrics, which have great value while not inspired. The great modern foreign missionary movement which has made one of the noblest parts of the world's history in the last century, was opened by William Carey, shoemaker, in an English village, reading at his bench of the superstition and the cruelty in India, determining to go out as a missionary with a call as definite as that which came in the old time to Abraham or to Saul of Tarsus, with the watchword, "Expect great things from God. Attempt great things for God." The Church must be large enough to include men and women of many minds with hospitable welcome for new voices which have the dominant note of reverence and devotion to the Lord Jesus Christ. Christian liberty, spiritual vision, personal devotion to the Master are the hope of the Church rather than the restoration of discipline or rigid uniformity.

This Church has been growing larger minded, more charitable, more patient of differences. We have really rather more kinds of Churchmanship than are needed, unless the disposition to emphasize any one as the only true variety is restrained. When ill-considered utterances concerning great questions of religious faith disturb men and women, let them remember that the Church through the creeds speaks for itself, whenever its people come together for worship, witnessing for the faith which Christians have held from the beginning. In love for the Church which is the mother of our souls, the mother Church of English speaking peoples, we are bound together more closely than many who read our publications think, and our security is in activity and zeal in the deliverance of the Master's message and the extension of His Kingdom.

(To be continued next week)

The Editorial

(Continued from page 4)

blind—for they cannot recompense thee."

Would that the clergy might be included in this group—as well in the obligations of society, as in the estimation of successful business men.

If one is to observe all the rules laid down by all the groups, from whom he receives many courtesies, then let us inaugurate a new order of deacons and deaconesses to discharge these rules in order that the shepherds may give themselves to the word of God and to prayer.

I do not think that Christian people are intentionally malicious, but I do think that they are frequently very inconsiderate.

Each family in a given city moves in a delightful circle of from five to fifty families, according to their taste and leisure. And as a rule it is very loathe to add to this list, until it becomes too formidable. "I have all the friends that I can carry

now," said one fine woman to me when I asked her to cultivate a lonely woman. And she was right in her way.

But a pastor has from fifty to a thousand families who are equally in the circle of his friendship.

What is he to do? Repay all social obligations, or shut himself up with a delightful circle of intimate friends?

I wonder how much of the frequent unpopularity of bishops in their own dioceses is due to the fact that people are demanding from them, the observance of the same rule as that which governs a private citizen who can limit his clientelle to his strength and ability.

Most of these bishops have been very popular as rectors, and many of them would gladly return to the jaundiced atmosphere of their old parishes if they could.

Usually their wives had adapted themselves to the hospitable friends whom they have left, they come to a strange city and find themselves in a different surrounding.

They want to be natural and they are expected to be conventional; or they want to be conventional and are expected to be natural; for they no longer are in touch with a mere parochial set but with all sorts and conditions who have an equal claim upon them.

Let me close with a few elementary rules:

(1) Take it for granted that the clergyman's wife is a Christian lady living in a free land, entitled to her own peculiarities and limited by the family income.

(2) Do not expect the wives of clergies to observe those social obligations (which you yourselves limit securely to a particular set) which they cannot limit in fairness to all.

They ought not be expected to repay calls or to return the lavish entertainment which they receive, if for no other reason, because of the large number of those to whom they are obligated and the small income that they have to dispense.

The hospitality of the clergy should be for the poor and not "for those who can recompense them again."

(3) Do not fault a priest or his wife if they either are ignorant of, or unwilling to give the time and attention to, the requirements of society which are expensive in time or money.

If you give your rector a generous salary, do not expect to have him give it back to you in expensive entertainment, but rather encourage him to spend it on the poor, for this is Christian, and will have a bearing upon his spiritual influence.

(4) Do not hold a clergyman or his wife responsible for social calls in return for yours.

Of course a clergyman might pick out the important people to recognize, but, if he did, he would be neglecting those who have a better claim upon his time and generosity, and would not be following His Master.

It is very hard for a pastor to live up to what the world expects of him. He and his wife are conscientious people, and if you would be helpful to his ministry, be kindly to his wife and her limitations, for after all they are the same as your own.

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Box 533, Edwardsville, Ill.Judge Denounces Civil
Marriages

An interesting case came before Hon. Wm. E. Lueders of Cincinnati, Judge of the Probate Court. The return on a marriage license showed that a marriage had been performed by a notary public. The judge called the notary into court and informed him that he had no authority to perform the ceremony and issued another license and by his advice the couple was married by a clergyman. Judge Lueders' opinion on civil as opposed to religious marriages is of great interest to all who have the best interests of the community at heart and appeared in the Cincinnati Enquirer as follows:

"Marriage is held entirely too lightly. Persons nowadays seem to look upon it merely as civil contract, and that is why the divorce courts always are busy, 'breaking' these contracts that have been entered into so lightly, and with but little seriousness. Our records show that forty per cent of all marriages are performed by magistrates or mayors of villages.

"The law gives these officials that authority, but if couples contemplating matrimony would consider the step as a religious contract as well as a civil one, they would go to ministers of their own religion to have the marriage ceremony performed. I believe that persons of the Catholic faith should be married by priests, those of the Jewish faith by rabbis, and Protestants by ministers of that denomination.

"Such marriages cannot help but instill a different feeling, for the state of matrimony in the hearts of the contracting parties. Marriage indeed is a religious ceremony, the joining together of man and woman before God and mankind, and if the ceremony is performed by a minister of the Gospel, who impresses the religious responsibility assumed through it, it must certainly bind the couple more closely and more securely. As a matter of fact, I believe that a great percentage of our divorces today can be traced to hurried and unimpressive marriage ceremonies, performed by magistrates.

"Too often we see couples rushing into matrimony as though signing a contract binding for but a few days, and a week or two later the husband is running around with some 'flapper,' while his wife is weeping in the divorce court."

Judge Lueders has had a long and creditable experience on the bench and his words ought to have considerable weight.

NOTICE

Last week we announced that a list of those Churches where The Witness is placed on sale Sunday morning would be printed in this issue. The news of the Convention however has crowded us for space so we are holding over the list.

We would like to announce however that an increasing number of Churches are adopting this method of keeping their people informed on Church affairs. The plan is very simple. You send for a bundle which you place on sale at the Church at 5 cents a copy. We charge you 2½ cents for the copies you sell. Try it at your Church. Put your Parish on the list to be printed, probably next week.

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