

# The Witness

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

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## CURRENT EVENTS

### Self-denial Lenten Cards.

Self-denial cards were sent to each household in St. Peter's Parish, Chicago, to guide the members in the observance of Lent and in their savings toward the Easter offering. "It is shameful to discover in any parish what a multitude of people are content to enclose a dollar bill as an Easter offering after six and a half weeks of Lent, during which they ought to have been saving what they usually spend on delicacies for the table, the theatre, movies, ice cream, candy, tobacco, and other self-indulgences," writes the rector, the Rev. Frederick G. Budlong, in his parish paper. "We owe it to God on Easter Day to give Him what we have saved and a thank-offering of some kind in addition."

### The "Movies" Present a Great Moral Problem.

The Rev. F. J. Dineen, a Roman Catholic priest, who is a member of the moving picture board of censors of Chicago, appointed by the city council, states that "Our committee has hearings every Friday, and our conclusion is that the moving picture presents the greatest moral problem of this city. Five hundred thousand children attend the pictures from two to three times a week. Questionnaires have been sent to the teachers and it is the unanimous opinion that attendance on the movies as now practiced has a deleterious effect on the mental and moral faculties of children. The data were turned over to Professor Burgess of the University of Chicago, who will report next Friday. The report of Dr. F. C. Zappie, confirmed by Dr. McMillan, is that if a child spends more than two hours in witnessing a moving picture it is nervously affected. Doctors, lawyers and educators agree something must be done. We want a high-class censorship board that will recognize the value of moving pictures, both for entertainment and instruction, and will obtain the right kind. Also we want them to supervise closely the picture theatres with respect to ventilation, lighting and the poster advertising, which is often one of the worst features. We want to keep children from the theatres at night."

### Large Bequests to Church and Charitable Institutions.

Commodore Frederick G. Bourne, well known in financial, social and Church circles in the East, died at his home in Oakdale, L. I., on Sunday, March 9th. Among his gifts was \$500,000 for the endowment of the choir school of the Cathedral of St. John the Divine, New York. His will, dated March 8th, or the day before his death, disposes of an estate estimated at \$25,000,000, and contains many bequests to Church and charitable institutions. The testator says of a \$100,000 donation to the Cathedral, to be used for the completion of the nave: "This gift I wish to be considered as an Easter offering." In making his bequests to his children he said: "My hope is that my children will continue the subscriptions to charity which have been made by me through my office, as shown by my books, but this wish is not binding upon them." To the following charities, each is given \$10,000 in cash in addition to a number of shares in the City and Suburban Homes Company:

Children's Aid Society of New York, 1,000 shares; Sheltering Arms, New York, 1,000 shares; St. John's Guild, New York, 1,000 shares; Emmanuel Episcopal Church, Great River, 1,000 shares; New York Skin and Cancer Hospital, 1,000 shares; Nor-

wegian Lutheran Deaconess Home and Hospital, 6,400 shares; St. Ann's Episcopal Church, Sayville, 1,000 shares. The gift to this church is to be for the Kenneth Bourne Memorial Fund, in memory of the Commodore's deceased son. To the New York Juvenile Asylum, Dobb's Ferry, 1,000 shares; Hope Farm, Millbrook, N. Y., 3,000 shares; Salvation Army, 1,000 shares; Protestant Episcopal City Mission Society, Manhattan, 1,000 shares; New York Association for Improving the Condition of the Poor, 1,000 shares; Pomfret School of Pomfret, Conn., 2,700 shares—the bequest to this school to go to the endowment fund; Tuberculosis Preventorium of Farmingdale, N. J., 1,000 shares, and the Church Charity Foundation of Long Island, 1,000 shares.

### Impressive Ordination Service.

One deacon and three priests were ordained by the Rt. Rev. Sheldon Munson Griswold, D. D., Suffragan Bishop of Chicago, at Christ Church, Chicago, on the second Sunday in Lent. Mr. Dudemaine, candidate for the Diaconate from the Diocese of Fond du Lac, is a student at the Western Theological Seminary, Chicago, and was presented by the Rev. Dr. L. C. Lewis, Professor of Church History at the Seminary, who also preached the sermon. The Rev. Norman B. Quigg, was presented by the Rev. Dr. Charles H. Young, Rector of Christ Church; the Rev. Thomas L. Parker was presented by the Rev. F. S. Fleming, Rector of the Church of the Atonement, Chicago; and the Rev. H. H. Parkinson was presented by Professor Lewis, for advancement to the Priesthood. The appointments for the service were perfect and the ceremonies conducted with dignity and solemnity, leaving a most profound impression on the reverent congregation which packed the church and all who participated in the service. The Rev. Mr. Quigg, who is assistant to the Rev. Mr. Fleming at the Church of the Atonement, was the ninth young man to become a candidate for Holy Orders from Christ Church. The Rev. Mr. Parker is in charge of the Church of the Holy Nativity, Chicago, and the Rev. Mr. Parkinson is in charge of St. Ambrose's Church, Chicago Heights.

### Dr. Manning Made a Chevalier of the Legion of Honor.

The Rev. Dr. William T. Manning, rector of Trinity Church, New York, and sometime chaplain of the 302nd Engineers, was made a Chevalier of the Legion of Honor, on the 16th inst. by the French Government. The investiture of the rector was made by Admiral Groult, commander of the French forces in the North Atlantic, and was very impressive. Major Gen. Thomas C. Barry, commanding the Department of the East, sent over an escort of honor consisting of twenty-one men and colors from the 22nd Infantry, stationed at Governor's Island. A detail of sailors from the Brooklyn Navy Yard accompanied Rear Admiral Nathaniel R. Usher and participated in the ceremony. There was a detachment of marines from the French warship Gloire, and the 22nd Infantry Band also attended. An audience which filled the big assembly room of the Engineers' Society building, witnessed the presentation of the cross.

The American service men were lined up at the rear of the platform, while the French sailors and marines, American colors at either side, formed a file in front. Captain Frederick Stuart Greene of Company H, 302nd Engineers, recently appointed Commissioner of Highways by Gov-

ernor Smith, introduced Admiral Groult.

"We know all that you have done to bring the United States on the side of the Allies," said the Admiral in French, addressing Dr. Manning, "and how you awoke the soul of America to the cause of justice, and it is therefore the pleasure of the Government of France to confer this decoration upon you," and he bent forward and kissed the rector on both cheeks. The soldiers came to attention, the crowd stood up, and the band played "Le Marseillaise." A trumpeter from the Gloire, who had sounded "ouvrez le ban," the call for conferring the honor, then closed the ceremony by playing the call "fermez le ban."

"No words could express what I feel at receiving this great and undeserved honor from the Government of France," said Dr. Manning, "especially in these days when it is so great an honor to receive such a token from your country. We Americans have always in our hearts a special place for France. We love France for herself, for the qualities of her soul. We love her for the help she gave us in our little family quarrel, now long since forgotten, when a German King sitting on a British throne, tried to take our British freedom from us. Today France is the victor and Alsace and Lorraine are free and will be forever French. Justice and liberty are to be upheld, and that nation which brutally and wantonly assaulted France and the world now must receive stern and impartial justice."

### Dr. Charles H. Boynton Goes to the Holy Land.

On March 1st Dr. William E. Gardner of the General Board of Religious Education received an invitation from the American Committee for Relief in the Near East to be its guest with leaders from other communions on an investigating trip in Armenia.

After consideration and consultation, Dr. Gardner decided that it was impossible for him to absent himself from the office. He therefore urged Dr. Boynton, secretary of the board, to accept the invitation.

Dr. Boynton sailed on the Leviathan March 14th, with representatives of twelve communions. He will land at Brest and proceed by way of Marseilles to Port Said, Cairo, thence to Jerusalem, Damascus, Beirut, Aleppo, and return by way of the Black Sea and Constantinople.

The purpose of the committee is to observe the methods of relief and the conditions found in Armenia and to report to the respective churches.

This is preliminary to the campaign for Armenian relief which will be carried out by the Sunday Schools of North America during the Christmas season; it will extend from Advent to January 19th, the latter date being the Armenian Christmas. It is proposed that the Sunday School money be devoted entirely to the care of the thousands of orphans who are now wandering homeless and helpless about the land that has been freed from the Turks. Last year the Sunday Schools of the Church contributed about \$25,000.

Dr. Boynton will return about the first of July.

The pews in Christ Church, Macon, Georgia, have been made free. At a congregational meeting held on January 19th, it was decided to abolish the pew rent system, and the rector and vestry were requested to effect the change as soon as they obtained assurance of sufficient additional income through subscriptions in place of pew rents to make the change possible and as soon as they received the assent of three-fourths of the pew renters. Both of these conditions have been complied with, and on March 13th the vestry formally declared all the pews free.

## NEW YORK LETTER

The Reverend JAMES SHEERIN

### Dean Hodges Remembered.

The Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass., was honored in Boston lately by the alumni of that institution who remembered that he had been dean for twenty-five years. Graduates who live in New York, some of them rectors of great parishes, left all and followed him to Boston for a couple of days, and the banquet and other meetings are spoken of as a genuine lovefeast.

It was a unique thing in the history of our American theological seminaries that any board of trustees should care to secure, and were willing and able to secure, a prominent and successful rector of one of our leading city parishes to be a dean. When it happened to Dr. Hodges, then rector of the largest church in Pittsburgh, that he was chosen for this office, a good many of his friends laughed uproariously at the presumption. Here was a young rector who had a whole city admiringly at his feet, and his sermons and writings were becoming talked of with respect in all parts of the country. He had been elected bishop and had rather indifferently declined that great office. If there was any great gathering for the public good in Pittsburgh, he was always a chief speaker. If there was any forward community movement he was sure to be behind it at some vital point. An interesting union of churches of the east end of Pittsburgh was originated by him, and its printed organ, called "The Kingdom of God," had been quoted in the New York Outlook as the most promising venture towards unity yet undertaken among American Christians. His parish was one of the wealthiest in the United States, and the congregation was growing in fondness and appreciation for this young blond rector, whose good humor and clear brain were so attractively blended with a spirit of social service,—then anything but common outside of a Charles Kingsley or a Frederic Denison Maurice. To all forward-looking social and religious workers in the city of Pittsburgh he was the hope and inspiration of the hour, and intelligent Episcopalians were proud that one of their number should be so marked a leader in all good works.

It was for this reason, in addition to the fact that theological professors and deans had always been either impractical dreamers, or scholars without ability to do a big work in a big parish, that men were astonished when this practical worker, who could both write and preach, should willingly leave his great opportunity to do active public service and go to Cambridge to be the head of a theological school with not quite forty students in its halls. Even to this day, some doubt the wisdom of the step. But it elevated the whole attitude toward seminaries, and made some practical men of influence sit up and take notice that a school for ministers was something more than they had hitherto thought. It has certainly not kept Dr. Hodges from sending forth practical books dealing with every-day religion and a Christianity that holds good between Sundays. It is doubtless true that he is the most read man today in the American Episcopal Church, and is probably the only Episcopalian, since Phillips Brooks, who is quoted and read with admiring appreciation by Christians of all sorts and conditions. This is something to be proud of, that the Church in America has one man at least who, like a Dean Farrar in the Church of England, can

appeal helpfully to multitudes outside the borders of the Anglican Church.

Then, too, it is a great thing to have a dean who can, through experience as well as theory, train and induce young men to go throughout the land with a fair chance to be rectors of the type that the young Hodges who succeeded Boyd Vincent in Pittsburgh had so well exemplified. Scores are now better preachers and administrators in various parts of the land because of this wise dean in his little theological school in Cambridge. Meanwhile, the Dean has not been idle in continuing to be public leader and practical rector, for the chapel of the theological school, whose architectural praises have been sung in poetry by Longfellow, has been the center of a considerable parish under the rectorship of Dr. Hodges, and the magazine and public conferences of greater Boston are seldom without the pen or voice of the Dean that nearly everybody knows something good of, who is not flabby enough in character to be free from adverse criticism, but who wins, even from opponents, the tribute of praise for a man whose heart is in the right place.

### Lectures for Non-Catholics.

Most of us in the Episcopal Church who care at all for historical ideals are unwilling to be classed as "non-Catholics," in spite of our protesting name, but, as Grover Cleveland said, it is a condition not a theory that faces us, and it is undoubtedly true that the Roman Catholic system has won for itself a controlling use of the word "Catholic," so far as the general public is concerned; and this is so in spite of its own official claim to be "Roman" Catholic, and in spite of the thousands of tracts and booklets issued by enthusiastic Anglican Catholics insisting on the truth of our own claim to be real Catholics.

Every year in New York, as also in Boston and other cities, the Roman Catholic Paulist Fathers have missions or lectures for non-Catholics. This year in New York they are occupying every night in Lent at the Paulist Church on Columbus avenue with keenly wrought-up popular talks to explain or explain away, the peculiar and oftentimes un-Catholic tenets of the Roman Catholic Church. The Paulist Church is said to hold 3,000 people, and is nearly always full. The Knights of Columbus, who are responsible for the lectures, claim that multitudes of Protestants attend and that the converts are many. As everyone knows, statistics are hard to manage, and can be made to look in several different directions. A visit to these Paulist meetings gives the decided impression that nearly everyone there is already "a good Catholic," for practically all the people genuflect and act as if they had never been in any other place. The presiding priest himself, after three weeks of effort, names 47 as the number of converts in the "class" organized for training. Such a number is pitifully small as compared with the "classes" of Billy Sunday or any of numerous lesser converting evangelists, who would be ashamed of such figures.

The truth is that the Roman Catholic Church is not holding its own. Many of us would rejoice if it could do so, for the religion of the Roman Catholic is, at the lowest estimate, infinitely more Christian and beneficial to the nation than the irreligion of its recalcitrants. In the last 25 years, more Roman Catholics have

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## WEEK BY WEEK WITH THE MINOR PROPHETS

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

### AMOS.

**SUNDAY:** "Seek ye Me, and ye shall live." When man no longer seeks, it can be said of him that he has lost his grip on life. To adventure for self, to adventure for man, to adventure for God—these adventures are as the breath of life to those who realize that to be satisfied with meat and drink is but to list one's self among the beasts that perish. What is your soul quest? Or shall we say, what is your heart's desire? If you want life, says Amos, you will not find it even in Beth-el the House of God. As the object of search, Beth-el has an end, and Gilgal is marked for bondage. No life is tied up to personality. "Seek Me," says the prophet for God. "Seek the Lord and ye shall live." It is true that our Blessed Lord said "Seek the Kingdom of God"; but in the Kingdom of God one is to come for rest to Him Who alone could and did say "I am the Life."

Sunday, the Lord's Day, is valuable for man in proportion as he uses it for purposes of contact with divine life. Ritual, Reading the Word, Preaching the Word, Praising God with harp and psalter—all those things which are involved in "going to church" done in and for themselves alone, are a savor of death unto death: and that Sunday is lost out of our weekly calendar, as the Lord's Day, if in it we have not sought to touch Life, Divine Life, holy, wholesome life, and been conscious in our spirit of its pulse and vigor.

**MONDAY:** "Who turn judgment to wormwood and cast righteousness to the earth."

Wormwood is a bitter, subtle death-dealing thing: judgment involves a corrective, disciplinary process, constructive in aim and effect. One of the perils of being a free agent lies in the fact that it is within our power to change the current of our thoughts, words, and deeds into channels whereby they act on others as poison instead of life, and incidentally, but very effectually also poison our own well springs of thought and action. And this poison this wormwood, this absinthe, may make its insidious advance under the guise of pleasant dreams and radiant visions. Many of our social and religious "parlor Bolsheviks" have gained headway with their pernicious poisons under a skillful propaganda which promised release from present ills, and pointed to perfection along a way which was to be neither rocky nor rough as it led to the stars.

On the other hand, it is also possible for men deliberately to overthrow those habits of thought and customs of life, which owe their continued existence to the fact that their foundation is righteousness; a righteousness which involves present-day matters of food and work and play in proper relation and proportion. And a thing never to be forgotten is, that the most destructive and frightful propaganda of casting righteousness to the earth, can come from those whom many call "the privileged classes." In their neglect of God, in their determination not to seek Him, they say and do things which are destructive of all right and just thinking and acting, and they create alarming political, social and religious chaos.

"Kultur" turned judgment to wormwood: "Bolshevism," as commonly understood, "casts righteousness to the earth." It is true, kultur's battle cry was "Gott mit uns," but the cry was as wormwood and its effect was the same brutal lawlessness that the denial of God has turned loose in unhappy Russia. What has proven true of the State can happen in our individual lives, and therefore can by us be carried into Church as well as State. Let us study the tendencies of our thoughts and words and deeds in the light of this text.

**TUESDAY:** "Hate the evil, and love the good, and establish judgment the gate."

Our religion believes in milk, but milksops. Amos stalks into Amos with the fresh air of

God's hills in his words, and the free gait of the hill country in his approach, and we realize that primal emotions have a power which social and religious convention may well regard with awe. There is need for us to realize that the Lord Christ, the tender Shepherd, the "Meek and Lowly One," once looked about the temple in anger, "used a whip of small cords," called Herod by a stinging word, indicating perfect character analysis. Is it possible that our religion has become too much a thing of subdued lights, and comfortable sittings, and sensuous music, and flabby emotions? Do the emotions we entertain toward evil and good merit the words "hate and love"? And if we "pussy-foot" where we should "firmly tread," and if we no longer "answer boldly" when the tempters "speak us fair," is it possible that the reason lies in the fact that judgment is not established in our gates. It is one thing to carve a cross (the sign of judgment) and put it over the gates of our ecclesiastical heritage: it is quite another thing to put it in the gate in such fashion that as we enter or leave we must come in contact with it. The more conventional and artificial our daily lives become, the more certain are we in danger of being tempted to repress our emotions; to admire good rather than love it; to be sorry about evil rather than to hate it. Are these statements relevant to our own attitude toward the evil and the good as they are related to our personal lives? What part too are we taking to see that in those places where people come into our lives, individually or collectively, that the sign is well established which serves as the judgment bar for our personal, social and religious acts and words?

**WEDNESDAY:** "I will take delight in your solemn assemblies." Let us read very solemnly and carefully these verses from among which this verse is chosen: and let us read them with no other congregation than our own in mind. Evidently it is possible for church-going to be objectionable to Almighty God. It is possible evidently for two or three to be gathered together and the Divine One not be in the midst. It is possible to present all the outward evidences of religion as ordered by God, and yet have them incur a sentence of condemnation rather than a sign of appreciation from the Almighty. To have God delight in our assemblies, there must be certain requirements fulfilled. Evidently those requirements have to do with the characters of those who assemble themselves to worship the Lord. If we are men after God's own heart, evidently He cannot delight in our approach unless we approach in the beauty of holiness. At first sight this reads discouragingly! But on second thought can we not be grateful to Amos for this warning? God wants us to believe in solemn assemblies: He wants us to continue church-going; but through Amos, and through others, too, He wants us to realize that His delight to be among the sons of men only begins when the sons of men come saying "make me a clean heart, oh God, and renew a right spirit within me." This being manifested, then will He be graciously pleased to accept the burnt offering. Let us make our church-going the approach of those who in their hearts desire to worship God in the beauty of holiness: then can we feel that such approach causes delight in the courts of heaven.

**THURSDAY:** "Woe to them that are at ease in Zion." A congregation of the "easy-going folk" may be a very respectable, very comfortable, very pleasant sort of congregation, but it would never be missed by the community, if, perchance, the earth should open up and swallow it whole some Sunday morning. Zion stands for work and workers. The Church of the Living God is a very uncomfortable place for the man who yields to the temptation to say "Soul, take thine ease." "Ease" in the general acceptance of the world is synony-

mous with idleness, and luxurious idleness at that; not the ease of the man who can't work, but the ease of the man who won't work, is the ease which excites the prophet's wrath. "Zion" does not spell immunity from obligation, but the privilege of obligation. Zion lies four square: Zion faces all tasks with a hearty zeal: Zion is a hill that has to be climbed, and up which climbers help one another; especially when the climbing must be done with "painful step and slow." Are you at ease in your Zion? Does there not come to you week by week the privilege of opportunity to serve your God in the education of youth, the interpretation of civic Christianity to an awaiting individual or group who share our American privileges, but have not been shown American ideals? Who is the man or woman that can be at ease in the face of all the work that must be done for God in His world, and done now? God's prophet does not define the woe which is such a person's due; but the slacker himself can tell you that it is a very real woe, which makes for torment. Let us see to it that we are not at ease in our Zion. Let us resolve now on some definite task which will prove to ourselves that we are in earnest in our endeavor to be of use to God in His world while we have time.

**FRIDAY:** "They are not grieved for the affliction of Joseph." It is a dreadful fate to become indifferent to the sufferings of others, especially if the others' sufferings are endured for our sakes. This is the weekly anniversary of our Redeemer's sacrifice. To how many of us is it a day of real grief? "My sins, my sins, my Saviour, they take such hold on me I am not able to look up." Does the affliction of our Saviour cause us any real grief? Does the suffering of Joseph, our brother, stir within us any desire to ease His pain, to minister to His needs? "Inasmuch as ye have done it unto one of the least—ye have done it unto Me." Let us resolve that no Friday shall find us unable or unwilling to meditate on the passion of Our Blessed Lord: Let us further resolve that every Friday at least will find us doing some work of mercy for the least of these His brethren, and doing it with the idea of easing the pain of the world, which lies so heavy on the Elder Brother's heart. Let us pray to be tender-hearted, and ever sensitive to the afflictions of our brother man, whether the stripes are on his body or his soul.

**SATURDAY:** "Hold thy peace: for we may not make mention of the name of the Lord." What kind of a soul is it that cannot make mention of the Name of the Lord: In what frame of mind must one be to utter a phrase like that? People in despair might say it. We can imagine a man saying, "If we did not own God in health and prosperity, it is useless to name Him now": or again the statement might be made by a soul who under the terror and loathing of discovering itself in an unclean and infected house, felt the horror of naming the Clean and Holy Being in such surroundings: or it might be the cry of superstition which would not name God for fear of bringing fresh evil upon the speaker. "Superstition sees all life overhung with loose accumulations of Divine anger. And as in some fatal hollow in the high Alps, where any noise may bring down the impending masses of snow, the fearful traveler hurries along in silence, so the men of that superstitious age feared, when an evil like the plague was imminent, even to utter the Deity's name, lest it should loosen some avalanche of His wrath." Dr. Pusey says: "If men have not sought God earlier, they have, when His hand is heavy upon them, no heart, nor time, nor thought, nor faith to seek Him." Let us examine ourselves in the light of the revelation which this text makes. Do we yield to despair when the death knell overwhelms our houses? Are we drifting into surroundings or environments where we would be ashamed to bring the thoughts which the mention of a holy name would evoke? Is our religious life nourished by credulity or faith? Are we learning to name the Holy One in our day of light in such a way that when our day of darkness comes, we will instinctively name the Name which is above every name, and on which if we call, we are told we shall be saved?

## FAMILY RELIGION

By the REV. THOMAS S. RUSSELL

The Board of Religious Education has been appealed to by a committee acting with the approval of the Bishop of Tennessee, the Presiding Bishop of the American Church, and many other bishops and priests of the Church, to ask the co-operation of every clergyman in a nation-wide effort to deepen family religious life where it exists, or to restore it where it has ceased to exist. It is felt and believed, says the Rev. T. S. Russell of Tennessee, that the very life of our nation, and its preservation from impending evils, is at stake, and that the hope of safety and prosperity, both for the State and the Church, depends upon the maintenance of our homes as truly Christian homes.

In response to an appeal issued by the authority of the Presiding Bishop of the Church, and the Bishop of Tennessee, the Board of Religious Education of the Diocese of Tennessee commissioned the Rev. Mr. Russell to send a message in its name to every clergyman of the Diocese, with the request that it be read in every church and mission, and if possible, be sent in writing to every family in the Church. The subject of the message is:

### Family Religion, and Religion in the Home.

Mr. Russell's message follows: The unit of human life is not the individual, but the family. The life of the State and the life of the Church are perpetuated by the life of the family. There can therefore be no worthy or noble national life, no pure and spiritual Church life, unless there is family religion, unless religion permeates the atmosphere of the home. This is one of God's laws which no man can change. There never has been, and there never can be a stable state, a pure social life, or a spiritual Church, unless fathers and mothers acknowledge God as the great heavenly Father, and unless He is worshipped and obeyed in the family life.

Yet we live in days when Family Religion is almost an unknown thing, and family worship a lost art. There are many supposedly Christian homes in which a stranger might come as a guest, and live in intimate relation with the members of the family for a week, or perhaps a month, and go away without knowing, from anything he had been able to observe of the family life, whether he had been a guest in a family of Christians, Agnostics or Infidels. This is not true of all Church families, but it is undoubtedly true of many.

Jesus said to His disciples: "Ye are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and trodden under foot of man." If the salt is no good, the meat or fish it is supposed to preserve will soon decay. If our supposedly Christian families have no real religion, no worship of God, no acknowledgment of Him in the family life, it is only a matter of time, and a short time, too, when the State and the Church will be rotten to the core, and will decay and perish absolutely and hopelessly.

What are the essentials of Family Religion? What are the details of religion in the home? We cannot give here a full or exhaustive answer to these questions, but we can point out some of the chief and most necessary elements.

### Ask God's Blessing at the Table.

First of all let us speak of the custom of asking God's blessing at the table. The life of each individual in the family is nourished and sustained by the food eaten at the family table. Surely then the simplest and most fundamental expression of family religion should be a common and united recognition of God as the great Giver of the good things which sustain the family life. Surely no Christian family should begin a meal without prayer, thanking God for the food, and asking His blessing upon it. We train our children to say "thank you" when food is passed to them; how much more should there be a saying "Thank you" to the great Giver from whom all good things come. The father of the family should be the one to say the "Grace before meat," but if he cannot, or will not, then the mother, or one of the children should do so. It

is more reverent for all to stand at their places when the blessing is asked. It is a beautiful custom, observed in many Christian homes, to offer a short prayer of thanksgiving when the meal is ended.

### United Family Worship.

The second element in family religion is the practice of united family worship. In every Christian home family prayers should be held daily, and if possible twice each day, in the morning, and at night. It will usually be found more convenient to hold family prayers immediately after breakfast and supper. The husband and father is, by God's appointment, priest in his own house. God ordained this long before He called Aaron to be the high-priest of the Jewish church, so the family priesthood antedates all other priesthoods. If, however, the husband and father cannot or will not fulfill his priestly duties, then the mother should do so. Family worship should be held in every Christian home. This service need not be long. A few verses of Scripture should be read, the Lord's Prayer said in unison, and also a few short collects or prayers, ending with "The Grace of our Lord Jesus Christ, etc." The Prayer Book has a form for daily morning and evening prayer in the family, but it is rather long for constant use. The Collect for the day or week, the Collect for Grace from Morning Prayer, and the Collect "Lighten our Darkness" from Evening Prayer may be used, as many of the Prayer Book Collects. There are also many excellent forms published for family prayers. Material is most abundant. The thing most needed is the desire and determination to consecrate the family life in daily worship of Him, in whom every family is named.

### The United Worship of the Family in the Church.

There is a third element which surely should be found in every Christian home, the united worship of the family in the church. In every one of our families, whenever possible, the father, mother and children should sit together in the family pew. In some cases duty may call some members of the family to sing in the choir, in others it may not be possible for all members of the family to attend divine worship at the same time, but under normal conditions it is most important that father, mother and children sit together in the church, and join, as a family unit, in the services. Every family should have its regular place in the church, and every member of the family his regular place in the family pew, just as at the family table, and a vacant place in the family pew should be as unusual as a vacant place at the family table. In too many of our families the children do not attend the Church services in the morning, but go home immediately after Sunday School. The Sunday School is meant to train for intelligent worship in the Church services, not to be a substitute therefor. If a child cannot attend both Sunday School and Church service, then in most cases we believe regular attendance with the other members of the family at the regular Church services will do more to develop love for God's house and God's worship, than attendance at the Sunday School. But a normal child of say eight years or older should be expected by his parents to attend both Sunday School and Church service, and unless we train our children to attend service regularly while they are young, we cannot expect them to do so when they grow older. It is most important that whenever possible all members of the family should sit together; parents, children, old and young, and not scatter over the church indiscriminately, as is so often the case.

O God, our guide, lead Thou the parents and children of this land, we beseech Thee, in the way Thou wouldst have them to walk. Teach them whither they are to go, and what they are to do. Incline their minds to see and know that united worship of Thee in Thy holy Temple, is the true way to keep holy the Lord's day and name. Grant this, we pray Thee, O heavenly Father, for the sake of Jesus Christ our Lord. Amen.



## PROPOSALS FOR AN APPROACH TOWARD UNITY

The undersigned, members of the Protestant Episcopal Church and of Congregational Churches, without any official sanction and purely on our private initiative, have conferred with each other, partly by correspondence and partly by meeting, with a view to discover a method by which a practical approach towards making clear and evident the visible unity of believers in our Lord according to His will, might be made. For there can be no question that such is our Lord's will. The Church itself, in the midst of its divisions, bears convincing witness to it. "There is one Body and one Spirit, one Lord, one Faith, one Baptism." There has never been, there can never be, more than one Body or one Baptism. On this we are agreed. There is one fellowship of the Baptized, made one by grace, and in every case by the self-same grace. And the unity given and symbolized by Baptism is in its very nature visible.

We are agreed that it is our Lord's purpose that believers in Him should be one visible society. Into such a society, which we recognize as the Holy Catholic Church, they are initiated by Baptism; whereby they are admitted to fellowship with Him and with one another. The unity which is essential to His Church's effective witness and work in the world must express and maintain this fellowship. It cannot be fully realized without community of worship, faith and order, including common participation in the Lord's Supper. Such unity would be compatible with a rich diversity in life and worship.

We have not discussed the origin of the Episcopate historically or its authority doctrinally; but we agree to acknowledge that the recognized position of the Episcopate in the greater part of Christendom as the normal nucleus of the Church's ministry and as the organ of the unity and continuity of the Church is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

We also agree to acknowledge that Christian Churches not accepting the Episcopate Order have been used by the Holy Spirit in his work of enlightening the world, converting sinners, and perfecting saints. They came into being through reactions from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain necessary and permanent types of Christian experience, aspiration and fellowship, and to secure rights of Christian people which had been neglected or denied.

No Christian community is involved in the necessity of disowning its past; but it should bring its own distinctive contribution not only to the common life of the Church, but also to its methods of organization. Many customs and institutions which have been developed in separate communities may be preserved within the larger unity. What we desire to see is not grudging concession, but a willing acceptance of the treasures of each for the common enrichment of the united Church.

To give full effect to these principles in relation to the Churches to which we respectively belong requires some form of corporate union between them. We greatly desire such corporate union. We also are conscious of the difficulties in the way of bringing it about, including the necessity for corporate action, even with complete good will on both sides. In this situation we believe that a practical approach toward eventual union may be made by the establishment of intercommunion in particular instances. It is evident to us that corporate union between bodies whose members have become so related will thereby be facilitated. Mutual understanding and sympathy will strongly reinforce the desire to be united in a common faith and order, and will make clearer how the respective contributions of each community can best be made available to all.

We recognize as a fact, without discussing whether it is based upon

sound foundations, that in the Episcopal Churches an apprehension exists that of episcopally conferred orders were added to the authority which non-episcopal ministers have received from their own communions, such orders might not be received and used in all cases in the sense or with the intention with which they are conferred. Upon this point there ought to be no room for doubt. The sense or intention in which any particular order of the ministry is conferred or accepted is the sense or intention in which it is held in the Universal Church. In conferring or in accepting such ordination neither the Bishop ordaining nor the minister ordained should be understood to impugn thereby the efficacy of the minister's previous ministry.

The like principle applies to the ministration of sacraments. The minister acts not merely as the representative of the particular congregation then present, but in a larger sense he represents the Church Universal; and his intention and meaning should be as delivered to and held by the Catholic Church. To this end such sacramental matter and form should be used as shall exhibit the intention of the Church.

When communion has been established between the ordaining Bishop of the Episcopal Church and the ordained minister of another communion, appropriate measures ought to be devised to maintain it by participating in the sacrament of the Lord's Supper and by mutual counsel and co-operation.

We are not unmindful that occasions may arise when it might become necessary to take cognizance of supposed error of faith or of conduct, and suitable provision ought to be made for such cases.

In view of the limitations imposed by the law and practice of the Episcopal Church upon its Bishops with regard to ordination, and the necessity of obtaining the approval of the General Convention of the Episcopal Church to the project we have devised, a form of canonical sanction has been prepared which is appended as a schedule to this statement. We who are members of the Episcopal Church are prepared to recommend its enactment. We who are members of Congregational Churches regard it as a wise basis upon which in the interests of Church unity, and without sacrifice on either side, the supplementary ordination herein contemplated might be accepted.

It is our conviction that such procedure as we here outline is in accordance, as far as it goes, with our Lord's purposes for His Church; and our fond hope is that it would contribute to heal the Church's divisions. In the mission field it might prove of great value in uniting the work. In small communities it might put an end to the familiar scandal of more churches than the spiritual needs of the people require. In the army and navy, chaplains so ordained could minister acceptably to the adherents of Christian bodies who feel compunctions about the regularity of a non-episcopal ministry. In all places an example of a practical approach to Christian unity, with the recognition of diversities in organization and in worship, would be held up before the world. The will to unity would be strengthened, prejudices would be weakened, and the way would become open in the light of experience to bring about a more complete organic unity of Christian Churches.

While this plan is the result of conference in which members of only one denomination of non-episcopal Churches have taken part, it is comprehensive enough to include in its scope ministers of all other non-episcopal communions; and we earnestly invite their sympathetic consideration and concurrence.

New York, March 12th, 1919.  
Boyd Vincent,  
Bishop of Southern Ohio  
Philip M. Rhinelander,  
Bishop of Pennsylvania  
William H. Day,  
Moderator of Congregational National Council

Hubert C. Herring,  
Sec. of National Council  
Wm. Cabell Brown,  
Bishop of Virginia  
Hughell Fosbroke,  
Dean of the Gen. Theol. Seminary  
William T. Manning,  
Rector of Trinity Church, New York  
Charles L. Slattery,  
Rector of Grace Church, New York  
Howard B. St. George,  
Professor in Nashotah Seminary  
Francis Lynde Stetson,  
Robert H. Gardiner,  
George Zazriskie,  
Chancellor of Diocese of New York  
Hon. Sec., 23 Gramercy Park, New York  
Charles F. Carter,  
Chairman of Ex. Committee of National Council  
Williston Walker,  
of the Commission on Organization  
Herbert S. Smith,  
of Commission on Unity  
William E. Barton,  
of Commission on Organization  
Nehemiah Boynton,  
Ex. Moderator of National Council  
Raymond Calkins,  
Chairman of Congregational Commission on Unity  
Arthur F. Pratt,  
Sec. of Commission on Unity  
William T. McElveen,  
of Commission on Unity  
Newman Smith,  
of Commission on Unity, Hon. Sec.  
54 Trumbull Street, New Haven, Conn.

### Form of Proposed Canon

Section 1. In case any minister who has not received episcopal ordination shall desire to be ordained by a Bishop of this Church to the Diaconate and to the Priesthood without giving up or denying his membership or his ministry in the Communion to which he belongs, the Bishop of the Diocese or Missionary District in which he lives, with the advice and consent of the Standing Committee or the Council of Advice, may confirm and ordain him.

Sec. 2. The minister desiring to be so ordained shall satisfy the Bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Trinity; that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objection on grounds physical, mental, moral or spiritual; and that the ecclesiastical authority to which he is subject in the Communion to which he belongs consents to such ordination.

Section 3. At the time of his ordination the person to be ordained shall subscribe and make in the presence of the Bishop a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; that in the ministration of Baptism he will unfailingly baptize with water in the name of the Father and of the Son and of the Holy Ghost; and (if he is being ordained to the Priesthood) that in the celebration of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the Sacrament, the Lord's Prayer, and (unless one of these Creeds has been used in the service immediately preceding the celebration of the Holy Communion) the Apostles, or the Nicene Creed as the symbol of the faith of the Holy Catholic Church; that when thereto invited by the Bishop of this Church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) meet with such Bishop for Communion and for counsel and co-operation; and that he will hold himself answerable to the Bishop of this Church having jurisdiction in the place where he lives, or, if there be no such Bishop, to the Presiding Bishop of this Church, in case he be called in question with respect to error of faith or of conduct.

Sec. 4. In case a person so ordained be charged with error of faith or of conduct he shall have reasonable opportunity to be heard, and the procedure shall be similar to the procedure in the case of a clergyman of this Church charged with the like offense. The sentence shall always be pronounced by the Bishop and shall be such as a clergyman of this Church would be liable to. It shall be certified to the ecclesiastical author-

## FUGITIVE IMPRESSIONS IN THE FAR WEST

By the Rev. GEORGE PARKIN ATWATER

### PAPER FIVE.

In my last paper I wrote of a visit to the Lasky studio and of a chance encounter with Douglas Fairbanks. The sequel was very interesting to me and I shall try to share the entertainment with you.

(I have given the Editor full permission to return these articles to me, if he does not care to print them. If you are reading them, he has given consent to their appearance here.)

Mr. Fairbanks was not "working" that afternoon, but was doing athletic stunts with a few cronies. They were all enjoying the occasion with real enthusiasm. He was most cordial and said that he was about to start a new picture. It was to be taken "on location"—that is, not in the studio, but somewhere in the open country. The picture companies have ranches on which they stage their out-door stories, although often they seek locations throughout the whole countryside. He invited me to visit the Lasky ranch the next day and see the company working.

In company with Mr. Wagner, I went, next day, to the ranch. It is a beautiful location about ten miles from Los Angeles. It is in a small secluded valley surrounded by glorious, undulating hills. As we approached we saw an amazing sight. Upon the hillside had been built a complete village, Mexican style, of plaster houses and stores. There were probably thirty buildings on several streets.

In the store were displayed stocks of goods. It was the noon hour and the company was eating lunch. About the streets were scores of Mexicans and cowboys, not dressed up actors, but the real thing. Horses were tethered in groups and vehicles were about waiting their turn to come before the camera.

### The Most Complete House on Wheels One Could Imagine.

Mr. Fairbanks had just finished his lunch and was chatting with a few men, one of whom was a well known New York newspaper correspondent. He greeted us cordially and, seeing our interest in the vehicle that stood near, he at once took us to see it. It was an automobile, fitted up as a traveling cottage, in which he may live when working "on location," or when he seeks recreation and rest in the great open spaces of the West. It was the most complete house on wheels that one could imagine. Entering from the rear, one was in a little corridor, on each side of which were shelves, drawers and cupboards, containing necessities, comforts and luxuries. It had a shelf of interesting books. At the farther end, just behind the seat for the driver and passengers, was a stove, and a cook's outfit. The interior was lighted with electricity. The side walls of the car were on hinges and could be let down so as to be horizontal, thus extending on each side of the car. These formed the beds and they were fully equipped, and protected by an awning. A reading lamp was provided at

ity to which the defendant is responsible in any other Communion. If he shall have been tried before a tribunal of the Communion in which he has exercised his ministry, the judgment of such tribunal proceeding in the due exercise of its jurisdiction shall be taken as conclusive evidence of facts thereby adjudged.

Sec. 5. A minister so ordained may officiate in a Diocese or Missionary District of this Church when licensed by the ecclesiastical authority thereof, but he shall not become the Rector or a minister of any parish or congregation of this Church until he shall have subscribed and made to the Ordinary a declaration in writing whereby he shall solemnly engage to conform to the doctrine, discipline and worship of this Church. Upon his making such declaration and being duly elected Rector or minister of a parish or congregation of this Church, and complying with the canons of this Church and of the Diocese or Missionary District in that behalf, he shall become for all purposes a Minister of this Church.

the head of each bed. The pioneers of '49 should have had this sort of equipment. The journey across the plains would have been a delight and no Indian would have dared attack such a marvel. As a matter of fact, some of our modern wonders would have changed the course of history. If Napoleon had had a few machine guns, or even one scouting airplane, he would have won the battle of Waterloo.

### Vivid Description of a Scene.

Mr. Fairbanks showed us his horses also. I have a suspicion that he finds a thrill in this method of locomotion which he fails to find in a motor car. It is a more fitting outlet for his energy. For his energy and enthusiasm are impressive. When the work began he seemed to enjoy it as a man would enjoy playing halfback in a football game with a group of comrades. We took a safe position behind the cameras and at the head of a street and watched the company in action. The director is seated near the cameras, and, using a megaphone, shouts directions that result in every group arranging itself in its proper place. At first the street is empty. No one is within range of the eye of the camera. The director now waits until the camera man, watching the shadows, gives the word that the light is right. The director shouts "Places" through the megaphone. The company becomes alert. He then shouts "Camera" and the fun begins. Mexicans rush from side streets and houses to the foot of the long street. Men on horses dash into the street. Suddenly Mr. Fairbanks, who is evidently being pursued, darts from a house and runs up the street. All turn to follow him. He disappears through a gateway and the street before the gateway becomes a jam. Then all scatter, and horses and men dash off in both directions evidently to head off the fugitive. The camera ceases to click. The scene is finished. The camera man calls out "Thirty-one feet" to a recorder who holds a whole portfolio of papers, and this fact is recorded. They then prepare to take the next scene.

One is impressed in all the scenes, both in the studios and "on location" with the care with which all the work is done. The most elaborate preparations will be made in erecting a "set" which may not appear for but a few minutes on the screen. The action itself is rehearsed until every actor does precisely the desired thing, and assumes precisely the right facial expression. I watched one director rehearsing three actors for nearly an hour. When the picture was finally taken the camera man announced that it occupied forty feet of film. That would flash before an audience in less than a minute. Scores of such scenes must be taken. Weeks are required to produce a picture with even a simple setting.

### Charlie Chaplin's Studio.

Leaving Mr. Fairbanks, we drove back to Hollywood and Mr. Wagner stopped his car before the studio of Charlie Chaplin. The facade of the studio is the most attractive of them all. It resembles a line of cottages on an English street. Half timbered houses with graceful towers and turrets give an artistic touch which shows the taste and love of beauty of the occupant. It chanced that while we were looking at the studio, Mr. Chaplin himself drove in, having spent the day "on location." He and Wagner are close friends, and Mr. Chaplin invited us into his study. It is a most attractive room, with a fireplace in which a cheery fire was burning, and with many comfortable chairs. He asked us to stay for tea, and for a whole hour we enjoyed the friendly courtesy of this remarkable man.

I think there is a tendency in America to underestimate the histrionic ability of the movie actors. I believe that when Charlie Chaplin first swam into the public view he was thought to be a provider of rather rough and tumble comedy, (Continued on page 7.)



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EDITORIAL

THE EUCHARIST.

As we approach the season of the passion of our Lord, it is appropriate that we should consider that service which He instituted and which He Himself characterized as that which was to remain as the memorial of His passion.

In order to understand the Eucharist one must endeavor to get the Hebrew angle, for it was solely among Hebrews that the service was instituted.

It was John the Baptist who gave the Hebrew's note of our Lord's ministry when he said, "Behold! the Lamb of God that taketh away the sins of the world."

\* \* \* \* \*

This carried the Jew back to the whole sacrificial system of Hebraism, in which the Lamb symbolized the offering for sin. There are three events in the Jewish sacrificial system which we would do well to note.

1st. The sin-offering in which the sinner laid his hands on the sacrificial victim and confessed his sins upon the head of the one who was to be offered. This was AN ACT OF IDENTIFICATION. Without the shedding of blood there could be no remission of sins, so the sinner identified himself with him whose blood was to be offered.

2nd. The great Day of Atonement, when the High-priest went alone into the Holy of Holies, and there offered the blood of the sacrifice, symbolically into the presence of God. This was THE ACT OF OFFERING.

3rd. The Passover feast, when the lamb was slain, and the blood put upon the door-posts, after which the family consumed the lamb in a sacrificial meal. This was THE ACT OF RECONCILIATION.

\* \* \* \* \*

In these three ways Christ was the Lamb of God who taketh away the sins of the world.

1st. When the word was made flesh and dwelt among us, the Son of God identified Himself with our humanity and took upon Himself the sins of all those who seek their pardon through Him. This is THE DOCTRINE OF THE INCARNATION.

2nd. When He Himself took His own blood and entered into the Holy of Holies, even into the presence of God Himself, He became the High-priest of all those who are identified with Him, by being grafted into Him through Baptism. This is THE DOCTRINE OF ATONEMENT.

3rd. When, on the night of His oblation of Himself once offered, He took bread and brake it, declaring that this was His Body, He our Paschal Lamb was not only sacrificed for us, but He became the Lamb on whom we feed. "Grant that we may so eat the flesh of the Son of Man and drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may dwell in Him and He in us." This is THE DOCTRINE OF OUR RECONCILIATION, who take part in this service.

\* \* \* \* \*

Protestantism has emphasized the fact that the Church perpetuates the prophetic office of Christ, but Christ was prophet,

priest and king. The Church is unwilling to emphasize the prophetic office at the expense of His kingly and priestly office.

He is one whom we are to obey, not according to our own caprice, but in the official ministry which He created. And Christ, the Lamb of God, is one in whose sacrifice we are privileged to participate.

The word "sacrifice" occurs three times in the canon of consecration of the communion service. It is well for us to heed this, not with prejudice, but with an unbiased mind.

What is it that we have to offer, and how shall we offer it?

1st. "We earnestly desire thy fatherly goodness mercifully to accept this our SACRIFICE of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son, Jesus Christ, and through faith in His blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of His passion."

Of course we are to offer God praise and thanksgiving, but here in the Eucharist the Prayer Book attaches this praise to the benefits of His passion.

The word "Eucharist" means "thanksgiving." It is therefore most appropriate that the worship of the lips become a part of this service.

2nd. "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living SACRIFICE unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with Him, that He may dwell in us and we in Him."

The one thing that we really have to offer to God is ourselves, the only thing we can offer that God really wants. Just as a little child can give to his father no gift that is acceptable, unless he give himself; so we can not come into God's presence unless we are prepared to make this supreme sacrifice.

Again the service unites this offering with our reconciliation in the Sacrament.

3rd. "Although we are unworthy to offer unto thee any SACRIFICE; yet we beseech thee to accept this our bounden duty and service." What bounden duty and service, unless it be the duty and service that our Lord commandeth us to do?

\* \* \* \* \*

The Church keeps the altar as the central piece of furniture in the Church because sacrifice is the central act in the Christian life, for which there can be no substitute, although many are suggested.

The Christian life is essentially the joining of the sacrifice of oneself to the sacrifice of Christ, and the service of the altar is the time and place where such oblation is to be made.

The whole service is sacrificial in character, as is the Christian religion, and the Holy Eucharist is the service appointed by Christ at which such oblations are to be definitely made.

It is the varied nature of the Communion Service that makes it an epitome of all Christian action. It is an act of obedience in that we are carrying out our Lord's command.

It is an act of spiritual nourishment, for there is "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine." (Catechism). It is an act of Christian fellowship, at which there is to be love and charity with one another.

It is an act of Thanksgiving (Eucharist) wherein we express our gratitude to God.

It is an act of reconciliation, at which "our sinful bodies are made clean by His body and our souls washed through His most precious blood."

It is an act of communion wherein Christ dwells in us and we in Him.

It is an act of sacrifice, wherein we join the offering of ourselves to the offering of Christ.

It is an act of worship wherein we lift up our hearts unto the Lord.

QUESTION BOX

Conducted by Bishop Johnson.

(The Editor is responsible for these answers and no one else. He does not claim that these answers are infallible orders but are merely his personal opinions from which you are at perfect liberty to differ.)

What relation does the doctrine or theory of evolution bear to Christianity, so far as the origin of man is concerned?

Is it a contradiction of the proposition that man, being nonexistent, was created by the fiat of Almighty God, in man's final attributes, physical, moral, and spiritual,—as distinguished from being created in a lower form, and then evolved into his final condition?

Is the creation of man in his final

form the only consistent solution of man's origin?

Is the doctrine of evolution inimical to the Christian doctrine of creation, so far as man is concerned?

My questions have no reference to inanimate matter or to brute creatures, but only to man.

The doctrine or theory of evolution has no necessary bearing upon the question of origins, but deals rather with the development of species already created.

When it comes to the origin of species one is confronted with too many missing links to make any scientific statement. For example, the wolf will evolve into the domesticated dog under the influence of association with man, but not in the wild state. If the missing link between the ape and the man ever existed is a question, but if the ape can be evolved into a man, constant association with man ought to facilitate such process. But no amount of such as-

sociation has as yet resulted in any indication of such transformation.

Scientific statements of a general character lack corroborative evidence to show that one species has ever evolved into another, although it may indicate that all species may have had a common source.

In any event the first principle of life, after the cooling of the earth, would seem to have been by the creative act of God. Why not? If there be a God, He must have begun the process of creation, and the first spark of sentient life was contrary to any previous experience in a boiling world of rock and mist.

Whether the bodily form of man may have evolved from a common species, does not hinder the fact that God breathed upon that bodily form and man became a living soul.

In short, the creation of life in its most incipient form must have been a divine act. If this is granted then God may have exercised His creative power to introduce new principles of life.

As a matter of fact, the crowning act of evolution is man himself. But already man has ceased to evolve as to his bodily form. When man substitutes telescopes, and vehicles and tools, he neutralizes the process of national selection. The eye will never develop further, the legs cannot evolve into something different; the arms have reached the maximum of development. For man has substituted helps for the principle of national selection. Why may not the process of evolution be a symbol of the process going on within man, whereby the natural man by overcoming the obstacles that bar his path, may through God's creative act, be evolving into a new creature.

The doctrine of evolution is not inimical to Christianity, rather illustrative of it, and it cannot deal with the origin of life, merely with the development of form.

What prayer do people use, before the service, when they kneel in their pews?

The kneeling in the pew before service is an act of devotion, whereby one endeavors to rid himself from the distractions of the world, and to put oneself in the presence of God.

One need not say anything, but try to visualize Christ and to realize that we are entering into the presence of God.

If one finds it necessary to utter words, I would suggest the following:

"O My God, I believe in Thee because Thou art so true.

O My God I hope in Thee because Thou art so good.

O My God I love Thee because Thou art so beautiful.

O My God have mercy upon me; visit me and hear my prayer."

Cannot Have Peace Without Paying the Price.

"The League of Nations hangs upon what popular opinion toward the league has to say," asserted the Rev. Philemon Sturges, rector of Grace Church, Providence, R. I., in a recent sermon before a large congregation, "and that what you think and express matters tremendously in these critical weeks. You cannot have peace without paying the price. Every inch of civilization and Christianity on this planet has been paid for in sacrifice. Every enduring form of human good involves sacrifice. We did not shrink from the sacrifice of billions of dollars and the lives and wounds of hundreds of thousands of our best to free the world from a menace to its freedom. We shall not shrink from any further sacrifice that is necessary to insure for the world an order whose justice shall secure freedom and peace. I believe it will inevitably cost us something of our independence and something of our sovereignty. But, then, a share in any great human relationship costs just that. \* \* \* The question, the principle for us to weigh in judging of a League of Nations is simply this—shall our fears, our safety, our dread of change hold us as a nation aloof and isolated from a world in travail—or shall we again, as we did two years ago, confess that the burdens, the wrongs, the rights and the hopes of humanity are ours? Are we to save our nation's life by losing it in inter-dependence in partnership with humanity, or shall we lose it by seeking to save our own absolute and isolated independence?"



## CURRENT EVENTS

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

Ground was broken at Santa Monica, Cal., on March 6th for the Geo. W. DaCunah Memorial Church Home for the Aged.

The United States census department has announced that in 1916 there were 112 divorces and 1,050 marriages for each 100,000 of population.

"Tho' faint, yet pursuing, we go on our way," was the processional hymn sung in an eastern church on the day of the first every-member canvass of the parish.

More than \$100,000 has been subscribed by members of the First Congregational Church of Columbus, O., for a permanent memorial to the late Rev. Dr. Washington Gladden.

A successful every-member canvass has been made in Trinity Parish, Reno, Nev., under the leadership of Archdeacon Emery L. Howe. There was an increase in pledged subscriptions of about 50 per cent.

St. Louis, Mo., March 17th, 1919. Bishop Brent has been appointed to preach the sermon at the opening service of the General Convention at Detroit, Mich., in October, and he has accepted the appointment.

Daniel S. Tuttle, Presiding Bishop.

An employment committee has been appointed by the Rev. E. L. Roland, rector of St. Bartholomew's church, Chicago, to assist returning soldiers, sailors, and marines, and other members of the parish in securing positions.

The Trinity Church Service Club of New York City for soldiers, sailors and marines, Unit No. 55, War Camp Community Service, held its formal opening on Thursday, March 20th. The club provides sleeping quarters for 250 men, canteen, rooms for reading and entertainments and other facilities.

St. Peter's Church, Salem, Mass., the Rev. Charles W. G. Lyon, rector, has presented to the District of Nevada, for the use of one of the missionaries a very beautiful solid silver communion set for use in the visitation of the sick. It has been used many years in Salem and is valued for this association.

In response to the suggestion, made from time to time to the Rev. Dr. Mann, rector of Trinity church, Boston, that the Sunday morning service should be shortened, the second service on the Sundays during Lent consist of morning prayer and sermon. The Doctor suggested that those who would miss the epistle and gospel could attend the celebrations of the Holy Communion at 8 a. m. The afternoon service has been shortened to about fifteen minutes of congregational singing.

St. Paul's Church, Pawtucket, R. I., is to be completely re-decorated, and is to have a Rood Screen as a tribute to the ninety and more men from the parish who have been in war service. Besides the prospect of all this and other good things from the offerings at Easter, on that day at dawn there will be dedicated three new windows, picturing "The Visit of the Wise Men," "Christ at Twelve in the Temple" and "The Palm Sunday Entry into Jerusalem."—Diocesan Record.

A nine days' Mission, three services each day and four on Sundays, has been preached by Archdeacon Radcliffe, D. D., of the Diocese of Erie, Mich., in St. Mary's Church, Detroit, Mich., the Rev. H. Brownlee Smith, rector. The parish has received, the rector says, along all lines, a great uplift. Quite recently Presiding Bishop Tuttle preached in the Parish Church, giving two reasons for this coming there. Rector Smith had been a faithful clergyman in his diocese for six years and St. Mary's had "gone over the top" for Missions.

For many months, no word was received from Elfric Empringham, one of the young sons of the Rev. Dr. James Empringham, General Superintendent of the Church Temperance Society. Elfric was last heard from about twelve days before the Armistice was signed, when he reported that he was with the 307th Infantry, in the front line trenches. Recent news has now come to the effect that Elfric was gassed in the Argonne Drive and is now convalescing in a French hospital, the location of which is not given.

#### Bishop Atwood Dedicates Sanitarium Bungalows.

Situated in the heart of the Arizona Salt River valley where nature has assembled all the requirements for rebuilding health and renewed energy is St. Luke's Home, a tubercular sanitarium, which from a modest beginning has grown from year to year, erecting modern buildings, and enlarging its facilities until today there stands on the Tempe road 3 miles from Phoenix on a site where eleven years ago there were but four or five small frame cottages, one of the finest tubercular sanitariums in the country.

To this splendid equipment there recently had been added four new bungalows for the accommodation of soldiers and civilians, the dedication of which occurred on March 13, the outstanding event in the history of St. Luke's for the year 1919.

The dedicatory exercises were conducted by the Rt. Rev. Julius W. Atwood, Bishop of Arizona.

Conducted on a semi-charitable basis, St. Luke's has at present 45 patients, of whom 19 are soldiers. During the past year, and in fact since the great war has been in progress, this institution has done a great and wonderful work, in that it has been the means of restoring to health and strength many soldiers who were discharged from the army shattered in health.

This arduous work was carried out with the greatest success, and so beneficial were the results obtained that the War Works Bureau sent soldiers direct from Washington, D. C., to this institution, many of whom already have been restored to health and have been discharged, strong and healthy men once more, able to take their place side by side with the flower of American manhood.

As the soldiers are returning from overseas and from camps in America, the need for a well-equipped modern sanitarium becomes greater, and this is the prime reason for the expansion at St. Luke's that it may accommodate the ever-increasing number of patients which is bound to be one of the results of the war.

At the present time St. Luke's consists of 26 modern bungalows, all of which have been donated. There also is a well-equipped infirmary with 15 beds, a recreation building, bath house and also bungalows for the superintendent, the medical director and the nurses.

Beginning with a total capital of but \$6,000, a sanitarium has been built which now is worth fully \$70,000 at the present time. During the past 10 years there has been \$200,000 expended for maintenance of the institution. From nothing there gradually had been acquired an endowment which amounts to \$46,000 for this year. But the receipts have been unequal to the demands upon this institution, there being a deficit for the ten years of about \$80,000.

The raising of the large amount of money which has been expended by this institution has been largely due to the efforts of Bishop Atwood, who since the establishment of St. Luke's Home has exerted untiring efforts toward its maintenance.

For eleven years, the Rev. Bertrand R. Cocks has been superintendent of St. Luke's, and not enough can be said of the warm interest, earnest devotion and untiring work which he has given to this institution and which has resulted in the big advancement and steady, effective growth of this sanitarium.

St. Luke's Home covers about sev-

en acres, set in the heart of the desert near Camel Back mountain and on the site of what once was an Indian village.

The four new bungalows dedicated are modern in every detail, containing equipment that is up-to-date. There are dressing rooms and hot and cold shower baths. The bungalows are electric-lighted and with bells at the side of each bed connected with the main office. The recreation rooms occupy one whole building, where concerts are given and motion pictures presented. Here also are church services held on Sundays. The library in the recreation building contains about 1,000 of the best volumes obtainable.

The dedication of the new bungalows is an interesting mile post in the advancement of this worthy institution. The many friends of this home who have watched its steady growth and expanding influence for good will join with those who have given their time and efforts to the making of a sanitarium a credit alike to the city and state in a determination to make this institution an even greater instrument for service for humanity.—Arizona Republican.

#### Hold the Boys to Ideals Says Chaplain Shipman.

The Church of the Heavenly Rest, New York City, was packed to the doors on Sunday morning, March 16th, when the Rev. Herbert Shipman, the rector, preached his second sermon since returning from France where he was senior chaplain of the First American Army. "Let's give these boys of ours a great welcome home; praise them and pet them and love them, but hold them to their ideals," said the rector. "Don't treat the boys as objects of charity, al-

dying men were calling for their chaplain, and I could not command transportation.

"There was a Ford car I could use at times. It was supplied by the Jewish Welfare Board, which did more for the chaplains by way of transportation than any other organization."

#### The Anglican and Eastern Association.

A meeting of the Provincial Branch of the Synod of Washington of the Anglican and Eastern Association, was held at the recent Synod of the Third Province in Baltimore. Bishop Darlington, President of the Washington Branch and Vice-President of the Anglican and Eastern Society in the United States, presided.

The Rev. W. C. Emhardt, Secretary of the United States Branch was elected Secretary and Treasurer.

A delegate, the Rev. Robert Keating Smith, was present from the First Province, and a delegate, the Rev. Thomas J. Lacy, was present from the Second Province. About a dozen members were present and several new members applied for membership and were elected.

Resolutions were adopted as follows:

That a telegram be sent by our secretary to the Russian Convention at Cleveland.

That this meeting welcomes with pleasure His Grace Bishop Alexander Rodostoplos and pledges him the fraternal co-operation of the Episcopal Church to the fullest extent in all his labors among his fellow countrymen in America.

That the Synod of Washington, now assembled in the Church of St. Michael and All Angels, Baltimore,

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though they did fight for us, and don't let them think that the uniform gives them special privileges. Let them find God here. Don't let them find the churches squabbling about petty things. They are coming back to us better men than when they went away. It makes me proud to be an American, just to realize that these boys are ours.

"There are two memories that stand out boldest in my mind. One of the services rendered by the front line chaplains, and the extent of these will never be known. I think of one chaplain who put down cigarettes and chocolates he was distributing among the boys because one lad said to him: 'Chaplain, ain't you going over with us?' It will make the boys fight better." And, unarmed, as a chaplain always is, he went over the top with them.

"The second memory is of the enlisted men in the United States Army. I have seen them under every circumstance. I know them of every stamp, and they have never failed.

"It was then I became converted to the principle that a chaplain should have high enough rank, not for any honor to himself, but in order that he can do his duty. One day I had the promise of a Ford machine to go to some dying men. When I arrived the captain of engineers came along and took it from me, because he was a captain and I, with eleven years in the service, was but a lieutenant.

"You can't make the army over, but a chaplain must have rank in order to accomplish that for which he is commissioned—to serve the men. On another occasion a veterinary surgeon rode off in a Cadillac to save horses, because he was a major, while

on the ground of justice to the long suffering and oppressed Churches in the Turkish Empire, urges the importance of the restoration of the great Christian Church of Saint Sophia in Constantinople to its primitive use for Orthodox Christian worship.

That the Synod of Washington in session in the Church of St. Michael and All Angels in Baltimore, on the 26th day of February, request the Peace Conference in Paris in determining the place and manner of making known the adoption of International Peace if it be practicable:

First, to proclaim the fact to the world at the moment of final ratification from the City of Jerusalem.

Second, to proclaim the World Peace "The Peace of Jerusalem."

Third, to recommend that the day on which peace is proclaimed be an International Thanksgiving Day on which the peoples of all countries and of all beliefs shall in their homes and houses of worship offer thanks to God.

That this society places on record its hearty sympathy with the aspirations of the "unredeemed Greeks," and expresses the conviction that in the settlement of world peace their wishes with regard to sovereignty must be taken account of, and that must be guaranteed release from the Turkish yoke.

Resolutions III and IV were prepared by the Bishop of Harrisburg and on his motion were unanimously adopted by the Synod of Washington the next day.

#### Ethical Merits of the League of Nations.

The Rev. Dr. John Brewster Hubbs, Chaplain of Hobart College, Geneva,

N. Y., contributed the following letter to The New York Times:

In no discussion of the League or Nations that I have read have I found any reference to its ethical merits.

Psychology today maintains the thesis that a man reaches the complete realization of self by service. Service is essential greatness. "Who-soever will be great among you let him be your servant." A man can only grow into the power of full manhood through service for others.

This is as true of nations as it is of men. No nation can live unto itself and retain its place and power. The American people in discussing the Constitution of the League of Nations should consider this ethical truth. Over and above the promotion of peace and the elimination of war, the purpose of the League is to move the stronger nations to protect and serve the weaker ones. This is a supreme moral obligation of the strong nations. It was the fulfillment of this duty that God allowed them to become strong. England and the United States should respond to this duty and stand together as the trustees and guardians of the struggling peoples who are trying to get on their feet to walk in the royal way of liberty and progress. To perform this work will cost men and money and thought and cause trouble and hardship and anxiety; but progress and democracy for the nations can only be gained by overcoming the existing frictions of life. Any nation with a mighty passion to save its own soul will surely lose its national life. It is quite impossible for the United States to live in isolation, working only for its own power and profit, and hold its own. The United States must be concerned in the present great world problems and make an unselfish contribution of its best for their solution, or else pass into an un pitying oblivion.

If there is anything true in ethics and in history, it is this principle of life, that the service of a nation for others, however imperfect it may be, increases its sovereign power. Men whose ideals are not shaped and influenced by ethical truth maintain the thesis that a league which puts this nation as a servant among the nations will weaken our national sovereignty. As a matter of fact, the truth lies in the opposite direction. The only way that this nation can reach a full realization of its power and attain a complete expression of its sovereignty is by service for the less free and enlightened nations. Our sovereign power is stunted in its growth today largely because of our isolation, which did not give it scope for development. Certainly the sovereign power of this free people has increased since the Spanish war, which forced us out of our national narrowness.

National selfishness will never conserve and increase the sovereign power of a free people. If the United States determines to live for self and to guard its sovereign power for its own pleasure and profit and refuses to use its best for the redemption of the world from its present woes and wrongs, it will miss an opportunity for service which will impair its position and power among the progressive nations. It would be a supreme immoral act to become a slacker now. The way of greatness for this nation lies in the use of its best forces for the better life of the nations.

#### DIocese of MARQUETTE.

At St. Paul's Cathedral, Marquette, Mich., on Sunday, March 9th, "Scout Sunday" was observed at the afternoon service, postponed from Feb. 9th on account of influenza conditions. All Boy Scout troops of the city met in the Guild Hall and preceded by the Cathedral and Sunday School chorus processed into the Church. The address to the Scouts was made by Mr. E. A. Macdonald. He spoke with fine effect on "Theodore Roosevelt: His Life and Its Lesson to Boys."

A soldiers' and Sailors' Club has been organized in Marquette to include all returned men from the service. This club has been invited to hold its best meeting in the Cathedral Guild Hall. After business the men will provide their own social program but lunch and cigars will be provided by the Woman's Guild. The Vestry of St. Paul's will act as hospitality committee.



## GLEANINGS FROM EVERYWHERE

### Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

I have just been reading the interesting and enjoyable February number of Scribner's and I found the following poem in it, written by Edith Wharton (who has been doing war work in France for many months). She dedicates this poem:

To the American Private in the Great War.

Every one of you won the war—  
You and you and you—  
Each one knowing what it was for,  
And what was his job to do.

Every one of you won the war,  
Obedient, unwearyed, unknown,  
Dung in the trenches, drift on the shore,

Dust to world's end blown;  
Every one of you, steady and true,  
You and you and you—  
Down in the pit or up in the blue,  
Whether you crawled or sailed or flew,  
Whether your closest comrade knew  
Or you bore the brunt alone.

All of you, all of you, name after name,  
Jones and Robinson, Smith and Brown,  
You from the piping prairie town,  
You from the Fundy fogs that came,  
You from the city's roaring blocks,  
You from the bleak New England rocks

With the shingled roof in the apple boughs,

You from the brown adobe house—  
You from the Rockies, you from the coast,

You from the burning frontier post;  
And you from the Klondyke's frozen flanks,

And you from the cedar swamps, you from the pine,  
You from the cotton and you from the vine,

You from the rice and the sugar-brakes,

And you from the rivers and you from the lakes,  
You from the creeks and you from the licks,

And you from the brown bayou—  
You and you and you—

You from the pulpit, you from the mine,  
You from the factories, you from the banks,

Closer and closer, ranks on ranks,  
Airplanes and cannon, and rifles and tanks,

Smith and Robinson, Brown and Jones,  
Ruddy faces or bleaching bones,

After the turmoil and blood and pain  
Swinging home to the folks again,  
Or sleeping alone in the fine French rain—

Every one of you won the war.

Every one of you won the war—  
You and you and you—

Pressing and pouring forth, more and more,  
Toiling and straining from shore to shore

To reach the flaming edge of the dark

Where man in his millions went up like a spark,  
You, in your thousands and millions coming,  
All the sea ploughed with you, all the air humming,  
All the land loud with you,  
All our hearts are proud with you,  
All our souls bowed with the awe of your coming!

Where's the arch high enough,  
Lads, to receive you?  
Where's the eye dry enough,  
Dears, to perceive you?  
When at last and at last in your glory you come,  
Tramping home.

Every one of you won the war,  
You and you and you—  
You that carry an unscathed head,  
You that halt with a broken tread.  
And oh, most of all, you dead, you dead!

Lift up the gates for these that are last,

That are last in the great procession.  
Let the living pour in, take possession,

Flood back to the city, the ranch, the farm,  
The church and the college and mill,  
Back to the office, the store, the exchange,

Back to the wife with the babe on her arm,  
Back to the mother who waits on the sill,

And the supper that's hot on the range.

And now, when the last of them all are by,  
Be the gates lifted up on high  
To let those others in,  
Those others, their brothers, that so softly tread,

That come so thick, yet take no ground,  
That are so many, yet make no sound,  
Our dead, our dead, our dead!

O silent and secretly—moving throng,  
In your fifty thousand strong,  
Coming at dusk when the wreaths have dropt,  
And streets are empty, and music stopt,

Silently coming to hearts that wait,  
Dumb in the door and dumb at the gate,  
And hear your step and fly to your call—

Every one of you won the war,  
But you, you dead, most of all!

November, 1918—By Edith Wharton in Scribner's.

#### Missionary District of Cuba.

The Missionary District of Cuba comprises the Island of Cuba and the Isle of Pines. Present Missionary Bishop, the Rt. Rev. Hiram R. Hulse, D. D., Havana, Cuba. There are 10 foreign priests and 3 native or Cuban, and four Cuban deacons. There are

47 parishes and Missions. There is 1 foreign teacher and 9 Cuban teachers, and 12 foreign women workers. There are 8 schools—2 Cathedral, 1 Industrial and 5 Parochial.

Bishop Hulse writing in "The Church Missionary Calendar," says: "Cuba is in many respects a pioneer country. The eastern half of the island is being developed very rapidly, and the population is consequently increasing constantly. Thousands of immigrants have settled here in the last few years; some from North America, some from Spain and some from the other West Indian Islands. The majority do not plan to make their permanent homes here, but rather to get together as much money as they can in as short a time as possible and then to return to their original homes.

This temporary and shifting character of such a large part of the population emphasizes the necessity of religious work, while at the same time it makes it more difficult. Work has been carried on here in three languages, English, Spanish and French, the latter tongue being used by the Haitian negroes, who are found in increasing numbers in the Province of Oriente.

Many of the Jamaican Negroes have settled in Guantanamo, leaving their families here while they go out to work in the surrounding country. The majority have been brought up in the Church of England and look to us for their spiritual guidance.

The schools in Guantanamo, under Miss Ashhurst, reach many of their children. Space is limited, however; we cannot take half of those who apply, our school furniture is primitive; yet, in spite of these drawbacks, good scholars are being produced and, more important still, Christian character is being built up.

The Church owns a good plot of ground here. If the money could be advanced to put up a school building on this, it would be of great benefit to the work. Then we would no longer be at the mercy of landlords, who might raise the rent or turn us out of house and home at short notice. In the western end of the island conditions are different. Here we have a settled population, mainly rural, largely of Spanish origin and speaking Spanish. The great work here is to build up a native Church, which means training the people in habits of self-support, and educating a native clergy.

To do this properly, we need a boarding school for boys, where they can be prepared for the university or for college in the United States. There is a great demand for such a school and it would be largely self-supporting after it was established. Through a school of this kind alone we send down roots into the native soil and attach ourselves permanently to Cuba."

#### A Men's Invitation to Men.

The Church attendance campaign being conducted by the Men's Club of Zion Church, Rome, N. Y., is proving very successful. The following is an excerpt from one of the invitations issued by the club to men: "Here we are with another invitation. We are sending it because we feel if you are the kind who want to make their lives count, you should be among those upon whom the Church may count. Are we wrong? Ask yourself." Following the announcement of a special service on a Wednesday evening, the invitation continues, "And say, brother, we nearly forgot it, there is Sunday, March 16th. Come in the morning or come in the afternoon. You see it is this way, if a fellow takes God out of his thinking, he eliminates the greatest incentive to noble living and the greatest safeguard to society. None of us want to do that but the best way a man can keep the Almighty in his thoughts and help himself to do the square thing in the shop, factory or office is to go to church and keep the thought alive. If God is worthy anything, He is worthy of the best we can give Him. Let us turn attention to the Sunday services of the Church—that's all.

P. S.—And don't forget to phone any one of these numbers: 924-W, 603M, 296-J and tell us that we'll see you.

Lieut. Frederick DeVerber Sill of Cohoes, N. Y., son of the Rev. F. S. Sill, D. D., has been awarded the Distinguished Service Cross for acts of heroism at the front in France.

## THE CHURCH AND THE WORLD'S SOCIAL PROBLEMS

By the Rev. THOMAS F. OPIE

(Continued from last week)

Charlotte Gilman in a late issue of the Outlook tells the story of a butterfly that was dissatisfied with its approaching metamorphosis. It is in verse and reads:

"I do not want to fly," said he;  
"I only want to squirm."  
I hate to be a butterfly—  
I want to be a worm!"

I left my fool in red and black;  
The last I saw was this—  
The creature madly climbing back  
Into his chrysalis!

This is typical of man—of human nature. The Psalmist says, "I am a worm and no man"—and yet Christ came that we might be Sons of God! Man in his human aspect still seems to turn to the dust, when he might fly with the wings of an angel. It is the Church's business to show him the possibilities of the metamorphosis; to make him hopeful of leaving his low estate and to communicate to him the strength, the stamina, to reach the realms of a new life. The Church is revealing the new life, and perhaps inspiring the new hope as regards social advancement—but is she communicating the new strength for full and complete realization of the new life through the new hope? Is the Church holding up Prof. Peabody's ideal, "Not the merciful use of things as they are, but a state of things where mercy will not be necessary"—and is she supplying her people with the power ultimately to realize this idealistic estate?

"Not what we give, but what we share—  
For the gift without the giver, is bare."

The Church must not only paint the picture of a new life, but she must put herself into the very foreground as a dynamo of a new energy, a new power to make material and real the visualization of a higher and loftier status of things.

The eminent author of "Jesus Christ and the Social Question" intimates that the millions who are trying to adjust our social conduct, are going at the business somewhat blindly. If this is true, it is the Church's place to be the people's eyes—to discover to the world, the masses, this new ideal; to persuade them of its possibility of accomplishment and to supply the modus vivendi as well.

Between Socialism as it is now practiced (destructive as it is of government and anarchistic and nihilistic in tendency) and Socialism as it is dreamed to be, and as it may become with the proper forces directing and regulating its trend, there is a great gulf fixed. It is the place of the Church, then, to bridge this gulf, to serve as the span across which our teeming millions may extend hands and join forces—the prosperous reaching down to the impecunious, the employer to the employed, the rich to the poor, capital to labor—and the underworld reaching up and grasping that hand as though it were its savior and brother and not its oppressor.

#### We Must Save the Wreck Itself.

Ideal Socialism is not ameliorative, but eradicated; not curative, but

preventive; not purely economic, but ethical; not primary materialistic, but idealistic—cordial, fraternal. It would seem, then, to be the Church's place to supply or to be the instrument of eradication, where eradication is necessary—to supply or to be the medium of prevention where prevention is imperative; to supply or to be the moral agency through which the economic is indeed to become the ethical, the materialistic the ideal, the hostile the fraternal.

W. H. P. Faunce, President of Brown University, in his convincing and timely work, "The Social Aspect of Missions," says, "If I believe that Jesus sought primarily to save a few souls from a wrecked world; if He despaired of any real rule of God on earth and sought merely to rescue individuals from a hopeless social order and transport them to heaven, then our attitude towards all reforms, charities, governments, will be affected profoundly by our belief. A Christianity based on that belief will be intense, insistent, devoted; but will care nothing for social and political changes and will regard all the problems of child labor, improved sanitation, organized charity, as outside the true sphere of Christian effort. It will consistently relegate all such problems to secular organizations, while it devotes itself to the task of making individual disciples of Christ." "On the other hand," he adds very pertinently, "if we believe that Christ's primary desire was to establish a new social and spiritual order, called the Kingdom of God . . . then such a belief will shape our whole attitude towards the burning questions of our day. We shall conceive that our aim is not only to rescue certain souls from a wrecked world, but to save the wreck itself, and send it on a happier voyage. If this latter is a true estimate of Christianity—and there be few who will deny it—then the Church, which is the workshop of Christianity, must put out a new product; must manufacture a new mold by which the world, the wreck of a once perfect vessel, may be recast and fashioned into a remodeled, renovated and rehabilitated ship, bound for a better and happier country.

As Dr. Faunce says elsewhere, "Every great leader of men has had a vision of a fairer social order." Plato dreamed of a "Republic," where "all the magistrates should be philosophers and all the philosophers magistrates." Augustine pictured a "City of God" rising from the ruins of Rome. Sir Thomas Moore visualized a "Utopia." Shakespeare imagined a "Commonwealth" where there would be "no name of magistrate, no use of riches or of poverty, no contracts, no sovereignty." Jesus Christ foresaw the "Kingdom of God," where "His will should be done on earth as in heaven"; where we should "love our enemies"; and where we should "clothe the naked, feed the poor, minister to the sick and wounded and visit those in prison"—and where as Van Dyke says:

"He that careth for the sick and the wounded

Watcheth not alone;  
There are three in the darkness together,

And the third is the Lord."

(To be continued.)

#### "GO!"

(Contributed by a Church Woman)

When we realize our share in the Great Commission and accept the "Go, ye," as personal, opportunities not very far from our own hearthstone will be presented before our new-seeing eyes.

The name of Jesus will be uttered in our homes with the naturalness of our breath and our children and home companions will feel the effect of the wonderful power, for not only by precept, but by example will our Church privileges be urged upon them. We will say, "Let us go into the House of the Lord"; our desire will be to share the blessed privileges with our friends, and the "us" is made to include them while the limit of our exercise of "Go, ye," can never be bounded.

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## WHEN THE BOYS COME HOME

The Army and Navy Department of the Brotherhood of St. Andrew has been in close touch with many thousands of our Church boys in the service and will not feel its work is finished until all of them are back in their home parishes engaged in Christian work. To find ways and means for accomplishing this result this Department of the Brotherhood set about the task of acquiring suggestions from those who have been engaged in the war work of the Church, from the big welfare agencies, from the military and civil authorities. Bishops, chaplains, clergy, officers and men were consulted. The Brotherhood sent its representatives into the more important camps and training stations presenting the suggestions it had gathered to the attention of those best qualified to answer the question, "How shall the Church receive her returned men who have been discharged from their country's service?"

From this questioning up and down the country among men who have served both here and overseas (it might be called a survey), a practical plan was developed. This plan has been set forth in a pamphlet issued by the Army and Navy Department of the Brotherhood under the title "When the Boys Come Home—A Practical Parish Plan." Copies of this have been sent to the rector of every parish in the country.

The objective of the plan briefly stated is to extend a warm personal welcome to the men as they return home, absorbing them into active fellowship within the Church and enlisting their constructive co-operation to the end that the functions of the Church may be conserved and quickened.

### The Church Welcome Committee.

The Brotherhood plan places its whole strength in the hands of a Church Welcome Committee, a body of active laymen who band themselves together under the direction of the rector. The organization of this committee is important. In the first place it does not seem practical for any parish to attempt to offer service to its returned men in a haphazard manner. The rector cannot do the job, neither can any already active body within the parish. The need is for the whole-hearted co-operation of the entire parish centered in the leadership of a Church Welcome Committee organized for the sole purpose of rendering the full service of the parish that is due its returning men and through this service absorbing them into the active life of the parish.

### Many Men Will Return to Sadly Changed Homes.

In taking up of anything for the returned men of the parish it is necessary to know who they are, when they return and where they may be found. This brings the members of the committee in touch with the man's home and his family. It will often be the case that the members of his family are active parishioners and will gladly enter into the spirit of the plan to help not only their own boy but less fortunate boys who return. Many of these men will return to sadly changed homes. The recent "flu" epidemic wiped away whole families. Men who return to these homes are more in need of homely comfort and cheer than their more fortunate fellows. Again the returned man's name may be on the Parish Service Roll, yet his family have never actively engaged in any part of the parish life. The opportunity of bringing strength to the parish as well as giving of the parish service is at once evident in these cases. In looking up families of men who have been in the service the committee will often find that the men have not yet returned. Steps should be taken to acquaint these men with the work that is being done. Letters should be written to them telling them of the plan. Many rectors have kept up a close correspondence with their men in the service and it seems the need just as things are coming to an end is stronger than ever.

It should be borne in mind that in the working of this plan there is no attempt at duplication. Rather the plan aims to link together all agencies so that the work within the parish will be strengthened. Some families

may be in want. Often members of the parish are connected with the Home Service of the Red Cross and through its Civilian Relief, to which our parishes have splendidly contributed, these families of the parish may be cared for when their wants are once known.

The main emphasis in extending a welcome to the returned men and their families should be to show them that the work of the Welcome Committee is a real part of the parish life into which for the best results all should enter wholeheartedly and that it is not merely an attempt on a part of a few parishioners to patronize those less fortunate. To knit together more closely the entire parish life is the end to be borne in view of all the work of the committee.

### The Men Coming Back Will Want Jobs.

These men coming back will want jobs. Some of them will step into the work they had before they went away. But a great many of them will not. Some of them through their training received in the service will be keen for larger opportunities. Many of them have gained a leadership they never had before. Active business men on the committee can render an invaluable service to these men by giving them friendly counsel and advice. It is one thing for a man who has been away from civilian life to fit himself back into a job and quite another thing if a business man will give him friendly help in fitting himself back into a job. To help a man fit himself back into work again is to win his friendship just as much as it is a duty of the parish to help its men adjust themselves into the community life.

### A Splendid Service to Develop Parish Social Life.

In planning a social welcome for its returned men the parish has open to it a splendid service to develop a real parish social life. Nearly all of the rousing welcomes planned in the various parts of the country for returned men have been failures. The men have not attended. A large part of the energy in planning the affairs has been wasted on that account. The men themselves appreciate more to be welcomed singly or in small groups, to be taken into homes where they feel that they have really been welcomed. They will tell you as much. Banquets on a large scale do not reach the hearts of the men. When the evening has been spent, no matter how successful it appeared to be, the men are relatively in the same position that they were before they attended. There is nothing lasting about a welcome of this kind.

On the other hand, if through the committee returned men are invited to dinner and are brought into the home life of members of the parish they at once begin a real and lasting relationship. If men who have been back from service and have settled in the community life again are invited to the same house at the same time with newly returned men a closer parish spirit is developed in their social life. They begin to know each other in the parish just as they knew each other in the company or squad. Then as these friendships develop, a social function for all the men returned can be held which will not run any of the dangers of the hastily planned social welcome.

Another phase of this plan is that as the men are welcomed and again fitted into the parish and community life they become active members of the Welcome Committee and help to greet the later arrivals.

### A Church Morale Will Be Built Up.

The meetings of the committee should be regular—not less frequent than twice a month—when views should be exchanged, fellowship developed and the practical problems of Christian living and the development of the Church's influence in the community should be discussed. If these meetings are held at regular intervals throughout the entire demobilization period a Church morale will be built up among the laymen that will carry over and result in an increase in the spiritual life of the parish. It would be well in the interests of Christian unity if a union might be made with other church organizations, if possible, so as to provide a stated periodical joint welcome which shall be the heartiest and best pleasing to

the men of anything planned in the community, avoiding duplication of effort.

The fourth phase of the plan, the man and his parish, will be well advanced when the other three phases have been planned for and begin to show results of the committee's effort. The man has been brought naturally into close touch with the Church. To provide for real work in the Church for each man according to his ability and opportunity is a task not only for the Welcome Committee, but for all Organizations of the Church. He should be asked to come to the meetings of the other Church organizations.

It should be held in mind that whenever possible the returning man shall come with his family to a celebration of the Holy Communion or other service to render thanks and to reconsecrate his life to God. The committee should see that seats are always ready for assignment to returned men and their families, especially where pews are rented and the family has no regular sittings. The committee should always have some members either as ushers or as a special committee at the door of the church to welcome these men.

Arrangements should be made for a memorial service to the men who have died in the service and urgent invitations sent to every man returned to be present as a tribute to the memory of his deceased comrades. Later on, after the men are all back, it might be well to plan a service of thanksgiving, or a memorial service, when tablets or other memorials may be unveiled, appropriate addresses made, etc.

The returned men should be urged to look up and invite all of their unchurched comrades in the community to join with them and they should be welcomed and included in the same manner as those whose names appear on the Honor Roll of the parish. Many men perhaps not baptized may consider the parish as their church home. They should be sought out in the community and added to the roll.

Finally see that every man and his family, without distinction as to military service or social relation, are welcomed in a very personal way and made to feel that the Church wants them and that they need the Church.

## FUGITIVE IMPRESSIONS IN THE FAR WEST.

(Continued from page 3)

which delighted children and the immature. The real Chaplin is beginning to emerge. I do not wish, in this place to give an estimate of Charlie Chaplin's recent work, because all America has seen it. Mr. Wagner quoted to me letters which Mr. Chaplin has received from the greatest actors of the present day, in which they accord to him a place as exalted as that which they occupy. But even one hour's conversation will reveal some of the characteristics of the man himself. It is these of which I wish to speak.

### A Fascinating and Engaging Personality.

Mr. Chaplin is a cultivated gentleman, with a fascinating and engaging personality. His refined, mobile face, with his pleasant smile, his soft and flexible voice, his sympathetic and courteous manner, and the intelligence that gleams in his eyes, all proclaim the man of high qualities of heart and head. There was not in tone, word or gesture, any intimation that he was affected by his success. He spoke simply and pleasantly, listened attentively, and was naturally responsive to the moods and words of the company. His conversation was delightful.

### Charlie Chaplin is Respected, Admired and Loved.

Mr. Chaplin has both art and brains. He reads literature and philosophy. Mr. Wagner tells me that he has an uncanny knowledge of the human heart. He works tremendously hard to make his pictures an expression of ideas over which he ponders and labors prodigiously. He has an instinct for the feelings that are universal in man. This is what makes his pictures as popular in Siam and Chile as they are in America. He speaks the universal language, action, addressed to the universal organ of perception, the human eye. He is a great actor. He was a successful actor in the spoken drama before he went into the movies. Of late he has evolved by his own efforts, more ade-

quate plays for the presentation and expression of his peculiar gifts and insights.

Mr. Chaplin is a man whom his friends respect for his character and highmindedness, admire for his ability, and love for himself.

## NEW YORK LETTER.

(Continued from page 1.)

sought our shores than the total numbers of that Church in America, even as claimed by their own statistics, and this does not take into consideration the multitudes, who came here in former generations, or the boasted fertility in children of "Catholic families." If all had been kept safely within the fold, today there should be forty-five million Roman Catholics in the United States, instead of somewhere between fifteen and eighteen millions, and even of these counted ones many are indifferent or "bad" Catholics. Instead of boasting of crowds going to church, or multitudes of new converts, it would be a great thing for the United States if the leaders of the Roman Catholic Church would go honestly and humbly to work trying to save the millions of newcomers who seldom or never darken their doors, and who are frequently more hostile and bitter to the Church than they are to the Church's God. An intensive work of this sort would be greatly furthered by a spirit that omitted the attitude of haughty superiority, or the tendency to seek control in politics, which seems to be the besetting sin of that great ecclesiastical organization, though by no means its exclusive possession. A Methodist in one of our smaller Southern States a few years ago said: "Every leading officer of the state, from the Governor down, is ours, and we propose to keep them ours." This is the spirit that hurts both Church and State, and is only tolerable where moral or social fitness is the peculiar property of one Church. To vote for an Episcopalian just because he is an Episcopalian, without reference to his qualifications for the office in question, is about the most dangerous tendency in politics. It may be our lack of Church loyalty, but I hope it is a higher quality that makes it a fact that Episcopalians are, as a rule, the most careless people in the world as to the "church connection" of candidates for public office, and are inclined to make an Episcopalian the least favored.

It was interesting to hear a frank confession in these Paulist propaganda meetings that popes had been bad, that Alexander VI., for example, was an immoral infidel and had illegitimate children, etc. But it was rather appalling to have this explained and palliated by a statement that among our Presidents was one man who got drunk and another who was grossly immoral! The speaker also went on to say that the worst percentage of immorality was where the purest American blood is. He mentioned certain all-American communities, where they boasted that there were "no Irish and no other dirty foreigners." He called citizens of these districts the most ignorant and vicious in the world. This implication was the same made by one of our own men at a Diocesan Missionary meeting in Boston, when he declared that New England was given over to Paganism and immorality. The most charitable thing to be said of such rash speakers is that they are neither wide nor good observers. They are purlind by prejudice, and make their judgments from too few examples. What they gain by utterances of this vituperous kind is not plain to the ordinary man trying to be a Christian, and it is a pity to have a church descend to so dubious a method, alike offensive to patriotism and religion.

Nevertheless, on the other hand, if it could be done intelligently and charitably, there is perhaps no work more needed just now, as we look forward to a reunited Church, or to "a League of Churches," than to have frank and full discussions in public of our reasons for the ecclesiastical hope that is within us! As a lover of the Episcopal Church, I am willing to venture all in such a contest, sure that no Church, or branch of the one Church, could so successfully appeal to the public as can the Church that in its essence is the least boastful and the least aggressive, in spite of many loud-speaking sons and daughters who unwisely represent or misrepresent her.

The Roman Catholic lectures to

non-Catholics may be a step in the right direction if the lecturers can tread more softly, and carry a stick of less knotty proportions.

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## WORK NOW UNDER WAY FOR MERCHANT SEAMEN

Seamen's Church Institute of America Sets Machinery Going.

We are glad to publish, by request, the following account of the work of the Seamen's Church Institute, from the New York Churchman:

Equipped to fulfill its dreams of many years, to establish in every port in the United States a work for seamen worthy of the Episcopal Church, the Seamen's Church Institute of America is now carrying out its plans. The Rev. George W. Davenport, recently appointed the executive secretary of the institute, is established at the organization's headquarters in New York.

The Seamen's Church Institute is the creation of the General Convention of 1907. In 1916 the institute adopted its articles of affiliation and was launched as an organization. In the fall of 1918 the executive committee, conscious of the need of an executive secretary through whom the extensive program planned might be brought to fruition, appealed to the War Commission of the Church for an appropriation which would maintain such a secretary in the field. The Seamen's Church Institute of New York had already generously provided \$1,000 toward this purpose. The War Commission granted the appropriation asked for, \$7,000.

The purposes of the Seamen's Church Institute which will be carried into effect by Mr. Davenport, are well stated in the articles of affiliation, as follows:

1. To initiate and arouse interest in religious and philanthropic work at every port where such work has not already been established.

2. To support, as may be advisable, such work in ports where local interests and resources fail to meet the need.

3. To develop interest in such ports, to the end that each local agency may become self-supporting as soon as possible.

4. To unite, so far as practicable, the several independent agencies operating in a single port.

5. To co-ordinate agencies at all ports by establishing common methods, activities, seamen's organizations, means of dealing with undesirables, general standards of conduct, etc.

6. To affiliate all existing church agencies to the end that the afore-said methods, and such others as may be agreed upon, shall be carried out, due regard being had for the local autonomy of each affiliated agency.

The Church of England has maintained work for merchant seamen in the ports on the Pacific coast, such as Seattle, Tacoma, San Francisco, San Pedro, San Diego and Portland. Arrangements are under way by the institute to take over the work in these ports, to reorganize and to enlarge it. The port of San Francisco has already been taken over, and it is the purpose of the institute to create work in every port in the United States which will compare favorably with the remarkable work already established in New York. The ports of Porto Rico, the Philippines and other dependencies will be counted as fields for such development by the institute.

The importance of the work among seamen was emphasized in a letter from the Rev. G. F. Wilson, general superintendent of the Missions of the Church of England, written with the approval of the Archbishops of Canterbury and York, in which occurred the following words:

"For sixty years the Church of England through our Society, has established seamen's churches and institutes in 124 ports all over the world, supplying chaplains, maintaining Mission launches, and generally looking after our seamen. This work has been primarily among merchant seamen.

"Your country today is establishing a mercantile marine which will probably rival ours in tonnage and importance. Your leaders are urging your youth to adopt it as a profession. Your seaborne trade in future will be employing hundreds of American-born youths.

"We venture to think that wonderful opportunity thus comes to the American Episcopal Church of influencing a vast number of American men. Your fine institutes in New York, Boston, and San Francisco are

well known to us, and we are subsidizing similar places in Tacoma and Honolulu.

"We should like to suggest to you, if we may, that the moment has now come for the American Episcopal Church to put into active operation the machinery it created at the General Convention of 1907, and form a strong committee to co-ordinate existing Seamen's Church Institutes, and to found new ones, both on the American Continent and wherever abroad the American flag flies."

The Rev. George W. Davenport, formerly rector of St. Paul's Church, Burlington, Vermont, comes highly recommended for the task of executive secretary. For nearly four years he has been rector of the most important parish in Vermont, where he made a signal contribution to the development of the parish, and also made an impress by his leadership along moral and ethical lines upon the community at large. When we entered the war he was the first to organize his parish to meet the needs of the 8,000 men in training at Fort Ethan Allen and inspired other bodies to do the same, so that when the Fosdick Commission sent a representative to Burlington to organize the community for soldiers' welfare, he found that Mr. Davenport had anticipated every suggestion which the commission was ready to make.

St. Paul's was one of the first of the larger parishes of the country to become free as a result of the war. For three years Mr. Davenport was provincial secretary of the Province of New England, and for eleven years previously had been rector of St. James' Church, Danbury, Conn.

Mr. Davenport purposes making a survey of the ports, getting into touch with the work already in existence, and then trying to build up in each port groups of clergymen and laymen who would be interested in helping to adopt the plan of the work.

Through the United States Shipping Board over 4,000 Americans are every month entering the service of the merchant marine. The Seamen's Church Institute of America, whose service is not limited by nationality, will appeal to the Church at home and in England for support of its work which will be of such supreme importance for American and English seamen.

## PERSONALS.

Miss Ruth Dana Harmon of Berkeley, Cal., sometime secretary to Archdeacon Emery, is coming as a volunteer worker among the Pah-ute Indians on the Pyramid Lake Reservation, to help Miss Lucy N. Carter, in charge, who is doing a most effective work and needs this assistance.

Bishop Hunting has been elected President of the Nevada Indian Association. This organization has members all over the state and bends its energies towards improving the conditions of life among the 5500 Indians in the state.

The Rev. Thomas Lloyd Bellam has been vicar of St. Paul's Church, Sparks, Nev., twenty-five years. A committee of the most influential men in Sparks has been formed to raise funds for the erection of a rectory and Guild Hall as a testimonial to Dr. Bellam's faithful service in this community.

Miss Frances W. Sibley of Detroit, Mich., President of the Girls' Friendly Society in America, has received an invitation from Lady Cunliffe to attend a meeting of the society's presidents to be held in London in June.

The Rev. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., has been elected an honorary citizen of Tarpon Springs, Fla., and member of the Greek community. He is the first man, not of Greek descent, to be thus honored.

## DIOCESE OF MAINE.

On February 26th, at the Parish House, in Augusta, a parish supper and reception followed by an impromptu entertainment was given by the people of St. Mark's Church to the Rev. J. Alexander O'Meara, D. D., who is locumtenens during the absence of the rector, Rev. V. O. Anderson in war service. About one hundred and fifty persons sat down to the supper. Preceding this an informal reception took place when Dr.

O'Meara, the heads of the various organizations and Mrs. Brewster, daughter of the Bishop, received the people.

On Tuesday night, St. Paul's Church, Fort Fairfield, was partly destroyed by fire. Because of defects of the fire alarm and also a frozen hydrant and consequent delay of the efficient fire department, the damage was serious. The roof of the building was ruined and the organ is said to be a total loss. Insurance on the whole, \$2,500; loss about \$4,500.

A Mission Study Class of six sessions, starting February 7th and lasting until March 14th has been held in Portland at the Bishop's house, Friday afternoons. From 25 to 30 women have been present each time. Missionary work in our country has been the subject of study. The class has been open to the women of Portland.

The Rev. George A. Hunt has resigned the rectorship of St. John's Church, Presque Isle, much to the regret of the people and the Bishop. A reception was given in his honor before his departure, when he was presented with a purse of about \$300, in appreciation of his work there. The Rev. J. Martyn Neifert, formerly assistant at St. James' Church, New York City, has accepted a call to Presque Isle and has already begun his work there.

## DIOCESE OF WESTERN MICHIGAN.

The Diocese is rejoicing that it has proved unnecessary for the Bishop to go abroad again.

### Grace Church, Grand Rapids.

A recent meeting of the Men's Club of this parish brought together eighty men of the church besides a delegation from the Pro-Cathedral and several from Grace Church, Holland, to hear an address by Lieut. Mark T. McKee of Detroit, Secretary of the State Reconstruction Committee. He spoke on the subject of "The Non-Partisan League—a Menace of Today," with reference also to the sister menace, the I. W. W.

### St. Mark's, Grand Rapids.

A gift of \$1,000.00 to the endowment fund has been presented by Mr. and Mrs. Lucius Boltwood in memory of their son Lucius Comstock Boltwood who died in the service in France. As St. Mark's becomes more and more a downtown church the need of the endowment is found increasingly necessary.

At a meeting of the Campbell Fair Guild, held at the residence of Mrs. A. W. Hompe, a beautiful silver tea service was presented to Archdeacon and Mrs. Vercoe. The Helping Hand Society also presented the Archdeacon and his wife with a purse of gold, while the Mothers' League bestowed three beautiful pieces of silver, all in recognition of their ministrations between Dean White and Dean Potter.

A similar Loving Demonstration at St. Luke's, Kalamazoo. The departure of the Rev. Mr. Bishop, Curate of St. Luke's, Kalamazoo, and his wife, to their new home in Dowagiac, as already noticed, was made the occasion of a loving demonstration by their friends. The Girls' Friendly Society presented a small crucifix with candlesticks to match. By the choir boys they were made the recipients of a set of water glasses and sherry cups, while from the Vestry came a cheque, and gifts of gold from the Woman's Guild and St. Margaret's.

### An Improvement at St. Paul's, St. Joseph.

The Altar Guild of this parish has just completed a handsome new polished oak floor covering the sanctuary and altar steps. It is a great enrichment.

### New Life in Petoskey.

Emmanuel Church, Petoskey, has just completed a canvass for subscriptions preparatory to calling a rector, with the result that more money has been pledged than ever before in the history of the parish. Friends of the parish have also promised to paint the church and rectory. Petoskey is an important point for Church work and the vestry is trying to get in touch with a clergyman who will realize its possibilities. The new life is the result of the wise and energetic efforts of the new Archdeacon.

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