

The Witness

✦ FOR CHRIST AND THE CHURCH ✦

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CURRENT EVENTS

Diocese of Nebraska Elects a Bishop.

Press dispatches from Omaha, Neb., under date of May 22nd, announce the election of the Rev. Dr. Ernest Vincent Shayler, rector of St. Mark's Church, Seattle, Wash., to succeed the late Bishop Williams as Bishop of the Diocese of Nebraska.

Dr. Shayler was ordained deacon in 1896 and advanced to the priesthood the following year by Bishop Vincent of Ohio. He was assistant rector of Trinity Church, Columbus, Ohio one year, rector of Calvary Church, Sandusky, Ohio, six years, and rector of Grace Church Oak Park, Ill., nine years, before going to Seattle. He is a well known member of the General Convention and is the author of booklets, "The Making of a Churchman," and "The Making and Life of the Church."

The Rev. Dr. Charles Herbert Young, rector of Christ Church, Chicago, received the next largest number of votes in the ballots of the Convention. Several other names were presented to the Convention not mentioned in the press dispatches.

Evidence the World Is Not So Bad After All.

The Methodist Episcopal Churches of the United States have started an intensive drive for \$105,000,000. The General Assembly of the Presbyterian Church of the United States reports the completion of their drive for \$13,000,000 in the New Era movement. The Baptists of the Northern Baptist Association report \$6,000,000 raised in their campaign for a big fund for reconstruction work. And now comes our own Church, with its appeal for \$20,000,000, to be contributed during a period of three years. Campaigns are being conducted by the leading religious bodies of America to raise, in the aggregate, over \$250,000,000. "This is practical Christianity," says the Chicago Tribune. "It is the emphasis of the teachings of the Nazarene placed in the right direction. Money talks. If a man's religious creed is worth anything, it must stand the test of his pocketbook or bank roll. A man is not apt to part with his money in matters of this kind unless moved by a profound belief in the efficiency of his philosophy to better human conditions. These great outpourings of largess by believers in the principles of Christianity are an evidence that the world is not so bad after all."

"Who is able to measure the value of these offerings given in the name of the Master whom all men honor and respect? Not only the nation, but the world, will be benefited. No man can conjure in imagination the returns in good will, unification of divided faiths, the overcoming of class hatreds and development of personal character which will be the by-products of these splendid offerings."

The Little Grandmother of Russia.

The Rev. Herbert W. Prince, rector of the Church of the Epiphany, Chicago, speaking in a recent Sunday morning sermon of an interview he had with Bebususha, "the Little Grandmother of Russia," said:

"It is always an honor to meet

a patriot, a genuine lover of his country. So when I shook hands with Bebususha, I knew I was in the presence of a noble woman. Mme. Breschovski believes in Russia, loves Russia and suffered for Russia.

"Her patriotism is abundantly proved. Out of her 75 years she has spent 32 in Russian prisons. One stands abashed before this inspired warrior for Russian freedom.

"Her message to America is full of hope and faith. She believes the true Russia is emerging at places like Omsk, and will stand against the unbridled depredations of Bolshevik forces in other sections. The part she prays America and Great Britain will take is that of supplying sufficient forces at strategic places around which all Russians may rally.

"She believes the reign of the Red will not endure very long, if the loyal Russians can be supplied with arms and be given rallying places with well equipped allied forces.

"Fifty years ago Bebususha was a revolutionist with a heart aglow for Russia's freedom. Today she is a conservative, pleading for the same Russia. She stands today where she has always stood, the unmitigated enemy of all despotism, fighting for a true government for Russia.

"In this fight she pleads for the sympathy and support of the American people."

Alumni Boost for President of St. Stephen's College.

Twenty-one alumni and former students of Saint Stephen's College, Annandale, New York, residing in the vicinity of Philadelphia, held a luncheon in the City Club, Philadelphia, on Monday noon, May 19th, in order to give impetus to the effort to secure a new president for the College. With the resignation of the Rev. W. C. Rodgers, D. D., action was taken by the Board of Trustees under the direction of Haley Fiske, Esq., New York, the Rev. L. T. Cole, D. D., of Trinity School, New York, and the Rev. Samuel Upjohn, D. D., of Germantown, to obtain a man capable of serving the College and the Church in this important post. The luncheon was a "booster" meeting designed to give more enthusiasm to the undertaking.

After the luncheon, the Rev. J. O. McIlhenny, as chairman, called upon the two trustees present, the Rev. Dr. Cole, former warden, and the Rev. Dr. Upjohn. They reported in a most encouraging manner upon the fine shape in which the College is now financially and physically, and upon the good progress of their efforts to secure a suitable president. Letters were read from Mr. Fiske and Mr. Clinton Rogers Woodruff of the Board, who were prevented from being present. The Rev. Louis Washburn, D. D., emphasized the need for a College such as St. Stephen's at this time when recruits for the ministry were being sought and their training considered. The Rev. Dr. Hutchinson told of ways in which scholarships could be provided. The Rev. Dr. W. G. W. Anthony of Wayne, Pa., outlined several fundamental principles governing the future of the College and the work of the new president. The Rev. Dr. Toop, of the Church of the Holy Apostles, a former student

strongly stated the fine opportunity which lay before the College as a Church institution.

Addresses were made by other alumni informally. A resolution of regret was sent the Rev. Dr. Rodgers, who was prevented by a slight indisposition from being present. A resolution of endorsement of the College was sent the Board of Trustees through Dr. Cole.

The meeting concluded with the revival of the old Philadelphia St. Stephen's College Mens' Association with the Rev. J. O. McIlhenny, D. D., of 3517 North Broad Street, Philadelphia, as president, and the Rev. C. T. Bridgeman of Newtown, Pa., as secretary. It is planned to hold several meetings in the course of the year and through co-operation with other agencies work for the development of the College.

Lake Geneva Missionary Conference.

A meeting of former delegates to the Lake Geneva Missionary Conference was held on Friday, May 18, in Chicago to meet Mr. Frank B. Bachelor, Executive Secretary of the Interchurch World Movement, which now conducts the conference. From his address there seems to be every reason to expect a full registration. Points of interest to Episcopalians are that Dr. R. W. Patton has been secured for the conference and that the program committee also hope to have Miss Lindley on the faculty. To Church people the appeal of Lake Geneva is naturally not the same as when we had no conference of our own in the mid-west, but there may be some still who wish to specialize in missions and for that, or some other reason, will attend the conference in its fifteenth year. Should there be anyone wishing for information about the Episcopal group, or who would like to join with those who are going from the Chicago diocese, they are asked to write to Deaconess Fuller, 206 South Lincoln Street, Chicago.

Diocese of Harrisburg Men's Club Meeting.

The annual dinner of the Men's Club of the Diocese was held in the gymnasium of the Shamokin High School on Tuesday evening, May 13. The dinner was served to between three and four hundred men by the women of Trinity Parish, Shamokin. Mr. R. M. H. Wharton of St. Paul's, Harrisburg, was the presiding officer and toastmaster, as he was last year at Lock Haven. Every one present had a printed sheet which was headed "Everybody sings at the Church Club Dinner," and everybody sang. To the toast "Our President," "Star Spangled Banner" was sung; to the toast "King George," "God Save the King" was sung; to other toasts Marseillaise Battle Hymn and America were sung; to the Church, "Onward Christian Soldiers" was sung, and at intervals as the dinner progressed popular and patriotic songs were sung.

Three addresses were made. The first was by Bishop Darlington on "The Church." The second by Captain Elliott Frost of the general staff, U. S. A., on "The Army Morale," and by Madam Slavka Grouitch, wife of the Ambassador of Serbs, Croats and Slovenes, on Conditions in Serbia and the other provinces represented by her husband. Madam Grouitch is a West Virginia woman by birth, and since her marriage has had much experience in war conditions.

Mr. King Resigns as Treasurer of the Board of Missions.

At the recent meeting of the General Board of Missions, the Bishop of Newark read the letter of resignation of Mr. George Gordon King of the Board, which Mr. King had addressed to the Bishop of New York, as follows:

"Time passes very quickly and it is difficult to realize that ten years have elapsed since you nominated me for the Treasurership of the Board of Missions.

"With fear, even with trembling, I assumed the responsibilities of that great office. Whatever I have been able to accomplish, and wherever I have failed, I am conscious at least of having given the best years of my life it was possible for me to give—from fifty to sixty. Because of its manifold sides and continual growth, the work requires the keenest vigilance, incessant watchfulness and daily planning for the future.

"My one thought always—the Board's one thought always—is to do only that which is best for the work. While I am still strong, I am tired and I do not look to a continuation of such vast responsibilities with contentment, or with the hope of keeping up with the work. Frankly, it has outgrown me. Moreover, when I assumed the office I was convinced that if I were permitted to serve for a period of ten years, it would then be best that I make way for another. What I felt at that time I now know to be so. The work needs another mind for administration—the Church should be approached from another angle, and along new avenues.

"For once the English language fails me and I find it difficult to choose words I would to express my abiding appreciation of the universal kindness and consideration with which I have ever been treated. My faults have been overlooked, my limitations have not been mentioned. Only the hand of encouragement and fellowship has been given me. Gratitude does not express my gratitude.

"Will you please in this way present for me my resignation as Treasurer to the members of the Board? As to my actual retirement, whatever the Board wishes will be my desire—either now or next June, but not later than next October at the General Convention.

"For your unfailing kindness to me, dear Bishop, all through the years, I never can thank you enough."

The Committee appointed to confer with Mr. King concerning his resignation as Treasurer of the Board of Missions, having learned his reasons for wishing to be relieved of the duties of that office, with great regret and with high appreciation of his faithfulness and devotion, recommended that the resignation be accepted to take effect, as kindly permitted by Mr. King, in October next, on the meeting of the General Convention. The further minute expressing the feeling of the Board of Missions and of the Church towards Mr. King, will be presented at the next meeting of the Board.

It Worked Like a Charm.

The idea developed by the Christian Nurture Series of having children decide what to do with their offerings seems to have worked like a charm in our Church School at Montrose, Colo. In spite of two months of quarantine, our twenty children, none of them in affluent families, have given nearly seventy

dollars since last fall. Eight dollars has gone toward the adoption of a French orphan, twenty dollars to the Armenians, two dollars for subscriptions to the Young Churchman for families remotely situated in the district, four dollars and twenty-four cts. for the Pension Fund, five dollars for new Hymnals for our church and twenty-six dollars and eighty-five cents for missions. The children voted this money spent like a board of directors—each one had a chance to express his opinion. Without knowing it, they are being trained in Christian giving and every one is interested just because they are the ones to decide.—Western Colorado Evangel.

Ordination.

Mr. Camille Estornelle, candidate for Holy Orders in the Missionary District of Porto Rico and member of this year's graduating class of the Philadelphia Divinity School, was ordained deacon in Trinity Church, Moorestown, New Jersey, on Wednesday, May 14th. The Rt. Rev. Dr. Thomas J. Garland, bishop suffragan of Pennsylvania acting for the bishop of Porto Rico. The preacher was the Rev. Dr. Foley and the priest presenting being the rector of the parish, the Rev. Fredrick A. Warden, who also said the Litany, read the Epistle and assisted in the administration of the elements. Eight of the clergy were present and a goodly congregation in attendance. After the service the ladies of the parish served luncheon to the bishop, clergy and other friends of the candidate.

The Rev. Mr. Estornelle returns to Porto Rico the early part of next month, where he will take work under Bishop Colmore in both English and Spanish tongues. During his stay at the Divinity School Mr. Estornelle has been lay-reader in charge of missions in the Diocese of New Jersey and has rendered faithful and effective service.

Conference of the Woman's Auxiliary.

At Trinity church, Houghton, Mich., the Rev. Wm. Reid Cross, rector, on Sunday, May 11th, Bishop Harris confirmed a class of 21. On Monday a conference of the Copper County branches of the Woman's Auxiliary was held with 100 women attending. Bishop Harris addressed the conference outlining and explaining the diocesan work, the women responded with a promise of hearty support. Tuesday night the Men's Club of Trinity Church entertained the men of the Houghton Convocation in honor of the Bishop, who spoke on "The Place of the Church in the Present Era of Reconstruction."

Trees Planted to Commemorate Men Who Died in the War.

The Men's Club of St. John's Church, Odensburg, N. Y., Mr. Robert S. Waterman, president, set out six American elms on the church lawn to commemorate the lives and heroism of the six men of the parish who died in the service during the war. After the tree planting a memorial service was held in the church, the clergy of the parish, the Rev. D. C. White and the Rev. W. I. Sage, officiating.

Nine Boy Scouts of St. John's Troop qualified for government medals by selling ten or more Victory Loan Bonds.

DR. PATTON'S REPORT ON THE NATION-WIDE CAMPAIGN

Twenty-five elected members of the Board of Missions were present at the meeting in New York on May 14th. Every Province was represented. The question which seemed of paramount importance to all the members of the Board was the progress of the Nation-wide Campaign. The Rev. Robert W. Patton, D. D., who had been appointed by the Board as Director of the Campaign, made a report, of great importance, as follows:

"At the meeting of the Board of Missions in December, 1918, a committee of five, with power to inaugurate a Nation-wide Campaign, should it appear feasible, was appointed. The members of this committee were the President of the Board, the Rev. Ernest M. Stires, D. D., of New York; the Rev. Alexander Mann, D. D., of Boston, and Mr. Mortimer Matthews of Cincinnati, Ohio, and Mr. Stephen Baker, of New York. At the meeting of the Board in February, 1919, as no report had been received from the committee, Dr. Mann offered the following resolution:

Resolved: That it is the sense of the Board of Missions that a Nation-wide Campaign of missionary information, education and inspiration should be begun at the first possible moment.

It was understood that this resolution would be referred through the President, to the committee of five appointed by the Board in December, 1916, and made known to the whole Church.

At the meeting of the Committee of Five, Bishop Lloyd, Dr. Mann, Mr. Stires, Mr. Stephen Baker being present, a general plan, submitted to the committee, for the campaign was adopted, and the Rev. Robert W. Patton, D. D., was recommended as Director, and, on the recommendation of Dr. Patton, approved by Bishop Lloyd, the Rev. R. Bland Mitchell was nominated as manager of the central office.

At the meeting of the Executive Committee on March 15, the recommendations of the committee of five were received and adopted, thus confirming the appointment of the Rev. Dr. Patton and the Rev. Mr. Mitchell. At this meeting of the Executive Committee a resolution was passed expressing the hope that there would be very close co-operation between the General Board of Religious Education, the Joint Commission on Social Service, and of the general organizations in the Church, such as the Girls' Friendly Society, the Brotherhood of St. Andrew. On motion of Bishop Rhineland, the following resolution was adopted:

Resolved: That the Executive Committee expresses its cordial approval of the plan in its general outline.

Bishop Greer offered the following resolution:

Resolved: That out of the monies appropriated under the resolution offered by Mr. Stirling, and adopted by the Board in December, 1916, an advance be made by the Treasurer up to \$5,000 for the purpose of this campaign, and which shall be returned from the receipts of the campaign.

As soon as officially informed of the action of the Executive Committee we at once began the formulation of the general plan of organization and execution of the campaign. Conferences were held with officers of the American Church Institute for Negroes, of the General Board of Religious Education and of the Joint Commission on Social Service, with the officers of the Woman's Auxiliary, of the Brotherhood of St. Andrew, of the Girls' Friendly Society, the Church Periodical Club, etc., looking towards the co-ordination of all of these agencies and of mobilizing the united force of all for the

successful execution of the campaign. In frequent conferences with the Rev. R. Bland Mitchell, and the Executive Committee of the Campaign, we discussed the feasibility of finding space within the Church Missions House to accommodate the office staff of the campaign. It was finally decided that the Nation-wide Campaign offices could not be accommodated in the Church Missions House. Offices were ultimately engaged at 124 East 28th street in the old Y. M. C. A. building.

On the day following the meeting of the Executive Committee, we entered into negotiation with the advertising and publicity firm of Barton & Durstine, with a view to retaining them as our agents in the publicity work of the campaign. After frequent conferences with them and after receiving authority from the Executive Committee of the campaign, composed of Bishop Lloyd, Mr. George Gordon King, the Rev. R. Bland Mitchell, Miss Grace Lindley and Dr. Patton, I engaged the services of Barton & Durstine for a period of four weeks, culminating about the time of the next meeting of the Executive Committee of the Board on April 8th. At a later period agreements were made with Barton & Durstine for advertising in the Church papers, and agents recommended by them were employed for necessary newspaper publicity.

The Executive Committee met on April 8th and after receiving report on the plans and preliminary preparations for the campaign passed a resolution offered by the Rev. Ernest M. Stires, D. D., and seconded by the Rt. Rev. H. Greer, D. D., in substance as follows:

Resolved: That a committee composed of Mr. Stephen Baker, Mr. Burton Mansfield and the Treasurer, Mr. George Gordon King, be authorized to arrange a credit of \$150,000 for financing the campaign.

The authority for the campaign and the means for carrying it out were thus duly provided.

In obedience to instructions, and at the invitation of the General Board of Religious Education and of the Joint Commission on Social Service, I made a statement to these Boards of the aim and scope of the campaign and extended the invitation of the Board of Missions to share in the privileges of the campaign. Both Boards officially accepted the invitation and agreed to co-operate in every practical way. Similar steps were taken with the other general organizations of the Church.

In the Easter number of the Church papers, the aim and purpose of the campaign was announced in a letter from the President of the Board of Missions. Meantime, the President addressed a general letter to all the Bishops of the Church, asking their co-operation and support. I also addressed a letter to the Bishops and clergy announcing in general the purpose of the campaign and soliciting their support. The Presiding Bishop also wrote and published a letter to the whole Church. The responses to these letters have been encouraging beyond our highest expectations. Never, at least since my official connection with the Board of Missions, has anything of an unusual sort proposed by the Board received such enthusiastic support. Seventy-seven Bishops in the United States have already formally promised their co-operation. Besides the letters from the Bishops, many letters have been received from the clergy and laymen, and from devoted women of the Church, expressing in many cases great enthusiasm.

Immediately after the meeting of the Executive Committee on April 8th, on the authority of the Campaign Executive Committee, we entered into communication with the

authorities of all the dioceses holding conventions this spring, with a view to sending a speaker to present the plan and scope of the campaign, and at once took steps also to meet the Bishop and committees of clergy and laymen appointed by the Bishop in those dioceses where conventions had already been held. Up to the present time the following diocesan conventions have been visited. The Dioceses of Pittsburgh, Pennsylvania, New Jersey, Massachusetts, New Hampshire, Ohio, East Carolina, Louisiana, Alabama, Tennessee, Georgia, West Texas, Springfield, Oklahoma, East Oklahoma, Southern Ohio, Montana, New Mexico, Atlanta, North Texas, South Carolina, Dallas, Harrisburg, Sacramento, New York, San Joaquin, Western Massachusetts, Michigan, Los Angeles, Utah, Washington. Reports up to date announce the endorsement of the campaign and the appointment of diocesan committees in twenty-two of these dioceses. Reports of endorsements are arriving daily. Committees have been appointed in a number of dioceses where conventions had already been held.

It remains for me to state as briefly as possible the aim and plan of the campaign. I presume I need not elaborate for the benefit of the Board of Missions, upon the nature of the campaigns which during the past ten years I have had the privilege of conducting in many sections of the United States. If not known to you in detail, they are at least known in their general aim and purpose.

When I first received your appointment thirteen years ago as Department Secretary, I was commissioned to do what was then a pioneer bit of work. There were no precedents to go by, no precedents to follow. In some undefined way it was hoped that the Department Secretary would succeed in awakening missionary interest in the Church at large, chiefly through missionary addresses. My territory included all the States, excepting Virginia, south of the Ohio, and the northern boundary of Kansas, and from the Atlantic to California. At the end of two years I had learned two things of importance: first, that the cause of missions could be made intensely interesting to the people. The second fact was that, however interesting one might succeed in making the Church's missionary work in an address on Sunday morning, or on a week day, the people had six days and twenty-three and a half hours in which to forget the interest they had formed in the fleeting half-hour's address. It became evident that some intensive and lasting impression must be made upon a parish or a community. The ground must be prepared, ploughed and harrowed, and seed reverently sowed, the plant nurtured and then careful preparation made for harvesting and conserving the fruit, if the Church was to begin to make real progress in commending its mission, even to Church people, let alone to the unreached world. It was in this way, and out of this experience, that the Missionary Campaign, or the Campaign for the Church's Mission, with the weeks of previous organization and preparation, the intensive week of inspiration and instruction, and finally the organized "Every Member Canvass," as a means of conserving the enlargement of mind and soul, through definite sacrifice, was organized into a system which has come to be known as "The Campaign for the Church's Mission."

In this bit of history I have briefly indicated the nature of the Nation-wide Campaign. It is an extension to every diocese of what we have already done in many dioceses. It is not in parishes alone, or in whole cities alone, but in whole dioceses that they have been successfully carried out. In these campaigns I have been assisted by my very able associate, the Rev. Louis G. Wood, and with the frequent assistance also of Dr. John W. Wood, the Rev. Franklin J. Clark and oth-

ers of the Church Missions House, and with numerous other volunteer associates enlisted from parishes where these earlier campaigns were conducted. The results have been almost uniformly a real spiritual awakening of the people, and large increases in financial support, both of the parish and of missions.

To state the matter in this way is to remove any apprehension that the campaign we are now projecting is merely a "Drive" for so much money. Large increases in gifts for the parish, for the diocese, and for general missions have indeed resulted in all of these campaigns. In many cases, there have been remarkable financial results. But I am certain that in every case the clergy and the laity would say that the chief gain was spiritual and educational. The preparation for these campaigns has been a preparation in systematic prayer, in organizing the men and women in committees and in the systematic teaching of the people the facts and glories of the Church's work. They have invariably been followed by an "Every Member Canvass" not only for money but for men and women to serve, in order that the larger vision might express itself in larger sacrifice of every kind.

The aim, therefore, of the Nation-wide Campaign, no less than that of the parochial and diocesan-wide campaigns heretofore held, is definitely spiritual and educational. These are its chief objectives, but it must also include a definite financial sacrifice, for men give their money to the same objects for which they pray and work; namely to the things that interest them. The purpose of the campaign is to inform the mind and awaken the conscience.

Every member of this Board recalls with respect and veneration Mr. W. R. Stirling of Chicago. He was distinguished for giving the same careful attention to every matter coming before this Board as he did to his own private business. It was after one of our campaigns in a group of churches in Chicago that Mr. Stirling exhaustively investigated its methods and results. He reported to this Board in 1916 a carefully prepared statement declaring that not only was its aim and results spiritual and educational but that it was based on sound business methods and should be developed by this Board on a nation-wide scale. On his motion, the Board appropriated \$25,000 to further the development of the campaign.

Now in regard to the plan of organization of the Nation-wide Campaign. It is a simple one and based upon the common sense rule must always be adopted where any practical scheme of things is successfully executed. That plan consists in as thorough an organization as possible of a central office, with a bureau of publicity, with a field department, an interpretation department, dealing with spiritual resources, life service and stewardship, a publicity department for the secular press and general copy, and a survey department, etc. There is being formed in the dioceses an organization committee appointed by the Bishop, after conferences with the representatives of the Nation-wide Campaign, whose duties will be to organize the diocese along certain lines. A parochial committee is appointed under the authority of the Rector in every parish and mission. Speakers, carefully selected and trained on the plan and scope of the campaign are now visiting every diocese to assist the Bishop in determining the personnel and general plan of campaign within the diocese. The parochial committees will be instructed in the ways and means of organizing the parish and of communicating to every member of it the purpose of the campaign, and how to execute successfully the final "Every Member Canvass." This is all an old story to those who have conducted these campaigns during the past ten years, and as the dioceses will be the units in the National Campaign, the problem on a

Nation-wide scale is not so difficult to those experienced in it as it may appear to others.

In addition to the organizations in the dioceses and parishes, there is being formed an organized bureau of speakers, selected men, Bishops, other clergy and laymen from every section of the Church. These will be gathered together in group meetings for conference and preparation, and a general campaign throughout the whole Church will be conducted during the next few months through mass meetings, conventions, group meetings in dioceses etc.

One conference for the training of speakers at which about thirty-five were present, was held in Washington on April 24th. A training conference for about one hundred is planned to meet in Chicago, June 4th to 6th. In addition, arrangements have been made to send specially prepared speakers to all the Summer Conferences of our own Church, as well as to as many as possible of the interdenominational conferences, where any considerable number of our own Church people will be gathered. This fall, especially during the months of October and November, an intensive campaign throughout the whole Church, not merely under the leadership of the group of speakers selected by the National Office, but Diocesan Campaigns, also organized under the direction of the diocesan committees, will be conducted in every parish, and we hope in every mission of the Church. It is the plan to conclude the Nation-wide Campaign with a special intensive week of spiritual devotion and education on a printed schedule of subjects which we shall ask the clergy to carry out in their parishes, except in such cases where our own staff of speakers may be able to assist the clergy. In these preaching missions we are counting on a great number of organizers, speakers and leaders. Many Bishops, distinguished clergymen and laymen have already consented to give us a large part of their time. In addition, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Girls' Friendly Society, and practically every organized agency of a general sort have promised to throw into the Nation-wide Campaign the weight of their power, their service and their devotion of every sort. Some of our most distinguished clergy, notably the Rev. Dr. Milton of St. James' Church, Wilmington, N. C., and the Rev. Dr. John D. La Mothe of the Church of the Ascension of Baltimore, Md., have been indefinitely released by their vestries, to enable them to give their whole time to the campaign. The Rev. James Freeman, D. D., of Minneapolis, was a delegate to the Washington Conference. He has visited several diocesan conventions and spoke on the campaign yesterday at the annual dinner of the Church Club of Pittsburgh, and is speaking today before the Diocesan Convention of New York. He has promised to give as much as possible of his time. Many others, notably many Bishops, have pledged us like support.

A survey, embracing the needs of all of the General Boards, of a missionary, educational or social service sort will be carried out in every diocese, co-operating in the campaign. This survey has been carefully prepared with the assistance and advice of experts on religious statistics. Our survey form is, in part, an adaptation to our own needs of the general plan of the survey which was the basis of the campaign of the Methodist Church. Some of the dioceses are already engaged in making this survey. They are undertaking it with enthusiasm. The survey, when complete, will reveal to the Church in a way never before realized, what the Church has done, some of the things it has inadequately done, and what are some of the new tasks to which the Church will want to address itself. The budget of the Church's needs, diocesan and general, will be re-

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NEW YORK LETTER

By the Rev. JAMES SHEERIN

Death of Bishop Greer.

For two reasons there is no necessity of my writing much in regard to Bishop Greer, who passed away in St. Luke's hospital at 6:10 p. m. May 19th while prayers were being said in his behalf in the chapel of the hospital. I am a great believer in giving flowers to people while they live in the flesh and not after they lie dead or are laid in the grave. Therefore I am glad that I said many good things of this good bishop in an article published in The Witness last February. The other reason for not saying more at present is that there is hardly a secular journal or a church in the land that has not been singing his praises since he passed into the other world. He lacked the impressiveness in manner and look that were the property of the late Bishop Henry Codman Potter, his predecessor, but he had a way of his own that was very winning, and he was, withal, a handsome man and a Christian gentleman without an iota of pretense in word or deed. His claim that a man ought to be known as a clergyman without the aid of the clerical garb or the ecclesiastical face was well fulfilled in him.

Seated at a dinner table in London during the Pan-Anglican Congress, when such distinguished men as Geo. W. E. Russell and Lord Halifax were fellow guests, I realized what a narrow escape I had from "churchly" condemnation for "unchurchliness" when the conversation turned on the appearance of some of the delegates to that great congress of churchmen from all parts of the world. Half playfully, but fully truthfully, from the standpoint of the speakers, it was generally agreed that a Church clergyman should never wear a moustache, that the smooth face was the only kind in good standing, and that a beard was merely tolerable as in the case of such men as Bishop Gore or Canon Beeching. Side whiskers went with a too pious low churchmanship and a moustache was a token of a worldly or a flippant tendency.

We have a few bishops in America who still sport moustaches and among them have been two or three of the most saintly men I have ever known, whose chief aim was not to build a wall of partition between themselves and other men merely by facial adornment or bodily clothing. The moustache was neither a protest nor a challenge. It was there because they were men as well as priests and indifferent to ecclesiastical prejudices.

It will interest those who never saw Bishop Greer to add that he never wore a clerical vest until attending the Pan-Anglican Congress, and that even then, in the reception at Fulham and Lambeth palaces, the collar with a "human front" was plainly in evidence above the cassock vest. The vest was a concession to the majority, and indicated that he was a man of the world in the Christian sense of all things to all men. Few men have been more loved by the clergy of all parties and every denomination, and the only real lament was that of recent years the spirit was willing but the flesh was too weak to meet the requirements of an exacting office.

"Lots of People Will Go Elsewhere."

Coterminous with the resignation of one of our bishops, a New Yorker, whose name for a generation has been well known in society here as well as Newport, was given considerable space in the newspapers the past week because he declared, among other reasons for preferring European residence: "Prohibition is going to be disastrous for the United States. I know lots of people who will go elsewhere, to countries where the laws are not so strict, and I am going to be one of them."

A curious thing is this attitude of various human beings who cannot endure the ways and doings of their reforming brethren. There is hardly

a parish in the Church that has not had its rebel who threatened to go elsewhere if certain practices or rules were adopted, and this is done with total indifference to more fundamental and permanent loyalties so easily broken. One would think that a clergyman, priest or bishop would be beyond this tendency to go "elsewhere" when he could not have his own way in everything. The temptation is strong to say that we are better rid of such men. But there is a less hurtful way of having their departure innocuous, and that is to avoid giving them undue prominence either before or after their departure from among us.

A minimum demand is that no man should ever be elected rector or bishop in this Church who has not had a previous education in its ways and tendencies—enough at least to keep him from getting scared by them. It does look as if the "If" class of churchmen, without any firm foundation, were too much in public evidence of late. Said a prominent churchwoman, one of the chief speakers at the Pan-Anglican Congress of 1908, "I will go to the Church of Rome in a moment's time if I find reason for doubt as to orders and sacraments."

Others have said, "If I am not able to prove the Divinity of Christ I will leave the church"; "If the higher critics are right I will get out"; "If the church does not adopt vestments and lights I have no use for it"; "If ritualism keeps on I must quit," etc., etc. The little word "if" betokens an inner lack, and those who say it in dubious tones should hardly be given any office in the Church of God. At the time of the Kikuyu controversy Bishop Gore, who so often seems a sane man, came for his holidays to the City of Rome in the winter of 1913-14, and told the American rector, "The Church of England is in a bad way; I would not be surprised to see it go to pieces soon."

Many ordinary discouraged men and women have spasmodically given utterance to this doleful, pessimistic tone for generations. When it becomes the dominant note of pillars of the Church, the temple certainly is in peril. History proves that it was not the Church which was weak and trembling, but its unfaithful members and critics. The best panacea is to see that the pillars in future are solid and not merely venerated. They should be stone all through, and not merely have the appearance of granite or marble outside, with brickdust or rubble and plaster at the heart, as so many of classic Rome's great columns were before its final fall.

Our great need is strong, steady men in the episcopate, who know why they are Episcopalians before they become bishops. The curse of the day is ministers and priests wavering and disloyal, whose faith—if they ever had faith—is too easily shaken because of the things which they should long ago have removed from amongst essentials.

Copies of The Witness may be purchased each week in New York City of The Church Literature Press, 2 Bible House.

The Church's Paramount Job.

No one into whose hands may come a copy of this week's number of The Witness should fail to read Bishop Johnson's editorial on "The Church's Paramount Job," or his answer to the question, "Did Henry VIII. Found the English Church?" The first gives the key to the solution of the social, industrial, and religious problems that confront us, and a point of view inclined to strengthen the faithful and save many from being "driven about by every wind of doctrine." It should be widely distributed in the parishes and missions of the American Church. The old question, "Did Henry VIII. Found the English Church?" which the

Bishop answers in the Question Box, is constantly bobbing up. It has been answered times without number by the Bishops and clergy of the Church. All that has been written on the subject would fill a library. The Bishop hits the nail on the head, as he usually does in his own unique way, disposing of the question in short order, forcefully, clearly, effectively. Both may be had of The Witness, 6219 Cottage Grove Ave., Chicago, in pamphlet form. We keep in stock the following pamphlets by Bishop Johnson which may be had for eight cents a single copy, twenty-five cents a dozen, \$1 a hundred:

"The Church's Paramount Job."

"Did Henry VIII. Found the English Church?"

"Why Belong to the Church."

"The Great Company of the Encouragers."

Special attention is also called to the Bishop's booklet on "Confirmation Instructions." This booklet of forty pages, answers several hundred questions frequently asked by the laity. It covers a thorough course of instructions for Confirmation classes, but is no less adapted for general distribution. 25 cents a copy, \$2 a dozen.

PERSONALS.

The Rev. Dr. John P. Peters, the eminent rector of St. Michael's Church, New York City, author and Egyptologist, has resigned his rectorship to take effect June 1st, after which date he will become rector emeritus. In his letter of resignation, presented to the vestry, Dr. Peters wrote: "I do not resign because of ill health, for I am now once more in full enjoyment of good health; nor because of old age, for I am two years under the age limit for retirement, and I still feel the strength and desire for work. I tender my resignation solely in the interests of the Church, and after long and careful consideration because I feel that the Church needs new and more vigorous leadership."

Dr. Peters has served in the ministry of the Church for over forty-two years. He has conducted several expeditions and done much excavating in Egypt, and is the author of a number of pamphlets and books on religion and history.

The Rev. Thomas McCandless, associate rector of St. Michael's Church, will succeed Dr. Peters.

Lieut. Chaplain Barrett P. Tyler, rector of the Church of the Redeemer, Morristown, N. J., prior to his entering upon his duties as chaplain of the 325th Infantry, American Expeditionary Forces, has been called to the rectorship of Trinity Church, Chicago. Lieut. Tyler was seriously wounded while serving with his regiment near Juvia, France, in October, 1918, and was cited for bravery by Gen. Pershing. He is a graduate of Columbia Law School and the University of Munich.

The Rev. D. C. White, rector of St. John's Church, Ogdenburg, N. Y., has been granted a speaker's commission by the League to Enforce Peace, of which the Hon. William H. Taft is president.

All matters intended for the Diocese of Washington should be sent to the Secretary, elected at the convention held last week, the Rev. C. T. Warner, St. Alban's Rectory, Mt. St. Alban, Washington, D. C.

In the recent orders from the Adjutant General's office announcing the promotion of chaplains, two Episcopal clergymen on duty in Camp Grant, Ill., Charles Breck Ackley and William Heilman, were advanced from first lieutenants to captains.

The address of the Rev. George M. Dorwart is changed from Deal Beach, N. J., to Carmel-by-the-Sea, California.

NOTES ON CHURCH CONGRESS

By the Rev. GEORGE PARKIN ATWATER

One session of the Church Congress was given over to a discussion of the question, "Shall We Retain the Old Testament in the Lectionary and in the Sunday School?" Papers were read by the Rev. Wilbur L. Caswell of Mamaroneck, N. Y., and Dean Fosbroke of the General Theological Seminary.

In reporting this discussion I am at a serious disadvantage. I find that I have left my rather extensive notes in a room at a New York hotel. Imagine the consternation of the next occupant of that room, who picks up my notebook, thinking that it contains "de luxe" directions as to what to do with his valuables, and where to find a barber. He will expect to see the words "Deposit all your money with the cashier, and on your departure he will inform you how much you owe in addition," and other such directions. But he will find some such cryptic sayings as this: "The O. T. is N. G. for the H. P." (Which being interpreted is, "Many passages of the Old Testament are unintelligible to the average reader.") If my name is in the book he may report me to the police for having a code in my possession.

But I remember some of the points of these splendid papers. They were of an unusual standard of excellence and were thoughtful and keen.

The Rev. Mr. Caswell took a firm stand against our present methods or using the Old Testament in Sunday School and church. He sketched briefly the peculiar values in each part of the Old Testament with reference to their adaptability for teaching. He made the statement that the first verse of Genesis contained the fundamental teaching that God, in the beginning, created the heavens and the earth, and that the rest of the chapter was but the notion of the writer as to the method by which they were created. Mr. Caswell thought that the teaching of the first verse was of vastly more importance than all that followed. He said that many of the hero stories presented moral standards which we today could not uphold, and that the history in its detail was of no particular value to the development of the child's mind. The prophecies were, of course, unintelligible. Here and there individual stories or passages were of great value, but their number was relatively small. Mr. Caswell did not take the stand that the Old Testament was of no value to the scholarship of the Church, but he did assert that it took an undue prominence in Sunday School instruction and that the manner in which it was read in the lessons of the Church did not bring to the listeners the teaching which the Church sought to convey.

Dean Fosbroke read a paper which was saturated with the deepest sense of appreciation of the relation of the Old Testament to Christ. He advocated the reading of the Old Testament, first, because great passages were the common heritage of our Anglo-Saxon consciousness and that the hearing of the Word of God through these familiar passages kept alive the sublime sense of the power and the majesty of God and the wonders of His control of the history and affairs of men. He also enlarged upon the fact that the mind of our Lord was filled with a knowledge of the Old Testament scriptures and in our endeavor to interpret the mind of Christ we must not ignore the background of Old Testament scripture upon which His mind was nourished.

Both papers must have caused the members of the Congress to think seriously upon the methods by which we convey a knowledge of the Old Testament to our congregations, and that also must have brought up the very vital question of the proposed Lectionary.

I shall venture (because I have lost my notes) to give the reaction of these papers upon my own mind, especially with regard to the reading or

the lessons from the Old Testament in the church.

The plan for a systematic series of Old Testament lessons to be read in regular order in the church is based upon several assumptions, no one of which, I think, is justified by the facts. The first assumption is that the lessons in themselves are reasonably intelligible. This may be the case with a few stories and certain well-defined passages, but it is not the case with the lessons as a whole. The second assumption is that the people are familiar with the context of the lessons. This cannot be said to be true. The third assumption is that the people attend the services continuously so that they may get the benefit of the orderly progress of the teaching of the lessons. This is far from the case. And the fourth assumption is that the people listen to the Old Testament lessons and that the lessons are read in such a manner as to retain the attention and to bring out the meaning. It is doubtful whether this is the case.

In pondering over these things I was perplexed by what seemed to me a strange incongruity in our method of safeguarding the instruction given to the people. We organize schools of children for the study of the Church and the Bible, and we permit almost any person of earnest purpose to come to these schools and to teach the children. Girls and boys who have not yet reached maturity are enlisted in the work of teaching in the Sunday Schools, and as a whole we provide very little scrutiny of that which they teach, so that the most immature interpretations and presentations are often the intellectual and spiritual food of our children. Even the existence of such an excellent course as the Christian Nature Series does not completely prevent this type of instruction.

On the other hand, the Church enlists a young man of college education, sends him to the seminary for three years, during which time he is supposed to study the Bible in the original languages as well as in the English version, and instructs him in many collateral branches, and at the end of that time examines him thoroughly and then puts the Bible into his hands after he has declared his belief that it is the Word of God, and sends him forth to do the work of the ministry, but does not sufficiently trust his discretion or his judgment to permit him to select such passages from the Bible for reading in the service of morning or evening prayer as he believes would be best suited to the hearers, to the occasion and to the subject of his sermon. The Lectionary is extremely valuable as a guide to the thought of the Church concerning suitable lessons for the great seasons, but it is no longer suitable for present-day conditions. The Homilies, or authorized sermons, were dropped by the Church long ago. And while the Lectionary should be written for guidance, the clergy should not be compelled to follow it in a perfunctory manner. The minister should be allowed to use his discretion as to the proper lesson to be read. If such a plan were followed the Church would save a vast amount of effort in endeavoring to construct a Lectionary that one was obliged to follow, because however satisfactory the result might be to some, it would be quite unsatisfactory to others. Would it not be desirable to continue to print in our Church almanacs the Old Prayer Book Lectionary, together with the proposed Lectionary, for the guidance of the clergy, and then to permit them to use their judgment in the use of the lessons?

With my mind full of these thoughts I walked down Fifth Avenue and chanced to meet an old friend a woman of real intellectual attainments and a constant and devout attendant of one of the churches near New York. After preliminary greetings, I said, "I wish to ask you a rather strange question. You go to church constantly. What do you gain from hearing the reading of the Old Testament lessons in the church?"

An embarrassed smile came over her face as she frankly replied, "To tell the truth, I never listen to them."

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EDITORIAL

THE CHURCH'S PARAMOUNT JOB.

I am constantly being asked what the Church is going to do to meet the social, industrial and religious problems that confront it.

I may be a cave-man, but my own idea is that society will have to meet the social problems and the state will have to meet the industrial problems, and that the Church will do best to keep to the job which the Master gave it, and that is to continue to preach Christ and Him crucified to the individual sinner and to let the individual who follows Christ be the leaven which purifies society.

What we need today are not schemes for the regeneration of society, but the spirit of sacrifice in the individual. What the Church needs to do is to be true to itself; the Church is not on trial before men, but man is on trial before God.

Let God be true and every man a liar if need be.

I was much impressed with what Dean Bell said at the recent Church Congress, and that was that God is not interested in a democracy and that there is no soviet in Heaven.

God is interested in seeing men grow into the likeness of Jesus Christ.

If in an aristocracy those in control did not abuse their power and found their greatest joy in serving the people, then God would use an aristocracy, but when that aristocracy arrogates to itself the honor that is due unto God, then it pays the penalty of its temerity.

So when a democracy exists to serve God by serving one another, God is pleased with a democracy, but when a democracy arrogates to itself the honor due unto God and destroys reverence and defies the divine law, it, too, will be wiped off the face of the earth.

* * * * *

As some one has aptly remarked, it is not what we have but what we seek that gives us joy, and we mustn't get what we seek too easily..

There is no joy in playing golf with a dub, if you are an expert,—the joy consists in winning from an expert.

To him that overcometh will it be given to sit on the throne of human blessedness.

It is the aim of men today to make life easy for everybody, oblivious of the fact that those children whose way is made easy are not the men who accomplish much.

We are victims of the same heresies that disturbed the early Church, and those heresies were an attempt to get around the mystery of evil, whereas the crucified Christ teaches us that we cannot get around evil, but must overcome it at the cost of much personal effort and sacrifice, borne without murmuring and borne with courageous faith.

Nearly all the modern movements are efforts to use the Church to further some benevolent scheme, whereas the Church is the one stable thing which in the nature of the case cannot be so used, without patronizing the Master.

Just as our Roman Catholic friends mar the completeness of Christ's human sympathy by setting forth the Blessed Virgin as more sympathetic than Christ, and that He will do for her as a personal favor that which He will not do for the sinner as a matter of divine compassion, so our liberal friends today would try and persuade us that the Church has no power to save unless it enters into partnership with some academic plan for redeeming mankind.

I object to that frame of mind which conceives of the Church merely as an instrument to further some crude scheme of social reform.

In a restless age and a mercurial people, Christ is the rock that will not budge, and upon that rock has been built an institu-

tion that is not affected by the winds and storm, for it is built upon the rock.

* * * * *

I am familiar with the intensity of purpose, and too often bitterness of spirit, with which the human mind grasps a new panacea for human ills. It has been so from the beginning.

The Gnostic evaded evil by denying the reality of matter. So does the Christian Scientist today.

The Pelagian evaded evil by denying the imperfection of the race and claiming that evil would disappear before enlightenment. So does the pragmatist today, and that in fact that some of the worst rascals have a very keen sense of what is right.

Just listen to the arguments of the German spokesmen as to why the kind of a peace which Germany has always inflicted upon others should not be inflicted upon them.

By denying evil without and sin within these modern gnostics and pelagians hope to make a better world, but the figure of Christ and Him crucified is the eternal assertion that evil is a real enemy to the righteous, whether in the opposition which he meets from the world without or from the perversity that he discovers in his own nature.

After all, the human race loves the unreal; revels in fiction; flocks to the theater, and because Christ tells them the truth, therefore, and for that reason chiefly, they do not believe Him.

It is the fashion of men to turn the truth of God into a lie and to worship the creature rather than the Creator, and most people follow that which is the fashion.

It is the truth that hurts, and because it hurts we are continually evading it.

* * * * *

It is for this reason that I believe the Church has one difficult job and that this job must not be made a side issue, and that job is to convince the world of sin, of righteousness, of judgment.

And the reason that Christ gives for convincing the world of sin is because the world is so blinded by its failure to see its own sin that they believe not in Him, who is the only Saviour from sin.

And the reason He gives for convincing the world of His righteousness is because He goes to His Father and ye see Him no more, so that if you are not convinced of His righteousness now, you will have no opportunity to be with Him in His Father's house.

And the reason He gives for convincing the world of judgment is because even the Prince of this world is judged and no one can escape it.

To save men from their own sins loomed up before Christ as the most necessary and the most tremendous job before the world. He gave His whole life for that, and we who are His ministers can put no job before that. It is paramount.

* * * * *

Now, when you ask the Church to come down from that job and devote itself to the task of making the world prosperous or democratic or efficient, you ask it to come down from the important to the relatively unimportant, with the result that both jobs are badly done.

Ecclesiastical statesmen have never saved men from sin, nor the world from itself. They have always neglected the former in order to muddle the latter.

If there is such a thing as eternal life and salvation from sin, nothing can be more important; if there is not such a thing, then nothing could be more useless than the Church, for any purpose.

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.)

Q. Did Henry VIII found the English Church?

So some text-books in our public schools declare and so those who love us not insist, but would that all the criticisms leveled against could be as easily refuted.

I. In order to answer this question we must define the English Church which Henry is said to have founded. Were the English Church and the Roman Church identically the same institution? In the year 1215 there was a document put forth in England signed by the King, the barons and the bishops in which the first clause begins as follows:

"First of all have granted to God and, for us and for our heirs forever, have confirmed by this present charter, that the English Church shall be free, and shall have its rights intact and its liberties unfriended upon."

From 1215 to 1500 the history of

the English Church is that of a constant struggle between the usurpations of the Papacy upon this freedom and the assertions of the English parliament that this liberty should be preserved.

It is one thing to claim that during this period the Pope exercised lordship over the Church of England, and quite another thing to assert that such overlordship was an essential characteristic of the English Church.

So we would define the English Church as that institution which from early times has consecutively and persistently administered the Doctrine, Discipline and worship of the Church of Christ to the present time, and which has been during that period recognized by the law of the land as the same institution entitled to all the inheritances, buildings, and institutions which it has held from the beginning.

II. To say that Henry VIII founded the Church of England is to claim that a new institution, which took its essential characteristics from Henry VIII, replaced that one which had existed before. Now if Henry VIII founded the Church of England what did he, as founder, put into it? Not a thing except the service of the litany.

If one had been a priest holding a cure in England under Henry VII, Henry VIII, Edward VI, Mary and

Elizabeth, as many a village cure did, he would have performed practically the same service, to the same congregation and in the same building, and would have drawn his salary from the same source during these various reigns. It is true that, under Henry VII, the service would have been in Latin; after Henry's break with the Pope, in English; during Mary's reign in Latin; during Elizabeth's in English. There would be sundry taking out of old prayer-books or missals and sometimes burning them, and imposing new ones; but the priest would not be reordained, nor the people rebaptized, nor the essential character of his ministry, challenged during this whole period.

III. Moreover if Henry's break with the Pope had founded a new Church, then Mary's destruction of all that Henry had done would have destroyed Henry's Church, and we would have had Mary's Church; and when Elizabeth set aside Mary's Church we would have had Elizabeth's Church; so if this process of reasoning is allowed there was a Church of England up to Henry VIII's time, then one of Henry VIII; then one of Mary; then one of Elizabeth. But to any one living at that time each one of these royal organizations would have been known as the English Church, and the English Church would not have been founded time after time.

As a matter of fact it was the same institution, holding the same faith and properties, but passing temporarily under control of successive usurpers, papal and royal, who attempted to throttle its liberties, but failed.

Henry VIII founded nothing of an Ecclesiastical character. He broke the grip of the Pope upon the liberties of the English Church and substituted his own tyranny, which passed in turn to the Protectors of the Young Edward. Mary in her turn put the Church under the Papacy and destroyed all that Henry had done, and Elizabeth in her turn ousted the Pope from his control.

If Henry had founded a Church Mary effectually put an end thereto.

THE ASCENSION OF OUR LORD.

The Rev. Dr. George Craig Stewart.

He reigns! The head that once was crowned with thorns is crowned with glory now. "It is good for you," He said, "that I go away." It is good for the Church to be thrown on her own resources to struggle with the pain of growth, to pass through weakness and humiliation, to walk by faith not by sight; but He did not and does not leave her comfortless. He abides in her. In the midst of the candlesticks He walks. From the heavenly places He reigns and guides her.

The center of things down here is not Paris, nor London, nor New York, nor even Chicago. The center of things is the throne of the invisible, ascended Lord. "Lo, I am with you always until the end." These are His last words as He ascended. Ascended but still among us; lifted up, but still drawing all men; withdrawn from sight, but never to faith any more than He was in the Garden or along the Shore of Genessaret. "I will come to you!" And He is near—

"A present help is He.
Faith hath yet her Olivet
,And love her Galilee."

The Church Temperance Society

is a nation-wide campaign to educate the uninformed into harmony with the national law.

Rev. James Empringham,
D. D., S. T. D.
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CURRENT EVENTS.

A Successful Bible Class.

At St. Luke's Church, Hudson, Massachusetts, there is a fine Bible class, named in honor of the late secretary of the Junior Brotherhood Chapter and doing brotherhood work in a very real way. The class has twenty members and meets two evenings every month in addition to its regular Sunday sessions. Largely as a result of their efforts, the Sunday School and church services frequently have more men and boys than women and girls in attendance. The class has undertaken what Mr. Ernest Hall terms "a little side work," the lifting of the church mortgage amounting to \$2,500.—St. Andrew's Cross.

"Jeanie Morrison."

The following is from the parish paper of St. Andrew's Church, Newark, N. J., May 11th:

Three years ago, Mrs. Matthew Scott, affectionately known as "Jeanie Morrison" because of her broad Scotch accent and sterling worth, sent the sum of \$1.50 in pennies to our fund for a new organ which was just launched, and did this on an income of nothing a year. Deeply touched by her kind thought, our people and friends from far and near instantly redeemed her pennies at a dollar or more apiece, raising in her honor the sum of \$413 for the purpose for which she gave. And now poor "Jeanie Morrison" has gone to her rest, after years of suffering and invalidism, being buried on Friday last by the Rector, so our hope of having her present when the new organ is dedicated cannot be realized. May she rest in peace and the light of God's countenance shine upon her.

Joint Presentation of Lenten Offering.

A service for the joint presentation of the Lenten offering of the Sunday schools in York and Lancaster counties, Diocese of Harrisburg, Pa. was held in St. Paul's Church, Columbia, Pa., on the Third Sunday after Easter. The Rev. Paul S. Atkins, rector of St. John's Church, York, gave the address. The following schools were represented: St. John's and St. Andrew's, York. All Saints, Paradise, and Grace Church, Nickel Mines, the Rev. Harold E. Schmaus, rector. St. Luke's, Mt. Joy, the Rev. Harry D. Speakman, rector. St. Paul's Manheim, and Hope Church, Mt. Hope, the Rev. Wm. M. Gamble, rector. St. John's, Marietta, and St. Elizabeth's Elizabethtown, the Rev. Herbert B. Pulsifer, rector. St. James', Lancaster, the Rev. Dr. Clifford G. Twombly, rector. St. John's Lancaster, the Rev. George I. Browne, rector. Yeats School, Lancaster, the Rev. John H. Schwacke. St. Paul's, Columbia, the Rev. G. F. Gladding Hoyt, rector.

Progress of the Church at Stevens Point, Wis.

On May 16th the children of the school, Church of the Intercession, Stevens Point, Wis., presented the well known mystery play, "The Little Pilgrims and the Book Beloved," to an audience that filled the lower floor of the parish house. The play was beautifully rendered under the able direction of one of the teachers, Miss Lettie Wick. The gross proceeds amounted to some \$60.00, which will be used for the furtherance of the equipment of the school. At the last meeting of the vestry it was decided to make some extensive improvements to the rectory. The entire upper floor is to be laid with hard wood and some further decorating in the interior of the building throughout will be undertaken. The Parish Guild is going to have the rectory painted outside during the early summer.

The Holy Week and Easter services were among the best we have held. There were large and reverent congregations and more com-

munion were made than at any time during recent years. The children's Lenten offering was the largest we have had, amounting to \$50.00, and the congregational offering was larger than the average; in all the amount slightly exceeds \$500.00, including the Church School Lenten offering.

The Altar Guild presented two lace frontals made of cluny lace; one for the chapel altar and one for the church altar.

Objects to the New Fiscal Year.

"There is one serious drawback to the present (new) Fiscal Year," writes the Rev. A. Alan Russell of Cripple Creek, Colo., to The Witness. "The chief work of the Church is done from about September 1st to the following June, the greater part of which is done after January 1st. The report of this work is made after January 1st of the following year, and appears in the Year Books in the succeeding December, e. g., work done from January 1, 1918, to July 1, 1918, the principal work of the year, will not come before the Church until December, 1920, just eighteen months late. If the Fiscal Year (which now includes the real year of spiritual work, for all reports are made at the same time) ran from July 1st to July 1st, as was the case with the business world fifty years ago, work done from January 1st to July 1st (and this includes the bulk of all real work done) would be reported to the public, which means the Church, in the following December. Of course the Diocesan Conventions would have to meet in the fall. But this seems to me to be the best time in most cases. Reports for the previous year's work would be in the hands of the secretaries of Diocesan Conventions since July 1st, the clergy would have returned from their vacations fresh for renewed effort, plans for new work would have been privately discussed and could be discussed in conventions, and the new year of real work begun with more effectiveness. Little work is done until January 1st, about which the Church ought to know."

Our Syrian Neighbors.

The Maronites of the Lebanon district represent an important element in immigration, writes the Rev. T. J. Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn, N. Y., in his parish paper. The first Syrian immigrants were Maronites—two brothers, Fahim and Simon Basil, silk brokers, who came from Mount Lebanon in 1875.

The Maronites are in communion with Rome. They take their name from John Maron, an early monk. Some uncertainty gathers around his personality. Some claim him as the first Maronite Bishop. In the seventh century the Church was disturbed by the Monothelite heresy which took root among the maronites and they became separated from their Orthodox brethren. In 1182 they submitted to the pope, but still retain many of their Oriental rites and customs.

They are a people of simple manners devoted to agricultural pursuits and the silk industry. They speak Arabic, but the liturgical language is Syriac. They have suffered intolerable persecution at the hands of the Druses. The Maronite Service closely approximates the Roman Mass. Latin customs have largely supplanted Oriental rites.

They use unleavened bread in the Communion, administer the Sacrament in one kind and insert the "filioque" in the Creed. The vestments follow the western pattern. Confirmation is administered apart from Baptism after western custom.

There are about 23 Maronite priests in the United States. The Maronite Patriarch of Antioch has general supervision of the churches. His residence is at Bercherchi-Di-

mon. The Rt. Rev. Kairullah Stephen has oversight of the 17 churches in the United States. He occupies the rectory of the Church of Our Lady of Lebanon, Hicks street.

I spent an hour with him yesterday gathering data about the church. He is past middle life, a superior representative of his race, tall, patriarchal, with long beard. He is well versed in ancient and modern languages—Syriac, Arabic, Greek, Latin, Italian, French, English. He has been in America eighteen years.

He points with pride to St. James of Jerusalem as author of the liturgy of the Maronites. A staunch advocate of the antiquity of his church, he speaks of the Orthodox as "schismatic." Stoutly asserting the unbroken orthodoxy of the Maronite church, he disclaims its connection at any time with the Monothelite heresy. He speaks English and our conversation turned on many topics. He expressed his conviction that St. Matthew originally wrote his Gospel in Syriac. He asked me to suggest some book dealing with the "Russellites." His people are feeling the influence of this curious sect which is carrying on a vigorous propaganda among the foreign born.

There are two masses on Sundays at St. Mary of Lebanon. Attending at 8 o'clock recently, I found a congregation of 150. One-third was male and there were about 20 small children. The appointments suggest a Latin rather than an Oriental Communion. There is holy water at the entrance, after the Roman custom. There is no iconostasis. There are five altars, many images, the Stations of the Cross, and pews. The postures follow western custom. Kneeling rather than standing predominates. Two received the Sacrament administered under the form of a round wafer. The Gospel was read in English.

The Maronites are devoted to their church, which is inseparably identified with their nationality. In Boston they point with pride to the brick building erected with their own hands. I see in Manhattan the notice of a minstrel show to be held in St. Joseph's Hall—very like the guild entertainments in our parish buildings.

Annual Service of The Girls' Friendly Society.

The annual service of the Girls' Friendly Society was held on the afternoon of the third Sunday after Easter at Trinity Church, New York. More than 1,000 associates and members with their branch banners marched down Broadway from the parish rooms of St. Paul's Chapel to Trinity Church. Dr. Manning preached the sermon from the text: "We would see Jesus." He made a great plea for a new feeling in religion, the feeling of the need and the strength of the presence of God, the need of greater simplicity and greater reality, more real and simple faith in Jesus. Dr. Manning welcomed the society to Trinity Church and expressed his opinion that it was one of the most admirable in its aim, best managed and wisely directed and most practically useful of all the organizations of the church. The collection was for the Vacation House, at Huntington, Long Island.

The Diocesan Council meeting was held on May 12th in the parish rooms of the Church of the Epiphany. The reports of the president, vice-presidents and others showed a wonderful amount of labor expended and a certain amount of results obtained. The opportunity and need for G. F. S. work was never greater than it is now and it calls for the active co-operation of the women of the church. The Diocesan Council deeply regretted the necessity that obliged Miss Hadley, president for three years, and Miss Satterlee, diocesan secretary for thirteen years, to decline re-election. Suitable resolutions of appreciation of their devoted service were offered by the council and presented to them.

The officers elected were: President, Mrs. G. C. W. Lowrey; vice-

presidents, Miss K. L. Potter, Mrs. McNulty, Mrs. Pfau, Mrs. Dearing, Miss Hadley, Miss Raymond; Diocesan secretary, Miss M. C. Courtney; Diocesan treasurer, Mrs. E. W. Mason.

A proposed change in Central Rule 111 was presented to the Council for its opinion, such opinion to be sent to the Central Council at its next annual meeting. The vote was taken by branches and then by the whole council and resulted in a decision against a change in the rule. Twenty-four of the clergy replied to the questionnaire sent them; 12 in favor of the change; 12 against it. A plan for the New York Constitution to be in line with the new Central Constitution was presented and discussed. The Council voted that members be admitted as branch representatives to diocesan councils. They must be 21 or over and communicants of the church.

Splendid Results From Church Attendance Campaign.

The following is a summary of the results of the church attendance campaign conducted in Diocese of Central New York:

From a city parish—Our Sunday evening congregation, ordinarily 50 or 60, jumped to 185 on the first night (which was very stormy), and before the campaign was over we reached an attendance of 550. The morning congregations also grew. Our men are planning to undertake work in the fall on a more carefully planned organization.

Another city parish—Our evening congregations trebled; we had wonderful week-day services, and at Easter a hundred more people received communion than last year.

From a smaller city—Morning congregations, which had been (besides the choir) 85 to 100, grew to 265, with an average (including very stormy Sundays) of 230 and an average of 25 at the early communion. Evening congregations grew to what the morning congregations had been. Easter the greatest in the history of the parish.

Another city congregation—We put stress on our Wednesday night service. With the exception of two awful nights (and then we had fine attendance) the church was packed. Sunday congregations largest we have ever had. A men's study class organized, which is also working for the parish improvements; over 40 members. Women's study class a great success.

From one of the towns—Morning congregations averaging 85 grew to 234, with an average (including two of the worst days you ever saw) of 137. Early communion rose to an attendance of 47, with an average of 39. We got as high as 300 out Wednesdays—drawing them on outsiders as well as our own people.

Another town—This parish has 130 communicants. The evening attendance started with 110 present the first night of the campaign and reached 145. Despite bad weather the average of communions made at the early service was 28.

Another town—Evening congregations doubled. The best Lent we have ever had.

A college town parish—In point of attendance the most successful Lent in the history of the parish. Largest attendance at early communion i. t. h. o. t. p. Largest number of communions at Easter i. t. h. o. t. p. Largest communion on Maundy Thursday (barring Easters), i. t. h. o. p.

From several of the smaller parishes come such reports as these:

"All but three of our communicants received on Easter Day."

"The average of our morning congregations increased 30 per cent."

"Our evening congregations quadrupled."

"Lenten congregations double those of last year. Sunday congregations 25 per cent increase."

Another parish in a small town sent a report through the rector, but the senior warden was so enthusiastic that he sent another letter, closing:

"In all my recollection of the parish we have never had such a Lent and Easter. More people received Holy Communion than ever before. At the mission in ——— the same was true. The Lenten attendance there was really wonderful for so small a place. We shall need another visitation, as we have additional candidates for confirmation."

"Most remarkable Lent we have ever had. Bible class so successful they want to keep it up. Gave rector a handsome purse, well filled, in appreciation of the study hours."

"Services splendid. We worked for a confirmation class. In this small place we expect to have forty when you come."

"With one exception, every resident communicant received on Easter. Seventy-five per cent of the membership out on Good Friday."

"Largest congregations for years." "Out of 78 communicants, 77 received early Easter."

"Every communicant out early Easter—we had only the early service, as I had to give the late service as well as an early one at the home parish." This mission gave an Easter offering averaging \$10 per member. "Largest Easter communion in our history."

"Bible class for men so successful that a permanent organization will be formed. Laymen will do the teaching. Members will receive Holy Communion once a month."

A city parish reports—We got up to 600 in our noonday services. Sunday services wonderful. Easter Day at least a hundred more communions than a year ago.

A mission parish in another city—The evening congregation was doubled, the morning congregation increased 50 per cent and the Easter offering (with no more effort) was just five times what it was last year—jumped from \$202 to over \$1,000.

A mission parish in a mill town—Our Sunday attendance doubled. At early communion we reached 53 one morning. Tuesday evenings in Lent we have had heretofore four or five men. This year we had 25 or more men in an average congregation of 60.

A large city parish—Week night Lent service attendance increased from 250 last year to 600 this year. Sunday evening attendance increased from 150 to 400 (average).

From a clergyman with two rural missions—At the home church every communicant received Easter. At the other parish the largest communion we have ever had in the ten years I have been here. Can you come for a second confirmation class in June?

From other mission churches, finally, are reports from which these sentences are culled:

"Easter communions, double the number of last year. Sunday school offering will pay 40 per cent of our apportionment. Offerings at Easter more than double those of last year."

"Far more people came out than the little church could hold."

"There is no doubt this has been the best Lent and Easter in the history of the chapel."

"The best Easter for years. All but six of our communicants received."

"Out of our little group of 30 communicants, 25 received on Easter."

"We had a splendid Bible class. It will be made permanent."

"Our Bible class had to be mixed, not for men only. Fine attendance. Will continue it and study your book."

"An increase of 50 per cent in attendance. Spirit strong and fine."

"Best Easter in years. Largest offering and largest number of communions."

"We have but 71 communicants and 15 of them are summer people only. Of the remaining 56 communicants 50 received."

"In all three mission stations we broke all previous records."

"Over 90 per cent of our registered communicants received. At the other mission we had only an early celebration but the largest attendance they ever remember."

GLEANINGS FROM EVERYWHERE

Edited by GRACE WOODRUFF JOHNSON.

I have been reading in The New York Times an account of the reception by the Pope in Rome, of our delegates in the interest of the World Congress of Churches.

He said to them: "It is not possible for the Catholic Church to take part in the proposed world conference. As a successor to St. Peter, the Vicar of Christ has no greater desire than that there should be but one fold and one shepherd. The teaching and practice of the Catholic Church regarding unity of the visible church is well known to everyone, and, therefore, it would not be possible to participate in the proposed conference."

But he also added: "In no wise did he wish to disapprove of the participation, on the contrary, he earnestly desires and prays that those taking part may by the grace of God see the light and reunite with the visible head of the Church by whom they will be received with open arms."

The delegates were, Bishop Anderson of Chicago, Bishop Vincent of Southern Ohio, and Bishop Weller of Fond du Lac, Wis., accompanied by the Rev. S. T. Rogers of Racine College and the Rev. E. L. Parsons of Berkeley, Calif. The Pontiff was most cordial and thanked them for their call.

New Magazine Published.

The Review is a weekly publication appearing each Saturday. It is said to be an "absolutely independent journal and its policy to be directed exclusively by its editors."

An editorial note reads: "The object is to establish a weekly journal of general culture devoted to the preservation of American ideals and American principles of government; a journal that should be animated by a spirit of progress, should welcome and promote needed projects of social improvement, but should insist on the preservation of those fundamentals which must be preserved if the nation is to remain a people of self-reliant freemen."

The New York Times says of The Review: "It is stated to be owned by 126 persons in the principal cities of the country, no one person owning more than 100 shares of stock in the corporation. Among those interested are A. Barton Hepburn, R. Fulton Cutling, Prof. Samuel Mather, and Samuel Fairchild. The editors are Fabian Franklin and H. de W. Fullur."

An Eclipse from Airplane.

Having observed eclipses from selected points in many remote regions, Prof. David Todd, the veteran astronomer of Amherst College, proposes now to watch the coming total eclipse of the sun from an airplane at an altitude of 10,000 to 15,000 feet above the level of the sea off the coast of Brazil. Thus he hopes to elude disappointments. Many times men have spent months and years upon elaborate preparations, traveled thousands of miles and erected instruments of the most delicate precision upon the one best spot on the surface of the earth from which to view an event for which the whole scientific world has waited, and then the great day has come only to reveal a sky covered with clouds.

Prof. Todd plans to soar above the clouds. Such storms as would make aviation impossible are not so common 1,200 miles off the Brazilian coast. Scientists point out that while the atmosphere extends about fifty miles above the surface of the earth, its density decreases so fast that a plane rising only three miles would leave a third of the atmosphere below it. Therefore a photographic plate exposed at that altitude might record phenomena which could not be recorded if the light rays had to travel the final three miles of the distance to the earth's level. Just how Prof. Todd plans to use a cam-

era of large size in an airplane and how he will overcome the vibration of the motor he does not disclose. Doubtless he expects his pilot to aid in the solution of such problems."—Editorial Column Boston Herald.

The papers have been giving many details of the lives of three men who have recently died and who had made names for themselves.

Woolworth, who grew up in very humble surroundings and in poverty, and who died worth many millions of dollars.

When quite a young man, he worked as a clerk in a country store to gain experience, preferring that occupation to the one chosen for him by his father—that of farming, then becoming a traveling salesman at the salary of \$10 a week. At this he was almost a failure. Later, however, he found himself and was able to gratify his desires, founding a chain of five and ten cent stores which may be seen in almost any large city in the world. One of these stores being on Fifth Ave., New York. He was rather laughed at for choosing a location like that, but one has only to pass by it and go through it to see that he made no mistake in doing so. The Woolworth Building, for offices, in the downtown business district of New York, with its 54 stories and its Cathedral appearance (built by the architect C. Gilbert), is a lasting monument to his name.

The second man who died, or was killed, is James Reese Europe whom the New York Times calls, "perhaps the greatest ragtime conductor of music that we have had." He played for the Castles when their dancing was so much in vogue, before the war, and when America entered the war, he took his Negro band to France.

The French excel in military music and possess instruments which we have not. Europe studied these and enlarged his force and soon had a band and music that was the pride of the American Army. Even the French admitted it to be the best of its kind in the world. The Times says: "No one can help but regret his untimely death."

The third man was Frank Baum, the author of all the "Oz" books enjoyed by many grown ups as well as by the children. We shall certainly miss him. For years I have gone into the book stores, just so often, to inquire for Baum's latest.

He was rather elderly and lived in California. The New York Times this week, has an editorial on "Fairy Stories" and says that "Baum wrote a good story and it was always well done, and that he had the child heart, but that he did not write a real fairy story." "To write the real thing," says The Times, "one must believe in it." And then it asks, "Is the age of fairy-tale writing dead?" And answers: "Not as long as men like Baum can counterfeited it. But the real note of sincerity can never come back in this age. We cannot write about fairies with honesty any more than we can write about Greek Gods. The nearest we can get to the old reality is when W. Butler Yeats, or somebody like him, can collect old fairy tales that were told in ages of belief, and retell them with an accent of sincerity, which he can get only by subduing his own personality and sitting like a child at the feet of wiser men than he, the few faint relics of an older time, who believes in what they tell him. And this, if we knew it, is why Geoffrey Keating's "General History of Ireland," wild and fanciful as it is, is dearer to many hearts than Gibbon and Carlyle and Macaulay and Froude put together. For Keating wrote as a believer."

The address of the Rev. Joseph H. Harvey is changed from Pittsburgh, Kansas, to 1210 Locust St., St. Louis, Missouri.

Bishop Kinsman Announces His Intention to Resign.

The Rt. Rev. Dr. Frederick Joseph Kinsman, Bishop of Delaware, announced in his address, which he sent to the convention of his diocese to be read, his intention to present his resignation to the House of Bishops next October. The Bishop's address and the convention's acquiescence in his intention, follow:

"Brethren of the Clergy and of the Laity:

"My one duty at this time is to announce to you my intention to resign my jurisdiction of the diocese of Delaware at the coming General Convention in October.

"As the resignation of a Bishop has to be made to the House of Bishops, which will not until then be in session, I cannot earlier carry my purpose into effect. I have never been able easily to adapt myself to the varied conditions of a Bishop's work, and have only kept in good health by giving up many things which I should naturally wish to do. Moreover my family responsibility makes it difficult to live in Delaware. For these reasons I should probably be justified in asking to be relieved of my jurisdiction at this time.

"But there are deep reasons which make it unnecessary for me to weigh these lesser considerations. These have nothing to do with the diocese or special conditions of my work, but have reference to my attitude toward principles and policies of the Church at large. I am conscious of an increasing lack of sympathy with various dominant tendencies in our work, and can no longer give that vigorous and whole-hearted service to which the diocese is entitled. I can only serve you by making way for someone else who can, and this I willingly and gladly do.

"The careful statement of reasons to which I have referred will naturally be made in my letter of resignation addressed to the Presiding Bishop. Until that has been sent, I can have nothing further to say on this subject, nor is anyone authorized to speak for me.

"Friends are asking about my own plans for the future. I have none for more than a few months ahead. Family duties will keep me at my home in Maine for the rest of the year.

"During that time I have to make certain decisions in regard to which I cannot act hastily. I have been more than deliberate in reaching the decision to give up my work, and I cannot be hurried into premature determination of questions which, though not of special importance to others, are nevertheless of vital importance to myself. One thing, however, which is quite certain about my future, is that I shall never forget my Delaware friends or cease to recognize the ties that bind me to them.

"My one duty at this time is to make this announcement that my connection with the diocese will end in October next. As a last message to the Convention, I can say nothing that more fully represents the things that I should chiefly wish to have remembered, than to repeat the closing words of my first charge, delivered in 1911:

"Delaware's diocesan existence began as a means of sharing in that General Convention held in Wilmington, which assured to the Protestant Episcopal Church its position as an ecclesiastical body in intention wholly loyal to the faith and practice of the Universal Church, which assured to it its present position of vantage for taking an important part in the development of Christendom, which gave it a chance for promoting unity as at the outset a unity of faith. Oneness in faith comes from oneness of faith; and to that one faith of the Gospels and of the fathers our own Church made its position clear at a memorable Council in 1786. There was in those first days a dim sense of necessity of loyalty to the one Faith as a necessary means of promoting that unity, of a faith which shall express itself in the bond of peace; and I call on you as Delaware Churchmen to make this sense of loyalty more clear and more forceful, to live up to your birthright as loyal defenders of that faith, which is nothing but the expression of entire loyalty to the Person and Claims of our Lord Himself.

"I charge you to entire loyalty to that fundamental conviction, 'Thou art the Christ, the Son of the Living God,' which is the substance of the Church's Creed, revealed to the faithful not by flesh and blood but by the Father which is in heaven, as the kind of faith which forms the Rock on which alone our Lord can build His Church, against which the gates of hell shall never be able to prevail."

The convention passed the following resolution:

"Be it resolved, That the convention of the diocese of Delaware, duly as-

THE SPIRITUAL NEEDS OF CENTRAL AMERICA

By the REV. FLOYD APPLETON, PH.D.

The subject of Central America is always bound to be of the greatest interest to American people. Politically and commercially it holds an important place in our minds. But its spiritual needs have been too little known, and it is to make them better known that Bishop Dunn has been making a tour through the Eastern States. He and his wife left Belize, British Honduras, on February 27th and landed in New Orleans on March 3rd. Since that time they have visited Mobile, Washington, Baltimore, York, Harrisburg, Shemokin, Sunbury, Williamsport, Lancaster, Philadelphia, Providence and Boston. They spent Good Friday and Easter at their old home, Quebec, and after being welcomed also in Montreal and Toronto, returned to New York, where the Bishop had the privilege of preaching at Trinity and St. James churches, as well as at St. Ann's, Brooklyn, on May 4th. Before sailing for England they spent their last Sunday at Wilmington, Delaware. In all these places the Bishop and Mrs. Dunn have been endeavoring to interest church people in the work of the Anglican Communion in Central America. The Bishop has been emphasizing the fact that his work has been supported very nobly and yet only by limited grants from missionary societies in England—notably the Society for the Propagation of the Gospel—and that the responsibility of developing it lies with the whole Anglican Communion, as behind his work there is no official board.

It has been a surprise to many devoted Church workers to learn that the Bishop of Honduras and his little staff of thirteen priests and one deacon are ministering to hundreds of American families, who are living in the various republics of Central America to carry on the work of the commercial corporations there. This little band of devoted missionaries has the spiritual care also of a large West Indian population, from which are drawn thousands of laborers employed by these corporations. All these have special claims on American church people, whilst the work amongst the Indian Aborigines (of which it is estimated that 1,000,000 are still unevangelized) should call forth the sympathy of the missionary hearted.

The special immediate needs of the work, as explained by the Bishop, are (1) An increased staff of workers—an assistant bishop and at least sixteen more clergy. (2) A Diocesan

assembled in St. Luke's Church, Seaford, this 14th day of May, 1919, having heard with great regret the Bishop's announcement of his intention to resign his jurisdiction of the diocese of Delaware, does hereby acquiesce in his decision and in his request that the Standing Committee be authorized to act as the ecclesiastical authority in the diocese until his resignation shall become effective.

"Resolved, That a leave of absence be granted to the Bishop until the General Convention in October, and that his salary be continued in full until his resignation shall have been presented to the House of Bishops and by them duly accepted."

DO WE NOW BELIEVE—IN PRAYER?

Theoretically, as Christians, of course we do; as part of public worship, no doubt; and on special occasions, in emergencies and "crises" surely—after all other means have failed.

But do we really believe that spiritual forces are supreme, are as real as physical agencies, as real as material forces, as necessary as "doing something"?

Have we yet reached that point where we see that, after all, "the most we can do for others is to pray for them"?

boat—a schooner of some forty to fifty tons with auxiliary power. This is needed because communications are so bad that the Bishop is obliged to travel to New Orleans and back again in order to reach Nicaragua, Costa Rica or Panama, while the smaller ports and islands are never touched in the ordinary routes of available steamship. (3) A much increased income—instead of under \$10,000 per annum, he needs \$30,000 in order to meet all necessary expenses.

The interest aroused has been considerable; the actual financial response is, however, not sufficient. One valuable gift, the stipend of an extra missionary for Nicaragua, is due to the exertions of a lady in Philadelphia, Mrs. Eugene Newbold. It came in answer to an appeal made in St. Mark's Church.

While in Philadelphia the Bishop and Mrs. Dunn were entertained by Dr. Hollis Godfrey, president of the Drexel Institute. This afforded the opportunity of conferring together on the educational needs of Central America. While nothing definite can be said at present, it is hoped that a scheme may be developed which will combine a university with a school system, both secondary and primary, founded on a strong religious basis. This would be not only a boon to the missionary work of the Church, but a powerful instrument for the higher development of all the peoples in Central America.

While the welcome extended to the Bishop and his wife has everywhere been of the warmest, mention may be made of the very enthusiastic service held at Williamsport. As the Bishop had only a few hours there, four congregations united at an evening service in Christ Church. The long procession of four choirs was most impressive, and the whole service truly inspiring. Wilmington, the last city visited, stands first in the amount of its contributions, with the exception of the gift from Philadelphia, already mentioned. In some places, as in Baltimore, a branch of the Honduras Church Association was formed, which means future strength and support to the struggling missionary diocese. Everywhere cordial sympathy has been felt and expressed with the Bishop and his all too inadequate staff in their efforts to win this vast field for Christ. If they succeed, it will not be the first time that "a contemptible little army" has held the line against enormous odds, until the necessary reinforcements arrive.

Do we really enjoy private prayer as much as, say, public worship, where there are crowds, music, and nothing else to do?

Do we consider prayer is really as much work as what we usually call "Christian work"?

Do we feel that to pray for others is to do something definite, efficacious, availing for them?

How many of us would consider it a real work of importance to have some one praying for us regularly, definitely, perseveringly?

If there are any such who read this and would care for regular intercession in our chapel daily, will they send their names and needs to the undersigned.

G. D. Christian,
Holy Trinity Cathedral, Juneau, Alaska.

The Rev. George Ossman, who has been the Divisional Chaplain of the Ninth Division, having recently received his discharge from the Army, has accepted the rectorship of Calvary Church, Richmond, Texas, and has taken up his duties there this month. He is also the priest in charge of St. Thomas' Church, Wharton, Texas. His address is Richmond, Texas.

DR. PATTON'S REPORT.

(Continued from page 2)

vealed in this survey, and, presumably, apportioned in a quota to each diocese based, probably, upon the plan of the general apportionment. Every parish will naturally take advantage of the canvass to strengthen the base and other diocesan needs, such as endowments, etc., may be conveniently provided for. Whether the total amount of money, as revealed by the survey, will be subscribed by the respective dioceses or not will be a matter for each diocese to determine, but there can be no doubt that a canvass carried out in the whole Church along the lines herein outlined must result in a wide awakening of the Church to its responsibilities and, presumably, in the light of past experience, in our previous campaigns, in a corresponding offering of life and material means. The final budget will contain not only the needs of the General Boards, with the American Church Institute for Negroes, but also of the dioceses, the Girls' Friendly Society and the other agencies which have a right to make an appeal to the general Church. Thus a unified budget of the Church's whole task will be presented in an appeal to the conscience and spirit of self-sacrifice in the Church. The total success of the campaign will be determined by the faithfulness and efficiency of the authorities in each diocese. Our soldiers in the trenches and on the red battlefields of France freely gave their all for a cause not only noble and world-wide, but one full of difficulty and great risk. If the Church is to win victoriously it must not only set before men its noble and world-wide cause, but assume the risk and danger necessary to accomplish it. It must cast out fear of difficulties and criticism. Fear is a poisonous emotion and to falter is to fail. My own conviction is that, while the task is undoubtedly a large one, involving an immense sacrifice of time and strength on the part of all who will have a leading part in it, it is not too large a task if we undertake it in faith, courage and fidelity, and baptize all our efforts in streams of united prayer for the blessing of the Holy Spirit of God."

ANNOUNCEMENT.

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ANNUAL SYNOD, DIOCESE OF SPRINGFIELD.

Heaven and earth seemed to smile on the 42nd Annual Synod of the Diocese of Springfield, held May 14 and 15 in Emmanuel Memorial Church, Champaign, Illinois, the Rev. George P. Hoster, D. D., rector. From start to finish it was the brightest, happiest and most successful and encouraging synod the writer has ever attended in the twenty-six years of his residence in the diocese. The day was perfect, the beautiful new church was the ideal place in which to hold the sessions, the attendance of clergy and delegates was fine and the congregations at all the public services filled the church. The people of the parish generously entertained the synod, clerical and lay, in their homes. The

synod began with the usual choral celebration of the Holy Communion, at which the bishop was celebrant. The sermon was preached by the Rev. John Mitchel Page, chaplain at the University of Illinois.

The Ven. John Chanler White was re-elected secretary and Mr. Dan G. Swannell treasurer of the diocese. The present standing committee was re-elected.

The salary of the bishop was increased from \$3,600 to \$5,000 per annum, beginning with the first of last January.

A resolution of thanks to the treasurer for his faithful and splendid work was adopted by a rising vote.

The following were elected deputies to the next general convention:

Ven. John Chanler White, Springfield; Rev. George Peabody Hoster, D. D., Champaign; Ven. Edward J. Haughton, Springfield; Rev. Frederick D. Butler, Alton; Mr. Dan G. Swannell, Champaign; Hon. Miles F. Gilbert, Cairo; Hon. Bluford Wilson, Springfield; Mr. H. M. Andre, Jacksonville.

Alternate deputies elected were:

Rev. Arthur G. Wilson, Danville; Rev. J. F. Langton, Jacksonville; Rev. John M. Page, Champaign; Rev. Peter Langendorff, East St. Louis; Mr. C. C. Carroll, Springfield; Mr. B. W. Zimmerman, East St. Louis; Mr. B. W. Cooper, Danville; Mr. Arthur Clark, Lincoln.

On Wednesday evening a missionary service was held, at which addresses were made by the bishop on "The Endowment of the Diocese," and by the Rev. Walter C. Whittaker of St. John's Church, Knoxville, Tenn., on "The Plan of the Nation Wide Campaign." The church was filled to hear the addresses.

"Osborne Hall," the girl's house at the University of Illinois, was adopted as a diocesan institution and a board of trustees was elected.

The following were elected delegates to the Provincial Synod of the Mid-west:

Rev. John M. Page, Champaign; Rev. William Baker, Bloomington; Rev. Thomas Dyke, Edwardsville; Rev. J. F. Langton, Jacksonville; Prof. J. G. Ames, Jacksonville; Mr. R. F. Lemen, East St. Louis; Mr. J. J. Cantwell, Springfield; Mr. C. C. Carroll, Springfield.

A message of loving greeting for the bishop and synod was sent to Bishop Osborne, retired bishop of the diocese.

An invitation to hold the next synod in St. Paul's parish, Alton, was accepted.

The Woman's Auxiliary was guest at the same time of the branch at the University of Illinois. There were over fifty delegates from the various branches in the diocese and a very interesting and profitable session was held.

The treasurer reported that the little blue "Mite Box" offerings for the Triennial Woman's Offering amounted at present to \$1,143.84.

Bishop Sherwood gave an extended account of the progress made in the diocese during the year, reporting an increase in the several endowment funds, an increase of over 100 per cent for general missions, several legacies to parishes and missions, improvements in church property, etc. "Everything points towards prosperity," said the bishop, "a condition not hitherto familiar to us. The salaries of three of our larger parishes have been increased in the past year. The salaries of our missionaries are steadily being increased by the Board of Church Extension."

The bishop reviewed the conditions in the diocese, the financial circumstances of the people, the failure to give proper support to the episcopate and the clergy, calling attention to the fact that so far as he knew there had never been a large gift to the diocese in the forty years of its history. "And I prayed to God to give vision to my people, to touch their hearts and open them and let them see the splendid opportunity they had for service, the noble uses that there are for wealth and the possibility of a diocese that has been weak and de-

pendent of growing strong and vigorous and becoming at least a power for good in God's church.

"The answer to that prayer came before I had expected it. Less than two weeks ago a woman who has done many pious and generous works in her own parish pledged \$10,000 for the endowment of the episcopate, payable in five yearly installments of \$2,000, provided that the sum of \$55,000 more be raised, which would bring our total diocesan endowment to \$100,000. The name of the donor of this noble gift is Mrs. Jessie Taylor Brown of St. Paul's Church, Springfield, and her gift is a memorial to her mother, Sophia Miles Ridgeley, a loyal and devoted churchwoman whose good works her daughter wishes to perpetuate. This fund of \$10,000 will be known as the Sophia Miles Ridgeley memorial fund. This is the first large gift to the diocese of Springfield, and I verily believe it to be the herald of a new day, foretelling growth and strength and life for the years to come.

"Four days after this pledge was made another good and generous woman of another city in the diocese assured me that she, too, desired to make a gift of \$10,000 for the endowment of the episcopate. It happens that in her case, owing to an entailed estate, she is not able to pledge herself for this amount. In the event of her death within the five years it would be impossible for her to secure the pledge to the diocese. She believes with me that this endowment will make sure and strong the future of the diocese of Springfield and she authorizes me to assure the synod that it is her earnest intention to give this amount to the diocese if possible at the rate of \$2,000 a year."

DIOCESE OF HARRISBURG.

The Fifteenth Annual Convention was held in Trinity Church, Shamokin, on the 13th and 14th inst., beginning at 5 p. m. on the 13th. After evening prayer the bishop read his address, and at the business session following Major General Charles M. Clement was elected secretary and routine business followed. In the long procession of clergy and lay delegates and choir the pastoral staff was carried by the Rev. Paul Cracium of St. Vasile's Church (Greek Orthodox), Mt. Union. The staff was once owned and used by Bishop Nester (Baron Zass), Russian bishop, who was drowned in Alaska. It was given by a Russian synod to Archimandrite Sebastian Dabovitch, a representative of the Serbian Church (Orthodox) and when he returned to Serbia a few weeks ago he gave it to Bishop Darlington.

After morning prayer and the celebration of the Holy Communion on the following morning the convention reports of various committees were taken up and acted upon. Among these were: Admitting Yeates School, Lancaster, as a diocesan institution; dissenting from the project of giving legislative powers to the provinces, declining to change the date of the convention from the second Tuesday in May to the second Tuesday in January. Rev. Mr. Zachary presented the need of a suitable church building at State College; declaring that women may be elected to serve on vestries where the provisions of charters or articles of association do not distinctly forbid. A very important report was that of the committee on definition of the term Communicant and the establishment of a definition for statistical purposes of the term Church Member. The committee presented three resolutions, as follows:

Resolved, That the General Convention be memorialized to direct changes in the parochial report, as follows: (1) Omit the heading or term "baptized persons, total number in congregation," substituting new heading, "Church members, Last reported.....; present number....." and a sub-heading, Gains: Baptisms.....; Received otherwise.....; Received by transfer.....; Re-affili-

ated,....." and a sub-heading, "Losses: Loss by death.....; Loss by transfer.....; Loss by withdrawal....."

(2) Resolved, That the General Convention be memorialized to define the term "Church Member" as used for statistical and governmental purposes as including all persons who, having been received by baptism into this church, remain in allegiance therewith, and also all other persons who, having been baptized otherwise, have subsequently been received into this church and remain affiliated therewith.

(3) Resolved, That the General Convention be memorialized to provide for the issuance of a certificate of voluntary withdrawal from, or non-affiliation with, a particular parish, and to make provision for the re-affiliation of persons so withdrawing upon the surrender of such certificate to the proper authorities.

The condition and needs of St. Andrew's State College were presented by the Rev. Mr. Zachary, minister in charge. Our people there worship in the part of the church building already in place that will be the basement in the future. This basement has been prepared for church purposes. In height it extends only to the future main floor and it has been roofed over with tar paper. The roof now leaks and the time has come when the building should be completed with a superstructure that will cost in the neighborhood of forty to fifty thousand dollars, more or less. Mr. Paul Shimmion presented the needs of the Assyrian and Armenian Christians. Mr. Coles of the diocese of Bethlehem presented the project of the general board of missions in raising twenty million dollars. Mr. Pulsifer spoke of the work among the colored people of the diocese, especially of the new organization in Harrisburg, to be called the Church of the Holy Cross.

There were elected on the Standing Committee: Clerical members—Rev. Rollin A. Sawyer, St. Stephen's, Harrisburg; Rev. William Heakes, St. Mark's, Lewistown; Rev. A. M. Judd, All Saints, Lewistown; Rev. Clifford G. Twombly, St. James', Lancaster; Rev. Leroy F. Baker, 118 Kelso street, Harrisburg.

Lay members—T. S. Hamilton Trinity Church, Shamokin; John Langdon, St. John's, Huntingdon; David McMullen, St. James', Lancaster; H. B. Meredith, M. D., Grace Church, Riverside; Ralph T. Smith, Trinity Church, Williamsport.

Deputies to the General Convention: Clerical—The Rev. Messrs. Charles M. Tyndell, Christ Church, Williamsport; Franklin T. Eastment, St. Paul's, Philipsburg; Frederick O. Musser, St. Paul's, Bloomsburg; F. M. C. Bedell, Trinity, Shamokin.

Lay deputies—Major General Chas. M. Clement, St. Matthew's, Sunbury; George N. Reynolds, St. James', Lancaster; H. W. Hartman, St. John's, Lancaster; Col. J. Fred Reynolds, St. John's, Bellefonte.

Alternates to the General Convention: Clerical—W. C. Heilman, Trinity, Steelton; G. T. Lascelle, St. Matthew's, Sunbury; M. DeP. Maynard, St. John's, Bellefonte; J. W. Torkington, St. Paul's, Wellsboro.

Alternate Lay Deputies—J. W. B. Bausman, St. James', Lancaster; Thomas S. Brown, St. Luke's, Mt. Joy; G. F. Stibgen, St. John's, Marietta.

Deputies to the Provincial Synod: Clerical—George I. Browne, St. John's, Lancaster; F. T. Cady, Trinity, Tyrone; William Heakes, St. Mark's, Lewistown; Alex. McMillan, Carlisle, Pa.

Lay—E. P. Brinton, St. James', Lancaster; F. W. V. Lorenz, Trinity, Shamokin; C. H. McCauley, Trinity, Williamsport; H. M. North, St. Paul's, Columbia.

Alternate Deputies to the Provincial Synod: Clerical—R. R. Allison, Ascension, Kulpmont; G. R. Bishop, St. Luke's, Altoona; G. F. Caruthers, D. D., St. John's, Westfield; H. A. Post, St. Andrew's, Harrisburg.

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THT DISTRICT OF SALINA CONVOCATION.

The annual Convocation of the District of Salina opened Sunday, May 18, in Christ Cathedral, with a celebration of the Holy Communion at 7:30 a. m. At the 11 o'clock service the Rev. Francis S. White, D.D., Domestic Secretary of the Board of Missions was the preacher. Dr. White, speaking on "The Church in the Nation," struck the keynote of the Convocation—the responsibility of the Church in the great problems which reconstruction is bringing to the nation, that it is only in the light of Christian education and training that the American ideals of "life, liberty and the pursuit of happiness" can safely be maintained for all people.

At the Sunday evening service addresses by the Rev. Wm. E. Gardner, D.D., General Secretary General Board of Religious Education, Mr. Frank Selby, General Secretary Brotherhood of St. Andrew, and the Rev. A. W. S. Garden, Secretary of the Province of the Southwest, continued from the point of view of their special fields.

Sunday's program also included an inspiring address to the Church School by Dr. Gardner and a very helpful and practical talk to the Brotherhood of St. Andrew by Mr. Selby.

Monday morning following morning prayer the Bishop's annual address was read. After touching on several features of local plans and institutions, the Bishop especially stressed the following facts: The necessity for more adequate clerical salaries and his intention as bishop of the District to maintain such a standard for his clergy, the responsibility upon the missions of the District to grow toward a larger measure of self-support, and the details of the Associate Mission plan by which a large part of the work throughout the district is conducted. He also asked that the nation-wide campaign be endorsed by the Convocation and that a canon establishing a District Board of Missions be adopted.

Following the Bishop's address Dr. White presented the nation-wide campaign for increasing the missionary work of the Church during the next three years and asked that a survey committee be appointed to present in detail to the General Board of Missions in New York the needs of the District of Salina. The Rev. Mr. Garden then spoke upon some of the problems of the work in the Province of the Southwest with its large proportion of unchurched people.

The convocation then organized with the appointment of the Rev. Alfred G. Miller as secretary. Committees were appointed and the routine business of the convocation transacted.

The elections resulted as follows: Chancellor of the District, Mr. C. C. Calkin of Kingman. Registrar of the District, the Rev. Alfred G. Miller. Treasurer of the District, Mr. A. B. Adamson, Beloit. Council of Advice, the Rev. Drs. Rudd, Johnson, Morrow, and the Rev. R. M. Botting, and Messrs. C. J. Botsford, John Schumacher, Charles Seitz, and T. M. Gerow.

Cathedral Chapter appointed by the Bishop, Charles Heyward, Salina, and Houston Whiteside, Hutchinson; elected by the convocation, A. N. Goodwyn and A. B. Adamson.

Deputies to General Convention: Clerical, R. M. Botting, alternates, Wm. D. Morrow, D. C. L.; Lay, A. B. Adamson, alternate, Dr. J. H. Winterbotham.

Legislation adopted by the convocation included the unanimous approval of the nation-wide campaign and the adoption of a canon establishing a District Board of Missions, composed entirely of laymen and representing every mission and parish in the District.

Every clergyman of the District was present and a good representation of laymen. Old residents of the District state that this was one of the best and most harmonious convocations the District has ever known.

THE NEW MEXICO CONVOCATION.

The Convocation of the Missionary District of New Mexico, which includes the state of New Mexico and that part of Texas west of the Pecos river, was held in St. Clement's Church, El Paso, Texas, May 6-8.

The number in attendance was larger than usual and the number of ladies who attended the meeting of the Woman's Auxiliary, which met at the same time, was even greater. Bishop Frederick B. Howden presided, and Rev. J. S. Moore of Las Vegas was elected secretary. In addition to the local representatives, the Rev. Charles L. Pardee and Rev. F. S. White, from the Mission House in New York, were in attendance, representing different phases of missionary activities.

On the first day there was a special celebration of the fifth anniversary of the consecration of the bishop, on which occasion he was presented with a set of bishop's robes, the presentation being made by Rev. Fuller Swift of El Paso, with appropriate addresses by Hon. L. Bradford Prince and others. The various reports showed that the condition of the church was encouraging, notwithstanding the absence of three or four members of the clergy, who have been acting as chaplains in war work in France.

A special resolution introduced by Rev. D. A. Sanford was passed by a rising vote congratulating ex-Governor Prince, who was unable to attend the last Convocation on his recovery from protracted illness. A number of interesting addresses were made by Rev. A. S. Doan of Roswell, Rev. Hunter Lewis of Mesilla Park, Rev. W. H. Ziegler, who is the new rector at Albuquerque and was chaplain of the 10th U. S. infantry in Europe, and others. Rev. W. S. Trowbridge of Santa Fe was elected registrar, Hon. L. B. Prince chancellor, and A. A. Keen treasurer of the district. Among the ladies present at the Woman's Auxiliary from Santa Fe were Mrs. R. J. Palen and Mrs. Ashbridge from the Los Alamos school. Mrs. James T. Newhall was representative from Albuquerque.

The election of deputies to the triennial general convention, which will be held in Detroit in October, took place on the third day and resulted as follows: Clerical deputy, Rev. Fuller Swift of El Paso; lay deputy, L. Brandford Prince of Santa Fe; alternates, Rev. J. S. Moore of Los Vegas and David McKnight of El Paso. This is the fifteenth consecutive general convention of which Governor Prince has been a member, serving several times from the diocese of Long Island before coming to New Mexico and being the senior member of the house of deputies by consecutive service.

DIOCESE OF NEW JERSEY.

The forty-fourth annual meeting of the Women's Auxiliary of the diocese was held in Atlantic City at the Hotel Chalfonte, beginning at 2 p. m. on May 5th, and continuing to the following day. As it was the time of the annual convention of the diocese, many members of the Auxiliary were present at the dinner of the Convention and Church Club, and at the early celebrations which were a part of the schedule of the convention, also at the missionary session of the convention.

The Bishop of the Diocese began the first day's session of the Auxiliary with Devotions and an address, and the Archdeacon in like manner opened the second day's session. Mrs. Arthur S. Phelps of Plainfield presided at all business sessions, and an address was made on the second day by Miss Hobart, Associate Editor of The Churchman. There were present 136 delegates, representing 46 parishes.

The report was remarkably good of money and values received as follows:

For work among colored people, \$1,023.61; Domestic Missions, \$6,550.29; Indian Missions, \$1,369.94;

Diocesan Missions, \$2,120.15; Foreign Missions, \$1,780.40. Total money, \$7,813.98; total in boxes, \$5,530.51. Grand total, \$12,844.49.

Other receipts reported were \$8,014.32 for the United Offering; and from the Junior Department \$1,127.57.

Pledges were made for the coming year, many of them new pledges, totaling \$3,255.

Mrs. Paul Matthews, chairman of the Devotional Committee, reported concerning the Advent Call that 85 parishes had participated, and 8,876 women had been visited.

Miss A. B. Foote was elected in charge of the Diocesan Missions, Mrs. Harold Morse for work for Negroes, Mrs. Paul Matthews for the Devotional Committee, and Mrs. R. Bowden Shepherd for Treasurer of the United Offering.

A unanimous vote of thanks for hospitality was given the rector and people of St. James Church, Atlantic City.

DIOCESE OF WASHINGTON.

The 24th Annual Convocation of the Diocese of Washington was held in St. Paul's church, Rock Creek Point, Washington, D. C., on Wednesday and Thursday, May 14th and 15th, this year (1919), being the two hundredth anniversary of the founding of St. Paul's Church. The convention organized by the election of the Rev. Charles T. Warner as secretary. The Bishop's address touched upon many timely topics of the diocese and nation. He advocated the franchise of women so that they might vote for vestrymen in the several parishes. He strongly commended the \$20,000,000 Missionary drive, and asked for \$12,000 for the work of this diocese during the present year. Upon a roll call of the several parishes and missions the full amount was pledged. The convention voted to petition the legislature of Maryland to change the "Maryland Vestry Act" which has for years debarred women from voting.

On the first night of the convention a great Missionary meeting was held in Epiphany church to hear addresses by Dean Bell, chaplain of the Great Lakes Naval Station, and the Rev. Dr. Philip Cook, of Baltimore. The Dean gave his unique experiences with the men in the training camp and held the large congregation in rapt attention throughout. He made many valuable suggestions as to the best way of interesting young men in spiritual matters and holding them. He made a strong plea for more frequent celebrations of the Holy Communion, and simple, congregational singing, in place of Morning Prayer and florid anthems. Dr. Cook took a very optimistic view of the approaching national drive for Missions and predicted that it would be most successful and go "over the top." His address was an inspiring one and he handled his subject in a statesman-like and convincing manner and with a clear vision.

The election for deputies to the General Convention resulted in the following:

The Rev. Dr. Randolph H. McKim, Rev. C. R. Stetson, Rev. Dr. C. Ernest Smith, Rev. Dr. Robert Talbot; Messrs. Arthur S. Browne and H. L. Rust, Hon. F. D. Roosevelt (Assistant Secretary of the Navy), and General L. A. Wilmer.

The alternates were: The Rev. Messrs. Geo. F. Dudley, C. P. Sparling, D. W. Curran, J. W. Clark and Messrs. H. P. Blair, E. F. Looker, J. A. Coe and J. H. Gordon.

The members of the Standing Committee were: Rev. Dr. Randolph, H. McKim and Rev. Messrs. Geo. F. Dudley, J. W. Austin and W. R. Levering, and Dr. W. C. River and Messrs. W. Sinclair Bowers and A. P. Crenshaw.

The Rochester, N. Y., nine branches of the Girls Friendly Society, attended a service at the Church Home that city, on Sunday, May 25th, held in the afternoon. The Rev. W. R. McKim of Trinity Church gave the address.

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