

The Witness

"We Shall be Witnesses Unto Me." Acts 1:8
FOR CHRIST AND THE CHURCH

VOL. III. No. 12.

HOBART, IND., AND CHICAGO, ILL., MARCH 22, 1919.

\$1.00 A YEAR

CURRENT EVENTS

Pulpit Falls Over and Bishop Thrown Into Congregation.

The congregation of St. Mark's Pro-Cathedral, Hastings, Neb., received quite a shock Sunday morning, March 9. While Bishop Beecher was preaching and emphasizing very forcibly reasons why men should present themselves for confirmation, the pulpit fell over, throwing the bishop into the congregation. Fortunately the bishop escaped with a shaking up and a broken watch.

A very enthusiastic parish meeting was held in St. Mark's parish house Monday evening, March 10th, to discuss the advisability of proceeding with the erection of a new cathedral. A committee was appointed to canvas the financial situation and report in one month. Already several substantial gifts have been offered to the fund. A liberty window in memory of those who fell in France is one of the features contemplated. The parishioners of the Pro-Cathedral held a reception for Dean and Mrs. Tyner Monday, March 3rd.

A Jewish Overture to Christian Clergymen.

Christian clergymen in the active pastorate may receive a copy of Rabbi H. G. Enelow's recent book, "The War and the Bible," without charge by making application addressed to J. M., P. O. Box 202, Norton Heights, Conn.

This offer is made by a group of public-spirited Jews with a desire to promote a still better understanding between American Jews and American Christians.

They hope that this small opportunity for a better acquaintance with the religious sentiments cherished by living, English-speaking Jews, will be generally welcomed. They trust that their purpose will not be misunderstood but that information in regard to where progressive Rabbis put the emphasis today in the proclamation of the great principles of their religion will add to the respect in which the religion of the Old Testament is already held in the Christian Church.

"The War and the Bible" is the work of a representative religious leader, Rabbi H. G. Enelow, of Temple Emanu-El, New York City, who has been serving for months at the Paris headquarters of the "Jewish Welfare Board." It has been selected as a good example of the addresses to which Jewish people listen from their working pastors covering some one great theme in a connected series of discourses.

The undersigned willingly vouch for its good faith and recommend to their colleagues the acceptance of this overture in the same spirit of enlarging fellowship in which it is given.

S. Parkes Cadman,
Henry Sloane Coffin,
Christian F. Reisner.

Summer School in Theology for Soldiers.

Plans are well under way for the Summer School in Theology, which is to be conducted in co-operation by the Seminaries of the Church, for men returning from National Service, who desire to prepare for the Ministry. The place chosen is Berkeley Divinity School at Middletown, Conn. The first term will begin on July 1, lasting to August 6th, and the second term from that time to September 28. There will be two terms of approximately five weeks each, and it is the belief of the Committee that a student may be able to accomplish during the summer the equivalent of an ordinary

half year's work. Thus, if the School is repeated in the summer of 1920, such a student can complete his full normal course of preparation in a little more than two years instead of three.

This school is intended primarily for soldier-students, whose course was broken off when they entered the army or navy, and applicants who have not previously studied in any seminary but who have been delayed in their progress toward Holy Orders by their war service. These students will be received on terms similar to those under which they are trained for service in the army; that is, the living will be provided and a small allowance made for other expenses. In return the student will be expected to devote his entire-time to the work of the school.

Other students, who have not been in the service, may also avail themselves of the privileges of the school if they are recommended by the authorities of the Seminaries in which they are enrolled, and do not expect financial assistance. The inclusive charge for tuition, room and board, for such student, will be about \$150.

Applications should be made as soon as possible to one of the following Committees:

Rev. George G. Bartlett, Dean of the Philadelphia Divinity School, 316 South 10th Street, Philadelphia, Pa.

Rev. H. E. M. Fosbroke, Dean of the General Theological Seminary, 1 Chelsea Square, New York, N. Y.

Rev. Geo. Hodges, Dean of the Episcopal Theological School, 3 Mason Street, Cambridge, Mass.

Rev. William P. Ladd, Dean of the Berkeley Divinity School, Middletown, Conn.

Among the faculty will be the four Deans of the Committee, and Rev. Dickinson S. Miller, Ph. D., and Rev. R. B. Pomeroy, of the General Theological Seminary; Rev. E. S. Brown, D. D., and Rev. W. H. P. Hatch, D. D., of the Episcopal Theological School, Cambridge; the Rev. J. A. Montgomery, D. D., and the Rev. J. C. Ayer, Jr., Ph. D., of the Philadelphia Seminary; the Rev. B. S. Easton, D. D., of the Western Theological Seminary, and the Rev. C. B. Hedrick and P. V. Norwood of the Berkeley Divinity School.

Fitting Memorial to the Late Archdeacon Sniffen.

The bronze tablet erected at the Church of the Good Shepherd, South Lee, Mass., to the memory of the late Rev. Charles J. Sniffen, Archdeacon of the Diocese of Western Massachusetts, a member of the editorial staff of The Witness, was recently unveiled with appropriate exercises and in the presence of a large gathering of clergymen and friends. The tablet is of bronze and rests on a marble slab from the Gross quarries at Lee. The inscription is as follows: "To the glory of God and in loving memory of Charles James Sniffen, 1863-1918, Archdeacon of Western Massachusetts and sometime curate of St. Paul's parish. The beloved Shepherd of the Hills."

The tablet is adorned with a wreath of laurel leaves, surmounted by a cross. Bishop Davies was present and also the Rev. George Grenville Merrill, rector of St. Paul's Church; the Rev. Walter Beckwith, curate; the Rev. Dr. Freeman of New Lenox; the Rev. C. J. Palmer of Lanesboro; the Rev. H. H. Daniels, curate of St. Stephen's Church at Pittsfield; the Rev. F. Sleep, Archdeacon of Western Massachusetts; the Rev. F. C. Wheelock of St. George's Church at Lee, and the Rev. Mr. Hodgkiss of Sheffield.

The order of service was: Proces-

sional, hymn 489, "Pleasant Are Thy Courts Above," shortened-form evening prayer: hymn 565, "By Cool Siloam's Shady Rill," the late Archdeacon's favorite hymn; address by the Rev. Mr. Merrill. This address was to have been given by Bishop Johnson of Missouri, a close friend of the Rev. Mr. Sniffen, but he was unable to be present. Hymn 176, "For All the Saints Who From Their Labors Rest"; unveiling of tablet by Bishop Davies. Following this came the dedication of the marble reredos, the gift of Mrs. C. J. Sniffen, in memory of her husband, followed by remarks by Bishop Davies. This reredos is of white marble to correspond with the altar, and is made in three panels and surmounted by a cross. After the benediction, hymn 642 was sung, "Tarry With Me, O My Savior."

There was a very fine display of flowers, the gift of the altar guild, and from Summerside Gardens at Lee, also from Mrs. C. C. Ball and Miss Minnie Ball. The choir was assisted by Harold and George French of Stockbridge. Mrs. Henry L. Morris entertained the visiting clergy at dinner before the services.

The Rev. Mr. Sniffen's labors at South Lee, in the Church of the Good Shepherd, his work in establishing the Ascension Farm School for boys, and his kindly labors among the poor boys of the hill towns; raising them to positions of usefulness and helping to make their material as well as their spiritual life better, made him a man respected and loved by all. He was, in every sense, "The beloved shepherd of the hills."

Pictures and Autographs of Bishops for National Cathedral.

The great National Cathedral of St. Peter and St. Paul, on Mount St. Alban, near Washington City, which will cost about six million dollars when completed, has begun the formation of a library which already contains many valuable books and manuscripts. A lay member of the Cathedral Council, Dr. Marcus Benjamin, of the National Museum, has undertaken to collect for this library an autograph letter and a portrait of every bishop of the Anglican line in the United States, from the earliest down to the present members of the House of Bishops. At Dr. Benjamin's request, the historiographer of the Diocese of North Carolina, Mr. Marshall De Lancey Haywood, of Raleigh, undertook to get up the North Carolina part of this collection, and has just finished the task after working on it for some months past. Pictures have been secured of John Stark Ravenscroft, Levi Silliman Ives, Thomas Atkinson, Theo. Benedict Lyman and Joseph Blount Cheshire, of North Carolina; Alfred Augustin Watson and Robert Strange, of East Carolina; and Junius Moore Horner, of Asheville. Autograph letters, to go with these likenesses of the bishops, have been secured from the following donors: a Ravenscroft letter from Miss Sally Hogg, of Raleigh; an Ives letter from Hon. J. Bryan Grimes, of Raleigh; an Atkinson letter from Right Rev. Joseph Blount Cheshire, of Raleigh; a Lyman letter from Rev. A. B. Hunter, of Raleigh; a Watson letter from Mr. John Bradley Lord, of Brooklyn, N. Y., and a Cheshire, a Strange and a Horner letter from Mr. Haywood—making eight pictures and letters in all, this being a complete collection so far as North Carolina is concerned.

Persons in our sister dioceses who may have portraits or autograph letters of any bishop which they are willing to donate to the above-mentioned Cathedral collection, should communicate with Dr. Benjamin, of the National Museum, or with Rev. G. C. F. Bratenahl, Canon of the Cathedral, Mount St. Alban, Washington, D. C.—The Carolina Church-

TED MERCER AND TOM FARMER

Two Men Redeemed by the Grace of God and Now Doing a Mighty Work for Christ

Messrs. E. C. Mercer and Thomas J. Farmer closed last week a notable series of missions in Chicago and its suburbs. From January 14th to March 16th, six days were spent in each of the following parishes: St. Luke's, Evanston; Emmanuel Church, LaGrange; the Church of the Redeemer, St. Barnabas', St. Timothy's, St. Peter's, St. Paul's, Christ, and St. Chrysostom's, Chicago. The total attendance in the nine churches was about 14,000, and in the meetings held in manufacturing plants, public schools, universities, fraternity houses, Y. M. C. A.s, before business men's clubs, and in penal institutions, about 7,000, or 21,000 in all, comprising practically all classes of people. Many decision cards were signed. Bishop Anderson and all the rectors and many prominent laymen speak in glowing terms of the good accomplished by these earnest consecrated laymen.

The Rev. Dr. John Henry Hopkins, rector of the Church of the Redeemer, Chicago, commenting on the mission held in his parish, said: "They have made a profound impression on all kinds of people—university professors and little choir-boys, vestrymen and choir-men. They are a remarkable team. Their personal acquaintance sweeps the entire gamut of American life. There is no class with which they are not acquainted. Mr. Mercer, a relative of a United States President, brilliant society leader, son of a most prominent American lawyer, is an unusually gifted speaker. A gentleman to his finger tips, he never offends even the most fastidious, while yet he speaks boldly and most convincingly on the most difficult questions of the moral and social life. He shuns the sensational and is always intensely true to the deepest facts of the Christian Gospel. His sex talk to high school boys is a wonderful work of consummate ability and art. Mr. Farmer wins all hearts by his whole-souled devotion to our God and Saviour, Jesus Christ, as does Mr. Mercer. A strongly contrasted type is Mr. Farmer, whose life story thrills every soul with praise and wonder."

It is a significant and most hopeful sign of the times, indicative of the remarkable change that has come over the American Church, that the most conservative parishes everywhere in the country are opening their doors wide and giving a warm welcome to Ted Mercer and Tom Farmer, and that the rich and the poor, the lettered and the unlettered, the saint and the sinner, all listen with equal interest and profit to their gospel messages, are lifted up and strengthened, and impelled to seek the joy and the power that comes through prayer and communion, and constrained to engage in personal service for the upbuilding of the Kingdom of Christ among men. The American Church is most fortunate in having had given to it, by the grace of God, these laymen, whose lives are a living witness to the love and mercy and power of God, and whose spoken words fall as a benediction on all who are privileged to sit at their feet and listen.

The story of their lives is stranger than fiction, and full of human interest. The following is a brief sketch published in the Utica, N. Y., Daily Press:

Edward Clifford Mercer was born in Savannah, Ga., in 1873. He is descended on his paternal side from General Hugh Mercer of Revolutionary fame, a member of George Wash-

ington's staff, who was killed at the Battle of Princeton, and on his maternal side from the Herndons and Maurys of Virginia. His family, one of the most prominent in the state of Georgia, have played an important part in the life of the South for generations and when a boy he was provided with all the opportunities for development which wealth and social position can provide. He entered the University of Virginia in 1889 and soon found his place as a leader in the social life of that institution, he



became a member of one of the leading and best known Greek Letter Fraternities in America, a member of two of the leading social clubs, was elected to membership in an exclusive senior society and played on the baseball team.

But social and athletic ability were not sufficient safeguards and Mercer began drinking in a moderate way. After leaving the university he became a confirmed drunkard and soon touched what seemed the bottom of the social scale. Practically disowned by his family he was forced to leave his home in the South in 1902. He secured a position in Delaware with one of the large and well known manufacturing firms, but in June, 1904, lost it because intemperate and impure living had handicapped his efficiency. Homeless and penniless and spurned by his friends and associates he was forced to spend several nights on the benches of a public park in New York City and to walk the streets hungry.

In August, 1904, on the verge of suicide, with a desperate desire to break with the old life which had dragged him down, he made his way into the famous Jerry McAuley Water Street Mission under the Brooklyn Bridge in New York City, and there, as in the case of thousands of others, a wonderful change occurred in his life. In place of the helpless derelict he became an earnest Christian and a great friend to fallen men, and as assistant superintendent of this mission, he helped many hundreds of drunkards, gamblers and thieves back to decent lives. This work in the mission and in the prisons and slums of New York brought him in touch with many college men who, though "down and out" through sinful living took heart upon hearing Mercer's story, and scores of these broken men have been assisted in making a new start in life through his influence.

His effectiveness in reaching this class of men, combined with his acceptability as a speaker at the great universities in the East, led a number of Christian business men and leaders of religious work among students to secure Mr. Mercer's services for the colleges of the country. For eight years he gave practically his entire time to work among the students, his messages having reached annually about 75,000 of these young people. As his work progressed it became evident to him that in order

(Continued on page 7.)

WEEK BY WEEK WITH THE MINOR PROPHETS

By the Rev. FRANCIS S. WHITE, M. A., B. D.

AMOS.

Chapters 3 to 6 inclusive contain a Vision of Corruption ripe for Judgment, as Professor Moulton describes the prophet's denunciations, interspersed with parenthetic appeals to opponents of prophecy. Dr. Smith says that the section might be called "Religion and Civilization." Let us this week take a few of the outstanding thoughts from chapters three and four and relate them to our ourselves and our own parishes—and as we read may God quicken not only our understandings, but also our wills.

SUNDAY: "You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities."

In this text is hidden a message for the Christians of today who are quite likely to think of their individual relations with God quite apart from, if not to the exclusion of, the thought of themselves as members of a family.

"Nearness to God is a priceless gift," but to think of nearness to God apart from the communion of saints is individualism run mad. An individual soul is valuable in God's sight; so valuable that He became incarnate to show that soul its true destiny; but the value of the individual soul lies in its potential relation to the whole family, the entire body, the ninety and nine. It is a wonderful thing to dwell on the thought, "Who loved me and gave Himself for me," but it becomes a dangerous and schismatic thought unless it is counter-balanced by the thought "you have not chosen Me, but I have chosen you and ordained you that ye should go forth and bear fruit." If we feel that God has chosen us individually out of our class or our household or our school, or any walk of life, let us remember that His call is a call to service, and to a co-ordinating service at that, tying up our human services with the services of angels in a wonderful order. Because of this relationship we should for every reason, both human and divine, remember that our individual sins always involve the family. What horror of hell can exceed the memory that one's personal sins are not only an affront and insult to the love of God which has sought us out, but that the punishment of those sins involves the family name and honor in its bitter shame and disgrace?

MONDAY: "Shall evil befall a city, and the Lord hath not done it?"

St. Augustine says "Evil which is sin, the Lord hath not done; evil which is punishment for sin, the Lord bringeth." "The evil which is by God's providence the punishment of sin is remedial," says Dr. Pusey, commenting on this text. Has not the Great War illustrated well and thoroughly the truth of this text? To ask this question is to answer it. Amos was fighting the luxury of the city and the temple; was fighting the civilization of his day with the weapons of speech and thought conceived by him under the open sky, and away from the walled-in mysteries of a ritual approach to God. He spake with a strong and burning indignation, but he spake truth; and his message reads as for our own day. Evil has befallen our "city" of twentieth century civilization, and God's hand is now being seen in it. And the city which hath foundations of God! What about that city? What about the Church? What about her priesthood? What about her power to speak a message for the times? If she recognizes herself as fallen upon evil days, is it not a sure sign to her that God wants her to repent and so make herself a fit instrument for His Message and His Word? If you feel your parish or the Church is not doing her part in the world's work today, do not sit by and criticize her adversely, or bewail and lament her predicament, but look well into your own heart, and see whether your own life contains some of the evil whereby God is punishing His Body, the Church; and if you find this to be the case, set yourself to the task of readjustment, and do it now.

TUESDAY: "For they know not to do right, saith the Lord, who store up violence and robbery in their palaces."

It is a sad day for a man or a firm or a household when it can be said of them "they are not straightforward." "It is part of the miserable blindness of sin, that while the soul acquires a quick insight into evil, it becomes at last, not paralyzed only to do good, but unable to perceive it."

Amos could not bear houses! He lived the simple outdoor life of his day, and was bitter against the houses which he saw because he knew what they harbored. Is it not true that much of the bitter hatred which social reformers evince toward the palaces of this day, as well as of other days, is due to the fact that what was stored in them was the unseen and unrecognized wrongs of the poor who had been exploited? What is more worthy of our anxious self-scrutiny than this—to see whether we are treasuring or harboring in our homes what St. Paul calls in Romans two, "a treasurer of wrath against the Day of Wrath and revelation of the righteous judgment of God." Let us see whether our thoughts and ways can stand the test of "straightforwardness"; and let us also be quite sure that we are not among those who lay up treasure for ourselves and are not rich toward God.

WEDNESDAY: "As the shepherd rescueth out of the mouth of the lion two legs or a piece of an ear; so shall the children of Israel be rescued that sit in Samaria in the corner of a couch, and on the silken cushions of a bed."

Here we find the hardy son of the desert plucking and pulling at the soft and flabby heart of luxury and showing its terrible effect—a dry bone and the tip of an ear. Will we learn through the self-denial required of us by the civil authority during the World War the lesson which God would have us learn from Amos, but which we did not learn? In the reaction accompanying the armistice, will we go back to ante-bellum luxuries of home and table? If we do, remember this that Amos wrote: for it bears the indelible marks of truth in every letter and word; and the sting of it will burn deeper than poison gas if we heed not the lesson and determine to live the rest of our lives in "temperance, soberness and chastity."

Two legs or a piece of an ear isn't very much of a whole lamb, is it? There is a chill warning here that "a remnant only" shall be saved by the shepherd. Let us pray that Tender Shepherd to help us keep close to Him, so that the lion of passion, and the tiger of luxury shall not ravine and rape and spoil our better selves and leave only a remnant for His healing touch.

THURSDAY: "I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord."

So pampered were the people, so self-indulgent, that the body was their chief concern. Comfort and grandeur when ministering to the flesh and making for artificial conditions were doomed, or let us say, contained their own doom within themselves. Just why houses should have stirred up the soul of him who dwelt in tents it is difficult for us to understand. There lies back of Amos' prophecy something more than this verse states. Previous references to the "oppressed" and to "stored-up violence" and "robbery" leads us to the conclusion which man has never failed to record, that there is something rotten in that state where "palaces" and "oppression" can be mentioned in the same sentence. Hovels may be hotbeds of crime, but the mother of the crime-spawn first saw light in a palace where "righteousness" and "righteous dealing" and "straightforwardness" were neglected or despised.

And there is food for thought in

the statement that "the great houses shall have an end." How many "mansions" in America can you recall that have been built by man out of his wealth and his pride, which within two or three generations thereafter have passed into alien hands or become institutions? Even in lands where the unjust law of primogeniture and entail persist "great houses" have had an end. "Three generations from shirt sleeves to shirt sleeves" has been the salvation of democracy in days when luxury and wealth dimmed the vision of those who built houses and "called the lands after their own names." "What," says St. Cyril, "shall we, if we would be right-minded, learn? How utterly nothing will all earthly brightness avail, all wealth, glory, or aught besides of luxury, if the love of God be wanting, and righteousness be not prized by us! For treasures of wickedness or pride profit nothing; but righteousness delivereth from death."

FRIDAY: "Yet have ye not returned unto Me, saith the Lord."

Five times in quick succession does the prophet use this phrase. Dr. Pusey makes a pertinent comment on this reiterated verse which is well worth our study. "He says not that they returned not at all," but that they returned not wholly, quite back to God. Nay the emphatic saying, "Ye did not return quite to Me, so as to reach Me," implies that they did, after a fashion, return. Israel's worship was a half, halting worship. But a half worship is no worship; a half repentance is no repentance; repentance for one sin or one set of sins is no repentance, unless the soul repent of all which it can recall where in it displeased its God. God does not half forgive; so neither must man half repent."

This is Friday, the weekly anniversary of the raising of Christ on His cross. We recall that He said, "If I be lifted up will draw all men unto Me." If the Cross of Christ does not draw out of us a heart-felt confession, we cannot be said to have been wholly drawn to Christ. Is there not a difference between being attracted by Christ, and drawn to Christ? And does not the difference lie in the fact that though attracted, we have not wholly yielded ourselves, have not wholly returned to him? If we approach Him through the Holy Communion and find in the approach no thrill of Life, is it not quite probable that we have not wholly turned back from the old ways, or the old sins? If the Cross and the Crucifixion seem "out of date" be quite sure that we have forgotten to remember the difference between "time" and "eternity"; and have put the measuring line of a limited repentance alongside the sign of eternal forgiveness, and in doing this have judged ourselves as not wholly repentant!

SATURDAY: "Prepare to meet thy God, O Israel."

Remember that this call is not equivalent to "come and hear your doom." In all events of life, let us hear God calling to us to prepare, to make ready, so that when the meeting time comes, we will not pass Him by.

What a wonderful text for Saturday: that day which precedes the celebration of the Easter Fact, the wonderful verification of an immortal existence for those mortals who will prepare to meet their God.

When sin lays us low, when despair puts chill hands on love and ambition, when shame suffuses eyes, and self-horror lays one prone in the dust of humiliation; this verse comes to bid us not to think ourselves abandoned by God, but even when feeling most cast away, to rouse ourselves in the hope of God's mercy through Christ, to call upon God, and to prepare to meet Him.

Let us take to heart these words quoted by Dr. Pusey from St. Jerome:

"No one is so stained with every kind of sin, but that God cometh to him by holy inspirations to bring back the wanderer to Himself. Thou, therefore, O Israel, whoever thou art, who didst once serve God, and now servest vilest pleasures, when thou feelest God coming to thee, prepare to meet Him. Open the door of thy heart to that most kind and benevolent Guest, and, when thou hearest His Voice, deafen not thyself: flee not like Adam. For He seeketh thee, not to judge, but to save thee."

"AS THE TREE'S BENT"

By the Rev. JAMES E. FREEMAN, D.D.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

There are some rules or maxims that are fundamental and practically unchanging. We may and do find it necessary to make sweeping changes in many of our methods as they have to do with our corporate and individual life, but it is a dangerous thing to overturn, simply for the sake of variety, those basic institutions and principles that underlie life's highest development.

We have long since dismissed the crude notion that the child is the chattel of the state to be disposed of at its pleasure. On the other hand, it has been made increasingly clear, during the war period, that the method of training our youth is essentially related not only to the efficiency of the state, but to its actual permanence. In our strenuous endeavors for a new interpretation as well as a new organization of our social and industrial systems, let us not for a moment forget that all systems, social, industrial, political, and religious, find their security as well as their efficiency in the character of the people. If it is true that "you cannot make a silk purse out of a sow's ear," it is equally true that you cannot make an orderly, self-respecting, and law-abiding citizen out of a youth whose home environment and habits are disordered and chaotic.

The mobilization of men in our camps and the careful physical and mental tests to which they were subjected disclosed some remarkable results. There was a disproportionate number of men who were found to be physically unfit. In some cases as many as one-third of a given group were rejected for this reason. Again, in many instances physical unfitness was directly traceable to moral dereliction and looseness of living, undoubtedly the direct result of loose home and social conditions. Again, it was found that illiteracy was deplorably prevalent. It also was disclosed that the assimilation of the diverse peoples that make up our common-

wealth was far from satisfactory or adequate. If a scientific study of this whole subject could be submitted, the country would be astounded to learn of defects that go down to the very foundations of our institutions.

If we would seek to safeguard the world from war, by a League of Nations, is it not well that we should also seek to safeguard the state from serious impairment by a League of Homes and other beneficent agencies, and a league, be it said, governed by definite, sane and precise laws? The whole question of the conservation of child-life, we beg to submit, is fundamental, and no matter what else we may do, this neglected, must result in inefficient living, and worse still, in sorrow, misery, and disorder. Hitherto, we have manifested more interest, apparently, in legislation relating to hog cholera than we have in sane legislation relating to child welfare.

Any home in this land today that regards itself as independent and unrelated to all other homes, and that fails to inculcate in its children the highest ideals of selfless living and devotion to the finest purposes and ends of the community life, is unworthy of the respect or protection of the state in which it is placed. All the agencies that have to do with child-life must be thoroughly rehabilitated and stimulated to larger efficiency. The home, the school, the church, society, and industry, all must be leagued together with one supreme end in view, namely, to build up a manhood and womanhood in America worthy of the nation, and fit to carry forward those certain principles of democracy for which millions have laid down their lives.

All this must mean better housing conditions, a saner system of education, the careful restriction of child labor, the recognition of a finer parental responsibility, and a religious training that is reasonable, practical and consistent.

A SANCTUARY FOR LENT

(Diocese of Southern Ohio Lenten Leaflet)

"The Bible is a record of the deepest religious experience of the human race. Relate your life to it."

"The daily Bible readings are arranged on a topical basis in relation to the subjects contained in the Collect, Epistle, and Gospel for the Sundays in Lent. The readings for each week are on the subject for the following Sunday. For example, the readings beginning the first Monday in Lent are on Prayer—the subject for the second Sunday in Lent. They prepare the heart and mind for this day of rest and worship. The psychic and moral force created by all the people of a parish or mission daily concentrating their minds on one subject, which is to be interpreted by the minister on the following Sunday, cannot be overestimated."

"The prayers are for daily use, a help to keep your life in the conscious presence of God, to interpret personal experience and gain strength in more devoted service for His Kingdom."

Subject for the week beginning on Monday, March 24th:

The Sacrament of Service.
Monday, 24th:
Is. 43:1-8
Rom. 8:16-26
Tuesday, 25th:
St. Luke 9:18-28

Rom. 8:26-29
Wednesday, 26th:
2 Cor. 1:1-8
Rom. 8:35-end
Thursday 27th:
2 Cor. 4:5-13
Eph. 3:13-end
Friday, 28th:
2 Cor. 6:1-11
Phil. 3:5-12
Saturday, 29th:
Phil. 3:7-17
Col. 1:9-19

O God, my great Companion, lead me day by day deeper into the mystery of life, and make me an interpreter of life to my fellows; through Jesus Christ our Lord. Amen.

Almighty God, who art the only source of health and healing, the spirit of calm and the central peace of the universe: Grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy fatherly care and protection, that, knowing ourselves upheld by Thy might, we may receive from Thee health and strength and peace; through Jesus Christ our Lord. Amen.

"The reason," says Dr. John R. Mott, "why so many churches accomplish so little for the world's evangelization is because they have no adequate plan and because they have not enlisted the leadership of men combining business sense and missionary spirit."

How would the gospel be carried to all the world if all the Christians followed your example?—Word and Work.

The Rev. Dr. George Craig Stewart, of St. Luke's, Evanston, is training the speakers for the Victory Loan in Chicago and outlying districts. For several weeks he has been addressing large groups of the speakers, together with chairmen and vice-chairmen of the wards in Chicago. His addresses have been printed and distributed by the Speakers' bureau as suggestions to speakers in the campaign.

FUGITIVE IMPRESSIONS IN THE FAR WEST

By the Rev. GEORGE PARKIN ATWATER

PAPER FOUR.

I presume that many of the readers of the Witness have, at one time or another, been to the "movies." Perhaps even the editors have attended in some idle hour, if ever they have such a luxury. I know one Bishop, at least, who is a somewhat regular attendant. He says that it provides the very relaxation he craves from the worries and cares of his work. Certainly the movies are a permanent feature of American life. They are, today, the enemy of the saloon and I believe that they have had a tendency to promote the solidarity of family life. We can certainly maintain a very strong argument for the value of the movie as a social force and a social good. They are a public library in full operation, with millions of readers. They give us stories and history, popular science and travel. There are good and bad pictures, just as there are good and bad books, but on the whole the good predominates. When we realize the fact that many thousands of persons of highest character and ideals are engaged in the production of the movies, we may hope that they, with the support of public opinion, will soon banish the few films that are objectionable.

Los Angeles is "movie-land." I am going to risk the disapproval of those who might think it scandalous to write on this subject in a Church paper and tell the other readers of an interesting experience. (If the editors omit anything in this article, will he kindly insert * * * and the words, "deleted by the censor.")

Our hotel seems to be the center for the social life of the movie star, as well as of many asteroids and much nebulae. We have seen Charlie Chaplin in the flesh talking with "Fatty" Arbuckle in the super-flesh. At dinner we seem to be surrounded by old friends, who have stepped from the screen into the land of three dimensions. We have heard voices of these silent wraiths that have so many times entertained us. There is a real difference between the movie actor and the regular dramatic star in one vital particular. The star of the spoken drama has been trained to use his voice, both for the expression of his art and for the practical purpose of making himself heard over a large area. The movie actor has no such training, although he does use his voice for the assistance that it gives him in producing the state of mind, by a sort of reflex action, which is essential to the expression in action of the moods, motives, feelings and story which he would convey by action. For example, I saw one short set being photographed, portraying a poor woman leaning over the sick baby of a neighbor woman and sympathizing with her. She actually spoke the words of sympathy in a rich brogue. The camera did not catch the accents but it caught the facial expression of the mobile and attractive face, which more adequately displayed concerned sympathy because the mental state was reinforced by that which would have been the actual condition in real life that is, spoken words. It would be psychologically impossible for any good actor merely to move the lips or to utter words that were incongruous with the action. But I am wandering. What I started out to say was this. Away from the stage, the movie actor gives a slightly different impression of his personality, from that of the actor of the spoken drama. The latter often carries into familiar intercourse many intimations of his stage training, the expressive voice with its distinct enunciation and its acquired modulations. The movie actor seems more natural. He lacks one vehicle for expression, voice, and consequently his personality seems not so saturated with dramatic tone. But we must remember that this very limitation causes a great development of his peculiar talents in facial expression and action. His role is to interpret nature, and the more natural he is the greater his success. The actor in the spoken drama more often interprets art, as

in presenting a play of Shakespeare, and his voice is required to sustain the action. At least this is my belief, and as no critic is likely to see my words in print, I can venture this exposition.

It was our good fortune to spend a day with Mr. Rob Wagner, whose delightful articles concerning the movies in the Saturday Evening Post have given to the world some better conception of the vast efforts involved in the production of motion pictures. After reading these articles and after this day with Mr. Wagner, I am inclined to believe that Mr. McAdoo, who is reported to have undertaken some direction of the interests of certain "stars," will find himself in a more complex business than even the control of the railroads. Motion picture production is an enterprise of vast magnitude. Mr. Wagner calls it a social art, because the final production of a picture, is the collaboration of all the allied arts, many of the applied sciences, together with numerous handicrafts, all blended by the brains of directors. My visit to a studio confirmed this conviction.

For we were fortunate enough, owing to the kindness of Mr. Wagner, to visit the great Lasky studio, the producers of the Arcraft, Paramount and Famous Players pictures. Mr. Wagner himself took us through this maze of human industry. It was a piece of great good fortune to make this visit in his delightful company. One is dazed by the scope and activity of the studio. It is as large as a fair ground and one's first impression is that it is the ruins of a foreign city, partially destroyed by a cyclone, in the midst of which groups of people have jatched together some remnants of household effects and are leading an agitated existence under the domination of some cool-headed directors. We entered a big building with a glass roof, like an immense greenhouse, beneath whose shelter the flowers of art were being propagated by the artificial light and heat of huge electric flood lights and spot lights. To the uninitiated it was topsyturvydom in a confusion worse confounded. Scattered about were scraps of the dreams of architects all made real by the efforts of builders and artists. Here was the ground floor of a mansion, furnished luxuriously, but with no ceiling or roof. Here in a corner was an attic chamber, with a cradle in it and a real baby in the cradle. The baby was being carefully cared for. Here was a section of an English railway carriage, with its transverse seats. We sat here for a time to rest, and I could almost hear the guard, his imaginary head in the door, call out, "Change 'ere for Hoxford." Forty feet away was a Mexican jail. Truly we were outstripping Phineas Fogg and making a tour of the world in eighty minutes.

Leaving the building and entering the grounds we found that within the range of a few feet we could enter any of several foreign lands and walk the streets. Here was a section of a French town, along which we strolled. Emerging from the other end we entered a highway of old Virginia. Beyond this the side of a great ocean liner loomed up. I cannot begin to tell of the various places we visited. It was all interesting, even startling.

Feeling in need of refreshment, it was with gratification that we turned a corner and encountered a drug store with a soda fountain in plain sight. I reflected that it was not surprising that the enterprising drug companies should have a store in the midst of so much human and thirst-producing activity. We entered. It was store about forty feet long and very well stocked. The cases contained every article with which we are familiar in drug stores. Hundreds of boxes and bottles were on the shelves. A clerk was drawing a cool drink at the fountain and a moment later opened a receptacle containing ice cream. Many people were in the store. Suddenly we heard the command "Camera." Lights were flashed on, the camera

began to click, a well-known actor dressed as a soda clerk stepped forward and began a conversation with the cashier, and forty or fifty feet of film were in the process of making. Five million people will soon see this little section of a drama upon which we walked in. The drug store was a "set," and a very real one. It was all in the studio.

We walked forth again and in a moment I found myself shaking hands with Douglas Fairbanks. It seemed like meeting an old friend.

Perhaps the editor will let me tell you the very interesting development of this chance encounter in my next paper.

A New Comers' Service.

What was perhaps the most remarkable service in the history of the parish was held in St. John's Church, Aberdeen, Miss., the Rev. J. W. Fulford, rector, on Quinquagesima Sunday. The occasion was a new comers' service to which all the new people of the community were invited. Within the past two years about three hundred families have moved into this county attracted by the advantages of soil and climate. These new comers are of every church and some of no church at all. The idea of the service was to impress upon them the importance of their church membership with the hope of absorbing them into the community life through the life of the different churches. The rector invited all who were members of churches not represented in the Aberdeen churches to accept the hospitality of the services of St. John's Church.

There were 83 families of new people invited and seventy-five per cent of these, together with many others whose names the rector did not have, came to the service. The church was filled with people, many of whom had never seen the inside of an Episcopal church before. The service and the music impressed them wonderfully. Many remarked that they had never heard anything so beautiful. The service was the Ante-Communion with all the music that we could put into it. The music was rendered by the combined choirs of the Church at West Point and Aberdeen.

The rector preached from the text, Hebrews xi, 14-15-16, on Faith as a Practical Working Basis for Life. After the offertory the rector introduced Captain R. C. Beckett, lay reader at West Point and a very promising lawyer who has only just returned from France. Captain Beckett commanded a battery of trench mortars at St. Mihiel and was in the thick of the fighting. He told in splendid language of his experiences in the trenches and all who heard him were greatly pleased.

The new comers were all invited along with the members of the congregation to bring their lunches. These were spread upon tables in the Guild Hall by the ladies of the parish, who served coffee. The lunch hour was splendid for its association. It gave all the opportunity to become acquainted. There are now no more strangers among the new comers in our county. About five hundred of the members of the different churches of the town were given the opportunity of meeting the new comers at a reception held for them just after the luncheon. Here the new comers were urged to meet their future pastor and fellow-workers in their church. The day was a grand success.

The Rev. Theodore Sedgwick, rector of Calvary Church, New York, was a very welcome visitor last month in his former parish of St. John's the Evangelist, St. Paul, Minn. Staying over one Sunday, he preached at the 11 a. m. service, and at the Memorial Services in the afternoon, which was the especial occasion of his visit. During his visit he was entertained at luncheon by the Parish Aid Society, with seventy-five present, and the same afternoon a reception was held for him at the rectory, where about two hundred and fifty friends came to greet him.

Chaplain Rolind MacKintosh, who has just returned from overseas, has accepted the rectorship of North Platte, Neb. The Rev. A. Dittes Jones will take up the work at McCook.

"He is likest to Christ who, like Him, holds all the world in his heart."

THE CHURCH AND THE WORLD'S SOCIAL PROBLEMS

By the Rev. THOMAS F. OPIE

Never has the world been threatened with such dire things at the hands of uncontrolled and irreligious fanatics as at present. The old dog of Socialism is suffering from hydrophobia, and the result is Bolshevism! To quote a paragraph in the editorial columns of one of our city dailies of recent date, "The Bolsheviks are outlaws of the world. Their aim is international anarchy. They are enemies of all organized governments. And it is fast becoming a recognized question whether organized governments should not in common prudence and self-defense declare and wage a war of extermination on the Bolshevik nest at the source of the evil."

Surely it would seem to be the bounden duty of Christianity—of the Church, in short, to do all it can to inform the people of the nature of this evil beast and to put itself in battle array against it. Why should statesmen and governments stand alone in their opposition to an enemy which seems now to defy the world and threaten civilization? All the forces of organized Christianity should be brought into play against that which not only threatens democracy but Christianity and all organized society—civilization itself. Ex-President Taft reminds us that the Bolsheviks "are crusaders, pushing their propaganda in every country, seeking to rouse the lawless, the discontented, the poor, the lazy, the shiftless, to a millenium of plunder and class hatred."

"Bolshevism" signifies majority. It may be that the lawless, the discontented, the poor, the lazy, the shiftless constitute a majority! If so, what a commentary on the shortcomings of the Church! Is it not the Church's business to convert the lawless and shiftless, to minister to the discontented and the poor?

The Majority Must Be Made Fit to Rule!

If the Church does not appeal to and develop in even the most lawless that bit of respect for the law which still abides; if she does not inspire some degree of content in the hearts of even the poorest and the most malcontent and shiftless—has she not to that extent failed in her mission? It was to this very class that the founder of the Church principally ministered. Since we claim to be followers of Christ we cannot excuse ourselves if we fail to do as He would do by this great class of malcontents—at least so far as it lies in our power so to do.

If the "majority" is really to rule, the majority must be fit to rule! The Church must find the heroic in the coward, the good in the craven, the strong in the weak, the aspiring in the apparently hopeless—for every man has that in him which at first blush seems wanting—and having found it, the Church must do what it can to develop it. Since Christianity aims at the "revival of the unfit," rather than the "survival of the fit," the Church owes a great debt to the masses of people the world over who have no other champion. Having done all it can to convert to a new mode of living those who would seem to be the enemies of society and of the Church itself, the Church would stand justified in real opposition and warfare, to put them down when it had failed, through no fault of its own, to win those who threaten the world, from their evil way. It must be a matter of the survival of civilization and humanity or the survival of anarchy and lawlessness. And in some quarters it is apparently a case of just this!

New Phases of Old Problems.

With thousands of returning soldiers in our midst and with thousands of men of all types and classes without employment, new social problems are in the making daily. With thousands of women doing men's work, and with many others growing restless under existing conditions, and with the whole mental and spiritual outlook of the world altered by the war, new opportunities and new responsibilities are afforded the Church, especially along the line of social service, another name for Christianity at work in the world. Words addressed to a labor delegation some time since by Lloyd George in Lon-

don seem equally appropriate to the minister and the priest and the Church: "Don't be thinking of getting back where we were before the war. Get a really new world. I firmly believe that what is known as the after-the-war settlement will direct the destinies of all classes for generations to come. I believe the settlement after the war will succeed in proportion to its audacity. The reader we are to cut away from the past, the better we are likely to succeed. Think out new ways, new methods, a new manner of dealing with old problems."

While the Church's social problems are apparently new, owing to conditions brought about by the terrible war, they are really little more than new phases of old and puzzling problems which have never perhaps been entirely and adequately solved. Such, for example, as the problem of the unemployed, the problem of the under-nourished, the ignorant, the vicious, the selfish, the suspicious and prejudicial immigrant, the immoral and the unmoral of both sexes and all who are living contrary to the dictates of decency and honor.

To my mind one word is the answer to all the Church's problems, or the world's problems with regard to the social question. That word is BROTHERHOOD. Lord Bryce in an Oxford lecture said, "What can be done to mitigate antagonism and to reduce the risk of collision (in speaking particularly as regards the social problem of mixed races)? A larger philosophy may do much. A deeper and more earnest faith, which should try to carry out in practice that sense of human brotherhood which Christianity inculcates, might do still more." Real and genuine brotherhood makes us all of a family and each ready to share the burdens, the cares and the difficulties of the other. The Church must preach and practice brotherhood, fraternity, comradeship, CHRISTIAN DEMOCRACY. She must also "live by ideals and judge each fact or event or experience in the light of a goodness which we do not see with our eyes and which does not perhaps yet exist on land or sea—a beyond within us which our moral nature endeavors to achieve."

From this brief treatment of social conditions which the Church must face as a result of the war we come to a discussion of the social problem in a general sense. Worth Tippy has a word to say regarding, for example, the question of unemployment, which though rendered more acute by present-day after-the-war circumstances, is nevertheless a perpetual matter of social and economic concern. He suggests, "A pastor may think at first that unemployment is wholly a problem for the government, but on reflection he will see that he can take care of individual families. He can go to individual employers whom he knows and ask them to take on a particular man or woman. If distress becomes acute because of a long period of idleness in any case, he can find single day's work or parts of day's work in the homes of his people or in the stores or factories, sufficient to keep a family going until more permanent employment is found. People must not be allowed to suffer in a Christian community." The Church will also find cordial readiness to aid on the part of home service sections, employment bureaus, etc., which though primarily established in the interest of the soldier and his family, will doubtless continue indefinitely in active operation for some time to come in the interest of the general welfare of communities and the country at large. The Church Must Make Real Its Great Ideal.

The Church may be said to be the "revelation of a new life," the "inspiration of a new hope" and the "communication of a new strength." If this be true it is not enough that the Church merely enter the crusade against social evils, political and industrial injustice and civic unrighteousness, but it is imperative that she inspire men with hope, show them a new life and charge them with strength and vigor for self-elevation and for moral and spiritual recuperation. (Continued on page 8)

The Witness

OFFICES OF PUBLICATION:

Hobart, Indiana, and Chicago, Illinois, 6219 Cottage Grove Ave.

A National Weekly Church Newspaper for the people. Intended to be instructive and devotional rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan and sectional views. \$1.00 per year.

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6219 Cottage Grove Ave., Chicago,
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Contributing Editors:

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L. W. APPLGATE, Hobart, Indiana, Publisher.

ADVERTISING RATES:

Three dollars an inch, each insertion.
All advertisements next to reading matter.
Rates raised each three months, according to actual circulation.

DISCOUNTS:

10 per cent for three months; 15 per cent for six months;
20 per cent for twelve months.

Entered as second-class matter in the post-office at Hobart, Indiana, and application made for transmission through the mails as second-class matter in the post-office at Chicago, Illinois.

EDITORIAL

PETTY POLITICS.

I remember the time in my study of American History when I became disillusioned as to the greatness of men in exalted stations. It was when I studied the Hayes-Tilden decision, in which a commission, composed of the biggest men in the country, passed judgment on a matter of the most vital importance to the country in which they were sworn to render a decision according to the law and to facts, and in which decision all the Republicans voted for Mr. Hayes and all the Democrats voted for Mr. Tilden.

Although part of the commission was composed of members of the Supreme Court, there was no member of the commission that was bigger than the party whip.

I forbear to pass upon the merits of the contest. It has long since been a dead issue. I merely comment upon the fact that no one in the commission voted otherwise than his prejudices predetermined. The question was decided, not upon the merits of the controversy, but upon the partisan bias of the judges.

When Andrew Johnson was tried for impeachment the Senators were, for the most part, governed in their votes by party bias. A few Senators, notably Senator Ross of Kansas, (honor to his name), suffered political oblivion because they dared to vote according to the demands of partisan prejudice.

In short, big men have as a rule petty vices, when their own political future is at stake, and the public, by demanding that men shall vote according to their labels and not according to their conscience, is always willing to crucify the man who is sincere and to bestow honor upon Barabbas. (Now Barabbas was a robber).

* * * * *

We are confronted today with one of the biggest questions that the world has ever debated. Is a league of nations possible? It is a question fraught with tremendous consequences to the future of mankind.

Governments have seldom legislated, consciously, for the betterment of the individual. The man on the street is a creature to be cajoled into casting a vote, not a man to be helped to higher manhood.

It is easier to interest the average legislature in the suppression of hog cholera than in the prevention of tuberculosis among humans.

The politician can see the needs of the farmer's pocketbook because it is directly related to the next election, but the poor tuber is not as much a factor in politics as the hog.

* * * * *

We have an ignominious spectacle before the country today—a matter of international value is being obscured by party politics.

Here and there a state legislature endorses the President or the Senators by a strictly party vote.

No, I am not taking sides with the one or with the other, I am merely pointing out that the vital question of a league of nations is being determined by men's views on the tariff or their reminiscences of the civil war.

The claim is made that the President has played politics first. Granted! What of it? Is not the question before us one that is to be decided above the note on which it is claimed that the President has put it?

Shall a legislator be a sheep because the President has been a politician? Shall the country be deprived of an honest discussion instead of a disgraceful filibuster because politicians are to win or lose out by the struggle?

Far be it from me to endorse all that President Wilson has done, although I voted for him, but Mr. Lloyd George and Mr. Clemenceau and Gen. Foch are not Democrats, and their voice of appeal is entitled to better consideration from this country than making their statesmanship stand or fall by petty party dissensions.

Mr. Taft has risen above it, and possibly has sacrificed his position by doing so, but he has the clearer vision and, as I have been told many times by members of his party, is incapable of deceit. So I believe that he is.

They have put the House of Lords out of business in England, because of their stupid insistence upon aristocratic privileges, and it is about time that the ridiculous mediaeval superstition known as senatorial courtesy was put into the discard, or that body, which is supposed to represent the nation, put out of business.

Where else would it be tolerated that three or four stubborn men of infinitesimal proportions could hold up the business of a nation, and imperil the questions of universal moment, because they have the privilege of unlimited verbosity?

I do not say that the President was right, nor that these Senators were right. I merely say that the spectacle is as disgraceful as the tactics of a ward politician. Nor is it any excuse to say that if the President will not do something, which the Constitution has put in his power to do or not to do, wisely or unwisely, that therefore the whole country shall be made to suffer because three or four men have determined that, if they cannot have their way, they will hold up the nation. They did not even have the excuse of party indorsement. They acted as political bandits, when they should have acted as constitutional representatives.

* * * * *

As to the merits of the President's position, let it be criticized in full measure. Let men expose any attempt on his part to make capital for his party. If they can prove their case, the nation will tend to him and to the party which he represents.

When he appointed Mr. Herron, who has repudiated the family and the purity of the home publicly, to deal with Russia, he came dangerously near forfeiting the respect of his constituents, and it indicates that he may be tarred with the same heresy; but Mr. Wilson as an individual is one person, and Mr. Wilson when acting as President is another, and to see the President of the United States openly baited by three or four United States Senators, by the methods used, is a scandalous humiliation.

A MESSAGE TO THE CLERGY

The two great Commandments are, "Love God" and "Love Your Neighbor."

We cannot love our neighbor unless we are willing to help him spiritually either by personal service or by financially assisting our Missionary Boards.

Most of us cannot give of our time, but we, all of us, can give of our means.

It is the duty of every Clergyman to teach his Congregation that there is a two-fold duty of every churchman, viz.: the salvation of themselves and the salvation of their neighbor.

The average layman believes that he has done his full duty if he goes to church; tries to live as he should, and contributes towards worthy causes.

But what about the salvation of his neighbor? We are told to go preach the Gospel to every creature in all the world. The Go Ye Work is what is known to most laymen as Missions.

A large percentage of laymen say that they do not believe in Missions. Why? Because they do not understand. They need instruction—for knowing is believing.

Most laymen will never understand the Go Ye Work nor will they have the least idea of its importance unless they are taught and who should teach this, but the Clergy.

The Duplex Envelope has been the only constant reminder of the fact that we have a two-fold obligation.

The Mission's side of the envelope is our spiritual duty towards our neighbor.

How often do the Clergy explain to their congregation the meaning of Missions so that they may be taught and become believers and helpers in this great work?

No clergyman can think his work

successful until practically all of his Church members are giving to this work of themselves, of their means, or of their time. If ten per cent of the members are doing something for this work, then the parish is in the ten per cent class, while if eighty per cent are giving, it is in the eighty per cent class, etc.

A clergyman should make it his duty to know who in his parish gives towards this work and who does not. Is there a single clergyman in the diocese of Missouri who has this information about his own parish?

To meet an apportionment does not always indicate that a parish has done its full duty towards our Missionary Boards.

Many times a very few persons, who understand the Go Ye Work, may be paying the great majority of the apportionment of a parish, while 70 per cent to 90 per cent of the congregation are giving towards this work.

Giving that is done from the heart is a privilege and not a duty.

Every rector should keep constantly before him a list of all in his parish who give towards Go Ye Work, as well as those giving toward the support of the parish. (It is not a question of the amount given, but that he may know who does not give, he must necessarily know who does give.)

It should be one of his main duties to strive to get as many as possible to give to the Go Ye Fund.

If each clergyman should appoint himself as a four-minute man and talk for four minutes at each of his services on this subject, his people would learn and give.

The result would be a prosperous, up-and-doing parish. It is a fact that all thinking laymen believe that, unless they have something to work for,

that their Church will suffer.

There is no great work that can be done that will be more satisfactory or that will bear such fruit as to get heart and soul into the Go Ye Work. Real happiness always comes from doing for others.

No Church can prosper until it considers the Go Ye Work as a major branch of Church Work.

Will the Clergy seriously consider this?

If your Church people do not understand and give to this cause much of the fault is due to lack of proper instruction. It is a fact that a Church that is not alive to Missions is almost dead.—Diocese of Missouri Church News.

AT THE CORE AMERICAN LIFE IS SOUND.

Even if the heart of America is right, as we really believe it is, it is right in spite of our religious incompetence. There is still a lot of "diffused Christianity" in the world. Men are living by the impulses and motives of a former faith. Ideals of religious and God-fearing ancestors are not rooted up in a generation. Many a man who gives no time to prayer or public worship and little thought to religion and morals has an instinctive "faith of inheritance."

But what about the next generation? We were drifting far and fast, here in America, were we not? We had got a long way off from the old moral moorings. Our spiritual consciousness was sadly dulled, our religious instincts sadly weakened, our moral restraints sadly lowered. Fortunately for us, the war came before it was too late—war which stripped us of some of our creature comforts and made the things of the spirit loom larger, war which summoned us to fight for an ideal, war against enemies who had made sin so hideously ugly that it has to some extent shamed it out of our own hearts. We were preserved from utter surrender to love of luxury, selfish ease, materialism, moral indifference, money-madness. And we have discovered that at the core American life is still sound. It is not too late to save us.

An officer overseas puts it clearly in a letter sent to me recently: "Now that the brutality, bestiality, and crimes against women have shown me here in devastated France how horrible sin can become, I have asked myself often why I am as decent a man as I am, for I frankly acknowledge that I have not been very keen on religion. I have come to the conclusion that most of my goodness is inherited goodness. I have made up my mind that if I get back I shall do more to pass on to my children what I got from devout, religious parents. I shall try to create in my home more of the Christian atmosphere in which I was brought up. I don't want my boy to start handicapped."—From "The Faith By Which We Live," by Bishop Fiske.

O, MASTER, LET ME WALK WITH THEE.

By Washington Gladden.

(This favorite prayer-hymn was written in 1879, the author being a leading Congregational clergyman, for many years pastor in Columbus, Ohio. His long and useful life came to an end in June of this past year—1918.)

O Master, let me walk with Thee,
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live!

"Opportunity for a Christian means responsibility." There are abundant opportunities for usefulness, but alas! few Christians realize or accept their responsibilities.

CURRENT EVENTS

A Budget of News From Many Quarters and Items of General Interest

A conference of the clergy of the northern Deanery of South Dakota with Bishops Burleson and Remington was held at Watertown March 14th to consider work in that section of the state and to have a quiet time of prayer and meditation.

At a meeting held in St. Paul's Church, Kansas City, Mo., plans were discussed and action taken looking towards the erection and establishment of a Diocesan Hospital in that city, to be known as St. Luke's. Bishop Partridge presided.

The Kearney Military Academy, Kearney, Neb., has almost reached capacity and the school spirit was never better. Owing to the increased enrollment it is now possible to have three companies A. B. C. up to full strength. Major Jackson is taking up a larger range of military science.

The Daughters of the King of St. Stephen's Church, Grand Island, Neb., the Rev. L. A. Arthur, rector, asked permission to undertake at the expense of the society extensive repairs to the rectory. They contemplate putting on a new roof and flooring it and resetting the plumbing.

"We have heard from one who has been at Brest, France, of the splendid work that our Bishop Bratton has been doing in that port," says the Church News of Mississippi. "It is reported that his influence has been widespread and that the army and navy at Brest are very fond of him. Our last letter from the Bishop stated that he had left Brest and had been given a commission to travel through France on a tour of investigation."

A group of sixteen men met at the Clergy House, Cathedral of St. Peter and Paul, Chicago, for the purpose of inaugurating a church attendance campaign to be carried on during Lent. Under the able leadership of Mr. Edwin Clark, St. Paul's, a committee consisting of all present, was formed. Mr. Gillett was acclaimed chairman and Mr. Boaler, secretary. The immediate objective of the campaign is to have the morning service attendance reach three hundred by Palm Sunday. There was a spirit of keen interest, good fellowship, and earnestness at the meeting.

Two dioceses and all the missionary districts in the Province of the Southwest, according to the report of the Rev. A. W. S. Garden, Provincial Secretary, have gone "over the top" in the apportionment for general missions. Eastern Oklahoma has the happy distinction of having every parish and mission on the honor roll. The province as a whole fell short by only \$213. This, however, was met by belated contributions sent in during the first week in January. The General Board of Missions has appropriated to the province this year \$59,870, and asks for a minimum quota of \$50,281.

Bishop White of the Diocese of Michigan City, Ind., conducted a Quiet Day in Christ Church, Chicago, on Wednesday, March 12th. Following the celebration of the Holy Communion at 10 a. m., four helpful meditations were given by the Bishop. His subjects were: "Realization of Our Lord's Presence," "The Patience of Our Lord, His Silence and His Life of Prayer." The Bishop's meditations, deeply devotional in character, were most helpful and inspiring and will long be remembered by those who were privileged to attend the service. At Evensong at 8 p. m. he was likewise the preacher.

Bishop Dunn of British Honduras has just returned from Nicaragua, where he has been visiting the work very successfully carried on under Canon Nez. In 45 days the Bishop traveled 4500 miles, held 40 services and meetings, confirmed 177 candidates, consecrated three churches and dedicated a mission house. Of this work 17 days and 3400 miles could have been saved if the Bishop could

have gone directly from his home in Belize to Nicaragua without first coming to New Orleans. He hopes that his fund for a proper boat will soon enable him to save so much unnecessary mileage. He is now on his way to this country, where he has a few engagements before going to Canada and England. His field is unique in some ways. He ministers to hundreds of American citizens. At the request of the Bishop in charge of the Canal Zone, he ministers there when visiting the neighboring states. Though a British bishop, only a small part of his Central American diocese is British territory.

The officers of the Racine Conference for Church Workers, with the purpose of making the Conference of the greatest possible benefit, urge dioceses and parishes to select representative lay workers to pay part or all of their expenses, and to arrange for their passing on at home the fruits of the meetings. The experience and study of the conference leaders will thus find a very wide circle of influence. Choir directors, Church school leaders, or missionary helpers could profitably be chosen for such representation. The Board of Missions of the Diocese of Western Michigan have agreed to appropriate \$35 to pay the expenses of a lay representative, man or woman, who shall be chosen by the archdeacon to attend the Conference, with the expectation that the representative will on returning bring an inspiring message from the Conference to the weaker places of the diocese to help and encourage them. This will be done in co-operation with the archdeacon.

A dispatch from Rome to The Temps, Paris, France, quotes Monsignor Buenausti as saying that it is understood at the Vatican that the American Committee for the Union of Christian Churches has abandoned the idea of calling a world conference and has invited leaders of different Christian communities to formulate minimum programs to which they believe they must adhere in the eventuality of a union of the churches. The Monsignor has probably confused the new interchurch world movement conference, composed exclusively of Protestant bodies, with the Commission on World Conference on Faith and Order. Dr. Manning of New York, commenting on the dispatch, asserted: "We have no thought of abandoning the plan, and our deputation is going to the Vatican and the near east in the hope of perfecting arrangements for this conference. We have received the assurance of Cardinal Gasparri, Papal Secretary of State, on behalf of the Pope, as well as himself, of their 'most friendly interest' in the undertaking."

The congregation of St. Peter's Church, Lakewood, Ohio, the Rev. D. LeB. Goodwin, rector, is rejoicing in the completion of their pipe-organ which was dedicated on March 3rd. Mr. Henry T. Anderson, organist at Emmanuel Church, Cleveland, gave the recital, and the church was filled. The organ was built by the Tschantz Co., and has seven speaking stops. The Chancel Guild, which gave the organ, was able to pay cash for it. A beautiful chalice and paten was recently given in memory of Canon Atwood, who founded St. Peter's ten years ago. The vestry have also provided the pews with musical copies of the New Hymnal, and the interest and enthusiasm has greatly increased. Owing to the rapidly increasing congregation it has been found advisable to build a new church, and the vestry are negotiating for a new location which will be more accessible for the majority of the parish.

A memorial service, which was largely attended, was held on Sunday, March 9th, for Corp. Leo R. Lincoln, a member of the choir, who died in France Nov. 2, 1918.

The tenth anniversary of the ordination to the priesthood of the Rev. Harold G. Hennessy was celebrated at Dennison, Texas, in St. Luke's Church of which he is the rector, on Friday, March 7th. The

Bishop Coadjutor, the Rt. Rt. Dr. Harry T. Moore of Dallas, officiated at a celebration of the Holy Communion, which was attended by parishioners and a number of visiting clergymen. The Rt. Rev. Dr. Garrett, Bishop of the Diocese, although quite feeble, made the trip to Dallas in order to take part in the service and tender his congratulations in person to Mr. Hennessy. The Bishop gave the address and was followed by Bishop Moore who made a short talk. A luncheon was served the visitors by the ladies of St. Luke's and St. Paul's guilds in the guild room following the service at which one of the most pleasing features of the day, was the presentation to Mr. Hennessy of a latest model Ford coupe by the ladies of the two guilds as a token of their esteem and in appreciation of the service he has rendered the parish and the community. Following this came the burning of the mortgage on the rectory by Bishop Moore, the money having been almost wholly raised by the ladies of the two guilds. St. Luke's met its apportionment for General Missions, the past year, in full amounting to \$220; and also its pension premium, Diocesan apportionment and assessment, totaling \$504.

Church School Teacher Makes a Movie-Hero of St. Paul.

The Sunday School girls are crazy about the movies. Sometimes I despair of ever making the Bible real to them. Last Sunday I had the idea of making a movie-hero of St. Paul, beginning with his dramatic conversion on the road to Damascus Reel I, and continuing with his blindness and three days' fast, the coming of Ananias, his baptism and his startling preaching to the Jews about Christ, Reel II. An escape from Damascus in a basket (do you get the movie thrill there?), Reel III. The desert of Arabia, Reel IV, (a picturesque sand and cactus film); the return and setting out on the strange sea journey to Cyprus, (a sea scene), Reel V. Sergius Paulus and the striking blind of Elymas the Sorcerer (there's a spicy, exciting one for Reel VI), and so on through stonings and stripes and shipwrecks. Did Charlie Chaplin or Douglas Fairbanks ever do so many exciting things? Can I "put it over" next Sunday? I'm going to try.

(Taken from a Church School Teacher's letter.)—St. Clement's Chimes, St. Paul, Minn.

Bishop Reese and Dr. Jefferys to Teach at Geneva School.

Bishop Reese of Southern Ohio and Dr. Jefferys of Philadelphia have both consented to teach at the Summer School of the Province of New York and New Jersey next July. The School will hold its seventh annual meeting at Hobart College, Geneva, New York, from June 30th to July 11th. The program as planned is unusually rich in its promise of good things. The daily Bible Class is to be led by Dr. Jefferys on "Thinking with Christ in the Twentieth Century." A new feature is the two days' conference for the clergy on July 8th and 9th, led by Bishop Reese. Miss Lucy Sturgis and Mrs. Charles Hutchinson will have mission study classes, and a life work class led by Miss Ashhurst will be conducted for the first time. Miss Mabel Hall and the Rev. Samuel Tyler, D. D., of Rochester, will lead classes in social service. Dr. Bradner, Dr. Boynton, Miss Withers and Canon Elmendorf will teach again. The young people are planning to present "The Vision of St. Agnes Eve," a mystery play, out-of-doors. Bishop Stearly is again pastor and president of the school. Applications for registration and requests for information should be directed to the Secretary of the School, Mrs. G. H. Lewis, St. Andrew's Rectory, New Paltz, New York.

Bishop Remington Arrives in South Dakota.

On his return from his trip East, where he has been over a month, Bishop Burleson brought back Suffragan-Bishop Remington with him. This is the first time that Bishop Remington has been in his district for work. He arrived on Shrove Tuesday. That evening he was introduced to the Cathedral Parish by a men's dinner and was greeted with splendid enthusiasm by the largest number of men that have ever gathered

at such a function in the parish. The dean, E. B. Woodruff, as toastmaster, introduced the speakers. The first speaker was the Rev. Wm. Campbell, who has just returned from France to take up work in the district and who gave a vivid account of his experiences. Bishop Burleson next told of his observations of the political and social unrest of the east. He was followed by Bishop Remington, who thrilled the men by his stories of the work at the base hospital, at which he was a chaplain. It was a splendid evening and made a bright and cheerful beginning for his work in South Dakota of the new bishop.

On Ash Wednesday evening Bishop Remington preached his first sermon in South Dakota in the cathedral. His talks roused a great deal of enthusiasm and as a result after the service on Ash Wednesday evening a Church Attendance Campaign was started. Each man promised to attend each one of the Sunday and Wednesday evening services during Lent and to bring one more man with him.

The two bishops left the next day for the Black Hills to look over the field out there, it being probable that Bishop Remington will make his headquarters in that part of the field.

Kenyon College Promotes Cordial International Relations.

Cordial international relations with England and France are being promoted in a definite way at Kenyon College, Gambier, Ohio.

On Friday, March 21st, the college at a special assembly conferred the degree of Doctor of Laws upon Brigadier General L. R. Kenyon, C.B., head of the Department of Inspection, founder of Kenyon College. General Kenyon, together with Mrs. Kenyon and their young son, will be present to receive the degree in person. In connection with the ceremony the Rev. Dr. Smythe, Dean of Bexley Hall, will give an historical address and an appropriate portion of the Founder's Memorial commemorating the English donors will be read.

Two French students appointed by the French government have come into residence at Kenyon College. These men were appointed through the French High Commission on the basis of their previous educational and military records. They will study English and other subjects at the college for the next two months. Both men have taken the bachelor's degree in France, have seen several years of military service and have been wounded. Both have been awarded the French War Cross for personal bravery. One is machine gunner in a battalion of Chasseurs Alpins, and the other is an artilleryman who, under the most dangerous conditions, saved the life of a wounded French officer.

The Lieutenant Mills, Divinity Student, Memorial.

The students of our Church Divinity Schools have done their part along with others in the Great War. Many of them very early volunteered, others waived the exemption provided for them by the Government and were drafted into military service, some undertook work for the Red Cross or the Y. M. C. A. During the war our Divinity Schools have been left, to use Bishop Lawrence's phrase, "gloriously empty."

Among all the undergraduate students who went into the war from the Divinity Schools of the Episcopal Church it fell to one only to give up his life on the field of battle. That one was Harold Colthurst Mills.

Lieutenant Mills was the embodiment of that fine spirit of chivalry and unselfish devotion which characterized so many thousands of our American youth when the great crisis came. He was a son of the parsonage; his father, the Rev. Seth A. Mills, is rector of St. Luke's Church, Troy, N. Y. As a boy his ambition was to become a soldier; then his thoughts turned to a higher warfare and he decided to give his life to the work of the Christian Ministry. In 1915 he graduated from Trinity College and in the fall of that year he entered the Berkeley Divinity School.

His two years in the Divinity School gave great promise of future usefulness, and showed that he possessed rare qualities of mind and heart. Quiet and reserved in manner and rather slow in speech, he was yet full of the spirit of good fellowship and was a brilliant student. His interests were wide. He was no less

keen about social and political questions than about theology and Church history and Bible study. And his mind, so vigorous and direct, seemed the natural accompaniment of a character singularly disinterested and straightforward. He was in congenial surroundings and was very happy. His religious faith broadened and deepened. He looked forward eagerly to work in some missionary field, Alaska being the special field of his choice.

It was such a youth, essentially peace-loving and humanitarian in all his ideals, to whose conscience the grim call to arms came with its overpowering appeal. He was particularly stirred by an address given in Middletown by the Canadian author, Ralph Connor, relating his experience at the front. In the summer of 1917 he volunteered, was trained at Fort Benjamin Harrison and Fort Niagara, and gained a lieutenant's commission. On the third of January, 1918, the day before his twenty-third birthday, he sailed for France.

All know the story of the United States Marines, and the stand they made at Chateau Thierry and Belleau Wood in June, 1918. It is one of the turning points in the history of our civilization. Lieutenant Mills' regiment was in the thick of the fighting. On July 9th he was promoted to the position of Quartermaster of the first Battalion "in recognition of his efficient, cool, tactful, and persevering work," but on the same day he was severely wounded by a high explosive shell, and on July 17th he died—that we might be free!

The young men of America who gave up their lives in the Great War need no memorial. Their fame is secure. But if we can complete or help to carry on any work that was dear to them, ought we not welcome the opportunity to do so, and shall we not look upon it as a privilege?

With this thought in mind some of Lieutenant Mills' fellow-students are working for the "Mills Memorial Scholarship." They desire to raise at least \$6,000 to be given to the Berkeley Divinity School, the income to be used to prepare young men for the ministry of the Episcopal Church, primarily returned soldiers, then those who intend to give their lives to missionary work. They have formed a committee, of which the Rev. H. Daniels, Pittsfield, Mass., is Chairman, and the Rev. H. J. Edwards, Middletown, Conn., Secretary. They will welcome contributions large or small toward this fund.

Mr. Robert C. Hill, 143 Liberty St., New York City, has kindly consented to act as Treasurer. Checks should be made payable to "Robert C. Hill, Treasurer Mills Memorial Fund."

Twentieth Anniversary of Bishop Kinsolving's Ordination.

Church people generally will be interested in the following communication issued by St. Bartholomew's Church, New York City:

On Epiphany, 1899, in St. Bartholomew's Church, New York, Rev. Lucien Lee Kinsolving, D. D., was consecrated to the Episcopate.

As a thank offering to God, and a testimonial to the Bishop, the Brazil Committee are gathering a fund to send to him to use as he chooses in his mission. The Brazilian Church is giving him a sum to be used for the Southern Cross School for boys in Porto Alegre.

The home Church will also want to have a share in this gift, so the opportunity is given to the Church at large. Checks can be made payable to Louise A. Blanchard, Chairman, and sent to her, Mrs. Joseph N. Blanchard, 1109 Madison Ave., New York.

We hope no one will be deterred from giving because they cannot give a large amount. We trust the givers will be very many, and want everybody to feel that they can contribute. The Committee will be very grateful for the smallest as well as the largest gifts. They propose to send the fund to the Bishop with the names of the contributors (not the amounts) either individuals, parishes or Diocese as preferred. These names will doubtless mean more to Bishop Kinsolving than the money.

After these long years of self-sacrifice and brave work always done in a spirit of courageous cheer it will bring the Bishop new inspiration to receive this evidence of sympathetic interest from the home Church. Let everybody have a share in it, if only a few cents.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

Indian Citizenship

Editorial Section, New York Times.

A story of the heroism of two American Indians has been told in the dispatches from France. On a scouting expedition back of the German line they stealthily found their way to a building used as staff headquarters, where a group of officers were smoking and drinking at their ease, with no thought of danger. The Indians, one of whom was a lieutenant and the other a private, threw hand grenades into the room. All the Germans but one were killed or wounded. The survivor, running from the building, was shot dead with a revolver by the Indian private. With his officer he reached the American trenches, but both were wounded by the fire of the aroused enemy.

At an emergency hospital the Indian private was asked how he felt. "I am all right," he said, but fell as he spoke the words and expired.

It was perhaps the impression of those who read the report of this daring achievement that the Indian was a rarity in the American army. The fact is, however, that about 10,000 Indians have served in the army and navy, chiefly with the land forces. Most of them volunteered. Our American Indians did a great deal more for the cause of civilization and for America. They bought Liberty Bonds (not including the fourth issue) of a value of \$15,000,000, also thousands of war savings certificates; they contributed liberally to the Red Cross, and made 100,000 hospital garments for the soldiers and sailors. It would be remarkable if the kindred of the Indians who have fought on land and sea for the Stars and Stripes were not proud of their heroes, and it is quite natural that when our statesmen are pleading for the small nations and talking about self-determination, the aboriginal people of America should desire personal independence and the rights of citizenship for those of their number who are still living on reservations under the supervision of the Indian Bureau. In September last the Society of American Indians in convention at Pierre, S. D., adopted a platform in the preamble of which it was said:

"The close of the war should see the legal status and condition of the Indians greatly improved. A grateful government and people will not withhold from the native American race full rights as free men under the Constitution. For this primary right and fundamental claim of the original occupants of the land we make renewed demands. It is the greatest anomaly in history that the Indians in this land of their nativity should be deprived of the privileges of democracy, the liberty which they love and crave and should be subjected to reservation restrictions and petty oversight and control, without a citizen's rights or a voice in the government."

The Indians in conference urged "the division in severalty upon the books of the government of all funds held in trust by the United States for all Indian tribes, and that these individual accounts be paid as soon as possible," adding: "Annuities and dols foster pauperism and are a curse to any people capable of independence and desirous of the self-respect and esteem of their fellow-men."

Congress was asked to abolish the Indian Bureau, which "was never intended to be a permanent part of the Interior Department." These intelligent Indians, of course, understood that many of their people on the reservations were not ready for citizenship, and that therefore it should not be given to the backward by a stroke of the pen. They also knew that under the law of 1887 an Indian could sever himself from his tribal relations and qualify for citizenship, but they were speaking for the reservation Indian under the blight of dependency, handicapped by restrictions upon his liberty and the development of his faculties, who feels a sense of injustice, knows his

people have been wronged by the white man, and is helpless if not benighted. At a conference of friends of the Indian in Philadelphia in January, 1918, it was said in resolutions that "the whole progress of Indian welfare waits upon a definition of Indian status." Thereafter "every wise inducement should be given the Indian to rise out of a dependency into full citizenship." To give him his individual share of funds in trust without preparing him for financial independence should he need the education, would be folly and the reverse of kindness; but, on the other hand, if an Indian be responsible it would be only just to allow him current income and a share of the principal. This, among other things, is what the Hayden bill now before Congress proposes to do. A bill to confer citizenship upon Indians and to provide for segregation of Indian tribal property has been introduced by Representative Carter of Oklahoma.

It is a carefully drawn bill, safeguarding the rights of individuals, and requiring that the competency and responsibility of the Indians shall be ascertained before they can receive their property and exercise rights of citizens.

The sooner this bill is enacted into law the sooner the cloud will be raised from Indian manhood and what is left of the race in bonds of restraint will emerge into the light of progress.

But the consummation will not be of a day or a year, and the Indian Bureau with its several thousand employes will have something to do in the interval.

A few months ago the New York Times published the following article about our Indian brethren:

"Last December there took place at Bullhead (a little settlement in the picturesque valley of the Grand River, in South Dakota) a ceremony full of significance for the whole race of redmen—full of meaning, indeed, for all Americans. Seven young full-blooded braves were about to volunteer for the military service of the United States in our war against the kaiser. Even their names were redolent of the wild—Eugene Younghawk, James Weaselbear, Samuel Brave-crow, James Villagecenter, John Ironthunder, Joseph Leaf and Thomas Pheasant. Over in France not long ago John Peters, a Menominee Indian, serving with Co. A, 1st Engineers, died of wounds received in a fight with the Germans. Back home in Wisconsin at the Keshena Indian School, the American flag flew at half-mast. Through Shawano county antique women of the victim's tribe revived the age-old custom of wailing for the dead, which lasts for days.

In the case of John Peters it is worth remembering, for he was probably the first Indian to enlist in the army after war came and was undoubtedly among the first Americans to cross the ocean in transports.

But there are plenty of Indians waiting to avenge him. At Camp Bowie, near Fort Worth, Texas, Capt. Walter Veach commands Co. E, 142nd Infantry. It is composed wholly of Choctaws, all volunteers. Through this camp alone there are scattered more than 1,000 Indians. In Nebraska the Winnebagoes formed a company early in the war.

The total Indian population of the United States is only 335,998. Of these just one-half (about) are citizens; 50,000 still wear skins and blankets, while only 30 per cent read and write English. There are less than 33,000 male Indians of military age. Yet there are over 6,000 Indians in the United States army, 85 per cent of them volunteers and many hundreds more in the navy, every one a full citizen. Fourteen tribes are represented in the service, and when young enough the chiefs themselves have enlisted. In rank our Indian soldiers scale down from major to private, and almost every branch has lured some Indians. One Indian helps run a flock of balloons, and there are many in the aviation corps. Some have become proficient in wire-

less telegraphy, and there are others scattered through various technical divisions of the army. A large percentage of the civilized Indians have received military training at the government schools and so enter the army with a certain advantage over raw recruits.

There are about twenty-five big Indian schools. Every one of them is an automatic recruiting station.

The war attitude of the Indians at large has been a revelation of patriotism. Indians have helped the United States in every war it has fought since 1831. They have been accepted as volunteers in the army and have written a soldierly, honorable record.

But in this war the spirit and blood of the race seem to have risen in one hot compound of militant Americanism.

About the same time that the above appeared in the New York Times, the Boston Herald had the following:

"The Sioux tribe, sometimes called the Dakotas, has the most heroic traditions. After the tribes of the East had melted before the progress of the white man, the Sioux, whose domain was the great Northwest, became the most important tribe on the continent. *When the white settlers through the first half of the last century, in an utter disregard to treaty obligations that might have been the work of Kultur itself, pushed them farther, and farther back, the Sioux rose and avenged their wrongs in the blood of thousands of settlers and soldiers.

They were fighters whose valor the traditions of the plains and the Northwest will ever keep bright. They suffered wrongs that forever blot our history.

The Custer massacre in 1876, the last great blow that they struck, followed the white invasion of the Black Hills which solemn treaties had made the possession of the Sioux. The military capacity of their great chiefs can no more be questioned than the bravery of the red warriors.

They were a great people before oppression and betrayal reduced their numbers and broke their tribal spirit.

The surviving remnants have taken advantage of the opportunities of the white civilization with notable intelligence and zeal. The very name of this tribe is of French origin—the corrupted form of the name that the French explorers and missionaries gave the Indians of the Northwest more than two centuries ago. The relations of French and Indians then were wholly friendly, and the Sioux who have gone in khaki to France with Pershing's crusaders are paying an ancient debt, even as the score of Passanaquoddes in the ranks of the Maine regiment overseas are paying a debt that they inherited from their Abenaki ancestors of three centuries ago."

The Spirit of the House.

"It isn't the chairs and the books and the things,
Or the pictures that hang on the walls;
And it isn't the bird altho gaily he sings;
It's the laughter that rings in the halls,
It's the smile on the face of the mother at night
And the joy in the little one's eyes,
And our love for each other, with all its delight
That make up the home that we prize.

The house is just mortar and stone in itself,
And the fire-place like all of its kind;
There isn't a window or door or a shelf
But many just like it you'll find.

But the home is endowed with a spirit that's rich
And the commonest nook is aglow
With the love and devotion and tenderness which
Make sacred the home that we know.

There are many who costlier furnishings own,
And many with treasures we miss,
But nowhere for us is such happiness known—
There dwell our contentment and bliss.

And we envy no mortal his station or place;
His home with our home can't compare,
For our house is blessed by an infinite grace
And enriched by the spirit that's there."

By Edgar A. Guest.

MILLION DOLLARS ASKED FOR CHURCH INSTITUTION

Major General Leonard Wood and Other Eminent Men Back of Effort to Endow University of The South

From the standpoint of organization of the Church for Christian education, the enthusiasm of these present, and the far-reaching effect of what was accomplished, one of the most important conferences in the history of the Church was held at Chattanooga, Tennessee, on the occasion of the launching of a million dollar campaign for the University of the South at Sewanee. The meeting was held on Monday, February 24th, when it was difficult for clergymen to be away from their posts and the notable fact about it was the large proportion of laymen present and the earnestness with which every detail was discussed and every action taken by the 300 delegates present from all over the South.

Heretofore adequate use has not been made of the machinery the Church possesses, but hereafter at least in the Dioceses which are affiliated with Sewanee there will be an organization of laymen as the result of the campaign which will be a tower of strength for the furtherance of all Church purposes.

Major General Leonard Wood of the United States Army, who is Chairman of the General Committee, presided at the conference and was given an ovation to which he was repeatedly forced to rise and make acknowledgment. In taking the chair General Wood outlined the purpose of the meeting. "We are here" he said "to formally launch a campaign for a million dollars of endowment for the University of the South—University of the South in name but in fact a university of the whole country, because Sewanee is one hundred per cent American. As a result of the war new problems are facing our country, problems which can only be met and solved by men of Christian education from institutions such as Sewanee. It is not necessary for me to thank you for coming here, for those who know Sewanee love her and they have always shown their spirit by making any sacrifice and rendering any service asked in her behalf. We are all here for one purpose, to formulate the necessary plans to raise this million dollars. And so deserving is the cause and so faithful are the friends of Sewanee I am sure success will crown our efforts."

The invocation was asked by Rev. Henry D. Phillips, Chaplain of the University of the South. Leland Rankin was elected secretary. Many telegrams from prominent men expressing regret at their inability to be present and pledging their support were read by Bishop Knight.

Bishop Gailor of Tennessee spoke with eloquence and great power on "Christ in Education," declaring that without Christ there can be no education nor literature nor civilization. Whatever is good and whatever is true in this world must have its foundation in the life of Christ. Christian education today must have first place in the hearts of all good men and women, for without it we can have nothing that is permanent. Moral criterions, not machine made men, are necessary to the future of a country that is to survive, and Sewanee has more than indicated in her resplendent past that she is striving to create the Christ in the hearts of those who come to her.

Ex-United States Senator Leroy Percy of Mississippi speaking on "Sewanee's Relation to the South" referred to the world war for evidence that Christian education is the leaven the world must have. Through the ages and the nations he traced the need of the liberation of men from the bonds of ignorance and the belief that might makes right. Trained Christian thinking is necessary before men can appreciate their responsibilities. There are great questions old and new in the South and in the nation which must be handled through Christian education which is the key to future power and civilization.

He declared that a religion which points only to heaven is of little value and fortunately is going out of fashion. Religion today must be based on a Christian education that will make men full of the spirit of serv-

ice and of sacrifice in every-day life. He declared that Sewanee stands without a peer as the one great opportunity of the Church and nation to recreate men and establish in their hearts and souls the human ideals and spiritual graces that make men great. He declared his faith that the million dollar campaign would be a success beyond all question.

Bishop Knight, Vice Chancellor of the University of the South, outlined the needs of Sewanee and the plan for the endowment campaign. He reviewed the financial history of the University, showing that for each dollar paid in by a student at any of the institutions for higher learning in this country three dollars are paid out by that institution, and this extra money must come from gifts or endowment. In the case of Sewanee what endowments there are are small and most of them pledged for special purposes, as for instance support of the chaplaincy, so that the general treasury receives little benefit therefrom. Three years ago a debt of \$300,000.00 had accumulated and a campaign was conducted by which that sum was raised, and the institution is now practically free from debt.

Anticipating question as to what would be done when this million dollar endowment is in hand, Bishop Knight said that for one thing Sewanee would not be bothered by again running into debt and for another the salaries of professors would be increased. At the present time the maximum salary paid is \$2,000 a year. "We have outstanding men at Sewanee," he said, "and we cannot keep them or get others when starvation salaries are adhered to and other universities are offering them better pay."

Mr. Wickes Wamboldt, Director of the Campaign, explained that his organization was based on business principles with intelligent energy and experience behind it. He said that three things would always be kept in view—to get a million dollars for Sewanee, to make the University intimately known in every locality and to more closely knit the machinery of the Episcopal Church.

Resolutions endorsing the campaign were adopted unanimously and Diocesan Chairmen were appointed. At night the conference was closed with a brilliant banquet given by the citizens of Chattanooga at which further splendid addresses were made and great enthusiasm aroused.

The University of the South was founded by the Bishops of several of the Southern Dioceses in 1857 and is entirely the property of the Episcopal Church. Little progress beyond securing a charter and receiving a donation of 10,000 acres of mountain land in Tennessee was made before the devastating breath of war swept over the country and changed every aspect. In 1868 devoted souls again took up the work and scholastic sessions were begun. The highest standards were set and from these there has never been any deviation, so that to-day in the whole of America no institution stands more solidly or serenely for Christian education than Sewanee.

The University of the South is the only institution for higher learning in its part of the country for the training of both the laymen and the clergy for the future which is owned by the Church, and as such it appeals with peculiar force to the pride of Episcopalians everywhere, especially in this period when the great world war has been won by Christian ideals as opposed to sordid materialism and every parent feels more than ever the necessity for having his boy trained in the things of the spirit as well as of the mind and body.

Leland Rankin, Secretary.

On Tuesday, Feb. 26, a daughter was born to the Rev. and Mrs. H. W. Pigion, at Grace Church Rectory, Huron, S. D. She has been named Wilma Edith Pigion.

"Christ alone can save the world, but Christ cannot save the world alone."

THE LABOR PROBLEM.

By DEAN H. MARTYN HART, D. D., LL. D.

"Woe unto the world because of offences for it must needs be that offences come."—Matt. 18:7.

Which means to say, that as long as human nature remains what it is, there must be trouble and disturbance. And I do not believe that the world ever faced more trouble and more disturbance than we apprehend today.

If some Power granted to horses self-consciousness and they became aware of their strength, what would be the result? They would be as useful to us for our purposes as lions are today! That is what has happened precisely to the laboring classes.

I have seen the beginning of that consciousness, and after 80 years, I am afraid I shall witness the violence of their newly found power—unless I soon leave this mortal scene and unless the classes immediately above the hand-workers are willing to share with them and for them a considerable part of what I may term their fortunes.

It is not a little remarkable that my life-time should have seen the beginning and the almost victory of the struggle. The year I entered life 1838, six members of the House of Commons had a Conference with representatives of The Workingmen's Association and together they formulated what was known as "The People's Charter." It demanded six specific reforms: Annual parliaments; salaried members; universal suffrage; the ballot; electoral districts according to population and no property qualification for a seat in the House of Commons. In ten years the "Chartists," as they were called, had enrolled their thousands. I well remember seeing their processions. This was the first stirrings of the power of Labor, and today in England they form the second party in the House of Commons and will be seated on the Opposition Benches, and in Russia, under the name of Bolshevism or "the majority" they have risen in brutal might and with incomprehensible insanity have murdered the possessors of any capital, looted their shops and houses and seized the lands of their over-lords!

And in every country a spirit of lawlessness and a disposition to loot is stirring the proletariat and a general unrest and fearfulness is abroad, only to be increased by thousands of returning soldiers, who have not only tasted of an out-door life but have been imbued with the subtle influence of violence and force; bloodshed and devastation they have become accustomed to. It looks to me, unless the steadiness of the Anglo-Saxon mind shall find ways of escape, that Lord Macaulay's prophecy, written to a friend in this country sixty years ago, is coming true. The historian wrote, "Your Republic will be pillaged and ravaged in the XXth Century, just as the Roman Empire was by the barbarians in the Vth Century, with this difference, that the Huns and Vandals, came from abroad, while your barbarians will be the natives of your own country and the product of your own institutions."

Yes, the product of a civilization whose main spring is competition without a balance wheel, superficial education, a fool attempt to inculcate morality without a religious incentive, and a venal Press, the only means of up-grown instruction; a Press which will never publish truth which may tend to restrict its circulation.

"It is impossible but that offences will come," because our Lord knew that self-interest was the main motive of the actions of small men from the day that Eve took of the forbidden fruit "to make her wise"; from the day that Cain killed his brother Abel, because he had something better than he had, down to this day when the most educated people on earth set out to rob the world and steal the goods of their neighbors to enrich themselves.

Clemenceau, who at this moment is the chief exponent of the best French sentiment, published a book some years ago, "La Melee Sociale," in which he stated this remorseless habit of human nature to prey upon the weaker for its own aggrandizement.

He stated the case thus: "The forced labor of the chained slave and the free toil of the paid workman both rest on the common basis of the defeat of the weakest and his exploitation by the strongest. Evolution has changed the conditions of the battle, but under a more pacific appearance the mortal strife yet goes on. To seize the life and bodies of others, to turn them to one's own purpose, that is what has been the aim and fixed purpose of the majority of men from the savage cannibal, the feudal Baron, the slave proprietor down to the employer of our day."

M. Clemenceau recognized what we are tardily coming to admit, being compelled thereto by the threatening attitude of the exploited, that it is the duty of the State and the rich of the community to allow, what are called the lower classes, not only the right to live but to have some leisure and enjoyment in life. Like Lord Macaulay, he is prophetic: "Is it not the duty of the rich," he writes, "to succor the unfortunate? The day will come when the spectacle of one man dying of hunger while another has more millions than he knows what to do with, will be intolerable to all civilized communities as intolerable in fact as the institution of slavery would be in this community today. The troubles of the proletariat are by no means restricted to Europe. They seem to be just as bad in 'Free' America, the paradise of every poor wretch on this side of the Atlantic."

Not a little of the mischief lies at the door of what is misnamed Education. We have had in my lifetime an example of the power of education when deliberately applied to achieve a certain end! By carefully selecting the Professors of the Universities, himself signing their letters of appointment, the Kaiser was able to indoctrinate the students and they in turn the school children of whom they became the teachers that the state of morals and economics was absolutely supreme, and whatever the Government deemed best for the Fatherland was to be unquestionably obeyed, that might was right and "frightfulness" in war was justifiable and indeed humane.

This process imbedded these brutal opinions in the German consciousness and the whole population by education has become brutalized. We stand aghast at the demoralizing effect of deliberately directed education.

Then, why should not this great agency be utilized to instill into the minds of Americans the simple facts which lie at the bottom of all labor unrest? Instead of tinkering with subjects of no practical use, why not throughout the grades teach the patent truths which lie at the foundation of all Political Economy and profusely illustrate them with the prolific examples history affords. All "Labor" is divided sharply into two classes—Hand-Labor and Brain-Labor. No measure of advance or success can be achieved except by the combination of the two. That hand-labor alone produces wealth, as the handworkers have been constantly told, is untrue, the glaring examples of this country and Africa sufficiently proclaim. For thousands of years these countries were submitted to the domination of hand-labor and not even a wheeled vehicle was produced, nothing but foot-paths traversed their vast expanses and it was not until the white man came with his brain-labor that the resources of these continents began to be developed.

All the labor discontent and unrest of my life time has been solely due to the endeavor to divide the profits equitably between these two partners, Brain-labor and Hand-labor. The struggle has hitherto been unequal! because mental capability will always succeed in contriving to get the lion's share and since selfishness is the prime energy of all human schemes, the Brain workers exploited the Hand workers for their own benefit. As wealth was created it gradually flowed into the coffers of the capitalists and as they naturally become the leaders of society they make the laws and always in their own favor and for the conservation

of their property. So Capital and Labor become antagonistic. Gradually the small employer became a great employer, who no longer lived amongst the work-people, of whom a few years ago he was one, but he built him a mansion at a distance from the smoke of his factories and surrounded himself and his family with the luxuries of life, leaving "the hands" where they were, without any change in their modes of living.

At first the work-people struggled feebly to improve their condition. They saw the advantage the Brain-workers had and they began to educate themselves, and when I was a boy Mechanic Institutes sprang up all over the land, "Knowledge is Power" was emblazoned all over their walls. The first symptom of combination was "Co-operative stores." We had one in our Yorkshire town, but here brain-power soon showed its superiority, the shareholders were dependent upon the business knowledge of the manager, and he generally used his expert knowledge to his own advantage and not infrequently ran away with the cash. Selfishness was always the fly which spoilt the Apothecary's ointment. But all this mental activity evoked scheming and "Unions" began to be formed, and they found their weapons of war, Strikes, was the more effective as their organization was the more perfected, and in due time England became the most Unionized country in the world. Labor leaders became Members of Parliament and the forces of Labor gradually from being separate regiments formed themselves into an army and moved en masse by Sympathetic Strikes and today they are irresistible, or rather they would be if only the old enemies of human peace and progress, *Selfishness* and *Jealousy*, were driven from their hold.

At first the working-people were proud that their representatives should have a voice in the Parliament of the nation, then jealousy sowed discord in the ranks of the leaders, and that envious disposition which Milton well called "the first begotten of Hell," soon spread and today the chief menace which threatens the forces of labor is the regrettable fact that the members of a Union will not obey their leaders and show a fatal disposition not to abide by the vote of the majority. The next step in anarchy at which we have arrived, Bolshevism or "Moreism," as some translate it, is the attempt of the Majority to obtain possession of the property of the more successful Minority in order that they, too, may share some of the amenities of life.

Now what is the remedy for this threatened upheaval of society? Some say, *The Nationalization of Public Utilities*. That the government should become the commercial operators and use the profits for the public benefit. But no man ever worked for another with the same zest and energy he worked for himself. Such governmental administration would eliminate individual enterprise to which all successful business owes its achievement, and then politics would surely infuse its baneful presence; as political rewards came in at one door efficiency would go out at the other. We have just tried it with the Railways and no one is satisfied. The British Premier truly says for the Government to run the manufactories would mean Bankruptcy.

Some say let the *working people* have a share in the business. Let there be honest co-operation between Capital and Labor. Let their be profit-sharing with the employees. But suppose there were no profits? It is an astonishing fact that 90 per cent of the businesses in the U. S. fail some time in their career. The Capitalist may weather the fray of adversity by using his fortune, but lack of profits would mean starvation to the workers! Neither would the employer be able to pay a legal minimum wage, if he were losing instead of gaining in his business. Naturally he would close his business rather than exhaust his capital.

Recognizing the fatal objections to all these schemes, the working men of England, in a manifesto they issued before the late Election, and in view of the Reconstruction "after the war" proposed a *Liberal Income Tax* to be levied on every member of the community. That the proportion of this tax should increase with the amount of income earned by the individual until it reached 90 per cent of the income of the millionaire.

This proposal looks simple and effective.

But by its application the incentive for making money would be abstracted. Who would "rise early and eat the bread of carelessness"? Who would employ their extraordinary money-getting faculties if the result of all their effort was to be taken from them by the Government and spent for the amelioration of the workers in ways over which they had little or no control? To use the common proverb, this proposal would "kill the goose that laid the golden egg."

So finally I turn to where I have turned all my life and have never been disappointed of help, to the *Bible*, for the solution of the difficulty. And there I read that "it is not in man to devise his way," that human nature is so enslaved by Selfishness, which after all is the branch of that Competition which is said to be the life of trade, that it cannot and will not "mind the things of others for their edification." That it is only men who guide their lives by the principles of Jesus Christ, who came "not to please Himself," but even to lay down His life for the good and benefit of His fellows, it is only such men who spend and are spent for the alleviation of the exploited masses. And such men are so few and far between that the effort of their endeavors is lost in the vastness of the undertaking. Even the Lord Himself, after three years of wonder-working to assert the authority of His pronouncements, only secured some six hundred adherents to His principles and "some of them doubted." But these first Christians had "all things in common" and if the rules by which they lived could be applied to all humanity, it is evident that all men would be members of one true Brotherhood and cemented by love, they would share each other's burdens and live and strive for the common good.

But the experience of history declares that to expect humanity to be Christianized is Utopian. Christ is still almost a stranger and wayfarer on the Earth. Is then Mankind the masterpiece of God's Creation, the being He made "higher than the Angels," the being for whose destruction by Sin He Himself at the cost of human death made a "way for escape" and restored fallen man to the condition for which he was created, and was all this effort of Salvation to go abortive and men left to welter in want and woe? Impossible. Omnipotence inspired by Love could never brook such a failure.

When the "times of the Gentiles" are fulfilled, when Man has exhausted his every effort to save Himself, which he surely has done, then the King will take the Kingdom; and as Jesus Christ came once so He will come again, "the second time, apart from sin unto Salvation." And a "King shall reign in Righteousness and His princes will execute justice" in the earth. This is so foreign and contrary experience that few men admit its possibility. And when we go into the unseen world, as soon we all shall, its possibility will become apparent. Now it is a matter of Faith. You have just said, "I believe that He shall come again in Glory," three hundred and eighteen times in the New Testament it is declared He shall come. Act as if you believed the coming of Jesus Christ imminent. "He that hath this hope in him purifieth himself as He also is pure."

Make that spot just around you as He would like it all to be and then you, even you, may have what St. Paul was expecting, "A crown of righteousness which the Lord, the righteous Judge shall give me at that day and not to me only, but unto all that love His appearing."

TED MERCER AND TOM FARMER.

(Continued from page 1.)

to most successfully reach for moral and clean living the young men of our colleges and universities, it was necessary that he give his messages to them at the adult period, also in churches and before church organizations where fathers and mothers of students could be impressed through his addresses with their paternal obligation for Christian example which plays such an important part in the training of youth. To carry out this enlarged program of service he found it necessary to become more or less independent in the shaping of his program and in the personal management of his work, and therefore he is not directly associated with any one particular religious organization, but is in a position to serve all.

He has spoken in quite a number of manufacturing plants throughout America, in state penitentiaries and state jails, in rescue missions, before boards of trade gatherings—in fact, practically all classes of men have heard his life story, the number being estimated at three-quarters of a million. He has hundreds of letters from young men and parents thanking him for the moral and spiritual help which is resulting to them from his service.

Thomas J. Farmer was born in the Fifth Ward of New York City, October 18, 1855, and his father was a saloon-keeper. The boy never went to school and what education he received he got in the streets. He started in stealing small things and by the time he was 12 years old was



quite accomplished as a thief. His early efforts were those which required cunning rather than bravery or skill. He gradually, through association with noted criminals, became a full-fledged highwayman, train robber and bank burglar. * * * Defended by certain criminal lawyers and also because of political "pull" he was never sent to prison in the city or state of New York. When he became a little more advanced in crime he went West, where he engaged in robbing stage coaches, hotels and stores. One of his "pals" in the West was "Black Bart," known as the lone stage robber, who, after robbing a stage or express company's box, would drop into the box a piece of poetry. Another "pal" in the West was Jesse James. * * * Farmer led a criminal career for over thirty years and spent fifteen and one-half years in Western jails and penitentiaries. Concluding a sentence of several years in the Walla, Walla, Wash., penitentiary he came back to New York City. One night in the Bowery section of New York he met a "pal" in crime; they were plotting to commit a burglary that night and while waiting for dark to arrive they by chance strayed into the Jerry McAuley Mission under the Brooklyn Bridge. Farmer went into the mission to rest, but while there he came in personal touch with Mr. S. H. Hadley, superintendent of the mission, and through hearing this man's wonderful Christian testimony and because of the great Christian kindness shown by Mr. Hadley to Farmer, the latter, forgetting all about the burglary he had planned for the night, gave his heart to Jesus Christ. For several years he worked in the Jerry McAuley Mission helping Mr. Hadley in every way possible. He finally became janitor and "useful man" of the mission and would often go out with Mr. Hadley to speak in churches and before other religious bodies. The story of his conversion began to spread and there was a growing demand for his services as a speaker. * * * Mr. Farmer has done prison work, settlement work, rescue mission work and has accomplished a magnificent personal evangelism among all classes. He has been used of God to reach doctors, lawyers, business men and others who have gone wrong through fast living. In 1914 he joined forces with Mr. E. C. Mercer, a well known Christian leader, since which time the two men have been speaking throughout the country in Y. M. C. A.s, churches, etc., in the interest of Christian living. Mr. Farmer has the endorsement of some of the leading ministers, college presidents, and preparatory school headmasters from coast to coast.

"The biggest thing in the world is the world. The greatest challenge in the world is the spiritual need of mankind. The most powerful lever to put under a life or under a church is Christ's program for world-redemption."

THE TRIENNIAL OF 1919

An extended report of the Program Committee for the Triennial meeting of the Woman's Auxiliary to the Board of Missions at Detroit next October, was presented at the officers' conference held in New York last month and has been sent to all Diocesan Presidents. The report concerns the spiritual side of the Triennial, the business sessions, the conferences, the presentation of Missionary work, education, the Junior Auxiliary and program for, arrangements of meetings, conferences, social affairs, etc., etc. Two sets of questionnaires had been sent out to Diocesan officers, involving 610 groups of answers, and the committee outlines and presents definite recommendations for the general program of the Triennial, covering the most vital points made in the hundreds of answers to questions sent out, every recommendation being based on needs and desires expressed by officers and delegates of the Auxiliary. The following are some of the most important recommendations:

First of all, the Committee suggests that "the Spirit of Service for Christ's Sake" shall be the dominating thought of the coming Triennial, and as a natural corollary, it further suggests that the spirit of co-operation with all the workers of the Church be expressed as concretely as possible in all the plans and arrangements. Let the Auxiliary realize as never before that the Church's work is one, and that the strength and accomplishment of the whole depends on the different parts actually working intelligently and sympathetically together for the mission of Christ's Church. To this end and in accordance with requests received from other organizations after the Triennial in St. Louis, the Committee's first recommendation is that Miss Lindley shall ascertain the names of the organizations for women and girls which intend to meet in Detroit at the time of the General Convention, and express to the proper officers the desire of the Woman's Auxiliary to co-operate with them in every way possible; that the dates of business meetings be compared and conflict avoided; that the delegates of these organizations be invited to attend the services (Quiet Hours and Celebrations of the Holy Communion) and general Missionary meetings of the Auxiliary, and that those who desire to register for the Classes of the Auxiliary (Senior or Junior) be invited to do so.

From all sides, evidence has come in to indicate the supreme value of the definitely spiritual side of the Triennial with the desire for the deepening and widening of what may be called Spiritual Activities, therefore, the Committee make the following recommendation concerning the spiritual side of the Triennial:

Preparation — That special intercession and prayers for the plans and all the meetings and work of the Triennial be arranged and used by the members of the Auxiliary from this Spring until the close of the sessions in October.

The usual Quiet Hour at the beginning.

The usual Quiet Hour at the end, closing with a celebration of the Holy Eucharist as a special act of Thanksgiving.

The usual great United Offering Consecration and Thanksgiving Service.

Special emphasis on the Early Communion on the days of business meetings. (These services are to be included as part of the day's program, and intercession for guidance used in reference to matters to be decided upon.

Corporate Communion for all Study Classes.

One person, if possible, to be chosen to be in charge of the noon-day intercessions for the entire Triennial. In case the period is too long for one person to accept, then one person for each week. These leaders or chaplains to be chosen at once by Miss Lindley in consultation with the Committee, and invitations sent immediately.

Prayer groups for intercessions, meeting in the various hotels and homes at stated hours.

Inspirational Classes on Prayer, Bible, and Personal Religion.

Much comment has been received

regarding the lack of good management of the business meetings of the Triennial, and there is a general call for efficiency all along the line, with numerous suggestions as to what is desired, met by a series of recommendations concerning the business sessions.

It is suggested that a policy or program, covering three years, should be made for the Auxiliary. This policy is to be based on a survey made of actual work done in the past year by the Auxiliary in the different parts of the Mission Field; the needs to be met and possible attainments of the Auxiliary.

This program should be elastic and in no way limit any forward work of the Auxiliary, but it should include definite concrete plans for all activities, Spiritual, Educational, Box and supply work, Gifts of money and of life.

It is suggested that there should be a more definite policy regarding the ultimate object of the United Offering, i. e.: Is the offering to be emphasized for the paying of the salaries of all the women workers in the Field, which, carried out logically, means that its aim is to have the Auxiliary take over the support of women's work; or, is the Church as a whole some day going to support all its workers and allow the Women's United Offering to be used as a special fund for the education and training of women workers, the care of the sick and disabled women workers, and for great constructive forward work in the Mission Field?

From all sides the emphasis on the value of education in reference to every phase of work makes it one of the underlying forces to be seriously considered. Ever since the Triennial in St. Louis, this committee has heard repeatedly the suggestion that the Classes should not conflict with the Classes of the G. B. R. E. It is perfectly evident that a large majority of the delegates to the Triennial consider Sunday School training as much a part of their business, as delegates, as the meetings of the Auxiliary. Realizing that education is one of the fundamentals of a Missionary Church, this Committee feels that in the interests of Service, Co-operation, Missions, and above all, the children of the Church, every thing possible should be done to meet the desires of the delegates. The ideal arrangement would be, as suggested by replies received, to have all the educational work of the Auxiliary and the G. B. R. E. in one building, but at the present time this does not seem to be practically possible. However, suggestions beginning in St. Louis and continuing ever since, that the Junior Classes and exhibits should be held in the same building as the G. B. R. E. without conflict as to classes, make it incumbent on this committee to recommend under No. 6 that the Junior Classes and Exhibits be held in the same building with the G. B. R. E.

The final word is a reminder that many important matters are to be discussed at Detroit. The Auxiliary is going through a period of readjustment; a national constitution is to be presented which involves the election of a national executive committee; the opinion of the Auxiliary as to the place of women, and what women shall be on the Board of Missions, is to be decided; matters concerning the United Offering and its workers will be discussed; what the reorganization of the Junior Auxiliary shall be is a question for decision; an election of a general secretary is to take place and other important issues will come before this Triennial.

Obviously, it is time for intelligent preparation and prayerful consideration of many things connected with the Women's Auxiliary. No one is ready to venture an opinion as to the outcome but one and all will agree that the Auxiliary must enter the new era equipped to take a worthy part in the Master's Call to the World task waiting before us. We want the results of the Triennial of 1919 to be acceptable to the Prince of Peace and with grateful appreciation of our inheritance from the splendid women of the past whose spirit and devotion have made the Auxiliary, and realizing that new and great responsibilities lie before us we ask your prayers that the delegates to the Triennial in Detroit "may both perceive and know what things they ought to do and also may have grace and power faithfully to fulfill the same through Jesus Christ."

THE CHURCH AND THE WORLD'S SOCIAL PROBLEMS.

(Continued from page 3)

tion, no less than for economic and industrial rehabilitation. The Church must convince the man who is all wrong that he is all wrong—which is no mean task in itself—and must then lift him up and put him on his feet and direct him to higher paths—and even go with him to complete attainment, if need be!

(To be continued.)

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