

The Witness

VOL. III. No. 26

CHICAGO, ILLINOIS, JULY 5, 1919

\$1.00 A YEAR

CURRENT EVENTS

The Dull Season Has Not Arrived.

Last year we were able to reduce The Witness to half size for the summer, beginning with the second week in June, covering the news of the Church without difficulty. This year we have found it impossible to reduce the size of the paper until this issue, the first week in July, and after all arrangements were made for the change and part of the copy in type we were compelled to set the balance in small type in order not to omit news of importance and interest. The dull season in religious work has evidently not arrived according to the usual schedule. It is a most encouraging indication of the new life that is manifesting itself in the Church throughout the country. Drives are being made in a large number of parishes and missions to secure subscriptions for The Witness, and every mail brings us inquiries from the clergy and laity in regard to the best plans to follow to put The Witness in the homes of the people. The National-Wide Campaign of interest in the forth-coming General Convention at Detroit are helping to keep the people awake. Despite vacation time, the lure of the lakes, and woods, and sea shore, and a thousand other interests, the rank and file of our communicants for the most part are very much alive to the imperative need of strengthening the Church in these great days of reconstruction.

Minnesota Church Destroyed by Tornado.

A letter from Mr. James A. Brown, treasurer of St. James' Church, Ferguson Falls, Minn., to Bishop James Dow Morrison, is authority for the information that the church at that place is completely destroyed as a result of the tornado that swept through the town on the evening of Sunday, June 22. It is not likely that any part of the loss is covered by insurance. The rectory escaped injury, but the homes of Mr. Brown and several others of the parishioners will require extensive repairs. Many of the handsome homes are in ruins, and an even larger number are badly shaken. The number of lives lost in the storm will probably be between fifty and seventy-five. The Rev. S. J. Hedelund, rector of St. James' church, and his family, suffered no loss or personal injury by the storm. He ministered to the wounded and the stricken families. The Rev. Dr. Rollit, secretary of the Sixth Province, and the Rev. Arthur Goodyear, were also on the scene and rendered service to those in need. This is the third church to be destroyed in this diocese within the past year, the church buildings at Cloquet and Moose Lake having been razed by the forest fire of last October.

Liberal Use of Soap and Water Makes Good Americans.

Working in the Black Mountains of Virginia among foreigners who have little or no knowledge of the English language, Miss Blanche Adams, deaconess of the Church Mission Society, has a problem of Americanization on her hands that might frighten the bravest. And she is solving it with the aid of the liberal use of soap and water. Everyone who knows anything at all about the thing knows that one of the surest ways to reach the parent is through the child. Deaconess Adams conducts child nature classes for the wives of the foreigners who come and go in this coal mining district, organizes picnics and entertainments and permits the use of her home by the elder boys and girls as a reading room and club. And when the day's work is done she goes into the homes of the miners with her message of Americanization and makes them better citizens and better workers. This problem of Americanization bulks large in the programme of the Church's National Wide Campaign to get a 100 per cent return out of the resources of the church and then to increase the resources for even greater service. Deaconess Adams and her work are bound to benefit by the call to action and service. She need never be without soap when an Austrian mother protests that little Lazzle cannot come to Sunday School because he is so puny. The deaconess has found that the best "all-over" bath in the boy's life is frequently the beginning of the end of the puny stage.

Commencement at Kenyon College.

The Ninety-first Commencement of Kenyon College and Bexley Hall was held June 13th to 17th, 1919. At the annual meeting of the Board of Trustees Friday evening and Saturday morning action was taken in support of College Athletics and increased expenditure warranted for a sliding scale of salaries for professors dependent upon length of service. A committee was appointed to raise an endowment of at least \$250,000.00 for Kenyon College. At the Alumni Victory Rally Saturday evening short addresses were given by men who had seen service. At the Ordination service Sunday morning the sermon was preached by the Rev. John R. Stalker, '04 A.B., '07 B.D., Massillon, Ohio. The Bishop of Ohio ordained to the Diaconate the following students at Bexley Hall: Otley Robinson Berkeley, Ohio; Roy Elliott DePriest, A.B., Ohio; James Pernette DeWolf, Kansas; George Linn Ferguson, Ohio. At the College Baccalaureate service Sunday evening the Kenyon Service Flag carrying eight gold stars and 427 blue stars, was blessed by Bishop Leonard. The ceremony was presided over by President of Kenyon College. The formal exercises of the Ninety-first Commencement were held Monday morning. The class orator was John Lloyd Snook, '19, and the Alumni orator, the Rev. Louis E. Daniels, '02, Bexley, Oberlin. Certificates of graduation from Bexley Hall were given to Robert Lee Baird, B.L., Otley Robinson Berkeley, Roy Elliott DePriest, A.B., James Pernette DeWolf and George Linn Ferguson. Degrees in course

from Kenyon College were as follows: Bachelor of Arts—Richard Williams Maxwell; Bachelor of Philosophy—Todd Mead Frazier, Raymond James Harkins, Harold Frederick Holly, Bryant Chambers Kerr, Carter Smart Miller, Arthur Benjamin Parker, George Benjamin Schneider, John Lloyd Snook; Bachelor of Science—Edgar Barton Read, Paul Fehr Seibold, Francis Wharton Welder; Bachelor of Letters—Emanuel Godfrey Brunner; Master of Arts—The Rev. N. R. High Moor, Richard Williams Maxwell. The Honorary Degree of Master of Arts was conferred upon George Washington Stevens, Director of the Art Museum, Toledo. The degree of Doctor of Divinity was given the Rev. George Sherman Burrows, North Tonawanda, N. Y. The degree of Doctor of Laws was conferred upon Major-General Edwin F. Glenn, Commanding Officer at Camp Sherman and the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio.

Says Church Must Preach the Social Gospel of Jesus.

Need of the Church to preach the social Gospel of Jesus was emphasized by the Rev. Irwin St. John Tucker, priest of the Diocese of New York, in an address Sunday night, June 22, at the Public Forum of the Church of the Ascension, New York.

In introducing the Rev. Mr. Tucker, who is under an appealed sentence of twenty years imprisonment for alleged violation of the espionage act, the Rev. Percy Stickney Grant, D.D., rector of the Church of the Ascension, said:

"I take pleasure in introducing the Rev. Irwin St. John Tucker for whom as a fellow-clergyman and Christian gentleman, I have a warm regard."

Scores of Church members who mingled with the speakers' socialist friends in the hopes of getting some statement about his case, were disappointed. He termed The League of Nations "the problem of the hour." The speaker disappointed the many extreme radicals in his audience by declaring against violence, and in stating he was a disciple of Jesus Christ, Thomas Jefferson and Abraham Lincoln rather than Karl Marx.

Bishop Touret Believes in Advertising the Church.

Bishop Touret, of Western Colorado, in his recent Convention address, said:

"I do not need to tell you that I believe in legitimate advertising. We are too apt to stand on our dignity and our sanctity. Our daily newspapers offer to the clergy opportunities for legitimate advertising that we have often failed to take advantage of. I commend you to a more general use of the columns of the secular press. Let me give you a concrete illustration of how NOT to do it. A week ago last Tuesday evening in Salt Lake City, I took part in a most impressive service at St. Mark's Cathedral. The Church was crowded with people. There was a full vested choir. The musical service was of a very high order. The front pews were filled with fifty nurses all in uniform, and the Rev. Arthur Goodyear, rector of St. Mark's Hospital Training School, I have rarely been in a more inspiring atmosphere. It was a great service full of sacred meaning. Moreover it was of general interest in the community. And yet next day there were daily headlines in all in any of the daily newspapers of Salt Lake City—because there was no organized effort to have it so. Just before Utah Convocation began, I was called up by a reporter on the Tribune to say that he would like to give us good space. I thanked him, telling him we wanted a man assigned to the job. The first man I asked suggested that someone else could do it better. The second clergyman I asked accepted the assignment, but before the Convention was over I discovered that he had turned the job over to a third man! No wonder we have little dignity in the public press, when often clergyman seem to cling to the motto, 'Let George do it!' We all can learn from the Bishop of Kansas and his methods. He succeeded last year, through good advertising, in bringing five hundred persons to the Annual Diocesan Convention. And this year he expects a larger number. Perhaps you saw the article called 'Advertising Religion' in The Witness for May 10, 1919. That article should be reprinted and sent to every clergyman in the Church. I wish this might at least be read by every clergyman in Western Colorado. I commend to you a more general use of your local newspaper. There is, of course, dignified advertising and undignified advertising, but you all know the difference and can discriminate. But that you shall make use of some kind of advertising I believe almost necessary. May it not be possible that you should take these words so seriously that someone here might constitute himself a committee of one and see to it that the report of this Convocation gets into the two local papers, and, going further, would it not be a useful thing for the Church if each man would send copy home to his local papers? Make some kind of definite start at better advertising and then keep at it week after week. It pays to advertise the Church as it pays to advertise Pear's Soap!"

Bishop McCormick is Home from France.

A telegram from the Rev. Dr. Washburn of the Church War Commission announces, that "Bishop McCormick, who has been in charge of the work of the War Commission overseas, returned to New York on the Lorraine, arriving June 30th, having completed arrangements for closing the Paris office and terminating the work of the commission with the American Expeditionary Forces."

World Conference Mission Successful Beyond Expectation.

The Rt. Rev. Charles Palmerston Anderson, Bishop of Chicago, has returned to his diocese voicing satisfaction in the results obtained by the World Conference Mission of which he was head. Bishop Anderson reported that with the exception of the Roman Catholic Church, every Christian church had agreed to participate in the conference of religious bodies. He spoke with enthusiasm of the Church union project and of the forth-coming National Wide Campaign of the Episcopal Church to bring the Church's spiritual power to bear upon the Church's whole task.

"Our mission was successful beyond our most sanguine expectations," declared Bishop Anderson. "We visited representatives of churches in substantially all of the countries of Europe and the near East, and secured their co-operation for the World Conference. There was but one occasion received on the entire visit. I was, of course, disappointed that the Roman Catholic Church could not see its way clear to appoint delegates or representatives to the World Conference, but I was received with such extraordinary kindness and hospitality, that I bring with me nothing but the pleasantest memories of my interview with the Pope. He was very cordial, democratic and hospitable, and expressed interest in the conference, and hoped that good would come of it, while regretting the Church could not join officially."

"The Orthodox Church, the Balkan and Scandinavian Churches all approved of the conference. It is expected a preliminary meeting for organization will be held at the Hague at an early date. It was not practicable to go to Russia or Germany, but steps will be taken to get into touch with the Churches of these countries as soon as internal conditions make it practicable."

"I have been asked what influence the war has had on the Church. I cannot see that the war has had any direct influence on the Church except in the way of a challenge. World conditions today challenge the Churches to stand together as one for those principles of justice and righteousness which would make war impossible. I hope that now that the peace treaty is to be signed that the Churches will settle down to their main business, the propagation of the Gospel and the upholding of righteousness. The nationalistic campaign of the Episcopal Board of Missions for the extension of the Church's service to the world is being launched at a psychological moment."

The program of the national wide campaign contains four points: To bring the spiritual power of the Church to bear on the Church's whole task. To secure and train an increased and adequate number of persons for Christian leadership, clergy and lay. To care for, on a yearly basis for three years, the financial needs of all the general agencies and such organizations as the Board of the Board of the Board of Missions, the American Church Institute for Negroes, the Girls' Friendly Society, the Church Periodical Club, the Brotherhood of St. Andrew. To care for in co-operation with the proper authorities, the financial needs of all the provinces, dioceses and missionary districts of a missionary religious, educational or social service nature."

Regarding the reception of the American Mission abroad, Bishop Anderson said that affirmative responses had been received from the Church of Greece, Rumania and Serbia, and the Churches of Norway and Sweden representing millions of members. In the meantime, all branches of the Anglican and leading Protestant churches, have appointed delegates so that the conference has the substantial support of all but one Church.

"Throughout the Near East we found that everyone had confidence in American integrity," said Bishop Anderson. "They stake their hope for future peace on the accomplishment of the League of Nations. We were able to go through the Balkans through the kindness of the different governments, at various stages as the guests of the Bulgarian Prime Minister, of the Rumanian Minister of Commerce, and of the Serbian government."

"The Balkans are ready to trust the United States in the settlement of the Balkan and Near East questions. It makes one tremble to be an American citizen and to know such confidence is placed on us by foreign nations."

Bishop Anderson spoke Friday night, June 27, at the Cathedral of St. Peter and Paul, Peoria Street and Washington Boulevard, when a service of thanksgiving for his safe return was celebrated. Rt. Rev. Sheldon M. Griswold, Suffragan Bishop, welcomed the Bishop, and the Te Deum was sung.

Dean Christian Celebrates Ordination Anniversary.

Dean Christian, of Juneau, Alaska, celebrated the tenth anniversary of his ordination to the priesthood on Thursday, June 19th. This period has been spent under Bishop Rowe as he served five years at Nome before going to Juneau four years ago, after his furlough year.

The Dean studied at Virginia Theological Seminary, and was priested by Bishop Gibson after serving fifteen months in the diaconate in Richmond and a previous period as lay missionary in the mountains of Virginia. After a year at Grace Church, New York, he went to the Alaska field. Spending his furlough year at Oxford University, England, he came to the work at Juneau and adjacent stations in 1915. Since being at Juneau, the Dean has had charge of the Pension Fund campaign, the Bishop's Council of Advice, Examining Chaplains, Finance Committee, has delivered lectures at the Oregon Summer School for two sessions, and is chairman of the Alaska Committee of the National Committee on Bishop Rowe's 25th Anniversary.

He arrived in Seattle on June 19th en route to Oregon Summer School, just in time to reach Trinity Church, and was able to take the celebration there at 7:30.

VOODOOISM BIG PROBLEM FOR CHURCH IN BLACK REPUBLIC

By L. H. MITCHELL
News Bureau, Nation-Wide Campaign

The evils which the white race brought upon itself when negroes were imported from Africa as slaves, still flourish, especially in the Black Republic of Haiti and other West India islands where descendants of the Guinea negroes are still found. Voodooism is still practiced in Haiti and nanigoism is found among the Jamaican negroes in Cuba.

The Havana daily newspapers were filled recently with accounts of the murder of a Cuban boy by a young negro in order to obtain blood for the cure of his sister, ill with tuberculosis. The nanigo, or witch doctor, also called bruja, had told him his sister would not recover unless she had the blood of a white child to drink. The Cuban boy, about eight years old, had gone out to drive the cattle home when the negro boy, slightly older, called to see him. The negro child followed him to the pasture and, being friends, had no trouble in leading the Cuban to the place selected by the nanigo for the crime. Once there, he knocked the Cuban child down with a rock and cut out his heart. Columns were devoted to this case by the Havana newspapers, as it was the first definite proven practice of murder by the Jamaican negro witch doctors in Cuba in several years.

Witch Doctor's Influence.

Nanigoism among the Jamaican negroes in Cuba is partly a cultural and partly a religious African belief brought into the West Indies in the sixties when the last shiploads of African slaves arrived, probably from the very heart of Africa. The witch doctors have a potent influence over the members of the cult—an influence that often continues even after the negroes have been Christianized.

Not long ago in Guantanamo a negro girl who was a communicant of the Episcopal Church there, was engaged to be married and was looking forward to having the ceremony performed in the Episcopal Church. But another girl was in love with her fiancé and was daily sticking pins into an image of the first girl, picking out the vulnerable spots in her rival's body. The Christian girl became frightened lest she die from the effects of the pin prickings in her image before her wedding day and her rival to be the bride instead. She went to the rector of the church and begged him to unite her in marriage with her lover at once. The ceremony was performed secretly at night and this bridal pair fled the neighborhood.

Blood Sacrifice Necessary.

Another instance is recorded of a Jamaican negro in Cuba who died of the fear inspired in him by the nanigo. The man had a blood disease which was treated by a United States naval surgeon and cured, as the blood tests proved, but the witch doctor told the man a spell had been cast upon him. Although cured of his disease the man weakened and eventually died—from pure fear.

Voodooism itself is practiced in Cuba and then only among the resident Haitian negroes. It is in the Black Republic that the little green snake must have its sacrifice of blood—blood of the cock, the goat without horns, and sometimes of a white child. Since the United States has intervened in Hayti, to save it from becoming "benovolently assimilated" by some European power whose citizens were tired of waiting for money they had invested in Haytian government bonds, Voodooism is not practiced as openly as it was, but still on moonlight nights the tom-tomming of the Voodoo drum can be heard. The subject forms the chief topic of conversation throughout the islands of the Caribbean. According to Stephen Bonsall in his "American Mediterranean," the Voodoo rites were practiced in the very palace of the President of Hayti not many years ago, the rites, including the devouring of the flesh of the human victim. The wife of the President, Alexis Nord, was a "mamalo," or high priestess in the cult.

Voodooism or Foreign Rifles.

No government can exist in Hayti, says Mr. Bonsall, without either Voodoo support or the aid of foreign

rifles. Those high in office, while they may not be addicted themselves to the practices of Voodooism, protect the kidnapers of white children and they often do take part in the cannibalistic orgies which occur.

All Haytians are extremely reticent about Voodooism and its practitioners, even though they may be opposed to it, for they fear the papaloi and mamalois, or priests and priestesses of the cult, and they have good cause to fear them. A slow poison which makes death appear due to natural causes is a favorite form of vengeance with them, as is also a poison that crazes though it does not kill. High officials who act contrary to the wishes of the cult are soon brought to time by the arguments of the papaloi and mamalois.

Direct, eye-witness evidence that the negroes kill white children and devour their flesh at the Voodooistic orgies has seldom or never been obtained, but the circumstantial evidence is more than ample to convince the white residents of Hayti and neighboring islands that such is still now and then the case. On several occasions white children have been kidnapped and found drugged in the cabin of some Voodoo priestess—rescued in the nick of time through official fear of a foreign warship in the harbor, or an earthquake—and while they have been restored to health their minds remain affected unless some negro official through a monetary transaction can persuade the person who administered the drug to prescribe an antidote.

Church Schools Needed.

The Voodoo priests are opposed to schools and that is the reason that so little money has ever been appropriated in Hayti for the education of her people. Haytian mind, when taken in hand at an early age, is quick and intellectual. At the French schools in the "republic" they very frequently capture high honors, but when they return to their own homes, among their own people, they soon relapse, for the most part into the degraded condition into which they were born.

It is only through education of the children that the foul and degrading religious cult of Voodooism can be eradicated. The Voodoo priests fear schools as they feared intervention by the United States. That is why the Church hopes as a result of its National-wide Campaign now in progress to awaken its people to the great world tasks now before them and to mobilize their resources in money and service to accomplish the tasks confronting it—such as starting schools in Hayti to educate the children. There is a great demand and need there for industrial schools. The present President has asked the Episcopal Church to establish such schools in the republic. With the influence of the United States, through its intervention agreement of 1915 with Hayti, both parish and industrial schools now have a better chance to become established and flourish than they have ever had in the past.

A Well Organized Texas Parish.

Trinity Church, Galveston, Texas, has had only six rectors during the past 76 years, the present incumbent, the Rev. Raimundo de Ovies, being the sixth. The membership comprises 397 families with approximately 375 individuals. On June 15th the rector presented to Bishop Quinn the sermon, a class of 38 persons for confirmation. A "Welcome and Publicity Committee," composed of eighteen men, welcome the parishioners and visitors at every service and keep Church matters well before the parishioners and the public. Another committee welcomes sailors visiting in the port of Galveston, giving useful information. The rector is provided by the parish with a stenographer, a woman parish worker, a closed car, and has placed at his disposal the interest from a fund of \$20,000 for the relief of the needy. Preparatory to an every member canvass 1,200 letters have been mailed to heads of families in an educational campaign. The vestry take the members of the congregation into full confidence in all matters pertaining to financing the work. A "Get Together Committee" consists of all the officers of the parish organizations, acting as a "Lower House," and recommendations go to the rector and vestry for ratification and action. Accurate records are kept, including a five-way cross-filing system that gives full information about every member. The Publicity Committee use the newspapers freely and insert paid advertisements featuring special services and work, with occasional cartoons from the pen of the rector.

The Witness
Published Every Saturday, \$1 a Year
THE WITNESS PUBLISHING CO.
(Not Incorporated)
6219 Cottage Grove Ave.
Telephone, Midway 3935
Chicago, Illinois

BOARD OF EDITORS:
Bishop IRVING P. JOHNSON, Editor-in-Chief.
Bishop JOHN C. SAGE, Associate Editor.
Rev. CHARLES J. SHUTT, Managing Editor, Chicago, to whom all communications should be addressed.

Contributing Editors:
Bishop Henry J. Mikkil
Bishop James Wise
Rev. George P. Atwater
Rev. James Sheerin
Rev. Francis S. White
Mrs. Grace Woodruff Johnson

Entered as second class matter at the post office at Chicago, Ill., under the Act of Congress of March 3, 1879.

Editorial

UNITY OR UNIFORMITY

It is a source of real distress to a great many excellent people that the Church does not speak more definitely on many subjects.

They look at the Roman Church with its ex cathedra pronouncement on various questions and they envy the sense of security which the devout Roman Catholic feels in having all vexed questions definitely settled without any chance for argument.

Or looking the other way they envy the calm certainty of the Christian Scientist, as he states in unintelligible terms the stereotyped solution of unsolved mysteries.

Of course the Roman Catholic and the Christian Scientist are not cocksure of the same dogmas, and one of them must be mistaken, but the effect is the same on the contented possessor of such gilt-edged security.

He simply knows that he is right with that calm assurance which is successful in selling one's wares.

Of course the Mormon, and the Seventh Day Adventist, and the Mahometan are equally stubborn in the assuredness with which they assert their principles, and to which their adherents firmly cleave.

The question arises in one's mind, whether oracular infallibility is a real test of truth, or whether truth is not more modest in its assertiveness and more inclusive in its range than is consistent with oracular certainty?

It is certainly true in other departments of life that ignorance is far more stubborn in its assertiveness than knowledge. It is also true that those sciences in the market place which have the least real value are the most insistent as to their claims, while patent medicines find a ready sale because of the credulity of the human race in accepting their own estimate of themselves.

It is one of the characteristics of life's midway, that loud assertion coupled with the imitation of repeated suggestion, have a marvelous effect in attracting droves.

I question whether there is any enterprise, religious, financial, medical, that the judicious advertising of extensive claims will not deceive the multitude and occasionally will fool the very elect.

I wish in this comparison merely to emphasize that mere assertion does not assure. But there is a type of mind that wants to be assured and so is quite ready to accept the voice, especially when it confirms his own prejudice, or satisfies his own uncertainty. As a matter of fact the great things in life are not given to us with a written guarantee, but come to us, and we cannot tell whether they come.

It is perfectly true that there were some things which our Lord asserted as one having authority, and introduced them by the "Verily, verily I say unto you." But these things are few and fundamental.

In the great majority of things He sowed the seed and allowed the individual soul to germinate the idea. This is especially true of the apostolic and primitive Church.

It received the faith and held tenaciously to it, but the faith dealt with the most basic and fundamental things.

The fact that there were several great liturgies in the primitive Church shows that the practical Latin had not yet put the dead hand of dull uniformity upon the Church's faith and practice. The Church during the first four centuries was dominated by the Greek and not the Latin mind, and so it was a buoyant, versatile, living power, not a servile, mechanical, uniform thing as it became under the imperial autocracy of the Latin mind, which destroyed all diversity of gifts in its anxiety to insist upon the uniformity of the spirit. There was nothing in Rome which

would allow the diversity of gifts as the outpouring of the one spirit. It was a mind of dual uniformity that replaced the versatile originality of the Greek fathers.

The Christian Church was very slow to assume that oracular solemnity so beloved of little minds, which is styled dignity but is more frequently stupidity. Like the owl, it is easy to camouflage stupidity, and gain a reputation for wisdom, by looking solemn.

During the first two and a half centuries, there was no clear and analytical statement of Christ's divinity. He was beloved as is one's mother, without being dissected. It was the attempt of Arius to give a false statement of who Christ was which forced the Church to state definitely the common tradition of His person and nature. And so in succeeding councils—Nicea (325), Constantinople (381), Ephesus (431), Chalcedone (451), the Church gave slow and deliberate expression of its common faith, in answer to the wild statements of assertive heretics. It was the Council of Chalcedone which illustrates the change which Latin supremacy was to fasten upon the Church. It was the great Leo (450 A. D.) who began to force upon the Catholic Church a local Roman stamp, and to change its Catholic policy into a narrow provincial one. He demanded that the Council should meet in Italy; it met in Greece. He demanded that it should not put forth any further definition of the faith; it put forth its statement of the faith. He demanded that it should give the Roman Church, not only primacy, which it had long enjoyed, but the primacy because it was St. Peter's see, and therefore Leo was St. Peter's successor.

The Council very significantly accorded the honor which Rome rightfully claimed, but stated in Canon 28 that it was because Rome was the imperial city and was silent as to St. Peter's see. But it was the last stand of the Church's freedom. Gradually the East receded and the Roman power increased until the Church met no more as freemen in council, but as servile registers of papal decrees. It was then that two things happened:

(1) The power of defining the faith was no longer the consensus of the Church's tradition, but the Latin interpretation of that consensus. The Church gained a Latin mouthpiece and lost its Greek brains, with the inevitable consequence that it spoke more assertively and less wisely.

(2) The Church no longer contented itself in requiring the faith once for all delivered to the Saints, as the standard of acceptance, but made a Latin faith to replace a universal one, and, like all things Latin, killed the freedom of the Church and put that which had been Greek into Latin; that which had been a growth into that which was a scheme; that which had left the widest freedom into that which demanded the narrowest conformity.

The Roman Church is a refuge for those minds which demand the conventional, require uniformity which they misname universality, and find comfort in oracular assertions.

But the fact remains that truth is not so acquired, but is rather the common faith of the universal Church, not so absolute as to destroy liberty and yet strong enough to produce truth and beauty and goodness. For these grow out of the soil, they are not acquired by paternal domination. The oracle can produce nothing but a conventionalized repetition of the same type; the soil has even produced the widest diversity of type. It is all the difference between the flower that grows in your garden and the flower that repeats itself on your wall paper—the difference between unity in diversity and uniformity ad infinitum.

QUESTION BOX

Conducted by Bishop Johnson.

Should one abandon the ministry of the Church because of such legislative action as Canon XIX or the proposed canon?

If one should, then there has been no age in which one could have conscientiously remained in the Communion of the Church, for in every age there has been more or less legislation which has compromised the Church's position. No piece of legislation is effective until it has been embodied in the practice of the Church, and until such practice has thoroughly compromised the Church's position.

To flee merely because of a danger is as violent in the practice of a soldier of Christ as in that of a soldier of the republic. To flee because we see the wolf coming or because we would protect our own consistency is to fail in one's duty as a shepherd.

It is perfectly possible for a man to leave the ministry because he has abandoned the position which the Church has held, but that should never be as the result of practical difficulties. The mere fact that the position is a dangerous one is a reason why he should distrust his disposition to run and to wait until there is no danger, and everything is peaceful, to announce his position.

To retire under fire requires a great deal of explanation.

New York Letter

By the Rev. JAMES SHEERIN

Death of Mrs. Greer and Dr. Luquer.

For some time before the death of Bishop Greer his wife was an invalid, and now, like him, she has passed into the other world. It is a remarkable fact that his brother in Wheeling, West Virginia, died within the month, making three aged members of one family taken away practically together. But one has the right to note this interpretation of what should have been otherwise a tragedy, that each had passed beyond the Psalmist's allotted years of life, and each had lived a life worth living. It was truly a case of "Blessed are the dead who die in the Lord," and, apart from what seemed too prolonged ill health, these three Christians were happy examples of what all should be.

The Rev. Lea Luquer, D.D., who had been rector of St. Matthew's Church, Bedford, for more than fifty-three years, passed away last week at the age of eighty-seven. He had never looked his great age, and took part in nearly all the services of his church until the end. He was a noble looking man in body, with a countenance that would have adorned a bishop or a statesman, and his library and conservatory betokened the scholar and the gentleman. His reading and preaching were impressive. He seemed to have every quality of the Church at large, but either modesty or devotion, or both combined, made him abide faithfully in one little corner church for more than half a century.

Nevertheless, it is a church that became large. It has a long and honorable history, and is connected with families of Revolutionary fame, such as that of John Jay, Minister to England and chief justice of the United States in the days of Washington, whose descendants have always been interested as members and officials in this rural Westchester county parish, or one of the smallest in the diocese.

Dr. Luquer's own ancestry was of that race, the French Huguenots, which figures show to have produced a larger proportion of great men in America than any other. His paternal French ancestry had much to do with the development of Brooklyn and other portions of Long Island since 1650, and his blood was not weakened because of an Irish mother. He was a type of clergyman much to be desired at all times.

Dr. Tinker Resigns.

The Rev. Charles P. Tinker, D.D., superintendent of the "New York Protestant Episcopal City Mission Society," resigned and is to become rector of the church in Nutley, New Jersey. He will be greatly missed in all social gatherings of the clergy in New York City, for he was always cheery and pleasant and had a keen sense of humor that came out admirably in his various speeches, especially when it became his argeable duty to thank the ladies of any parish after their welcome luncheons to the Junior Clergy Club, etc.

His work as superintendent was of great importance, and was serious enough, with its numerous jail and hospital chaplains, to subdue the spirit of a less buoyant Christian. So far as size goes, it was a work of diocesan proportions, with its sixteen clergy, six women workers, and several lay readers. If any diocese is looking for a most capable suffragan bishop, it would be wise to look in the direction of Dr. Tinker, who has never lost the winning union of an earlier Methodist ministry and is a staunch churchman, every inch of him, with a great zeal for the Gospel and social service.

"On to Richmond."

It doesn't look entirely as if the Millennium of Christian unity has come, in spite of our after-war hopes, when we find the Baptists of New York City within its past forty years, and pushing a man into the limelight whose chief stock in trade seems to many to be merely an ability to say startling things in a way offensive to good men, and who was suspended from the ministry of the Episcopal Church for conduct unbecoming to any minister of any Christian Church, if public information is correct.

I refer to the Rev. George Chalmers Richmond, who for a time worked on the sympathy of a few of our clergy, who, writing to him to say so, soon found their private letters published in connection with his continued abuse and attacks on the Bishop of Pennsylvania and on all the powers that be. After that these sympathetic ministers were, to use a Civil War phrase in a different sense, "On to Richmond." Instead, however, of becoming a Roman Catholic, as some thought he might, Mr. Richmond turned Baptist the other day, and once again has a fine public opportunity to blacken the characters of loyal Episcopalian Christians. The Baptists seems to "fall" for him and his sensational sayings, though their day for being "on to Richmond" may not be far off. Meanwhile the scandal of the thing goes on.

It was interesting to me to meet Mr. Richmond at a Church Congress a few years ago, where his chief anxiety seemed to be to get the floor for a speech, and, between times, write it out for the reporters. It seemed to me then, as it does now, that the Episcopal Church ought to be able somehow to harness men of this sort and make them do the ploughing of the Church's needy fields without driving them out into the woods. The Salvation Army demands a good heart, then makes the man blow a horn, play a mouth organ, or do anything small or large, that he has a talent for. The Roman Catholics either shut a man up or use him with success. But we, with all our breadth, seem unable to use men much out of the beaten tracks of Church work. It was with this feeling I looked sadly at this clergyman with the set mouth, apparently boiling over with desire to be "up and at 'em,"—a veritable steam engine of "reform," who needed a governor and a brake, but refused to recognize either. Because of this, good causes were misdirected, and prophetic utterances degenerated into mere vindictive personalities. I had the feeling that a greater work by being less violent and vituperative. But I was venturing where angels tremble without, even though what I attempted was through love of the Church and friendly interest in the man. Emerson is quoted as having said somewhere that he doubted the genius of a man who did not seek an audience. By this criterion Mr. Richmond is a super-genius.

"Woe is me if I speak not," is as much his spur as it was that of St. Paul; but, unlike St. Paul, he never thought of being all things to all men for the Gospel's sake, and this is the greater woe. Prohibition is the loved method of all hard Puritans, ardent reformers and heresy hunters. There is no halfway for such. Yet Phillips Brooks uttered a profound truth when he told the National Convention of the Brotherhood of St. Andrew that there is no appetite or passion given to man which is evil in itself. It is the use of the power that makes it bad, and the greatest work of religion is to educate them to greater and more beneficial efficiency, such as God meant them to have. But sometimes a man is so overwhelmedly endowed with individual stirrings of soul that his own less endowed will is unable to keep him from hurting himself or others, and all who endeavor to restrain him appear to him as mere persecutors.

One has to imagine that Mr. Richmond would resent "education" even more than he did "prohibition." At any rate, he now has a Baptist waterway—if we may venture the pun—on which he may sail out against his enemies.

One does, however, see a pity that the Calvary Baptist Church, on 57th Street, New York City, made so famous for Christian work by that gentle soul and eloquent preacher, Dr. Robert Stuart MacArthur, whom I have so often listened to with pleasure and profit, should have permitted this ex-Episcopal priest to use that great pulpit for what must appear to all refined people merely vulgar venom against the Rock whence he was hewn, with a few other rocks thrown in.

Beginning with a scornful reference to what he called "a singular sort of fellow from England named Hickson, or some such name," he goes on with a spiteful attack on Trinity Parish, using all the arguments and false statistics which were exploded long ago by all who know anything of the facts. This sort of thing seems pleasing to him. He seems to rejoice in evil, whether he means to or not. It is a manner far from Christ-like.

There is, though, one element of Christ-likeness in this sordid attack—one that his apparent unconsciousness of is his severest condemnation. There is something pathetically like a parody on the Gospel words when he sneeringly refers to Mr. Hickson as "a singular sort of fellow." It somehow brings up the picture of the man Christ Jesus who was referred to more than once by ancient Pharisees as "this fellow." Once He too was laying hands on men and women to heal them. A poor blind man was so happy over this it tempted the contemptuous Pharisees to say to him in scorn, "As far this fellow, we know whence He is!"

It is, however, that we are in a world that needs healing badly, and no honest Christian man has the right to mere denunciation when other earnest men try mending broken men in their own way. The day for scorn, and contempt, and hatred ought to be far back of us in Christian work. But it cannot be so long as our Communion of Christians gives an open door to the user of such methods when he is disciplined in another.

Clergy and Laity of Texas Full of Enthusiasm.

The Nation-wide Campaign has started off with a bang in the Diocese of Texas. At an enthusiastic conference held at Houston, forty priests and representative clergymen responded to the call of Bishop-Coadjutor Quin, and the whole program was presented and discussed. The following were appointed to swing the campaign, and to put the diocese at the head of the list: Rev. W. P. Witsell, Waco; Rev. H. M. Kehlam, Lufkin; Messrs. E. H. Blount, Nacogdochee; J. W. Rougley, Bay City; J. C. Wilson, Beaumont; B. B. Gilman, Houston. Mr. Blount is financial agent and will raise \$1,000 for the expenses of the campaign, and the Rev. Mr. Kehlam is publicity manager. The conference voted to have 1,000 people attend the Diocesan Council in Galveston next January and immediate steps were taken to insure the full attendance and to provide entertainment. Nationally informed speakers will be secured to present every activity of the Church's work and exhibits of all branches will show in concrete form what the Church is doing.

At the request of Bishop Quin the Rev. Mr. Walker of Galveston with the cooperation of the Rev. Mr. Ellis of Beaumont, is endeavoring to organize, with every assurance of success, a mission for colored people at Beaumont. The Bishop is anxious that the colored work of the diocese be given proper attention and the support necessary for its successful propagation. Several other clergy of the diocese have signified their intention of starting colored work in connection with their parishes.

As a result of the splendid work of Miss Mary Marsh, National Organizer for the Girls Friendly Society, there are now about thirty branches of the organization in the diocese with an aggregate membership of over 1,000 girls. When Miss Marsh began her work a few months ago there were only a few girls in the diocese. A diocesan vacation house will soon be opened for the girls at Matagorda.

St. Paul's Church, Waco, has recently had two religio-patriotic events. A feast of welcome was given for the returned soldiers and a memorial service for the departed "Crusaders" was held in the parish church. A bronze tablet for both groups of men will soon be placed in the church. The parish is now contributing approximately one-fourth of its income to missions and expects to increase that amount next year.

The diocese now has two archdeacons: the Rev. J. B. Whaling and the Rev. F. J. Bate, who are doing effective work in visiting the smaller places and gradually bringing them to the point where they may be grouped for the regular ministrations of a resident priest. Those places which do not show possibilities of growth will be abandoned and the time and money devoted to places that will.

Social Service for the Province of Washington.

Responding to the great and pressing opportunities now before the Church, and acting under the authority given it by the last Synod of the Province of Washington, the Provincial Commission on Social Service at its recent meeting held in Washington, established the office of Field Secretary for Christian Social Service for the Province of Washington. It has appointed as a Committee on finance, Severn P. Ker, Esq., of Sharon, Pa., Col. Eugene A. Massie of Richmond, Va., and Henry H. Bonnell, Esq., of Philadelphia, to secure the necessary funds. In pursuance of this action the Bishop of Washington, who is chairman of the Commission, has appointed the Rev. Robert B. Nelson, now Civilian Chaplain at Camp Lee, who will enter upon the duties of his new office as soon as the funds are secured, and he can be released from his present position as Headquarters Chaplain at Camp Lee.

The Rev. J. G. Larsen, formerly of Texas, has been appointed to Missionary work in the District of Spokane, and has entered upon his duties.

THE LOGIC OF LIFE

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

"He bringeth them to the haven where they would be." Ps. 107:30.

Never before as in the present hour have these words had so large a significance. After months of hard and trying service overseas, the boys are coming home to what they call "God's Own Country." If we of the home land have yearned for their return, they, in a strange country, experiencing the sterner hardships of army life, have felt a longing for the familiar scenes that is indescribable.

The break-up in the routine of life, the changed occupations, the unheralded and unknown future to which they went forth, and now the attempt to readjust life's relations, and to restore them to the place of efficient service, bring us face to face with the great question of life's purpose and end. We are witnessing today, as never before, the inevitable results that logically follow what may be called the "choice of destiny."

We have seen a great nation, whose place of distinction and power was the envy and admiration of the world brought as a criminal to the bar of the world's judgment because it chose for itself the pursuit of selfish ambition, and in its vain endeavor for world domination came ultimately to that unenviable place which its own choice foredoomed. It is universally true, God brings nations and men to the haven of their own choosing.

What is true of the group is true of the individual, and while there may be exceptions here and there to the general rule, we are largely the architects of our own fortunes. All too frequently we charge an unseen hand with the control and direction of our lives, and we curse our fate because in the game of life the odds seem to be against us.

It is perfectly clear that now and again fortuitous circumstances affect our plans, and our best intentions and designs miscarry. Napoleon thought this when the Alps intervened between him and victory but he declared: "There shall be no Alps." Columbus thought this when, after weary days on a chartless sea with a mutinous crew, he seemed to fail of his objective, but undaunted he wrote persistently in his log: "Today we sailed westward."

The world is taking a fresh start today, and our returning boys remind us that they, too, are beginning over again, hence the importance of choosing aright life's objective; and it is well to remember in the choosing that occupation is a mighty factor in the shaping of character. If work means only self-satisfaction and self-gratification, it can but result in ultimate failure, no matter what its emoluments may be. On the other hand, to many a man or woman to whom the world has denied a "living wage" there has been given the opportunity for a service of incomparable and enduring value. We are bound to believe that the fairness of this new age is to right injustices and correct inequities, but apart from all this let us remember that the choice we make in life's great scheme of things, if it is to bring us to a place of satisfaction and security, must be made with reference to that which it inevitably leads to, namely, a self-determined destiny.

All this has its peculiar application to what we call our moral or spiritual life. It is as certain as sunrise that "whatsoever a man soweth that shall he also reap." This has never been more demonstrably clear than now, and we have come to realize that if we sow a habit we reap a character, and if we sow a character we reap a destiny. St. Paul clearly apprehended this when he declared: "Neither doth corruption inherit incorruption."

There is a well defined logic in life, and we are, each one severally for himself, working it out. God brings nations and men to the haven of their own choosing.

Diocese of Erie News.

The most beautiful altar in the Diocese of Erie was recently consecrated by Bishop Israel in St. John's Church, Sharon, Pa., Achdeacon Owen, rector. It is in memory of Florence Phillips Owsley, 1893-1916.

Trinity Church, New Castle, Pa., the Rev. Bruce V. Reddish, R.D., rector, was consecrated by Bishop Israel on Memorial Day. The Bishop was assisted by the rector and neighboring clergy. The first church was erected in 1843. The corner stone of the present handsome edifice was laid in 1901. Various amounts of the debt of \$25,000 were raised under different rectors, and the balance amounting to \$7,000 was raised under the present rector and the last payment made as a thanksgiving for victory and peace.

A friend, not a member, of the church at Bradford, Pa., paid off the last indebtedness on the building, amounting to \$4,500. The Rev. W. H. Overs, Ph.D., is the rector.

Two Church women in one of the smaller towns of the Archdeaconry of Ridgway, where there is a struggling mission, have willed \$25,000 to the mission, to go into effect after their death. Archdeacon Radcliffe states that in this archdeaconry at least thirty-thousand dollars will be required to build modest but comfortable homes for the missionary clergy in seven distinct mission groups.

CURRENT EVENTS

Head of a Family Of 40,000 Sisters.

Head of a family of 40,000 sisters, Miss Frances W. Sibley of Detroit, Mich., has her hands full all of the time. Miss Sibley's "sisters" are the members of America of the Girls' Friendly Society of the Church and she is president of the organization.

During the war Miss Sibley's activities were greatly increased. Having acquired the active habits in wartime, she is keen for increased usefulness in peace times and is co-operating enthusiastically in the National Wide Campaign of the Church to mobilize all its resources for service. Employment of girls in munition factories presented a problem that vitally affected the Girls' Friendly Society and Miss Sibley gave up all her time looking after her sisters. When housing conditions became so serious a problem in Washington, D. C. because of the employment of girls in government offices, Miss Sibley made a hurried trip to the capitol and had a conference with Secretary Franklin K. Lane. Much constructive work resulted from that conference.

One of the activities of the Girls' Friendly Society is providing holiday houses on the sea shore, at the lakes or in the mountains where members of the society may spend their vacations. Miss Sibley invariably spends her own holidays at one or another of these houses.

The Hebrew-Christian Publication Society.

The Ways and Means Committee of the Hebrew-Christian Publication Society, in a circular letter, state that the times have ripened into a great possibility for the accomplishment of the work to which the Society is pledged. The great war has disclosed to Christianity the immense importance of the Jewish problem. Many of the ancient race are eagerly looking forward to the establishment of a Jewish state in the land of Palestine. Many Jews, otherwise, are more ready for the Gospel of our Lord and Saviour, than ever since the tragedy of Calvary. They are reading our New Testament with open minds; they are asking sober questions as to the Messiahship of our Christ.

There was a time when the Gentile world was without hope, without faith, without God. The Jews felt themselves debtors to it. The great Apostle, in whose every vein flowed loyal Jewish blood, contemplated the nations about him with such heart-yearning that he cried "Woe is me if I preach not the Gospel."

Now the situation is reversed. The Christian world looks with apathy upon the Jewish race. Is there not a challenge in this contradictory attitude? Can we stand with our St. Paul and in prayerful purpose give by any means possible the Word of God to the ancient people, "Whose are the promises, of whom as concerning the flesh Christ came?"

This Society possesses in the person of Benjamin A. M. Schapiro, one eminently qualified to prepare the kind of literature of which they stand in need. His scholarship in the original tongue; his keen perception of the divine plan of redemption carry his message into the hearts of all who hear him or read his writings.

The Society occupies the unique position of issuing literature adapted to the Jewish mind without cost to those who wish to use it. The means for the accomplishment of this work are voluntarily offered by those "whose hearts God has touched" with a sympathy for Israel. Pledges for the work should be sent to Mr. B. A. M. Schapiro, Managing Director, 83 Bible House, New York, \$10.00 will be needed for the current year. Among the directors are Bishop Burch of New York, and Mr. A. S. Murray, Jr., a vestryman of Trinity Church. Mr. Schapiro is a communicant of Grace Church, New York.

Cincinnati Parish Improvements.

Reconstruction and readjustment is taking a very practical form at the Church of the Resurrection, Rev. Robert Seaton Flockhart, rector, Cincinnati, Ohio. Recently some very nice electrical chandeliers and chandeliers to match were installed. A cheque was given by some one for \$350.00 for a new motor for the organ, on the condition that his name be withheld. Mr. Horace Goodin, of New York and Cincinnati, has offered as a memorial to the glory of God and in memory of the Goodin family a new chapel and sanctuary, a new window in the west and to redecorate the entire church, because the church is a memorial built by Mr. Charles W. Short, in memory of his mother and father. Mr. Charles Short, his son, an architect, specializing in Church work, has generously offered to draw up the plans and oversee all work in this connection. At a recent parish meeting it was decided to enlarge the Parish House and make it suitable for a community centre, adding a Rector's study, a stage and dressing rooms, also a kitchen, making it entirely modern throughout. To further beautify it by putting in new electric lights and windows and a large fireplace. To make a new colonial entrance, with an approach of a rustic sidewalk to entrance of church and parish house, with pillars to match at the entrance of the walk and drive. While this beautifying of the structure in which the parish worships, is taking place, a new spirit seems to be permeating it. One and all they seem to be trying to beautify as well the structures which do the worshipping, their souls, the temples of the Holy Ghost.

Episcopal Church to Teach Religion in Toledo Schools.

Plans for the establishment of a School of Religious Instruction in Toledo, Ohio, were discussed at Saginaw, Mich., June 30th at a conference in St. John's Church between the Rev. Dr. William E. Gardner, general secretary of the General Board of Religious Education and the Rev. Robert S. Chalmers, rector of St. Mark's Church, Toledo. The conference was a part of the Nation-wide Campaign being conducted to enlarge the activities of the Church at home and abroad.

It is proposed to establish a week-day school for religious education at the Rev. Mr. Chalmers' church, which adjoins one of the Toledo public schools. The plan has been sanc-

at the school and will be given credit for it. A public school teacher has been engaged as instructor.

For three years a similar school of religious instruction has been conducted by the Episcopal Church in Gary, Ind., and Dr. Gardner gave out the following indorsement from Dr. Wirt, superintendent of schools in Gary:

"We believe that the church school in Christ Church Parish, Gary, is increasing in value each year and that it is a most important form of co-operation with the public schools."

Dr. Gardner has an ambitious program for week-day schools of religious education in mind. The Toledo school will open in September, the curriculum now being drawn up.

Do Church Unity Conferences Pay?

That is a question many Churchmen, both clergy and laity, are asking these days.

No series of conferences held under the auspices of the Church have been more comprehensive than the recent six held with the approval of the Rt. Rev. Dr. Woodcock, Bishop of Kentucky, in Christ Church Cathedral, Louisville. Immediate steps towards unity, of course, there were none, but there were immediate tangible results of importance. A large number of Church people were aroused from their lethargy and led to appreciate as never before the position and customs of the Church. The conferences drew people to church at inconvenient hours. The Louisville conferences at 4 o'clock Sunday afternoons had an average attendance of 700 persons and at the first two conferences many were turned away. So firmly was the church-going habit fixed during the six weeks that for the first time in its history the Cathedral was filled to capacity Good Friday for the Three Hours' Service. Dean McCready found that unity conferences pay even in dollars and cents. At each unity service collection was taken to defray the cost of publication of the six conferences. The total amount, two-thirds of it contributed by non-Churchmen, will enable the Dioceses of Kentucky to place in the hands of hundreds of people of the State a tract of the utmost importance to the Church.

Church unity conferences have a big publicity and advertising value for the Church. Each of the six addresses made at the Louisville conferences were published in full by the Louisville Courier-Journal and covered amply by the three other Louisville newspapers. And this publicity, which was the best kind of advertising and propaganda, did not cost one cent, although 20 per cent of it was on the front page. The Chicago Herald and Examiner referred editorially to the conferences.

A report of the conferences was made by Mr. Paul J. Brindel, now in charge of the religious press publicity of the Nation-wide Campaign, at the Kansas Diocesan Convention, and Dean Kaye of Grace Cathedral, Topeka, is planning a similar series of conferences to start the first Sunday in October in which ten denominations will be invited to participate instead of only the Baptists, Disciples of Christ, Lutherans, Methodists and Presbyterians, as was the case in Louisville.

The Law and the Gospel United.

The Law and the Gospel are united as perhaps nowhere else in the University of Illinois at Champaign. There the Episcopal services for the students are held in the moot court of the Law Building. Walk into this moot court on a week day and you pass down the aisle between the seats until you reach the bar. Beyond that you see the lawyers' tables and at the judge's desk. To either side looking upon the court, you note two pictures of famous jurists. But walk into the court on Sunday. You will find the seats undisturbed, for they are fixtures, but the bar will be a sanctuary rail, for the lawyers' tables will be moved aside and the altar will be set up before the judge's desk, which is screened by the silk dossal. To either side will be the lectern and reading desk and one of the pictures on the wall will be covered with a service flag for the 107 men and women formerly connected with the chapel who were in war service.

All this has come about because Osborne Hall, where the chapel was, was taken over by the University for a hospital for the Students' Army Training Corps and since has not been used for its former purposes. Now through the Nation-wide Campaign of the Church it is hoped forever to end any possibility of services having to be conducted in a moot court and to build a chapel that will not alone serve the needs of the Episcopal students at the University, but will open the door to greater efforts looking to their welfare. For it is just in this way that the Nation-wide Campaign aims to accomplish its pur-

poses, which, broadly speaking, are to enlarge the work of the Church and by a campaign of education and inspiration to encourage her members to gifts and service.

With the exception of the Episcopal Church every denomination has its church and its special work at the University housed and provided for in an ample way. The Presbyterians have a large church building, given and endowed by one of their members. The Methodists have bought an entire block and purpose in the near future to construct a number of buildings on it. Those students who are Episcopalians have to put up with the makeshifts of the moot court.

There is, however, on foot a project for the construction of the Chapel of St. John the Divine on ground on the street bordering the university campus. When completed it will be large enough for the needs of a growing university and a growing Church for some years to come. Only a part of the chapel will be undertaken at once, if support is forthcoming, but that part will be ample to care for the 200 students and the faculty who are Episcopalians. And support of the Nation-wide Campaign will make possible the part so urgently needed.

At a conference of leaders of the Church held recently in Chicago the Rev. J. M. Page, chaplain in charge, who is now forced to hold services in the moot court, said he hoped through the Nation-wide Campaign, to realize from \$35,000 to \$40,000 for the building of a chapel that would seat 250 persons. Such a church, properly equipped, will be a telling force in the fight against the religious indifference of most university students.

Church League for Social and Industrial Democracy.

The Church League for Social and Industrial Democracy, the new radical Church organization, have issued a statement of principles, which we publish in part below. The program is in course of preparation and will be presented for full consideration and final action at the meeting of the League at the time of the General Convention in Detroit. This program will include practical plans of action for the furtherance of the principles presented in the statement. The title "Church League for Social and Industrial Democracy" has been tentatively adopted for use until the October meeting.

The officers who have been selected to act until the meeting in Detroit are the following: Rt. Rev. Charles D. Williams, Bishop of Michigan, Acting President; Miss Vida D. Sender, Wellesley College, Chairman Executive Committee pro tem; Rev. Richard W. Hogue, D.D., Temporary Executive Secretary. Among the members of the Executive Committee are Rev. J. M. Page, D.D., Holy Trinity, Brooklyn; Dean Bernard Idings Bell, the Episcopal War Commission, New York; Dean Charles N. Lathrop, Milwaukee, Wis.; Mrs. Mary Sinkovitch, Greenwich House, New York; Dean W. P. Ladd, Berkeley Divinity School, Conn.

The principles and purpose of the League are set forth in the following preamble and statement:

We face a world in revolution. Some regret the fact; some thank God for it. Regret and gratitude are in a sense equally irrelevant; the Church is called to act; and the contemporary situation furnishes her with a challenge and an opportunity unsurpassed since Pentecost.

Her right line of action, in the opinion of the Church League for Social and Industrial Democracy, is indicated in the following statement:

The purpose of this organization is to unite, for intercession, and labor, those within the Episcopal Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives in all social change, and who wish as Christians, to promote all sound movements looking toward the democratization of industry and the socialization of life.

We affirm our belief that only that social order can properly be called Christian which substitutes fraternal co-operation for mastership, in industry and life. We assert to the following declaration, officially promulgated by the General Convention of the Church, and promise earnestly to assist the Church in putting into actual practice the principles therein laid down, viz.:

"Whereas, the moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more human forms and organization as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and Whereas, injustice and disproportionate inequality as well as misunderstanding, prejudice and mutual distrust as between employer and employee are widespread in our social and industrial life today; therefore, be it

Resolved, the House of Bishops concurring: That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain the Church calls upon every communicant, Clerical and Lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplemented by mutual understanding, sympathy and just dealings, and the ideal of thoroughgoing democracy may be finally realized in our land."

We believe that, far from the Church being in tendency and membership reactionary and unawakened, it is, as a matter of fact, ready and anxious, to a degree unsuspected by the world, to dis-

PUBLICITY LEAGUE BULLETINS

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

The Very Rev. James de B. Kaye, dean of Grace Cathedral, Topeka, Kansas, illustrates how to make a weekly or monthly service bulletin more than a "cut-and-dried" affair in his June parish program. Ample space is given to the elaborate musical programs which are a feature of the morning services of this cathedral church, which is the largest, most expensive and most beautiful church edifice in the entire state. The back page, however, instead of being blank as is too often the case, has the following heading: "The Church for Americans. Things for Episcopalians To Be Proud Of."

Because the "things" may interest the Churchman who has seldom given even a thought to the glorious history of the Church, and may lead others to "go and do likewise" in their parish bulletins, they are reprinted as follows:

1. The first church service held by English-speaking people on American soil was conducted by the chaplain of Sir Francis Drake's expedition to California in 1579 when the Book of Common Prayer was used.

2. The first permanent settlement of white people on American soil was effected by Church of England communicants or Episcopalians, at Jamestown, Va., in 1607. The Rev. Robert Hunt, an Episcopal clergyman, ministered to them.

3. The first formal legislative act of American Independence was the adoption by the Continental Congress of a resolution "that these colonies are, and of right ought to be, free and independent states," offered by Richard Henry Lee, an Episcopalian.

4. Of the Committee of Five appointed to draw up a Declaration of Independence, three of them were Episcopalians, Thomas Jefferson, Benjamin Franklin and Robert Livingston.

5. The deciding vote that placed Pennsylvania on the side of Independence was cast by John Morton, an Episcopalian.

6. The deciding vote that placed Delaware on the side of Independence was cast by Caesar Rodney, an Episcopalian.

7. The formal Declaration of Independence was reported to the Continental Congress by Benjamin Harrison, an Episcopalian.

8. The thrilling speech, "Give me liberty or give me death," which fired the hearts of all Americans for Independence, was made by Patrick Henry, an Episcopalian.

10. Of the fifty-six signers of the Declaration of Independence, thirty-six were Episcopalians.

10. The framers of the Constitution of the United States of America

were Episcopalians by a large majority.

11. The first bells to respond to the Liberty Bell in its message of Independence, were the bells of Christ Church, Philadelphia, an Episcopal Church.

12. The first corporate body to acknowledge Independence was "The Rector, Wardens and Vestrymen of Christ Church," who on July 4th, 1876, altered the Church of England Book of Common Prayer to make it harmonize with the Declaration of Independence.

13. The first public reading of the Declaration of Independence was by John Nixon, an Episcopalian.

14. The first President of the United States was an Episcopalian, George Washington.

15. The first chaplain to the Congress of the United States was Bishop White, the first Bishop of Pennsylvania.

It is Dean Kaye's plan to give each month further excerpts from the Church's history. With an average of 100 visitors at each Sunday morning service, thanks to the Cathedral's vigorous advertising campaign, it will not be long before Topeka knows something about the Church. The newspaper advertisements appearing in The Witness will shortly have included in them facts about the Church and its history. In the first few days it was necessary, however, to create a desire for Church attendance. This having been accomplished, despite the hot weather by such advertisements as this week's sample, it is now planned to start educational and propaganda copy.

Owing to limited space we are unable to present in display type the sample advertisement, which follows.

GET YOUR SHARE!

Sunshine, Zest, Victory and Friendship all go with Christianity. But only 28 Topekanians out of every 100 are getting any of these benefits of Christianity.

This advertisement is addressed to the 72 per cent of the people of this city and state who not only don't belong to any Christian body but do not even think it worth while to attend occasionally the public worship of God.

Is it any wonder that you cry "Christianity is a failure," and wonder why the greatest influence the world has ever known is absent from your life?

Try coming to service at 11 o'clock this morning and see how much brighter the rest of the day is and even the entire week. The Episcopal Church appeals to those who appreciate reverent worship, fine music and inspirational rather than sensational sermons. Topekanians are fortunate in having one of the twelve best Episcopal Cathedrals in American in which to worship.

Grace Cathedral,
Polk and West Eighth.
Sunday services, 7:30-11 a. m.; Sunday School 9:30 a. m.

sion of freedom in America and shall work for the immediate restoration of those bulwarks of democracy, the rights of free assembly, free discussion, a free press and a free pulpit. Without these any minority seeking to express itself is encouraged to the use of force.

In making this statement we are convinced that we endorse no things irrelevant to the Church's abiding mission, but that we reaffirm the convictions of the great company of the prophets, saints and martyrs of days past, and of the Lord of the Kingdom, Our Saviour and Redeemer, Jesus Christ, to the fulfillment of whose Holy Will we hereby dedicate ourselves anew.

Appeal for Church School Teacher Brings \$1,000 Gift.

An over-night response to his statement the previous Sunday morning in a sermon at Bernardsville, N. J., that the Church was in need of \$1,000 for a teacher for a School of Religious Instruction, was received by the Rev. William E. Gardner, D.D., general secretary of the General Board of Religious Education.

On Monday morning, Dr. Gardner received a check for the needed amount from a layman who had heard his sermon and for the first time was made aware of some particular need of the Church. This, according to Dr. Gardner, is an example of what will happen throughout the United States when the results of the survey now being made for the Nation-wide Campaign are published and the laity are made acquainted with the responsibility the Church is facing at home and abroad.

On Sunday, June 22nd, Bishop Darlington of Harrisburg, Pa., ordained to the Diaconate Mr. Edward Leeson Bell Pielow, and to the Priesthood Rev. John Henry Schwacke, in St. John's Church, Lancaster, Pa. Mr. Pielow was presented by Rev. Herbert Pulsifer and Mr. Schwacke by Rev. George I. Browne. The Rev. Dr. Ladd of the Berkeley Theological Seminary, preached the sermon. The Archbishop of the Greeks, in this country, Alexander Rodospolou, was present.

CHURCH FINANCE

By the Rev. THOMAS F. OPIE
(Concluded from last week)

In every parish there should be a finance committee, a men's missionary committee and an auditing committee. At least two of these are, I believe, required by canon. They should not be simply figure-heads, but should be made up of three or five active and successful business men, who should be charged with the duty of keeping the Church's funds up to demand—in respect to current expenses and missions, especially, and with the duty of properly auditing the treasurers' accounts annually.

Every month the treasurer who holds missionary moneys in small or large amounts should see that they go to the proper missionary treasurers, diocesan or general. Frequently money is held by a local treasurer that should be sent off at once, and thus obviate the necessity, for example, of the diocesan missions treasurer borrowing funds and paying interest in order that diocesan stipends might be paid regularly, when money for this purpose had already been contributed.

The budget system should be used in every church, small or large. The congregation should know exactly how much money the church has to raise for current expenses: how much for salaries, for heat and light, for upkeep and repairs, etc. It should also be made known how much the congregation is expected to raise for benevolences—how much for missions, charitable institutions, diocesan expenses, etc., etc. Knowing just how much had to be in hand for the year's budget, the congregation would not be in the dark as to what was expected of it and each member could get some idea of what was expected of him. When one knows just what is reasonably expected of him he is in a way to fulfill his obligations and will usually do so when the matter is put in the proper light, and handled with proper business-like methods. Every member should know that, generally speaking, a church is assessed or apportioned so much per communicant, and that if he does not pay his quota, some one else usually has to pay it for him.

When the last word is said on the subject of Church finance, it seems to me that it might be summed up in this: "Where your treasure is there will your heart be also." Or else it might be reversed to read, "Where your heart is there will your treasure be also." It is difficult to say which is the cause and which the effect. As long as men put large sums in pleasure and in the pursuit of happiness, so called, and small sums in Church and in the pursuit of religion, pleasure is going to mean much to them and religion little. When we begin to lead men to see that their homes, their business, their automobiles mean much because their hearts are in these things and that their hearts are in them because their money is there, then we have gotten down to the bedrock of financial logic! It should be but a step to lead them to realize that the Church means comparatively little to them because they mean so little to the Church!

I challenge any man to put time and affection and money into the Church and prove that he gets nothing proportionately in return—nay, more—to prove that he does not get rich in spiritual dividends! If the men of any given community put no more of their energy, their genius, their enthusiasm, their time, their money into their respective businesses than these same men put their energy, genius, enthusiasm, time, money into their respective Churches, the commercial fabric of the community would go to pieces in six months—the town would be bankrupt in a year!

A Tithers' Club, such as has been successfully operated in some parishes, made up exclusively of members who pledge one-tenth of their income to God, should be more widely tried out! When we begin to realize the inestimable value of what we term the spiritual or religious in comparison to what we call the secular, or that which has to do with physical pleasure and convenience or comfort, we shall have gone a long way towards the solution of the vexed problem of Church Finance. We should be willing to pay liberally and cheerfully for the thing that means more to use than houses, or pleasures, or physical comforts and life itself!

In concluding this paper I make bold to say that the tithing system would abundantly meet every need of the Church as far as money is concerned. If Christians would follow the Biblical requirement and pay into the Lord's treasury one-tenth of their income the problem of finance would at once dissolve and there would be such an outpouring of the spirit of God upon His people that they would

not be able to contain it. See how it would work:

Here is a congregation of 100 members, whose average salary is say, \$1,500. The tithing system would put \$15,000 into this Church's exchequer! But some one suggests that of this 100 members, 75 are women and their contribution comes from the husband. Very well. Of the 25 men left, if all were tithers we should still have an abundant sum of \$3,750—whereas the average sum for all Church purposes raised by the church of 100 members is much less than that! Here is a large city church of 1,000 members. Let us say 500 of them have a salary of \$1,500. These would pay into the Church the splendid sum of \$75,000 per annum! That would be sufficient money to meet the most exacting budget! But instead, we have an average yearly fund of about \$8,000 or \$10,000 from such a congregation!

Under the head "Tithing and Super-tithing," a recent issue of Missionary Ammunition says: A great deal is being made of late of the tithing system, and some think that we are likely to see a revival of this definite form of stewardship. If such a movement should become general it would do more to solve the financial problem of the Church, both in the home communities and in the far reaches of missionary work than anything else. Such a movement is in no wise conditioned upon the acceptance of the tithe as a system binding upon Christians. Those who are becoming tithers as a rule accept the plan, not because it was required in Old Testament times, but because it is an appropriate and workable basis for the person of average financial resources.

There is abundant evidence that

not a few of the Lord's stewards have long since left the ten per cent basis far in the rear in the matter of their giving. We have described one man who for years has been giving on the fifty-fifty plan. We recently talked with a man whose income is possibly \$20,000 a year, who gave away last year sixty per cent and who stated that his ambition was to reach the point where he could live on ten per cent and give away ninety per cent.

A business man on the Pacific Coast, who was brought up from childhood to believe in the tithe, found that basis satisfactory, until suddenly his income began to increase by leaps and bounds. Then he discovered it was no sacrifice to give ten per cent, since such an amount hardly made a dent in the amount of his earnings. He then adopted the idea of giving on a sliding scale—the larger the profits in a given year, the larger would be the percentage. Finally his gifts began to attract attention in the Church and community and his partner one day upbraided him, telling him that no one else was giving in such sums, and that he ought not to get out of line in that way. He took the question home with him, thought over it and prayed over it. The next morning he said to his partner, "I cannot see that it is anybody's business how much I give away. Nor can I see why I should regulate my giving by theirs. It is a matter solely between the Lord and myself. I propose to keep on using my sliding scale, and if our business continues to grow I shall give even more than in the past." What a grand thing it would be if that man could narrate his experience in some of our leading churches! Surely it would be a revelation to some who consider that

giving one-tenth is necessarily a generous thing, and even more to the vast majority of our church members who follow no definite plan of stewardship.

I know of one church in Augusta County, Virginia, which has a tithers' club of 71 members out of a communicant list of 71! This is Finley Memorial Presbyterian Church. It no longer has a financial problem!

I have frankly but humbly set forth the condition, the cause and the remedy with regard to our money problems within the Church. If I have been at too great pains to depict an unhappy situation, I have also been at great pains to try to set forth some constructive suggestions, as they have occurred to me, and trust that they may be of some practical benefit to any who may feel moved to put them into practice.

Miss Gladys Baldwin, Director of the Society for the Home Study of Holy Scripture and Church History, desires a complete list of graduates, students and others who were associated with the Society under Miss Smiley's direction, and will be grateful to all those who will send their names and addresses to Mrs. Harlan Cleveland, 125 East 88th Street, New York.

THE DAUGHTERS OF THE KING
An organization for the women of the Church throughout the world (communicants of good standing in their Parishes, for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible Class is desired in every Parish.

Handbooks at the office of the Order, Room 84, Bible House, New York. 2846

SITUATION WANTED—By refined and capable settled woman in general office or secretarial work, matron, chaperon, or companion. References exchanged. Episcopalian. Address, P. M., Box 12, Ossette, Mont. 46

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.

WHAT STAR IS THAT?

THE REVOLVING PLANISPHERE

showing the principal stars visible for every hour in the year, will answer the question promptly. It consists of a circular disc on which the principal stars are clearly indicated, while on the outer edge appear the names of the twelve signs of the Zodiac, as also the month of the year and the days of the month. The stars of the constellation are clearly shown in white on a dark transparent ground, so that the Planisphere is serviceable any of the twenty-four hours.

Just the thing for your vacation trip.—It is 12 inches square, 3/4-inch thick, and fits the lid of suit case or trunk. By post, \$1.08.

Church Literature Press
TWO BIBLE HOUSE - NEW YORK

Shattuck School

(53rd Year)
College Preparatory, Military, Episcopal
(Applications should be filed now to secure a place for the year 1920-21)
For Catalogue, Address
C. W. NEWHALL, Headmaster
Shattuck School :: Faribault, Minn.

SEABURY DIVINITY SCHOOL

FARIBAULT, MINN.
Standard Courses in Theology. Practical Training in Parish and Mission Work. Preparatory Department. Scholarships for First-Class Men. Correspondence Study Department for Men in Orders.
The Rev. FREDERICK F. KRAMER,
Ph. D., D. D., Warden.

CHRIST HOSPITAL

JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance \$10.00 monthly.
Apply to

SUPERINTENDENT.



Cottages
For
Sale.

Screened
and
Glassed
in
Sleeping
Porches
Boarding

Canterbury Park, on Big Star Lake, near Baldwin, Michigan, the Church Colony, and "Wonder Spot" for your vacations. Every attraction. Reasonable rates to Church people. Send for circular.

F. C. HAWKINS,

5729 Midway Park Ave., Chicago, Ill.

THE CHURCH TEMPERANCE SOCIETY.

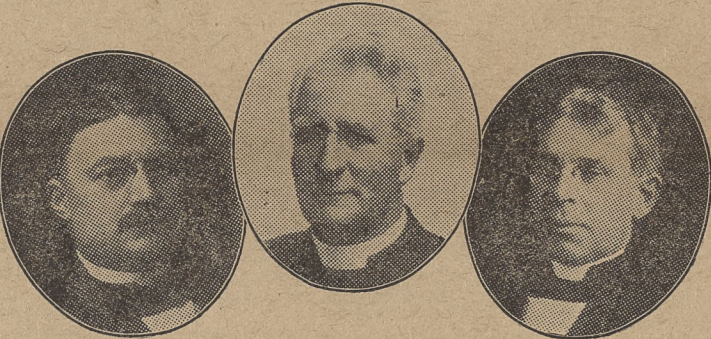
was the pioneer in providing substitutes for the saloon.

Help the C. T. S. to make beerless saloons adequate and nation-wide.

Wm. J. Schieffelin, Ph.D., Treasurer.

Rev. James Empringham, D. D., S. T. D., Nat. Supt., 88 St. Nicholas Avenue, New York City.

"To inform the mind and awaken the conscience"



Rt. Rev. C. S. Burch, D.D. New York Rt. Rev. E. Talbot, D.D. Bethlehem Rt. Rev. Herman Page, D.D. Spokane

United Voices of the Bishops

The war against military autocracy has been won. But there is another war now challenging the faith and courage of Christian men and women. And for this war the Church is just beginning to mobilize all her forces for the Nation-Wide Campaign and to bring those forces into efficient play in the Parish, in the Diocese, in the field at home and abroad.

Bishop TALBOT

The Church must know her problems. She must provide more equipment. Many of our clergy are trying to achieve results without tools. The Nation-Wide Campaign will mean a tremendous awakening.

Bishop PAGE

The Nation-Wide Campaign is the most important enterprise ever undertaken by the Church—certainly since the Reformation.

Bishop BURCH

THE Nation-Wide Campaign calls for your thought and your effort.

MEN, women and children, clergy and laity, must work devotedly toward this great end—that the spiritual life of the Church may be deepened and its power for practical accomplishment increased.

The Nation-Wide Campaign for the Church's Mission