

The Witness

+ FOR CHRIST AND THE CHURCH +

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Calls Upon the Church To Back Campaign

DETAILS OF PROJECT ARE OUTLINED BY MANY SPEAKERS

Bishop Arthur S. Lloyd, president of the Board of Missions, opened the Conference on Wednesday night by outlining in part its purpose and terming it "The biggest project the American Church has ever undertaken." Bishop Griswold, of Chicago, who acted as presiding officer of the informal evening service, also spoke, and as General Wood was delayed by an earlier engagement, called upon Bishop Wise, of Kansas, to explain the need of adequate and efficient publicity, without which the campaign will fail.

Bishop Wise briefly outlined the faithful efforts of a few broad-visioned men in the past to provide somewhat adequate publicity for the General Conventions of 1913 and 1916 and how indifferent most of the Church was. However, promised Bishop Wise, the General Convention in Detroit next October will not be able any longer to ignore the dire need for a national publicity board for the Church.

The conference was fortunate in getting a good start, Maj. Gen. Leonard Wood, one of the Church's most distinguished laymen, telling the assembled leaders in plain language the great part the nation expects to take in the trying reconstruction times ahead. Besides sounding the keynote of the Conference, General Wood's address served to give the Conference nation-wide publicity and also practically all of the Chicago newspaper publicity. Much real good was accomplished both for the Nation-Wide Campaign and for the Church by having the Chicago Tribune herald to its half million readers that "General Wood is an Episcopalian and recently launched the \$1,000,000 University of the South endowment campaign at Sewanee, Tenn."

Because General Wood's talk was considered of such importance by the Associated Press to be sent throughout the nation, The Witness is printing the vital portions herewith:

"There are a great many responsibilities confronting us, and the first, the most important really is in connection with the men who are coming home," said General Wood. "I think the Church can do a great deal to help in this. They have seen great things, have been through a great adventure, have rendered splendid service, and it is rather hard to settle down and take up the old work again—they are a bit unbalanced, a bit uneasy, a bit shell-shocked as it were. I think we must be very patient and do everything we possibly can to return each and every one to his home with a feeling that he has been looked after and that the right thing has been done.

"When we sent those men abroad we sent them over with prayers and with our blessings. We did everything humanly possible to send them sound and fit in body and clean in soul. We did this that they might win, and directly and indirectly promised every kind of appreciation and reward if they did win. They have done their great duty splendidly; they have had huge losses because of lack of proper equipment; they have done their work and against heavy odds they went through to victory always. Now they are back and we are seeing one of those strong things that we have seen many times before. The men who have done

great things and have won the victory have come back to find that they are more or less forgotten. They care little about the empty parade, the decoration of the streets. It is all over in a moment; it is only superficial. It is now up to us to carry on our part with reasoned intelligence. We want to carry these men home, so that they will know when they get there that we have appreciated their service.

"Many are bitter, very bitter, more so than we have ever known in this country when a victorious army has returned—partly due to poor mail service; perhaps partly to indifferent allotment systems; partly to lack of pay. And they are back. Our records show many of them idle. We want to take the matter up and see that every man goes to his home or to a job.

(Continued on Page Two.)

A Few Out-of-Town Churchmen at the Chicago Conference

Bishop Lloyd, President Board of Missions; Bishop Hunting of Nevada, Bishop Burleson of South Dakota, Bishop Wise of Kansas, Bishop-Coadjutor Quin of Texas, Bishop Reese of Georgia, Bishop-Coadjutor Reese of Southern Ohio; Bishop Talbot of Bethlehem, Bishop Suffragan Griswold of Chicago.

The Rev. James E. Freeman, Minneapolis; the Rev. George Craig Stewart, Evanston, Ill.; the Rev. W. Russell Bowie, Richmond; the Rev. Phillip Cook, Baltimore; the Rev. Augustine Elmendorf, Newark; the Rev. Robert E. Gibson, Macon, Ga.; the Rev. H. H. Hadley Syracuse, N. Y.; the Rev. John R. Harding, New York; the Rev. William Cleveland Hicks, Washington, D. C.; the Rev. George W. Long, Warsaw, Ill.; the Rev. Douglas Matthews, New York; the Rev. James A. Miller, Michigan City, Ind.; the Rev. William H. Milton, Wilmington, N. C.; the Rev. E. Bland Mitchell, New York; the Rev. William P. Niles, Nashua, N. H.; the Rev. Herbert Parrish, New Brunswick, N. J.; the Rev. Robert W. Patton, New York; the Rev. Eugene S. Pearce, Rome, N. Y.; the Rev. Louis G. Wood, New York; the Rev. J. I. B. Larned, South Bethlehem, Pa.; the Rev. Paul Faude, Detroit; the Rev. F. B. Bartlett and W. D. Swain, Aberdeen, S. D.; the Rev. C. C. Rollet, Minneapolis, Minn.;

Messrs. George C. Thomas, Baltimore; Frederick J. Bowen, Utica, N. Y.; B. F. Finney, Philadelphia; Louis D. Larned, Ashton, R. I.; William G. Sturgis, New York; E. L. Francis, Kansas City, Mo.; H. C. Theopold, Faribault, Minn.

Miss Elizabeth DeLafield, New York; Miss Grace Lindley, New York; Mrs. A. L. McLesch, Burlingame, Cal.; Mrs. C. L. Pettigrew, Atlanta, Ga.; Miss Mary E. Thomas, New York; Miss Nellie H. Winston, Louisville.

THE CONFERENCE UNANIMOUSLY FOR NATION-WIDE DRIVE

Unanimous endorsement of the Nation-Wide Campaign and a call upon the entire Church to co-operate in carrying it forward to a successful issue, was embodied in a resolution passed at the close of the national conference in Chicago June 4th, 5th and 6th where details of the project were discussed and settled.

The resolution offered by the Rev. James E. Freeman, D. D. of Minneapolis, was typical of its author, who, besides being rector of the largest Episcopal Church in the Twin Cities, is an editorial writer on the Minneapolis Tribune. The resolution was:

This Conference having had presented to it the details of the great plan together with the progress to date, of the Nation-Wide Campaign as being organized and directed by the Executive Campaign Committee, consisting of representatives of the three general boards of the Church.

This Conference cordially endorses the plan as thus far projected and calls upon the whole Church to co-operate in carrying it forward to a successful issue.

This Conference believes that the present criticalness of the world situation as well as the unprecedented opportunity now before the Church, calls for and demands the united, consecrated and most loyal service of its every member; that under the leadership and guidance of its Supreme Master, the Church may assume its highest and holiest obligation in the hour of the Church's direst need.

The Conference further believes that so serious and grave is the present world condition that nothing less than the action of a united and Christ serving humanity loving Church can restore and maintain those institutions that alone guarantee the world's peace.

A call to arms and the loyal answer of our sons and democracy; a like call now issues that must be heard and answered by every man, woman and child who believes in the value and indispensableness of our Christian institutions.

While this Conference is clearly of the great limitations of time and inadequate materials would seem to make it desirable that any widespread effort to reach the Church, should be postponed for a considerable period, the Conference believes that the exigencies of the present situation as well as the desire of the Church to make its definite contribution to the solving of the world's problems, make imperative the immediate and persistent prosecution of this timely and well conceived Nation-Wide Campaign. It is true today as never before that "the king's business requires haste."

Preceding Dr. Freeman's resolution was one offered by George Thomas, prominent layman of Baltimore, recommending to the present campaign executive committee that a National Campaign Committee be named.

The resolution was the result of some heated debate on the preceding day in which Mr. Thomas and several others charged that laymen were being ignored in the management of the drive. Following the detailed explanation by Bishop Lloyd, Dr. Robert W. Patton, national campaign director and the lengthy talk of the Rev. Louis G. Wood on Friday morning Mr. Thomas offered the following resolution:

Resolved, That it is the sense of this conference that a National Campaign (Continued on Page Two.)

"To inform the mind and awaken the conscience"

An old heaven and a new earth

AGES have rolled away since God first said: "Let there be light;" and to-day the world trembles again upon the threshold of a new creation.

OLD forms are dead; new light has broken; nations are plastic, waiting to be moulded into newer, more spiritual being.

AND in this process of recreation it is our proud privilege to share.

THE problems that confront us are too vast to be solved by any pre-war program.

MONEY alone will not solve them. Only a deepening of the spiritual life of our entire membership will fit us to achieve the giant tasks that are before us.

THAT spiritual deepening has begun; it will continue, for in the glory of this reconstruction period the Episcopal Church in America shall not be found wanting.

The Nation Wide Campaign for the Church's Mission

DETAILS OF PROJECT ARE OUTLINED BY MANY SPEAKERS

(Continued from page 1)

"Four millions is a potent influence in any community. They must live on here as strong centres of patriotism.

"There is one thing in which you can help tremendously. The big cities of the middle west have been organized for a long time to look after these men. This is one of the most important things you can do—to look after these men. We want to restore them to their communities so that they can pass on to their children and others about them the spirit of service.

"Another department where you will be needed is in the department of reconstruction. We must send back all the cripples without feeling that they are helpless people, that they are not at all useless in the world. We must put them through reconstruction processes and training, and later on they must have your help to establish them in useful occupations so that they may make a useful living for themselves and their families. A pension is not enough. We owe a great deal to the man and to the community where he lives.

"Another thing is very important and should be pushed to the front whenever possible. That is our attitude towards the Allies. There is a great deal of dangerous propaganda going about the country, the old Boche propaganda. No one appreciates more than I the service rendered this nation by those of enemy blood. Americans of German, Austrian and Bulgarian blood have played the game loyally and well, however hard.

"But there is dangerous propaganda going on now which has for its purpose the driving of a wedge between us and the British or between us and the French, and I think each and every one of us owe it to ourselves and to the future peace and stability of the world to do all we can to maintain this fine feeling which existed and still exists between ourselves and the Allies.

"England has been a tremendous burden bearer in the war. She carried on the war in South Africa and in Mesopotamia; she sent great forces to Gallipoli and Salonika; she had troops in North Russia and at Vladivostok, and a giant army in the west. She guarded the oceans that roll around the earth—all of them; she swept the German fleet off the seas; she transported 65% of our men, and it took her no time to decide that the war was a holy war, that civilization was at stake, and she cast in everything she had, regardless of the cost, thinking only of the right.

"And France—no living man with any humanity in his heart will want to bring on a difference between France and ourselves. And yet you find these idle reports, coming usually from those having had trifling experience in France, spread with subtlety and in a manner which makes one think it is part of the old propaganda.

"Try to hold America true to the Allies—to England, France, Italy and the others. Upon this depends to a great extent the future peace of the world.

"Then, too, you should take up the question of one language being taught in the public schools of the country. The language of this nation should be the language of the Declaration of Independence. We shall never have the best teachings of democracy among our people until they can read, speak and think in the language of the best democracy, which is our own.

"Another thing that will try our souls is the relation between capital and labor. I think we must bend our best energies to building up the best possible relations between these interlocking forces. We should try to bring them together around a conference table, as it were, to talk things over. We are going to push, to avoid another war, arbitration treaties; we are going to encourage international conventions like the Hague convention; we are going to do, I am sure, all that we may honorably do to avoid fighting.

"Another important thing. If we want to have the kind of government we are all anxious to have, we must have a better teaching force in our schools. Few of our people realize that we turn our children over to be taught, to have their characters largely formed, by men and women who are underpaid and who, having spent years in training, receive wages less than the average chauffeur. At the foundation of good government stands good teaching, and we need the best minds of the community. If we believe this, I believe the Church should push the question of better pay for teachers.

"Don't forget that it is important to maintain the best possible rela-

tions with the Allies. We are going to have trouble, days of bitterness and days of discussion. If we want to get the best out of the war we want to stand linked close to the people who have fought beside us and give credit to all who have fought with us, however difficult this may be.

"Respect for the flag should be taught in the Churches as in the Schools, as should respect for the uniform. It is the thing our men train in, prepare to die in, and it is quite as worthy of respect as the vestments of our clergy.

"The idea of national service, not as preparing for war, but against it, should be taken up. We must have organized forces of right to offset the organized forces of evil.

"Keep these elementary things before the people: Loyalty to the Allies, building up a strong national spirit, better and more thorough training of our children, maintenance of our thrift habits, building up a strong, generous national spirit which will make America responsive to wrong as she was in this war, only a little quicker. These are some of the things it seems to me the Church might do.

"One other thing—and this sounds like the Church militant. She should go systematically and vigorously after the elements of disorder, after the red flag. We have seen within a day or two what this means, and we are likely to have many evidences of it in this country.

"There should be energetic preaching throughout the land on that subject; it will help tremendously because the whole world now is in a state of unstable equilibrium.

"Yet one more thing—the immigrant must have a square deal, but we must discourage in every way the immigrant who comes to upset our own institutions; but a sound public policy will be tremendously helped if we can get the clergy to take hold.

"The things to be emphasized, then, are: To prevent the German propaganda that is going about; to build up closer friendship with the Allies; to emphasize greater respect for the authorities, for the flag, and for the uniform. In doing this we should have with us all the best elements. The element of labor, for instance, will be with us.

"You people can swing the men who are returning tremendously, and they must be swung into line because these are days when strange doctrines are being preached in high places and we must stand for the old basic doctrine of the republic; and there is no force more potent than the Church in carrying us through this period of uncertainty."

Outline of the course of the Nation-Wide Campaign during the summer and fall to the General Convention and after it until Intensive Week early in December, was given by the Rev. Louis G. Wood of the Campaign Central Office, New York.

Diocesan meetings will be called at once to plan the organization of every diocese, parish and mission station in the entire Church, he stated. This will last three or four months. During this time dates for all campaign mass meetings will be scheduled.

"In calling the conference in Chicago the first idea was that we should have two days of spiritual communion and retreat," said the Rev. Mr. Wood in opening. "It was not called with the idea of coming to formulate plans but to get near to Almighty God, that He might enlighten us, show us what He wanted done and how He wanted us to do it. A certain amount of organization is necessary, but it will be like a locomotive without steam if we do not have the Spirit of God in it.

"Never have I seen all sorts of people in the Church—and I know this Church pretty well—so enthusiastically interested as in the Nation-Wide Campaign. The bishops, the clergy, laymen and laywomen are ready to throw themselves into it in all parts of the country. They have been waiting for the Church to present a task big enough to call upon their best energy and enthusiasm.

"The field organization has been divided under three heads.

"First, the summer months up to the General Convention will be the period of organization. We do not expect to introduce much of an intensive campaign during the summer, but want to prepare the machinery and lay the obligation upon the minds and hearts of those who will work in the intensive period during this interval of waiting for the General Convention to give its approval and to appoint its committee to administer, or apportion, and carry out the results of the December campaign.

"One note must be struck at the beginning. One little word must be eliminated from everything written and said about the campaign, and that word is 'if.'

"We shall hear 'If the time is not

too short,' and 'If this were done in Lent it would be better than in December.' Please eliminate that 'if' also. There is no 'if' or doubt in the mind of your committee.

"Plans and arrangements are made for December. If it is not done then, it means confusion throughout the Church to postpone it to the beginning of the next fiscal year and much of the impetus and power of the campaign would be lost were it postponed until after the financial year had begun. There will be more concentrated effort if we do not have too long a campaign period; your application of it will be more concentrated in these brief five months, in getting ready for it and we shall have better success by putting it through in December than by dragging through several months more.

"We do not want to go too fast, so we have three divisions. First, the National Conference, here, and it has been a splendid conference. You people will go home to enthuse and enlighten those who could not be here and through you will be touched the great machinery which will gradually but surely become effective.

"Following this conference the next step will naturally be to organize in your own dioceses. The first suggestion was to have a conference in each province, but it was finally decided to have first diocesan conferences with members of this conference attending in their own dioceses and sending one or two speakers from outside to spend a day or two in conference. It is especially hoped these conferences will always begin with the Holy Communion—attended by all the members of the conference.

"It is also thought well to have two or three conferences in different parts of the diocese to save the time of busy men and women; but this is of course to be determined by the diocesan committees.

"Following these diocesan conferences, which we hope will be held in June, will be regional conferences, grouping a few dioceses together on Provincial or similar lines, and having good outside speakers come for a day or two of conference. At every summer school and conference that is to be held, speakers also will be present for three or four days to explain the campaign.

"During the summer the Central Campaign Committee should plan to prepare an itinerary and programme of mass meetings, diocesan, regional, parish and mission meetings for next fall, throughout the whole country, beginning immediately after the General Convention. The committee will select men willing to give their time and we are hoping in October to have at least 200 men who can go out to arrange and instruct group meetings, and the individual diocese campaign will be largely taken care of by the men and women developed in each diocese, or they can call on their neighbors for supplementary help.

"Coupled with this idea of having a force somewhat like the 4-Minute Men, getting a large number of information men who will go to these meetings for short 'pep' talks. This will go on throughout the fall until December, when it is planned to have these 200 men go out in teams of two, making two visitations during the week. On Monday and Tuesday different phases of the campaign will be presented. Wednesday will be given to informal conferences arranged by the diocesan authorities. The team moves on to the next place for Thursday, Friday and Saturday; preaching Sunday if invited; and beginning the same thing elsewhere on Monday. In this way we plan to reach all the parishes and missions in the country. Men who have attended these conferences will go into the smallest corners of the diocese and so bring themselves into touch with the organization of the central office.

"The plan followed will be the same as in campaigns heretofore conducted in various cities and dioceses, save that it will be impossible to supply the usual sets of maps and charts in large numbers because of the expense. In the intensive week at the close of the campaign it is hoped that every church in the land will be open every day from Sunday to Sunday for prayer. I want to emphasize the need for prayer and the consecration of life. You cannot enlist personal service unless you emphasize sacramental life. There should be a Celebration and prayer every morning in every parish if possible.

"Of course, our flying squadron of 200 men will be reduced tremendously by the fact that the clergy will want to be in their own parishes for that week, and they ought to be there. Then on the following Sunday, simultaneously, or as nearly as possible, there will be a visitation of fellowship for personal service in every Church home in the United States.

"One thing to be borne in mind—all meetings should be arranged as quickly as possible. The subjects will soon be printed and sent out and will be followed up by the publicity committee with others beginning at the A B C and going to the end of the chapter, following in logical order and presenting the whole story. The literature will be distributed by the di-

cesan and parish committees in every home by visitors who will talk the thing over with the people.

"All this is to be done the first week in December and if the committees in the diocese take hold, the people can be as well informed as if Dr. Patton had been present himself. Therefore, the speakers who will go before the people that last week will simply voice the facts and by means of their personality stir up and arouse the assembled communicants of the Church into action.

Will Wake Up the Church.

The Conference which comprised nine bishops, over a score of priests and some prominent laymen of the Church, listened nearly all of the morning of Thursday, June 5, to explanations of the campaign from Bishop Lloyd, who explained in detail its conception; Dr. Patton, who described its purpose and plan, and to the Rev. R. Bland Mitchell, on the organization of the Central Office.

The Rev. William H. Milton, D. D., told how the Campaign is expected to so arouse Churchmen to the need and the great work of the Board of Missions is doing that never again will there be annual deficits such as the Board has faced now and for several years.

Half Million for Negroes.

Dr. Patton, describing the work of the American Church Institute for Negroes, quoted a United States commissioner of education as saying that "the Episcopal Church should spend a half a million dollars a year on its eight great Negro schools with 3,000 pupils, twice as many as in Hampton and Tuskegee."

"Yet the Church is spending only \$125,000 a year for this work and the sad part of it is that scores of Churchmen are contributing thousands to the work at Hampton and Tuskegee because they don't know what a greater work their own Church is doing," Dr. Patton said.

Sin of Neglecting Children.

Dr. William E. Gardner, Secretary of the General Board of Religious Education, declared that that organization expects the Nation-Wide Campaign to show to the Church the sin of not educating children. Over one-half of the children of the nation have never attended Sunday School, he declared and asked his hearers what kind of a coming generation America can expect from un-Christianized citizens.

He declared that the miracle of the Church is that 500,000 children do come to Sunday School to untrained teachers, poor and uninteresting lessons and to clergy who "tell me to my face they don't believe in Sunday Schools."

Church Ignores Social Needs.

The Rev. Augustine Elmendorf, Secretary of the Joint Commission on Social Service declared that "few dioceses have made any attempt to solve the problem of adequately administering to their people and that it is an extraordinary thing that the Church has left the care of children to the state and politicians or to people with greater vision than we have." He asserted that one could go into any diocese "and you won't find six men who know what social legislation that was passed by the last legislature or what is even needed."

"Appeal to Laymen's Intelligence."

Bishop James Wise of Kansas, speaking on what the campaign will accomplish for the diocese, scored the present organization of the Church, and asked that if out of the Chicago Conference and other similar meetings there will not arise such a demand that the General Convention will have to reorganize the Church so that it can function adequately.

He urged that the clergy "get together and forget their individual plans for saving the world and put before the laymen a programme that appeals to their Christian intelligence."

May Not Enforce 18th Amendment.

The Rev. Douglas Matthews of the Church Temperance Society asserted there is grave doubt that the Eighteenth Amendment will be enforced adequately and declared the Church must share in the education of the people in non-prohibition states.

He quoted a Protestant temperance worker as saying that "if the Episco-

pal Church should really throw all its power and influence behind prohibition it would be like America was coming to the aid of the allies."

Return Survey Blanks Early.

The importance of returning the diocesan and parish survey blanks WITHIN TWO WEEKS was urged by the Rev. R. Bland Mitchell. He described what a tremendous task now faces the Central Office in having such a short time to compile the information and make a digest of it for the General Convention and how the publicity work is being delayed because of lack of data.

Both laymen and clergy backed up Mr. Mitchell in his request for early return of survey blanks, many of the body urged that clergy give up their vacations if necessary.

Publicity Vital to Campaign.

Quoting from "Publicity Pointers," pamphlet issued by the News Bureau of the Nation-Wide Campaign, Paul J. Brindel, director of religious publicity of the bureau, declared that "publicity is the lifeblood of a campaign. Anaemic publicity produces apathy, and public apathy is sure death to any proposition." He urged that Churchmen having an influence with their local newspapers send their names to the News Bureau, 124 East 28th St., New York City, so that publicity material can be sent to them for publication instead of the newspapers themselves.

He warned that the Church must realize that editors are sick of campaigns and drives and are none too cordial towards any church project as a result of the recent criticism by the Presbyterians of the Sunday newspaper.

Must Advertise Also.

"The Church must be prepared to buy newspaper and magazine advertising space to boost this campaign, and use posters, as did the Methodists, Baptists and as the Roman Catholics are now doing in their \$5,000,000 campaign for a war memorial cathedral in Washington," he declared. "Laymen of these churches volunteered this space for these campaigns. Why should not Churchmen do the same in our campaign? It should be remembered that a \$5,000 advertisement usually brings a return of \$25,000, and mostly from non-Church people." Mr. Brindel urged the co-operation of every Churchman in the Campaign magazine to be started at once, not only in sending in good editorial material, but in seeing it reaches every Campaign worker.

CONFERENCE UNANIMOUSLY FOR NATION-WIDE DRIVE

(Continued from page 1)

Committee should be appointed, consisting of:

1. The Executive Committee of the Campaign.
2. Chairman of the Diocesan Campaign Committee, and
3. Such other persons as shall be appointed by the Chairman of the Executive Committee of the Campaign.

That all the members of the National Campaign Committee resident in a Province together with the President of the Executive Committee and Executive Officer of the Province, be a provincial campaign committee.

A supplementary resolution was also passed providing for a special survey to be made of each Province and a report made to national headquarters for the supplementary needs of each Province not covered in diocesan surveys.

The Rev. Alan Pressley Wilson Blossburg, Pa., presented a class of 24 young people to Bishop Darlington for Confirmation in the Antrim-Arnot-Blossburg Parish on Sunday, June 1. One of the number was his own son, Laurence Graham Wilson. The day was observed as home-coming day, many from away coming back to be Confirmed in the Parish Church.

Dean Abbott, of Trinity Cathedral, Cleveland, O., has resigned to accept a call to Grace and St. Peter's Church, Baltimore, Maryland. Dr. Abbott was Dean of Christ Church Cathedral, Hamilton, Ontario, Canada, for eight years before taking up his work as Dean of the Cathedral at Cleveland in 1914.

NEW YORK LETTER

By the Rev. JAMES SHEERIN

Trinity's Annual Celebration.

Once a year all the chapel congregations of Trinity Parish worship together in the mother church. The date always chosen is Ascension Day, and the special reason for that is that the present edifice was consecrated on Ascension Day, 1846, on the same ground on which Trinity Church has stood for more than 200 years. Usually it is difficult to find a seat at this great annual musical service, and sometimes the disappointed crowds extend to the Broadway sidewalk.

The service is what might be well called ornate, if that were not an offensive term for an order of worship meant to be devout and reverent. Many lights and flames adorned the high altar. The procession about the church included candles, a crucifix, a cross, a flag and several banners. There were numerous acolytes, about 25 clergy, a choir of fifty, and an orchestra almost equally large. The service was choral. The parish church was noted even before Dr. Morgan Dix's long and able rectorship, for its adherence to the Catholic or Oxford movement, and all the points of ritual, with the exception of incense, have been practiced. It is probably the wealthiest and most powerful church in the world that supports an unqualified high Churchmanship, and it was for this reason that old-fashioned low-Churchmen who were in the majority distrusted its rectors, at least so far as this, that they could never be elected Bishops. It is doubtful, however, if ever a rector of Trinity cared to be a Bishop, even of the Metropolitan Diocese of America. A clergyman with unique authority and unqualified leadership amongst twenty or thirty of his brethren, with ten churches, nearly ten thousand communicants, and innumerable schools and charitable institutions under his care could well afford to fling away all ambition for ecclesiastical promotion,—a thing which could under the circumstances hardly come to him, either from the East or the West.

This may be a good place to say, for the benefit of those who are disturbed occasionally by rumors of Trinity's vast wealth and badly managed property, that, whatever may have been true in former years owing to abused leases, the present rector has been able intelligently to right most of the things that were wrong. He did this in an absolutely Christian and frank way, inviting the freest criticism, and appointing the most searching scientific investigators, whom he charged to expose all defects without the slightest favor to the parish. Today there is no better managed property in the world, and the profits are more generously returned to the poor in every possible way than in any other church of which there is public record. There are some who will not believe this; but it is a splendid fact, nevertheless.

The sermon at the service, May 29, was preached by the present rector, Dr. Manning.

Dr. Manning's Sermon.

And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth." St. Matthew xxviii, 18.

Preaching seems scarcely necessary on the Feast of the Ascension. This great day of the Church proclaims its own message to us. And there are special messages which Ascension Day brings to those of us who belong to Trinity Parish.

1. This day is the anniversary of the consecration of this church building, the third on this site where prayer and worship have been offered for 222 years, and so Ascension Day speaks to us of the history of our ancient parish and of all that it has stood for in the life of Church and Country.

2. This has been for many years our annual Parish Day when we gather from all the nine congregations of the parish to worship together here in the Mother Church of Old Trinity, and so this day speaks to us of the great opportunity for service of our parish as a whole, and of the power that it should be in the life of the city.

3. This Ascension Day immediately preceding Memorial Day, speaks to us of those who have gone forward into the heavenly life during the period of this war; it speaks to us of our soldiers and sailor dead who have offered their lives on the Altar of Liberty. May God bless and reward

them for their willing sacrifice of themselves. And may we never be unmindful of what they have done for us, and of the debt that we owe them.

But above all else Ascension Day speaks to us of the last great crowning act of Jesus Christ Himself. It tells us how, His work here completed, He went back to the Right Hand of God where He now lives and reigns to bless and help us. Ascension Day brings us face to face with the full wonder of the Gospel. On Ascension Day we see that the Gospel is not a philosophy to be debated, but the good news from above, the message that we need direct from God Himself. Ascension Day shows us that Jesus is God. Therefore, we can believe all that the Gospel promises us. On this day the doorway of heaven stands open to us. We see Him whom we trust and follow seated on the throne of the Most High. We hear Him say to us, "All power is given unto me in heaven and in earth." And this is the greatest Ascension Day that this earth has ever seen. The reign of Jesus Christ from that Throne above is nearer to us than ever before. It is true that we are facing tremendous difficulties and world problems. It is true that there are at this moment appalling threats of disaster and evil for the world. We must not refuse to face these facts. We cannot meet them by the Christian Science method of shutting our eyes to them and saying they do not exist. These things do exist. But the power of Jesus Christ is mightier than all these things. And in His power and spirit we shall overcome them.

Let me say three things to you, very simply and briefly:

1. We have entered on a new day of faith in Jesus Christ. Men are no longer going to be satisfied with belief in mere dogma, with mere assent to abstract doctrine, nor with mere observance of forms and ceremonies. Men are now going to believe in the Living Christ Himself and in His power to help us in body, mind and spirit. They are going to believe in Him as simply as the men of the New Testament did, and with results just as real as in the first days.

2. We have entered on a new day of the coming of Christ's Kingdom on this earth. We have been brought to see the meaning of that justice and brotherhood which He came into this world to establish and proclaim. We are going to be less content with anything that is inequitable and unbrotherly, whether in Church or State. The Kingdom of Christ has come upon us.

3. We have entered on a new day of opportunity for the Church. I believe the Church is now going to do great things for God. The Church must now do great things or miss the opportunity of all her history. It is time for the Church now to make some really high and daring venture in the name of Jesus Christ. May we all have grace and vision and courage to have our part in it; not grudgingly nor timidly, but joyfully and fearlessly in the name and spirit of Him who says "All power is given unto me in heaven and in earth."

Resignation of Useful Ministers.

Two clergymen have resigned lately whose characters are encouraging to those who look to the success of a learned and helpful ministry. Neither of them made pretence of scholarship, though both were university graduates, and each had written books. One of them was distinctly a minister of Canon Barnett's type, so long admired as worker in St. Jude's and Toynbes Hall, in the east end of London. This was the Rev. James V. Chalmers, who served Holy Trinity Chapel, on East 89th Street for about a quarter of a century, and whose voice and pen helped in every forward movement during his time. He was a true Christian pastor all those years, and he dared be what the average Episcopalian formerly looked askance at, an ardent temperance worker, to the extent of eagerly advocating prohibition. His departure from active pastoral work is a distinct loss to the public influence of the Church in New York from every moral standpoint.

The other minister whom we must regret getting out of the harness is a younger man than Dr. Chalmers, though his service in the city is longer and is built upon a foundation of a father and a grandfather who were prominent ministers before him. He is the Rev. Dr. John P. Peters, rector of St. Michael's, Amsterdam Avenue and 99th Street. The property is so new and so well kept and complete, and is in a district that cannot

claim more than 25 years of inhabited existence, it is difficult to realize that the parish has a history of more than a century, and that one clerical family almost spans it. A magnificent church, parish house, church and rectory, with the Sheltering Arms Orphanage, a noble institution housed in several buildings, all these are material monuments to their good deeds. But no one can estimate how much more in social and spiritual influence should be added.

Dr. Peters has been in many ways the most remarkable clergyman of his generation in New York City. A Dr. Rainsford becomes famous in building up a great parish and because of enthusiasm for individual and social reform. Dr. Huntington could also create a great institutional work and win applause for brilliant leadership in the General Convention. Dr. Peters not only builds a great parish in a new district, with buildings and endowments and congregations of unusual size; he not only is famous for practical leadership in social reforms—perhaps more so even than a Dr. Rainsford; he is not only a clear-headed debater before conventions and legislatures, as well as originator of well known laws and commissions; but he is also something else that no one ever connected before with practical life or present day human interest. He is a profound scholar in all sorts of historical subjects, and is one of the most noted archeologists in the world, his discoveries at Nippur, near ancient Babylon, having set back the known history of the world several thousand years. No one has more degrees from universities than he, and no one deserves them more. He has a wonderful genius for reading. It is said that, for example, he read the 25 volumes of the Historian's History of the World through, word for word, in the time that would have been taken by the ordinary reader to peruse one volume. His books on learned subjects are well known, and his contributions are in the great encyclopedias.

One has to describe Dr. Peters, therefore, as a fine preacher, a great rector, a devoted servant of the public, a Christian politician in the best sense, a leading citizen in a city of great citizens, an ardent Churchman, and a scholar of the first rank. If he were not that all round kind of man who is able to be excellent in many departments of life, we might lament that he did not go on as a great professor of Biblical learning, as he began; but if he had done so the Episcopal Church, while attaining to a still higher place in scholarship, would have lost a distinct personality of preeminent usefulness in the ordinary problems of human life.

Retiring at the age of sixty-seven with a record of parochial work hardly surpassed anywhere, he may yet contribute more than one great volume to the world of learning.

Copies of The Witness may be had of The Church Literature Press, 2 Bible House, New York.

On October 1st, 1918, the Rev. Gilbert A. Ottmann, became Rector of Trinity Church, Trinidad, Colorado, and for the two succeeding months the church was closed because of the influenza. Mr. Ottmann soon learned that some years ago, when the Church building was remodeled, a number of the members of the Vestry had given their notes and borrowed the money so that the building might be consecrated. Apparently this indebtedness had been forgotten by the congregation. Mr. Ottmann asked that at least \$1,000.00 should be given as an Easter offering, to be applied on this debt, and more than this amount was given. The attendance at the Holy Communion on Easter Day was the largest in the history of the Parish, and renewed interest in all parish affairs is being shown. The Sunday School offering for General Missions during Lent was \$85.00, more than double the amount of any preceding year, and an average of \$1.30 for each scholar in the Sunday School. Mr. Ottmann preached the Graduating Sermon to the Graduating Class of Trinidad, Colorado, High School, on Sunday, June 1st.

THE CHURCH AND THE NEW ERA

By the Rev. GEORGE PARKIN ATWATER

(Through the courtesy of the New York Churchman)

Every Churchman who loves the Church must be frank, critical and constructive in his appraisal of its relation to the new era. There is a growing conviction that some of our present methods are inadequate. It seems scarcely necessary to explain that our faults are largely outgrown methods that, having served their purpose, must be abandoned. It is in no spirit of unkind criticism, but with a desire to conserve the permanent values that I am attempting to analyze the conditions and methods which now exist and which must be changed.

The first message that came to us from "over there" in regard to religious conditions that seem to prevail there, and therefore are likely to be perpetuated is, that there exists an indifference to religious divisions and denominational boundaries; that old systems are disregarded and a structureless religious content prevails, where any prevails. Denominationalism is an outworn phase of religious experience. And America sits up and takes notice as if it were getting a startling message from overseas. It greets this idea with astounding eagerness, just as a man whom you scarcely recognize at home becomes a bosom friend when you meet him by chance in Paris. But this is not a new message at all. American religious life has been so analyzed by our despised "intellectuals," for a generation.

But it is true that we can no longer ignore the problem. The war has merely accelerated what was the inevitable under any circumstances, a readjustment to the actual conditions underneath the scenic effects produced upon the sky line of our large cities by the turrets, towers, domes and spires of denominationalism.

So the first problem of the Christian forces seems to be Christian unity. We are told that by unity alone shall the spiritual forces aroused by the war be conserved. The returning hosts will avoid the divided Church. Again this is not a new phase of the problem. This diagnosis of the failure of the Church to contribute its best values was made long before the war. The thinning congregations of many churches have been pointed out, for several years, as the result of a divided front in the Christian forces, assisted by the automobile and the movie.

But, even if not new, the problem is not solved. How shall effective Christian unity be attained? Not by amalgamating faulty systems! Unity will only be achieved when the denominational units prepare themselves for survival by a more adequate adjustment to their real tasks.

Since this is my firm conviction, I feel it my duty to approach the subject of reconstruction with a consideration of the duty of our Church alone. It would be a national calamity for the Episcopal Church to weaken in its convictions that the outward

expression of the Kingdom must be more than it has been able to attain, not less.

These are personal conclusions. From these conclusions alone, however, could I justify an appeal to the Episcopal Church to make essential Christianity safe for our land by a mighty forward movement that by its very furits, its very results, shall vindicate, not itself primarily, but the faith and essential practices of which the Church is the vital organism.

Our first duty is to prepare for a program of work that may not culminate for a generation. No foundations are too deep for the magnitude of the superstructure which must be greater. At no matter what sacrifice of immediate results, this Church must co-ordinate its primary efforts for a cumulative and synchronized result. We should condemn our government if it built airplanes and did not at the same time train aviators. Yet we scatter mission stations with a lavish hand, while we face the possibility of a decreasing ministry. We should condemn any commanding general if he permitted a great fortress to be daily attacked by a single company that was once annihilated. Yet we attack great problems with such a small force that we are at once embarrassed. The Panama Canal was not dug by a gang of men with spades, scattered over the route.

The Church will never realize that it has a new opportunity unless it prepares itself for it. Our task in the Church is not to glow, like a firefly, from the internal warmth of our enthusiasm about the new era. Ours is the grim and arduous task of preparation for converting the rising spiritual values into structures which will give to them permanent expression. In whatever way social structures shall be transformed, shall disintegrate, or shall become the empty shells of former potentiality, we shall have social structures. They will be shaped, in general, upon models with which we are familiar, even as the modern house has essential features quite like the dwellings of pagan Pompeii. Courts, schools, churches, will endure in familiar form, even though the justice, education and religion fostered therein shall have been reborn. To consign to the scrap heap the accumulated treasures of the past in the Church, in order to be pioneers of religious effort in a new era, whose nature is as yet unknown, is as empty of satisfaction as would be the idealism of the man who deserted his humble home, and tried to shelter himself and his children under the flutter sheets of the architect's drawing of a proposed and pretentious abode. But the comparison is misleading. A house may not evolve into a mansion. But the Church, which is a living organism, may develop until it adjusts itself to new conditions, and until it enlarges its structure to shelter the new nation.

(To be continued)

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EDITORIAL

THE FUNCTIONS OF THE EPISCOPATE.

In order to discuss this question one must first consider those principles for which a Bishop functions at all. There are two widely divergent theories within the Church itself, which are very difficult to reconcile, because in a sense each is the antithesis of the other.

In the one group, the Bishop is a successor to the apostles, sent out to be a witness of certain facts and certain institutions, which were committed to the Church by Christ and of which he is for the time being a trust officer. In the words of St. Paul, he is to keep the faith and to fight a good fight and to finish or round out his course. The Church for him is by no means a state institution any more than a grain of wheat is static, but, just as in a grain of wheat there are certain elements which wise men cannot create, so in the Church there are certain seed-facts which are of God and for which man can provide no substitute; but as the grain of wheat in the Middle Ages produced four bushels to the acre and now may produce forty, so the dynamic power of the Word of God can be increased by man's provision, but one has to use the grains that have come down from Abraham to be the source of such development. To this group certain elementary principles which Christ introduced are of the Holy Ghost, who is the Lord and giver of life, and for these no substitute can be accepted. To this group the Church is a biological organism and these principles are:

1. That the Word was made flesh and dwelt among us;
2. That except a corn of wheat fall into the ground and die, it abideth alone, and so Christ died for us and rose from the dead—as fact and not as fiction.
3. That the Holy Spirit was promised and given to the Church by Christ and that out of this gift came the sacramental life of the Church, including the grace of orders bestowed by the laying on of hands.
4. That by virtue of this grace so conferred man receives the forgiveness of sin, the resurrection of the body and life everlasting. In short, this group believes that the Christian religion is not merely a religious emotion, nor a philosophical speculation nor a code of ethics, but rather, that it is a new life, having its origin in Christ and its end in eternal life. To them the Episcopate is an office whose primary function is to keep that which is entrusted to its care. The Bishop is a trust officer who can neither speculate with, nor give away that, which does not belong to him. And this is equally true whether the public will hear or whether they refuse to hear.

To the other group, a Bishop should be a religious leader whose chief function is to read the signs of the times and to catch up and utilize whatever religious, sociological or practical ideas are available, and by turning them into the channel of Episcopal opportunity, make the Church a crucible in which things new and old shall be deftly mingled that there shall flow from his ministry a panacea for the ills of suffering humanity which will make the Church of Christ an effective agent in solving the perplexing problems of popular need. A Bishop must be in touch with all the various sociological and ethical movements or else be relegated to those ecclesiastical catacombs where live the unburied dead.

The one is the theory of apostolic succession; the other of Episcopal success. For the one the Church is an organic body to which man must adapt himself or else suffer the consequences, just as he must adapt himself to the law of birth, of nourishment and of environment or else pay the penalty of his refusal. For the other the Church must adapt itself to the popular demand, or itself pay the penalty of its temerity. For the one the Church is of God and cannot perish because it has the life of Christ energizing its failing strength. For the other, man is the child of God and the Church, like the Sabbath, made for him and therefore subject to such changes as his foresight may determine. There are times and places where the two views are bound to conflict, and either the Church or the demos must surrender its prerogatives. To the one, man is on trial, to the other, God.

In discussing the functions of the Episcopate I belong to the first group, and am content that the Church be true to herself and every man a liar if need be. I believe that in matters pertaining to eternal life man has such a tendency to change the truth of God into a lie and worship his own opinion rather than the Creator that religious opinion has been usually wrong, and that the little group at the foot of the Cross is more valuable than the 5,000 who followed Christ into the wilderness, though at great personal sacrifice, to satisfy their religious curiosity. Believing this, I advance my views upon

this question, without reference to the popular demand of a world so materialistic in its desires that its spiritual insight is necessarily stupid. Not that my own views are superior, but that I prefer the Message of Pentecost to the Babel of modern Ecclesiastical towers, and prefer to enlighten my own stupidity from that Pentecostal power-house than to walk in the sparks which flow from the occasional scintillations of prophetic genius.

THE OFFICE

The Episcopate in a democracy is not essentially different in its functions from that in an aristocracy. It is still the Church, and deacon, priest and bishop have essentially the same functions, although such functions may be modified by the circumstances which surround them.

When the Lord founded the Church, He created a fold in which His sheep should be protected from the wolves that seek to devour them. The use of the word "sheep" is not highly complimentary. Wolves are far more intelligent and when domesticated become the most interesting of all animals; but even when the wolf becomes a dog it is still "without" in the language of Holy Scripture. The dog may be helpful to the shepherd in herding the sheep, but still it is not a part of the flock. More shepherds go to the insane asylum than any other class. Nearly all shepherds are egocentric. So the laity think that ministers are queer. It is the sheep who make them so. Sheep are foolish and exasperating and their vocabulary is limited to the highly critical but not illuminating "bah!" One who enters the ministry from motives of affectionate interest in humanity, needs, like David, to find relief in playing the harp or practicing with a sling to keep him human. Anthony Trollope testifies that when a man becomes a bishop he loses the power of whistling. Such is the popular conception of the dehumanizing tendency of the occupation which I represent.

THE ADMINISTRATIVE POWER.

The Episcopate is composed, presumably, of those shepherds, who, having given a good account of themselves in the care of the sheep, are elevated to a sort of Head Shepherdship. That is having tended sheep successfully for twenty years or more, one is now promoted to be a shepherd of shepherds, a far more difficult task, as a collection of sheep is much more easily handled than an aggregation of shepherds. The task was so difficult that of the first bishops in a democracy, Bishop Provoost preferred his botanical gardens, Bishop Madison, his university students and Bishop White, his parochial flock. I believe that Bishop Hobart was the first bishop who really made much headway in his jobs in this democracy. The U. S. A. did not take kindly to bishops at that time, and by virtue of that mechanism, known as canon law, so fettered them that their functions were extremely limited. Priests swore to obey their godly counsels, but never found that counsel particularly godly unless they themselves approved thereof. Time has somewhat altered these limitations, but it is still true that so far as actual authority goes, a bishop is more or less of a figurehead, set up between two imposing ceremonies, his consecration and his funeral, and if he attempts more he is apt to find that he is a sign that is spoken against. As he becomes more familiar with his office, he learns that so far as self supporting parishes are concerned, they are like self supporting sons, more or less of a law unto themselves. Bishops have not always known their limitations upon their powers at the time of their consecration, but all with whom I have been acquainted learned it before they died and with some, the learning of this lesson had much to do with their taking off. So far as his administrative power is concerned a bishop is in much the same position as the present English sovereign. He is merely a symbol of the power which really resides in the Church, and which like the English sovereign he may have actually exercised in bygone days, but which power he wields no longer. In a democracy the bishop represents an authority which he no longer exercises. It is not necessary to his office that he should have such power, and perhaps the fact that he has been deprived of it, gives him more time and energy to devote to his other functions, but it should be distinctly recognized; otherwise the Episcopate has all the odium of a tyrant but none of the blessings. Whatever functions they may have Bishops are not trusted with the administration of affairs. In the larger things they are fenced about with boards and kept in duress by canons. Neither boards or canons are capable of initiative and bishops are forcibly restrained. They get the credit of inaction, which is really due to the fact that the machine will not go. The only official who can really lead in a democracy is one who has genius for leading. This genius should be sought for and when found should be utilized more than, it is. We not only need an alliance of Christian bodies with which to fight the world, the flesh and the devil, but we need a General Foch to lead the alliance. As Dr. Atwater suggests we need a Board of Strategy to direct the campaign and a leader to focus it. We are a Church with a splendid message but we lack any method of expression. We can put forth no authorized propaganda. We can set in motion no corporate action. Our General Convention is as helpless as Congress. And there is no one to speak for it ad interim. We have a message, a force and a gospel—but we need personal leadership to give it expression. We are dumb and open not our mouth because each man is fearful of the other man's propaganda. We are afraid to trust any leader because he may not be of our own school of thought. We distrust Archbishops because we are fearful that they will represent mere pomp and no force. If those who believe in personal leadership as the mark of efficiency would look for leadership in the Church and would seek and force those who are qualified for leadership to take the lead, we might arrive somewhere. I believe that we need to give to some bishops and some clergy and some laymen who are fit for such things the right to speak for the Church. Methodists, Roman Catholics, Christian Scientists have a definite purpose, a definite board of publication, a distinct appeal. We have none of these things, and their aggressiveness wins in an age when advertising pays. We can do none of these things for there is no one to speak for us. We have a Presiding Bishop—no Church could have a finer one—but he is profoundly conscious of the limitations which hedge his office and too humble to overstep the limitations. The Bishop of Massachusetts put over the Pension Fund because he was given a free hand and took it. It is a unique and solitary instance of what we might do if we had the courage, the organization and the method. We are an aggregation of Dioceses and Parishes. Bishops and rectors function separately and are hampered in their functions by the dead hand of traditions and canonical restrictions. We trust no one to speak authoritatively for us and consequently no one does, and the triennial consultation of physicians has no more courage, no more vision, no more expression than the minimum of its composition. We have a message, but

we could not use a Saul of Tarsus if we had one. We do not want an infallible Pope but we do want a fallible leader who will speak as the Holy Spirit gives him utterance. Let us have a commander in chief selected for his qualities and backed up by his constituency.
(To be continued)

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Effect of Clothes on the Temper.

Miss Harriet Mulvaney presented some very interesting ideas as to the effect of clothes on the temper, in a paper read at the Girls' Friendly Neighborhood Conference, held in St. John's Church, Fall River, Mass., as follows:

The satisfaction of being well and properly dressed is certainly conducive to a happy frame of mind.

Emerson says, "The consciousness of being well clothed brings a peace of mind which newly revealed religion cannot give."

While most of us do not wear the extremities of dress, which are seldom comfortable, we all of us cater more or less to Dame Fashion, regardless of our comfort or the effect it has on our temper. Extreme of dress cannot give the calm feeling possessed by the woman dressed in more conservative and less conspicuous manner.

Think of the hobble skirt, that ugly and painfully tight garment of the moment which causes us to mince along much after the manner of our Chinese sister of the bound feet. If this unlovely garment could but hear the exasperated and often profane remarks made by the traffic officer or street car conductor, while waiting for some struggling lady to hobble across the street or get aboard the car, together with the embarrassed state of mind the lady herself must be in, the tight skirt would never again attempt to hamper womankind.

And, who of us, was not been unreasonably cross after wearing for some time the high-heel, pointed toe shoe of present day fashion, which makes us walk as though on stilts. Then there is silk hosiery and Georgette crepe waists and furs—beautiful things when worn at the proper time, but what woman can face the world with a smile while, with the temperature at zero, she is wearing a Georgette waist or silk stockings, or is muffled in furs when it is 98 degrees in the shade? Truly she may smile while on parade, but will go home and develop a case of "nerves" which is one form of uncontrolled temper.

Then there is that extremely uncomfortable feeling one has when there is a button missing or we know our collar is not as clean as it might be.

The color of our clothes, too, has a great deal to do with our temper. How happy and contented we feel in some colors while other shades make us positively unbearable.

There is a saying that a man has his clothes made to fit his figure, but a woman has her figure made to fit her clothes.

We all know of some individual effect of clothes on the temper, and in order to have the assurance of an unruffled disposition, it is necessary that we wear sensible, well-fitting clothing.

May every morning seem to say:
"There's something pleasant on the way—
God sends His love to you today."

CURRENT EVENTS.

Bishop Darlington Calls a Group of Men, Bolsheviks.

A meeting was held at Synod Hall of the Cathedral of St. John the Divine, New York, on Tuesday evening, May 27th, for the purpose of expressing the sympathies of this country to the Russian people and their Church in view of the Bolshevik terrorism now reigning in Russia. A large number of representatives of the various religious bodies of the city were in attendance and took part in the meeting. Resolutions were offered and passed appealing to President Wilson to help "loyal Russians to drive out the Bolshevik traitors from their country, and to help restore law and order." When the presiding officer, the Rt. Rev. Dr. Darlington put the motion, a chorus of some twenty-five voices responded vigorously, "No!" The Bishop called them Bolsheviks.

Such a Letter Would Make Any Rector Happy.

The following letter was received by the Rev. Charles Henry Wells, rector of St. Andrew's Church, Newark, N. J., accompanied by a substantial check for his Tenth Anniversary Fund for the reduction of the church mortgage:

"It was a great pleasure for me to be taken into the fold at St. Andrew's and I want to take this occasion to thank you for your interest in me. It was your kind manner of bringing to my attention the desirability—aye, the need—for some spiritual activity in support of my worldly energies; and the fact that you pointed the way without undue urging that caused me to make up my mind as to the proper course for me to pursue. . . . One of the most pleasant things in recent years in my life was the period of preparation under your direction and instruction, and the Confirmation itself was a positive joy. Even in the baptismal ceremony there was not the least embarrassment. . . . My single regret now is that I did not do long ago what you persuaded me to do so recently."

A Retreat for Women at Toronto, Canada.

Arrangements have been made for the holding of a retreat for women at The Bishop Strachan School, Toronto, Canada, from Tuesday evening, June 24th, till Saturday morning, June 28th. Conductor: The Rev. C. H. Young, M. A., Rector of Christ Church, Chicago, Ill. Any one who wishes to be present will kindly communicate as soon as possible, and not later than June 15th, with Mrs. Du Vernet, 43 Sussex Court, Sussex Ave., Toronto, Canada. A charge of four dollars will be made, with an offering to defray the expenses.

Church at Council Bluffs, Ia., Consecrated.

St. Paul's Church, Council Bluffs, Iowa, the Rev. W. E. Mann, rector, free from indebtedness after thirty-four years of existence, was consecrated in the morning on the Sunday after the Ascension, the Rt. Rev. Dr. Theodore N. Morrison, Bishop of Iowa, officiating. It was a remarkably beautiful and edifying service, an occasion of great joy for the rector, the parishioners and friends of the parish, marking a distinct epoch in the life of the church in this important field. The altar was beautifully decorated by the Altar Guild under the leadership of Mrs. Frederick H. Ellis, and the music has never been excelled in St. Paul's Church, rendered by the large vested choir under the direction of Prof. Thornton. Several services were held during the day in commemoration of the event, in which a number of Bishops and visiting clergy took part, including Bishop Morrison, Bishop Coadjutor Longley, the Rev. Dr. Shayler, Bishop-elect of Nebraska, the Rev. Messrs. Thomas Horton, rector of St. Mark's Church, Waterloo, Ia.; W. S. Lette, rector of St. Luke's Church, Plattsmouth, Neb.; John M. Francis, rector of St.

Mark's Church, Des Moines, Ia. Bishop Longley was the preacher at the morning service, and Bishop Morrison spoke of the courage and optimism of members of the parish who had given generously of their time, and means, and very best efforts to bring about the present very happy condition. "In consecrating this church today," said the Bishop, "I am turning over the sacrifices of years made by these communicants. It is a tribute to their zeal and faithfulness." The Council Bluffs papers state that the progress of St. Paul's Church under the leadership of the Rev. Mr. Mann has been well nigh marvelous. Dr. Shayler was the preacher at the evening service. The Rev. Mr. Francis of Des Moines acted as Master of Ceremonies at the Consecration service.

The Ohio State University School of Religion.

At a meeting of the University of Neighborhood Pastor's Association, Columbus, O., held early in the spring, steps were taken to establish a School of Religion in affiliation with the Ohio State University and the following committee was appointed to prepare a constitution: Dr. William Huston, the Rev. F. C. Randolph, Dr. Vernon S. Phillips, the Rev. Irving Maurer, Dr. J. H. Harris, and the Rev. Howard M. LeSourd. The Rev. Mr. Randolph is the student Pastor of Episcopal students at the University and has had an active part in this movement. The School will open next Fall. The proposed courses of instruction include departments on the Bible, Church and Social Institutions, Religious Education, and Missions. The prospectus states that "The founding of the Ohio School of Religion is an effort of the Church to solve the perplexing problem of teaching religion and morality to students at the State University, where the principle of the complete separation of Church and State is accepted, and at the same time to meet the evident need of training leaders for the Church and the altruistic enterprises. The attempt to meet this need and solve this problem has called forth the 'Bible Chair' of the Disciple Church, the Church College along side of the State University, the University Pastor movement of various denominations, and the study groups promoted by other agencies. This School proposes to secure the teaching services of the highest type of Christian men, ministers, professors, and social workers—who are willing to do this additional work for the sake of Christ and His Kingdom, and to offer courses that meet University standards, many of which will receive credit. A certificate will be given showing all the work done in the School of Religion, whether or not credit is received from the University.

The best citizen is a properly educated citizen, and as religion is an essential part of education, the Church wishes the better to provide that part of education that is delegated to her. It is proposed to establish a school of religion where the students of Ohio State University may have access to the finest possible courses and lectures in the field of religion. The purpose of the School shall be to develop the highest type of Christian character among its students and to train the ablest leadership for the Church."

Pawtucket Parish Enjoying a Boom.

St. Luke's Church, Pawtucket, R. I., was crowded beyond its seating capacity, Sunday night, June 1, on the occasion of Bishop James DeHolf Perry's annual visit to the parish for the purpose of confirming a class of candidates numbering one hundred and eleven, a record class for the city, and said to be the second largest in the history of the Diocese, a large number being adults, the average age being about 22½ years.

In addressing the parishioners the Bishop said that he brought them "words of felicitations and blessings and congratulations for the wise lead-

ership with which God has blessed them and that the scene they had witnessed was almost unequaled in the history of the Diocese of Rhode Island." Simultaneously with the service in the church, a service was conducted in the Sunday School rooms of the church by the Rev. Frank Appleton, rector of Trinity Church, Pawtucket.

In the class there were 3 Baptists, 4 Congregationalists, 2 Methodists, 3 Presbyterians, and 1 Romanist; during the past two weeks, the rector, Rev. Arthur J. Watson, baptized 12 adults. The last few weeks, the rector has been holding a mission and class in personal religion, speaking on these themes: "Why Am I a Christian?" "Why Am I an 'Episcopalian'?" "Why Do I Worship With a Prayer Book?" "What Do You Promise, Believe and Obey?" "Your Rule of Worship and Means of Grace;" "Excuses and Honest but Ill-founded Convictions;" "Joining the Church;" "Our Differences With Romanists and Protestants;" "The Holy Eucharist—A Sacrifice" and "The Holy Eucharist—A Feast." The first three and the last two were given to crowded congregations. The mission has quickened the spiritual life of the parish and greatly enlarged the attendance at the services. The greatest need of the parish is a larger edifice with parish house facilities. The present incumbent, Rev. Arthur J. Watson, assumed charge of the parish on Jan. 1, 1918, shortly thereafter the vestry increased his salary by \$200.00 a year, and recently they relinquished \$125.00 to the Diocesan Board of Missions. In recent months the church has been renovated and beautified. A considerable expense and a new pulpit has been purchased, electric motor power for the organ and Northwood electric lights have been installed and a number of articles for the altar and the church have been secured.

A Chaplain's Tribute to a Chaplain.

An extended account of the splendid service rendered his country at the front in France by Chaplain Evan A. Edwards, a priest of the Church, was recently published in The Witness. Chaplain Buswell in "The Lawrence, Kansas, Star," pays a high tribute to Chaplain Edwards, in the course of which he relates the following story:

We often have laughed together over the words of a wounded man whom the chaplain found lying out in an exposed position. "Don't worry, old man," said the chaplain. "I'll stick with you till the stretcher bearers come. You know me, don't you? I'm Chaplain Edwards. I'll stick with you." "That's all right," blubbered the poor delirious fellow. "But those boches' shells don't give a ——— for chaplains!"

Chaplain Edwards is a man's man from start to finish, says Chaplain Buswell. At one end of his name is the "Rev." and at the other, "M. D." and may I remark that both ends work! But, best of all, in the middle of the name is a real man, highly respected in a regiment of real men.

Throughout all the hardships and discouragements of a hard year of service in France, the physical endurance and courage, fine social qualities and genial moral stamina of the senior chaplain, exerted an incalculable influence for the vigorous optimism for which the regiment is noted.

Small wonder that Chaplain Edwards' name is among those cited in divisional orders for devotion to duty! The people of Kansas City, for whose sons he risked everything, owe to the Rev. Evan A. Edwards, M. D., chaplain 140th Infantry Regiment, a debt which never can be calculated.

The Rev. Dr. William Mercer Green was consecrated Bishop Coadjutor of the Diocese of Mississippi on the Feast of the Ascension, in St. Andrew's Church, Jackson, where he had served for many years as rector.

Christ Church, Lonsdale, R. I., celebrated on Sunday, June 8th, the eighty-fifth anniversary of its organization as parish and the thirty-fifth anniversary of the present beautiful church building.

Anniversary Dinner for the Rev. Dr. Freeman.

A dinner in recognition of the twenty-fifth anniversary of the Rev. Dr. James H. Freeman's ordination was given at the new Y. M. C. A. building, Minneapolis, Minn., under the auspices of the Forum on Monday evening, May 26th. The addresses dwelt very largely with the relation of the pastor to his people as well as that of the people to their Church.

The first speaker of the evening was the Rev. John E. Bushnell, D.D., pastor of Westminster Church. With characteristic felicity of expression he described the relation of the pastor to his people and dwelt upon the inadequacy of the terms that describe this relation in the present nomenclature of the Church. He maintained that no term used at present was adequate to define this relationship. Speaking personally of the rector, he referred to the intimacy of their fellowship in the large concerns of the two churches, and very gracefully paid his personal tribute of affection and esteem to his brother and intimate friend.

He was followed by Mr. F. G. Atkinson, one of the most active men in St. Mark's Parish, who dealt thoughtfully and suggestively upon the relation of the city to the concerns of the parish. He deprecated the tendency, all too common, of simply being listeners, and receivers of the messages and inspirations of the Church from Sunday to Sunday. He maintained that the habit of mere approval of the preacher's message by weekly attendance upon the Church was an inadequate and unworthy evidence of Christian discipleship. The message of the Church must be translated in the terms of common life. He further maintained that the best evidence of loyalty to the rector of the Church was the daily expression in life and through practical activities for the betterment of society of those things for which the Church stands.

The Rev. Dr. Tuke, rector of St. Clement's Church, St. Paul, gave a happy and suggestive address, in which with unusual grace and courtesy he indicated the relation of the rector of St. Mark's to the life of the Church in the diocese and over the country. He spoke particularly of the ever-widening influence of St. Mark's Parish beyond its own immediate borders, of the standard of efficiency it was exemplifying, and of the contribution it was making through its agencies and the personality of its head to the large concerns of the general Church. His references to the rector's relation to him and to the clergy generally were chivalrous and felicitous.

Mr. Jacob Stone, Sr., one of the oldest members of St. Mark's read an original poem.

Dr. Freeman closed the evening's addresses with a brief word of reminiscence, recalling the strong personalities of Bishops Potter and Greer, who had contributed largely to the forming of his career. He dwelt more particularly upon the relation he sustained to Bishop Potter, whom he described as his "academy, university, and seminary," as he was trained very largely by Bishop Potter himself, and is the only student whom the Bishop of New York personally trained for the ministry. He referred to the fact that we are largely reproductions of those whose influence has molded and shaped us in the formative years of life.

The evening closed with the singing of "America."

Enthusiastic Sewanee Campaign Meeting.

That Alabama laymen will do their part in equipping the Church's University for larger and fuller service in response to educational needs, was the determination of a committee of twenty prominent men from all parts of the state who met at Montgomery, May 20th, at the call of Major-General Leonard Wood, Chairman of the National Campaign Committee.

Plans for conducting the campaign were perfected. Hon. Thomas E. Kilby, Governor of Alabama, accepted the campaign chairmanship for the Diocese and Reverend Richard Wilkinson, D. D., of Montgomery, was appointed Diocesan Campaign Director. Mrs. Charles Henderson of Troy, wife of former Governor Henderson, was elected to head the Woman's Division. Prominent and influential laymen were appointed to manage the campaign in each of the Convocations of the Diocese.

The plans of the University for larger and fuller service were presented by Rev. Gardiner L. Tucker, Secretary of the Board of Religious Education of the Province of Sewanee. The University, he said, had won a high position in the educational world, as an institution of sound learning and high ideals. It is pledged by its name to be a university, and endeavors to live up to this name, by maintaining the studies giving well-rounded culture. It is pledged by its name to stand for the ideals of the South, Racial Integrity, the Christian Family, the Responsibilities of Privilege, and Democracy, and these not as sectional fanaticisms, but as the essence of true Americanism. It is pledged by its constitution to be an institution of Christian Education, and as such to stand for the harmony of Science and Faith, to prepare its students for leadership that is both intellectual and high-minded.

In the steadfast pursuit of these ideals the University of the South has won a high place and an honorable name among the colleges of the South and of the nation.

The time has come when a more adequate equipment is needed for Sewanee to hold its ground under modern conditions, and to expand and develop in order to meet the educational needs which it must serve.

An added endowment of one million dollars is asked from the people of the South, in order to provide this equipment for larger and fuller service. This money is to be invested, and the income to be used for the support of the university. Part of the increased income will be used to pay professors living wages, to meet necessary deficits, and to maintain the present equipment.

Either Give the Bishops Power or Give up the Episcopate.

The Rev. Wythe Leigh Kinsolving, writing to The Witness from Richmond, Va., under date of June 2nd, says, "I note that Bishop Thompson of Southern Virginia, Coadjutor, made a vigorous appeal for candidates for Holy Orders. How can any Bishop have the temerity to do so? Men now in the Ministry have no way of getting work and work is waiting men all over the Church and there is no way of getting the two together. One minister was called from a parish and rector to an assistant's place. The Rector left him to perform the whole duty of the parish, and went to Atlantic City in LENT. He gently objected and the Rector dismissed him. He insisted on his contract and obtained his salary for the rest of the year. But being thus thrown out he remained out. Then going into service his record in the war was of fidelity, with the army. But no fit parish (although in his last parochial work he had \$225 per month, as locum tenens) has been open since to him. His case is by no means isolated. He gave his name and record to a bureau of information, and has never heard from them since. He draws over \$200 a month and expenses on the platform, outside the Church, where he was driven by the Church. What is the use of asking for candidates for Holy Orders until the already ordained and unemployed men, capable of service are given work? Bishops cannot recommend, but they can veto, and parishes do not want the Bishop's advice, and cannot call without it! Magnificent system! Worthy of the cause! Either give Bishops power, or give up the Episcopate altogether."

The National Lutheran Council reports that the total receipts to May 15th for reconstruction service amount to \$602,545.91. The Council asked for \$500,000.

CHURCH FINANCE.

By the Rev. THOMAS F. OPIE

(Continued from last week)

Coming to the third aspect of conditions, I take up the matter of salaries. This is a delicate matter and is usually avoided by the parson—for obvious reasons. And yet the subject of Church Finance cannot be adequately discussed without frank and specific reference to this question. In taking it up, I do so with full appreciation of all the calls now coming to us. (They come to the parson with the same deadly persistence, be it known, that they come to the parishioners—and even more frequently!) I keep in mind all charity calls and benevolences. I keep in mind the country's claims upon our means. I keep in mind the high cost of every household necessity. These all affect the preacher and his family just as they do that of the humblest and highest parishioner.

Some time ago I was talking to a friend of the Presbyterian ministry. I asked him what he took to be the main reason why so many ministers break down and fail in health. He answered without hesitation: "It is because of worry. They can't make ends meet on the small salary they get. They go to pieces on the rock of financial worry." It might be added that many a hard-worked wife of a poorly paid parson also wears herself out trying to run the household on an inadequate allowance. It is no less than a shame that God's ministers and their devout wives should want for sufficient means to run their homes, to clothe, feed and educate their families, and to live easily and decently and comfortably in these days of financial plenty. No other class of people under the canopy of heaven would permit such conditions and it seems to me that no self-respecting congregation should allow its pastor to want for the real necessities of life—as many of them do! Until the people who call themselves Christians, look at this question straight and make a substantial increase in the average salary of the preachers, this matter must remain a blot on the good name of Christian. It should be realized by every congregation that the rector's salary of say \$2,000 now, is only equivalent to about \$1,000, according to the old-time normal value of a dollar, as a dollar is now worth only from 40 to 50 per cent of what it was worth, say five years ago.

A 1918 issue of the Literary Digest contained a whole page editorial on this subject, entitled, "The Laborer is Worthy of His Hire." In this discourse the editor stated that, "the average salary of clergymen in ten of the largest denominations is only \$703 a year!" It then asks pertinently, "What trade or business would tolerate such conditions?"

Proceeding, the Digest says: "The minister of your Church is a human being like ourselves and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary; no corporation or trade union stands back of him. He does not go on a strike. He simply trusts his people and works faithfully for them seven days a week, and many nights, and struggles to look respectable and pay his bills and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday School, or the wage of the man who laid the sidewalk in front of his church!" Conditions in front of our own churches are as bad as that, thank God, and yet it must be stated in all candor that in spite of a fatherly plea issued some months ago by our Bishop, with reference to the crying necessity for increased clerical salaries, few congregations, indeed, in our own diocese, pay their rectors in proportion to the services rendered, or in proportion to the soaring increase in everything except the parson's salary!

Five years ago, under pre-war conditions, it was possible for a clergyman to live fairly well on from \$1,000

to \$1,500 per year, but that sum has been more or less fixed, while every necessity of life, including shoes and clothing, foods and household necessities, and help and labor of all kinds have advanced from 20 to 200 per cent. In many cases, perhaps in most, the parson's salary has been like the law of the Medes and Persians which altereth not. Of course, it is contended that the money cannot be raised. That is a reflection on anyone's intelligence. Money can be and is raised for every purpose under the sun—why not for the purpose of furthering God's Gospel? It is a woeful commentary on the value placed on the Christian religion and on the benefits accruing from the Church, when men pay out more money per week for gasoline, for example, than for the spread of the Kingdom of God.

Quoting again: "Railroad men, miners, lumber-jacks, ship-builders, munitions-workers, telegraph operators, automobile makers and all the multitudes of skilled and unskilled laborers have been counted worthy of their hire and of higher hire. The United States government has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of 43 per cent."

But these demand it! Perhaps after all, the parson is too mild mannered and soft-voiced for his own good—and for the good of his flock as well! For is it not true that people value a thing, as a general principle, according to its cost in dollars and cents?

This from the Birmingham, Ala., News:

"Critics who suppose the churches are not playing their part in the world make a sorrowful blunder, because most of them are keenly alive and quick and serving in many ways. But it might be interesting to these critics, if they looked underneath the surface of things to discover why this church or that church seemed inactive, to find that the ministers were not only living on reduced rations, but were being starved intellectually through poverty.

"For, albeit the Man of Gallilee had no place whereat to rest His head, his friends looked well to it that He did not lack for food or raiment.

"These ministers whom we are quick to criticize, although few of them deserve criticism, have the same human needs that other folk have. They cannot feed and clothe their families on half or two-thirds pay and still retain their old sweetness and enthusiasm. They drive and point toward the Kingdom of God. They lead us in the paths of righteousness. But simply because they have stripped their minds of the mania for owning things, shall the laymen and parishioners forget that they are human beings with human needs?

"The salaries of our pastors should be increased, and they should be increased now. Let that be a part of our work of reconstruction."

The Diocese of Albany has set a fine example and has made an honor roll of all parishes increasing the rector's salary.

ANNOUNCEMENT.

Send in your order NOW for Mrs. Gutgesell's Christmas Novelty Gift Book. They are made up during the summer months and consist of many beautiful Christmas cards with thoughtful greetings, enclosure cards, seals and inexpensive Christmas gifts, neatly arranged in attractive sample books.

This plan makes it possible for church organizations to raise money for their work in an easy way. No investment, pleasant work and splendid profits.

For information and testimonials from clergymen and organizations who have repeatedly used the plan, address

MRS. A. A. GUTGESELL,
402-406 Sixth Ave. So.,
Minneapolis, Minn.

The Brevity of Pioneer Speech.

The late Bishop Whipple, of Minnesota, was a great favorite in England, where he had become well known to clergy and laity from his frequent visits to the conferences and other church gatherings. During the Lambeth conference he preached in Westminster Abbey and a tremendous audience went to hear him.

But the Bishop was fully as popular as a good story teller. In the latter capacity he had done effective missionary work in converting the British mind to an understanding and appreciation of American humor. The following story, as told by Bishop Whipple to a table of English bishops, was repeated by one of his American friends who heard it and enjoyed the reception the British auditors accorded the story more than the fine flavor of the anecdote itself.

"This is a story," said the bishop, "of the western frontier, and illustrates the brevity of pioneer speech. Years ago I had a charge on the extreme western line of civilization and saw a great deal of wild frontier life. At that time every man carried firearms on his person and kept a rifle or pistol within easy reach of his bed at night.

"One night one of the coolest and most courageous men on the frontier was sleeping, as was his custom, with his rifle lying beside him on the bed. He had the reputation of being a 'dead shot,' and it was well known that no one had any chance when Dick once got the 'drop' on him."

"Will you kindly explain what 'drop' means in that queer Western usage?" asked a sedate bishop.

"What it means," said Bishop Whipple, "that one man has another covered by his gun—pistol, I mean."

"You made use of the word 'gun,' inadvertently, of course, for pistol. Is it commonly so used in—ah—the states?"

"Not at all," replied the Minnesotan. "We say 'pistol,' but the people in the West sometimes prefer the terser expression 'gun.'"

"And, excuse me," said another dignitary, at the end of the table, "but do you mean by 'dead shot' that the man you get the 'drop' on with your 'gun' is equal to a dead man?"

"Precisely," said Bishop Whipple.

"Well, as I was about to remark, Dick was awakened one night by a noise at his window. Slowly turning his face toward the noise, so as not to give warning to any possible enemy there, he saw a man's head and shoulders framed in the open window. Dick, still as noiseless as a serpent, reached for his rifle. He raised it slowly over his own body until the barrel was in line with the intruder's head. Dick always made sure of this point, that his adversary was directly in front of his weapon before using any palaver. He so hated to waste ammunition."

"And, pray, what is 'palaver?'" asked a bishop who had not heard the same word as used by the English themselves in Africa.

"Oh, 'palaver' means talk, generally idle words."

"As soon as Dick felt that he had the 'drop' on his visitor he sung out: 'Git!'"

"The robber looked up hastily, saw instantly that the dead shot had him covered with the rifle, and replied coolly:

"'You bet,'" and dropped to the ground and disappeared.

Not a mitred head lost its dignity by appreciating the humor of the story. There was a painful silence for a moment. Then one member of the solemn hierarchy said:

"What does 'git' mean, bishop?"

"Why, 'git' is American for 'get,' and means 'go away,' 'be off.'"

"Ah, I see," replied the Englishman. Then another Britisher asked:

"And what, pray, does 'you bet' mean?"

"That," said Bishop Whipple, with a smile, "is a slang phrase meaning 'of course,' or that the proposition is so sure that you can bet on it."

"Ah, very clevah, indeed," said another Anglican; "but what queer words you Americans make use of. Do all talk that way?"

The joke had escaped detection.

GLEANINGS FROM EVERYWHERE

Edited by GRACE WOODRUFF JOHNSON.

New Jersey.

I have been riding around New Jersey, that is, around that part of it which borders on Raritan Bay and inland as far as Trenton. It is my first experience, since childhood, in New Jersey. Of recent years I have passed through it only. One of our Seabury Divinity School friends, the Rev. Benjamin Dagwell, now of Keyport, who appears to be elder brother, friend and helper to every man, woman and child around this locality, frequently thinks of something he must look after or something he must do, outside of Keyport, so he very kindly comes to Atlantic Highlands, where I am, and invites me to go along and see the country and the churches—he never fails to pass a church. This car of his gets us over the ground in great shape. I am at a loss to give a description of it. Its looks and tones are not easily described, but we do get over the ground rapidly, and one has confidence that all will last the trip out.

One journey was to Middletown. (How many Middletowns there are!) This diocese is having a series of neighborhood missionary meetings, and they appear to be a very helpful plan. We attended one there. Mr. Dagwell told me something about Christ Church as we approached it but the car out-noised him and all I could hear was Queen Ann.

This meeting was well attended, and I enjoyed the helpful, pleasing address given by Mrs. A. S. Phelps, Diocesan President of the Woman's Auxiliary, a description of Oklahoma by a lady whose name I did not get, and the presiding over the meeting by Mrs. Dale, as well as the refreshments served afterward in a delightful old house near the church, by a hospitable hostess.

There is the starting of a church in Atlantic Highlands, the basement is finished and enclosed and everything about the building is so well kept and in such clean order. One finds a woman in every place one goes, whose delight is to serve her church—there is one here, Mrs. Sampson, and I hear splendid reports of the Rev. Ian Robertson, another Seabury man, who has had the work here in charge.

About ten minutes ride on the trolley line from Atlantic Highlands, one gets off at a little waiting place, called Stone Church. Back of this is a hill, beautifully shaded. One longs to get there, out of the glare and heat, and there one finds a little stone church, nearby the rectory, and back of it all, some distance, is the peaceful looking graves of the dead. I attended service here on Ascension Day and enjoyed it all, as well as the pleasure of meeting the rector and his wife, the Rev. and Mrs. John C. Lord.

About 45 minutes from Atlantic Highlands by trolley in another direction is Red Bank, where one finds one's Church, and the same line in another direction is Keyport,—so a summer resident has no excuse for not attending services in this locality. A little more advertising would make it easier for a stranger.

One day we drove to Trenton. Mr. Dagwell always has his car filled with people. He shares it with as many as it will hold. This drive was inland, and as it was a cool day, proved to be a beautiful trip. Everywhere were hedges of boxwood, flowers, vines and trees. Someone has spoken of trees as "God's hospitality"; that is the way I feel about them. In no other state have I seen such a profusion of boxwood and it is interesting to note the various ways the gardeners have for trimming it. Sometimes there will be rows of it that look like little button molds; one piece was shaped like an antique sofa. Best, I like the plain, well-kept hedges around green lawns.

Way off in the distance, on either side of us, were the green hills, meet-

ing the blue of the sky. The earth around here is a vivid terra cotta in colouring, which makes a strong contrast to the green of the hedges and trees.

We made a detour to see Princeton College. It was well worth it, and now I know that all I have heard of its beautiful grounds and stone, ivy-colored buildings has not been exaggerated. We also saw the lovely home and grounds of Bishop and Mrs. Matthews and stopped for a minute to give greetings as we passed by. Then we arrived at Trenton and forgot to notice our surroundings in the joy of once more seeing our friends, The Rev. Samuel G. Welles and The Rev. Herbert Moor, with their families and to renew a friendship which began years ago (when we were all beginners in The Work) and I hope shall last for always. It was, too, a great pleasure to learn of their present work and their interest in it was stimulating.

Another day I was invited to accompany the owner of the car, with his friends, on a trip to the Poor House. One of this group was the Rev. Mr. Phillips, the new rector of our Church in Spottswood. It was intensely hot that day, so we took the shore drive along the bay, first going to the top of the highest of the hills in this region to get the magnificent view of the bay, Sandy Hook and the little summer resorts along the shore, which on the level look very commonplace and ugly to the newcomer, but from that height, looked very picturesque. It was like viewing it from an airplane (every day one of these pass my cottage). After passing Sandy Hook we came to the ocean and at once the air became refreshing and almost cold, as the breeze was coming to us from the ocean. It was a delightful experience and surprise. On we went, for miles along the shore of the ocean, leaving the plain little villages of the bay behind and passing the palatial residences of those who must have the wherewithal to keep them so.

First the ocean, then the residences with their beautifully kept grounds, then the boulevard, some of which was parked, then a river, and beyond that the hills. We dashed by Long Branch, Monmouth Beach, where I looked at St. Peter-in-Galilee. (This church was so near the ocean that I should fear a high tide—it might be washed away.) Allenhurst, where our friends Dr. and Mrs. Kramer of Seabury are to be this summer. Finally arriving at Asbury Park we turned inland on the road to the Poor House. It had its good looks, too; that is, the grounds and the garden. In every Poor House I have ever visited there is always a poor soul whose mind is not normal and always she seeks me and finds me. So here—we talked and talked, but arrived nowhere.

We came home by another route, the river road, Shrewsbury river, and gazed at a different beauty, stopping a minute at Christ Church, dating from 1702. They had here a copy of the old Vinegar Bible, a similar copy which I have seen in the old North Church in Boston. I was pleased to see, in the entrance way of the church, a rack filled with Church literature. This is so helpful and I wish one could be found in every church entrance. Looking them over I saw a pamphlet, "Why Belong to the Church?" I said, I will take this, it sounds familiar, perhaps the Rev. George Atwater wrote it. I like his writings; but I was told to look again with glasses, which I did, and found it was one of Bishop Irving Johnson's.

When I arrived home I found a happy letter from the Rev. Earl Schneider of Colorado, telling me that in answer to an appeal I had made, months ago, in The Witness for help for his work of 6,000 square miles of territory—a large rural dis-

(Continued on page 7)

PUBLICITY LEAGUE BULLETINS

By PAUL J. BRINDEL
Director Religious Press Publicity Nation-Wide Campaign

With the Church and all of its organizations and activities receiving more publicity than ever before in its history, parishes and dioceses are overlooking a great opportunity if they do not attempt to co-ordinate some local advertising and publicity with the Nation-Wide Campaign's propaganda.

In scores of daily and Sunday newspapers throughout the nation are appearing stories telling of some unique phases of the work of the Church Periodical Club, the Board of Missions, the Social Service Commission, the General Board of Missions, the General Board of Religious Education, the Daughters of the King, the Woman's Auxiliary, the Church War Commission and other organizations. For example, within three days the Church Periodical Club obtained three columns of space in the New York Evening Post and the New York Globe through stories headed: "The Biography of a Book" and "A Soldier Wants a Cook-Book."

Many people wonder how such stories which carry no reference to the Nation-Wide Campaign, can be of any value in making the project a success. The campaign's publicity staff, however, realizes that if it can make the American people well acquainted with the Church, that next fall, when the Intensive Week of the campaign comes, the drive will mean more to non-Churchmen than an appeal for funds, because they have read about what the Church is doing and some phases of its accomplishments have made a definite appeal.

ARE YOU ONLY AN EASTER CHRISTIAN?

In other words, was April come to Church this year? Of course, it is getting hot to make money, it is cool enough your Creator. Out of seven days him ninety minutes? The Episcopal Church invites Topeka's Cathedral, the largest in Kansas.

GRACE CATHEDRAL,
Polk and West Eighth.
Sunday Services, 7:30-11 A. M.

Because many parishes would make an advertising appropriation if they were able to get good copy, the Diocese of Kansas at its sixtieth annual convention in Topeka, May 18-21, instructed its publicity committee to prepare a series of fifty-two advertisements, one to appear each week in The Witness.

The first of these advertisements appeared last week in the Witness' story of the Kansas convention and explanation of the "eight point" advertising program adopted unanimously by that diocese. Advertisement No. 2, which is a copy of the two-column, five-inch display used by Grace Cathedral, Topeka, in the June 1 issue of the Topeka Capital, is as printed below:

A good typographical effect can be secured in this ad. by using De Vinne Outline type for the heading, with two outline crosses on each side. The type size will of course depend upon the space a parish desires to use. The Church name should appear in Washington Text, Cloister Black or Old English, giving an added ecclesiastical touch to the copy.

Parishes using this copy or any of the series will confer a favor upon the Kansas Diocesan Publicity Committee by sending a copy of any advertising used, together with a report of any results accomplished from the program outlined last week, to the writer, Publicity Headquarters, Nation-Wide Campaign, 124 East 28th Street, New York City. The material collected will be used in a publicity exhibit at the General Convention.

DIOCESE OF MAINE.

At the one hundredth annual convention of the diocese of Maine on Wednesday, May 21, at St. Luke's Cathedral, Portland, Bishop Benjamin Brewster presided. There was Holy Communion at 7 a. m., matins at 9, and the business session began at 9:30 in the Cathedral Hall. The Rev. A. T. Stray, of Auburn, was elected secretary, the Rev. E. W. Weller, of Caribou, assistant secretary, and Hon. Charles B. Clarke, treasurer. Rev. Charles F. Lee, of North East Harbor, was re-elected the honorary canon of the cathedral.

The Standing Committee re-elected as follows: Rev. Charles F. Lee, Very Rev. Frank L. Vernon, Canon R. W. Plant, H. V. B. Nash, Robt. H. Gardiner, F. A. Merrill. Deputies to the General Convention were elected as follows: Clerical, Rev. Canon R. W. Plant of Gardiner, Very Rev. Frank L. Vernon, D. D., of Portland, Rev. Arthur F. Stray of Auburn, and Rev. Ernest A. Pressey of Woodfords. Clerical Alternates—Rev. Culbert McGay of Bath, Rev. Canon Philip Schuyler of Portland, Rev. J. E. Hand of Bangor, Rev. Canon Lee of North East Harbor.

Lay Deputies—Kenneth C. M. Sills, L. L. D., president of Bowdoin College, Brunswick; Hon. C. B. Clarke, mayor of Portland; Robert H. Gardiner, of Gardiner; John B. Coleman, Portland. Alternates—Messrs. I. A. Avery, Woodfords; F. S. Vaill, Portland; Prof. W. R. Whitetown, Lewiston; Mr. J. B. Scott, Brownsville Junction.

The following resolution, prepared and offered by President Sills, substantially as follows, was unanimously adopted:

Resolved, That this Convention of the Episcopal Church of the diocese of Maine, believing it to be the duty of all Christian people to favor all projects that shall have for their object the cessation of war and to bring the people of the world into closer cooperation in the days of peace gives its hearty assent to the principles of the League of Nations;

Resolved, That copies of this resolution be sent to the representatives of Maine in the U. S. Senate.

Mr. R. H. Gardiner again moved that Sec. 3, Article II, of the Constitution as to the qualification of delegates be amended by striking out the word "males" the Committee on Canons reported against the motion and Mr. Gardiner's motion was defeated in the Convention. The vote was 17 in favor and 46 opposed.

Rev. Louis W. Morris, of Worcester, Mass., addressed the Convention for the proposed Nation-Wide Campaign for \$20,000,000 for missions. The Convention indorsed the movement and the Bishop was requested to appoint a central diocesan committee.

The treasurer's report showed improved diocesan financial condition.

The Bishop's address referred to three priests of the diocese, who have been called to the rest of Paradise since the last Convention. Wm. T. Forsythe, Gilbert Foxwell and Joseph B. Shepherd, to the laymen of the diocese who have given their lives in the service of their country, and others, and to the five Bishops of the American Church who have entered into their rest.

Referring to the centenary of the diocese next year the address said:

"The Vital Spirit. We must remember of such a thanksgiving for

God's guidance of our diocese, will be measured by the intelligent, eager, yet humble readiness of our present response to His Will. That Will of God is to be done by us, in facing the living issues of this, our day, as our forefathers tried to do God's will in meeting the issues of their day. In Church and Nation problems are facing us today, of which men a century ago could have had no conception, and even our own minds, five years ago, could not realize those problems as we are summoned to face them now. This is the reason why the subject of Social Service assumes such importance in the Church's-life today. You need no reminder from me of the various questions challenging Christian civilization in our country, occasioned partly by immigration, by the complex development of modern industry, by the universal disturbance and unrest arising out of the late war. The witness of Christians for the truth of Christ is not a complete witness unless it strives to manifest His redeeming power in the world where men live and work and play and think—in the factory, on the farm, in the intercourse of nations, and in the relations between the varying racial groups planted in this nation of ours. Even Moses in the magnificent orations of Deuteronomy reminded his people of the character of God as the basis of social morality: God of gods, and Lord of lords, a great God, a mighty and terrible God, Who regardeth not persons, nor taketh reward; He doth execute the judgment of the fatherless and widow, and loveth the stranger. . . . Love ye therefore the stranger." God forbid that the Church, enriched and inspired not merely by the law which was given through Moses but by "grace and truth which came through Jesus Christ" should falter in her demand for justice for all the unfortunate and oppressed, or should fail in love and care for the stranger within our gate. To make these principles practical and effective is the splendid task of Christian social service. For that are our Social Service Commissions established in the Church. They are not mere appendages to the organization of the Church. They have a vital work to do in witnessing for Christ, in bringing home the Will of God to this generation.

I am indebted to a member of our diocesan social service commission for the suggestion that the workmen in many of our industries have no Sunday. They may occasionally sacrifice their wage for a Sunday free from toil; but a very frequent use of this privilege would very likely mean the loss of employment. Has the Church which upholds the principle of stated times for God's worship no word to say on this subject? . . .

Let our Social Service Commissions take their business seriously, and let Churchmen in general co-operate with them, humbly praying for clearer vision, for practical sympathy, and for courage and wisdom in bringing to humanity—stricken yet aspiring, sore with strife of classes and war of nations—the healing Gospel of the Son of God Incarnate.

The Bishop then spoke of the importance of religious education.

He strongly advocated the Nation-Wide Campaign, and an national ideal spoke as follows:

In Nation as in Church may there be courage and faith to follow when the Finger of God points the way. It is given to us to see, as a result of the horror of an unprecedented war, the principle taking shape of a more sane system of international relationships. That the aspirations of the suffering peoples may not be doomed to disappointment should be the aim of true statesmanship, as it is the prayer of Christian hearts.

Our Nation, that gave much, and was willing to give to the uttermost in freedom's fight against unscrupulous force, now that the hope of peace dawns, cannot pursue a course of self-regarding isolation. Greatness in a Nation involves that readiness to serve, to bear the burdens of the weak, which our Master's doctrine placed so high, and we who prize our country's honor, craving for her leadership in the history of human progress—in the triumph of truth and

love in God's good time over the darkness of a sinful and groping world—must pray that all those in civil authority be swift to hear the Voice of the Spirit in this great hour.

In conclusion: in all things let us covet earnestly the best gifts. As we face the issues before us, in our diocese, in the Nation at large, in the Church, that knows no limiting national bounds, let us be humble yet bold, alert, but not impatient; taking long views but doing the present clear duty.

The Convention adjourned to meet next year in Christ Church, Gardiner, when the centenary of the diocese will be celebrated in the Church which was the seat of the first bishop of Maine, the Right Rev. George Burgess.

On the night of the day of adjournment there was a service in the cathedral, with the full choir and clergy and a large congregation in attendance, at which the first speaker was the Rev. Herbert L. Shipman, of the Church of the Heavenly Rest, New York, chaplain in the army, who was with the Expeditionary Forces in France, preaching from the text: "Gather up the fragments that remain that nothing be lost."

Mr. Alexander M. Hadden of New York, of the Brotherhood of St. Andrew, whose special work has been in the Army and Navy Departments, also made an address and later addressed the St. Luke's Men's Club with special reference to the returning soldiers.

At the annual meeting and banquet of the Church Club of the diocese of Maine, held in connection with the convention, there was a large attendance, an election of officers, and stirring addresses by Bishop Brewster, the Rev. Dr. Herbert L. Shipman, Mr. Alexander M. Hadden, Chaplain H. F. Greene of the Canadian hospital ship, Esseyuibo, and the Rev. John H. Yates, now rector of Waterville, chaplain on the flagship of Admiral Sims during the war, and Donald Heath, President of the Trinity Men's Club of Boston.

The annual meeting of the Maine Branch of the Woman's Auxiliary was held in the Cathedral Hall, Portland, Maine, on Thursday, May 22nd, the day following the diocesan convention. There were 78 delegates present and many others not delegates. Officers elected are: President, Mrs. Herbert Payson; Vice President, Miss Margaret Ogden, both of Portland; Recording Secretary, Miss Mary Chadwell; Education Secretary, Miss Mary Burgess; Corresponding Secretary, Miss Annie H. Merrill, and others. Interesting addresses were made by the Rev. Dr. Morris of Worcester, Mass., and Miss Emily Tillotson of New York, representative of the General Board.

GLEANINGS FROM EVERYWHERE

(Continued from page 6)
trict—where hospital supplies were sorely needed, had come a "wonderful box" from the Woman's Auxiliary in Chanute, Kansas (Grace Church), with "all I need," he said. Also, where he makes his headquarters, Sugar City, a town that has sprung up through the industry of the sugar beet—and where a gentleman from Baltimore has built a church in memory of his daughter, that her good works might live after her, the friends of this young lady had written him that they would build, with the help of the people in Sugar City, a parish house and rectory in her memory. Truly, this is a beautiful world and there are beautiful people in it.
Grace Woodruff Johnson.

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Handbooks at the office of the Order, Room 84, Bible House, New York.

Tributes to the Late Bishop Greer.

Many tributes were paid to the memory of the late Bishop of New York, the Rt. Rev. Dr. Greer, on May 25th, the Fifth Sunday after Easter, by the clergy of the city. The following excerpts are from the reports of sermons in the New York daily papers:

Dr. William T. Manning, who spoke in the morning at Trinity Episcopal Church, said:

"We are all thinking of the Bishop of this diocese, called since last Sunday into our Lord's presence. It is too soon for us to speak many words of him or his work among us. But we can say this, that the central note of his life was his desire to be a true disciple of our Lord. No one could be near the Bishop without knowing that this was his aim. No one could know him without feeling the simplicity of his purpose, the sincerity of his character, and the reality of his faith.

"It is much to be able to say of any man, and especially of one high in office, charged with great responsibilities, that the chief note of his life was his simple goodness, his personal faith, and his desire to do God's will, and this we can truly say of him who is taken from us. He labored to the end beyond his strength, and the call came to him, as he would have wished it to come, in the midst of his service, with mind and spirit strong and clear."

The Right Rev. Charles E. Burch, Suffragan Bishop, said in his sermon at the Church of the Transfiguration:

"The Bishop was one of the greatest builders I have ever known. Every one who came in contact with him recognized him as a builder."

The Rev. Dr. Ernest M. Stires, rector of the Church of St. Thomas, said:

"You will not think it strange that I find at least a relationship at heart between David the King and our dear Bishop. Surely the chief pastor of this diocese was a man after God's own heart. He was inspired by a glowing faith. In all his sermons, he unintentionally revealed the windows of his own soul, and all of them opened to God.

"His faith made him an optimist and an enthusiast. He never failed to take the large view. He could see difficulties, but he saw that the inspirations were greater. Whatever ought to be done could be done, and he was ready to begin at once. He was always a builder, and difficulties disappeared when this man of faith advanced.

"Great as was Bishop Greer's faith in God and in the success of all work done for God, his faith in mankind was equally remarkable. He had faith in people and in the people. He was sincerely democratic and had unbounded confidence in the conscience and intelligence of the multitude. Some could not follow him to the extent of his position, but we marveled at the sublime confidence of this experienced man of seventy-five years.

"Like the other David, to his faith he added courage. Friendly to all that is large, generous, and noble, he was the foe of all that is petty, timid, narrow, and selfish. He respected law, but he interpreted it in terms of freedom and not of bondage. He will be gratefully remembered as a man of convictions and of courage to maintain them.

"Outstanding as were these qualities in our Bishop, he was greatest in his love. His tender sympathy was infinite, the sympathy that cares and shares and saves. Those who have watched him and listened to him at meetings of the Board of Missions, the Church Institute for Negroes, the City Mission, and scores of similar societies will tell you of his unflinching compassion, his unflinching help. Added to this, every interest of the city concerned him, whether the illness of a Cardinal or the needs of the Salvation Army."

A letter from the Rev. Dr. Leighton Parks, rector of St. Bartholomew's, was read at memorial services in that church.

"He was an unusual character," Dr. Parks wrote, "in that he combined opposite qualities to a greater extent, perhaps, than has any man we know of in public life.

"He was at the same time a practical man and an idealist, a mystic and a rationalist, of indefatigable industry and a gentle and endearing nature. I know of no man in my generation who has combined so many qualities usually supposed to be dissimilar.

"He was a simple and devout Christian. He had a profound and loving sympathy for the poor. It may be said of him that he never turned his face away from the poor and the lowly. Yet he administered charity wisely, and was not open to the criticism so often made of the Church in its ministrations to the poor. St. Bartholomew's Chapel is a monument to his character and energy, a place where the helping hand was stretched

Presbyterian Pastor Pays a Tribute to a Rector.

The following communication to The Witness was written by Dr. Carl Wadsworth Scovel, pastor of the First Presbyterian Church at Cortland, N. Y.:

When long-discussed theory becomes a happy acknowledged fact in history, the world rejoices, and becomes a little more persuaded that church-statesmen do not dream in vain. Without the ideal there could be no real. Yet the angle of vision which the eager student takes toward that ideal may give him a view which will fix in him a certain conviction that his theory and plan is the only true one. Meanwhile the laity demand that the dilatory tactic must

the city's life than it had ever been. He planned a fraternal campaign in harmony with other denominations, which would at the same time be in entire keeping with the best tradition of his own church. Behind his Western enthusiasm was the broad scholarship gained from a course in Yale College and the General Seminary in New York City. The business men felt the warmth of his greeting and the clergy of the city welcomed at once his genuine offer of co-operation in any tasks for the improvement of the city morale.

When the recent Lenten season began he conceived a plan of a series of Union Meetings which would be consistent with the spirit of the Founder of the Christian Church. He at once

make from their grateful customers. This made it possible for those engaged in business to attend the service, secure their noon-meal and be back at their stores on time. But the luncheon furnished also the opportunity for the people of Cortland to meet in the very happiest, most sociable way, and so partly met the general, fraternal conditions of the early Christian Church.

The theory of church fraternity, so long discussed and prayed for, was there really practiced. The Christian spirit that pervaded the whole series of meetings made Good Friday and Easter the happiest the Cortland Churches have ever known, for sect had been forgotten in common service, the denomination lost in the Great Name that can combine all, and all repentantly bowed "Beneath the Shadow of a Mighty Rock in a Weary Land, the Cross of Jesus."

So the ideal Union Service has been realized, because a great hearted, liberal minded, indomitable church statesman had leaped boldly, eagerly, lovingly, from long discussed theory and possibility to a most happy, fraternal, Christian realization of a Church hope.

Carl Wadsworth Scovel,
First Presbyterian Church,
Cortland, N. Y.

If there be no God and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true, than false.—F. W. Robertson.

IN MEMORIAM.

The Rev. Dr. George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass., since 1893, died in his sixty-third year, at his summer home in Holderness, N. H., Tuesday, May 27th.

The funeral services were held on May 30th, in the Memorial Chapel of the Theological School, Cambridge, the Rev. Dr. M. L. Kellner, officiating, assisted by Bishops Perry, Rhinelander, and Babcock; Professor H. B. Washburn of Cambridge, and Dean Fosbrooke of the General Theological Seminary. President Emeritus Eliot, President Lowell, and members of the faculty of Harvard University were in attendance, together with over 100 clergymen. The burial took place at Mt. Auburn Cemetery, the Rev. Professor Killner reading the committal office.

Dr. Hodges was widely known and greatly beloved by young and old, eminent as a lecturer and author, wielding a profound influence for good upon those who were privileged to come in touch with his strong Christian character, socially, in the School, through listening to him from the platform and pulpit, and reading his books. Few men have led a busier life, and many an author who has devoted his whole life to literature has not produced as many volumes.

Dr. Hodges was ordained deacon in 1882 by Bishop Huntington and advanced to the priesthood the following year by Bishop Whitehead. He was assistant at Calvary Church, Pittsburgh, Pa., from 1881 until 1889, when he became the rector of the Parish, serving until he was elected Dean of the Theological School. He was the author of six volumes of sermons; the Lowell Lectures; "Faith and Social Service;" "William Penn;" "When the King Came;" "Fountains Abbey;" "The Garden of Eden;" "The Administration of an Institutional Church;" "The Training of Children in Religion;" "Everyman's Religion."

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forth regardless of race or creed. In my forty years' friendship with him I never heard him say a word of criticism, against a fellow-clergyman, and this was also true of his attitude toward the laity.

"The esteem in which he was held by the Roman Catholic Church was shown in the invitation to act as one of the honorary pallbearers at the funeral of the late Bishop Corrigan. This is the only instance I know of where a Protestant clergyman has been asked to take a place in a Catholic funeral.

"His has been a long and successful career. He worked harder than most of us, and died as he would have wished, in the midst of his labors."

cease, and something definite be done.

An illustration of the ministry satisfying this demand was recently seen in the little city of Cortland. Halfway between Syracuse and Binghamton, it is called the "Crown City" because with its altitude of more than eleven hundred feet, it can look down on every other incorporated city in the Empire State. One might expect freedom and progress in that lofty, invigorating environment, and the breaking of old fetters.

A new rector, the Rev. Arthur H. Beatty, recently came to the Protestant Episcopal Church of this city, bringing with him all the life and whirl of a former Wyoming parish. He soon evinced a strong desire to make his church more of a force in

called in his brother-clergy of the city, outlined his scheme and received their prompt acceptance of the delightful arrangement. Rector Beatty had of course obtained beforehand the approval and consent of Bishop Olmsted of Utica that the clergy of the various denominations should be invited to preach in the Grace Church pulpit.

At the close of the service most of the audience, which generally filled the auditorium, passed into the adjoining Parish House where a cafeteria luncheon was served at most reasonable prices. The ladies of the different churches took turns in serving this, and were asked to take away for their various charitable objects any amount of money they might