

The Witness

✠ FOR CHRIST AND THE CHURCH ✠

VOL. III. No. 28.

CHICAGO, ILLINOIS, JULY 19, 1919.

\$1.00 A YEAR

BISHOP LLOYD WRITES TO ARCHBISHOP HAYES

The Church Has No Intention of Proselyting Roman Catholics in France.

The Right Rev. Arthur S. Lloyd, president of the Board of Missions of the Protestant Episcopal Church in the United States of America, wrote as follows to His Grace, Archbishop Hayes, under date of June 23: "Right Reverend and Dear Sir: The New York Times this morning, in a notice of a meeting held at Carnegie Hall yesterday evening, reports you as declaring that 'The Protestant Episcopal Church is raising \$20,000,000, a large part of which is to be used to identify the extension of the Protestant faith in France.'

"Perhaps you are misquoted, but if the report is correct the misleading statement is, of course, due to misapprehension on your part. You will no doubt be relieved to know that this Church has no such intention. It goes without saying that we should rejoice to help France and the Church in France, but if we were able to do this our work would be a mission of help and not to proselyte, as is the case with all the work that the American Church is doing in any country where the national church is Roman. Indeed, it would be going in the face of the Church's tradition if she were to pursue any other course.

"The American Church is carefully readjusting herself in order that she may meet more effectively the enlarged obligations which the new time has laid upon her, but she will do nothing to embarrass those who have been so sorely stricken.

"I think I speak for the whole Church when I say that it would give me joy if we could make generous gifts to help France at this time, but such help would be to re-establish the Church in France and not to add to her burdens.

"I should be grateful if you would make this letter public. You can well understand how the published report of your address not only grieves us, but might make wrong impression on the public mind.

Very truly yours,
"A. S. LLOYD,

"President of the Board of Missions." In reply to this letter the Very Rev. Monsignor John J. Dunn, Chancellor, wrote as follows to Bishop Lloyd:

"I am requested by His Grace, Archbishop Hayes, to acknowledge receipt of your very kind letter of the 23rd instant and to promise on his behalf that immediately upon his return to the city he will personally write you with the understanding that no mention whatever of the Protestant Episcopal Church was made by him at the Carnegie Hall meeting, and that the article which appears in The New York Times (June 23rd) is a misquotation in so far as it appues to His Grace. Indeed, you will observe by carefully reading the New York Times article that it does not state that His Grace made the remarks quoted.

"The quotations are apparently from the address of W. D. Guthrie, who preceded His Grace, and a copy of his address is enclosed herewith. The broad, generous spirit of your letter is deeply appreciated and reciprocated by His Grace, on whose behalf I desire to thank you for calling his attention to the misquotation, and to assure you that he will be only too happy to call the attention of our people to the true position of the Protestant Episcopal Church in this vital matter."

Archbishop Hayes, on his return to the city, wrote this letter to Bishop Lloyd:

"Right Reverend dear Sir: The receipt of your courteous letter to me of the 23rd instant was acknowledged in my absence by Monsignor Dunn, the Chancellor.

"I now wish personally to confirm what you so generously suggested might be the fact, namely, that I would have been misquoted as to my remarks last Sunday evening if any newspaper had stated that I had referred in any way to the Protestant Episcopal Church. As a matter of fact, I did not mention its name nor refer to it directly or indirectly.

"I profoundly rejoice at the assurance contained in your letter, which will remove our apprehensions of any

efforts at proselytizing, at least on the part of the Protestant Episcopal Church of America, among the unfortunate and sorely stricken Catholic population of France.

"I would exceedingly regret if anything said at the meeting could justly pain you or tend to make a wrong impression upon the public mind. As was stated by one of the speakers at the meeting, we believe that not one Protestant in a hundred of the generous contributors to the Missionary Funds now being raised intended to support or would consciously approve a proselytizing campaign among the destitute women and children of Catholic France.

"You are at entire liberty to give such publicity to your letter and this reply as you may deem proper or desirable.

"Thanking you sincerely for your courtesy in calling my attention to the misquotation, which I have not seen, I beg leave to remain, respectfully yours,

"PATRICK J. HAYES,
"Archbishop of New York."

On June 28, William D. Guthrie wrote as follows to Bishop Lloyd:

"I enclose you a copy of a letter which I have written to Archbishop Hayes and which speaks for itself.

"I renew to you the expression of profound regret that inaccurate information should have led me unjustly to criticize the attitude of the Episcopal Church of America."

Mr. Guthrie's letter to Archbishop Hayes was as follows:

"Your Grace: I have been shown a copy of Bishop Lloyd's letter to you of the 23rd inst. As the only statement made at the meeting at Carnegie Hall last Sunday evening referring to the Episcopal Church of America was contained in my remarks, I deem it proper to write that I, of course, accept Bishop Lloyd's disclaimer as showing that I must have been misinformed in regard to participation or co-operation of the Episcopal Church of America in any plan to proselytize at the present time among the destitute Catholic population of the devastated districts of Northern and Eastern France.

"My statements were based on information that I believed to be accurate, and as to which I had sought and received verification that I felt I was justified in replying upon.

"I profoundly regret the misapprehension my remarks naturally created, and I want to do everything that lies in my power publicly to correct the error and to remove the feeling of just resentment which they have occasioned, as well as any embarrassment they may have caused you.

"I am taking the liberty of sending a copy of this letter to Bishop Lloyd.

"I am Your Grace's most obedient servant,
WILLIAM D. GUTHRIE."

Important Canons to Be Considered at Detroit.

By the joint action of the Board of Missions, the General Board of Religious Education and the Joint Commission on Social Service, a proposed revision of the Canons will be presented to the General Convention at Detroit with the purpose, as is stated by Bishop Reese, chairman of the Joint Committee, of simplifying "the present complex and often conflicting organizations within the Church."

"Three forms of general work—Missions, Education and Social Service—are now conducted under separate organizations which have been created by the General Convention. To each of these the Convention has given the right to prosecute its work according to its best judgment.

"During the past years they have demonstrated their value and are now planning for larger and more extensive service. As they have developed, the Church has recognized the inconvenience of three separate boards, three apportionments and three sets of officers encouraged to work with a lack of co-ordination which at times approaches very near competition. From many directions have come expressions of dissatisfaction and a desire for such unification of the Church's work as will make that work more effective and at the same time win workers and finance its program.

"These proposed revisions of the Canons were formulated by a Joint Committee consisting of:

"From the Board of Education: Rt. Rev. Theodore I. Reese, D. D., Rev. George G. Bartlett, D. D., Mr. Robert H. Gardiner, Rev. Wm. E. Gardner, D. D.

"From the Board of Missions: Rt. Rev. A. S. Lloyd, D. D., Rt. Rev. P. M. Rhinelander, D. D., Rev. Theodore Sedgwick, Mr. Burton Mansfield.

"From the Joint Committee on Social Service: Rev. F. M. Crouch, Rev. A. Elmhurst, Mr. Clinton R. Woodruff, Mr. John M. Glenn.

"The Committee was assisted by Rev. Edwin A. White, D.C.L., who for many years has been the Chairman of the Committee on Canons of the House of Deputies.

"The revisions of the Canons after receiving the approval of the Joint Committee were submitted to each of the Boards separately and each approved of the general principles and authorized the presentation to the Church of the Canons in their present form. Such details as the number of members, the method of their election and the size of the 'Administrative Council' can only be determined by conference and discussion; they are definitely stated in the Canon not as conclusions agreed upon either by the Joint Committee or the Boards, but in order to assist debate. The objective of the Boards in issuing the proposed Canons is a Church-wide discussion of the proposal before the General Convention meets in order that wise and unanimous action may follow."

It is proposed to revise Canon 57, "of the Domestic and Foreign Missionary Society," to conform to the provisions in a new Canon, No. 58, "of the Executive Board of the General Convention." Omitting the details, the following are the principal changes proposed in the 25 sections of the new Canon:

There shall be an Executive Board of the General Convention to which shall be delegated the task of discharging all the duties of the Domestic and Foreign Missionary Society of the Church, so far as the same can be legally delegated, the unification, development and prosecution of the work of Church Extension, Religious Education and Christian Social Service, heretofore undertaken and carried on by separate Boards or Commissions; the performance of such work as may be delegated to it by the General Convention, and the initiation and development of such new work between the sessions of the General Convention as the Board may deem necessary.

The Executive Board, to be composed of 76 members, elected triennially by the General Convention; each Provincial Synod to have the right of nomination of four members.

Until the office of Presiding Bishop becomes an elective one the General Convention shall elect a Bishop as Presiding Officer of the Executive Board, who shall be styled the President of the Executive Board of the General Convention, and shall be, ex-officio, a member thereof. The person chosen shall hold office for six years, unless he shall resign or be removed, and shall be eligible for re-election.

When the office of Presiding Bishop shall become an elective one, the Bishop so elected shall become, ex-officio, the President of the Executive Board.

The Board may, at its discretion, elect one of its own members or any other communicant of the Church, whether clerical or lay, to be Vice-President of the Board.

The Bishops, other than those chosen for action, shall be honorary members, with all rights and privileges of the elected members, except the right to vote.

Provision is made for an Administrative Council of the Executive Board to consist of twenty members, and for the organization of departments of Church Extension, Religious Education, Christian Social Service, Finance and such other departments as the work demands.

The Executive Board shall begin the discharge of its duties on the first day of January, in the year of our Lord 1920. The Board shall be entitled to receive and there shall be transferred to it as of said first day of January, 1920, so far as legally possible, all the records and all the property and funds at that time in the possession of and held by the Board of Religious Education, and by the Joint Commission on Social Service, so far as the same can be lawfully done, and whenever legally possible it shall pay over the property and funds to be held by it to the Executive Board to be applied in accordance with the terms in which the property was acquired. On the said first day of January, 1920, the Board of Missions, the General Board of Religious Education and the Joint Commission on Social Service shall each cease to exercise the several functions heretofore exercised by it, except such as are involved in the holding and management of property and the maintenance of its existence as a corporation.

NEW HONOR FOR DR. MANNING.

Announcement is made by the Belgian legation in Washington that King Albert has conferred the decoration of officer of the Order of the Crown on the pastor of Trinity Parish, New York City, Dr. Manning, who has been so useful in all sides of war work, presided at the first meeting held in this country, in 1916, in Carnegie Hall, to protest against the outrages in Belgium. He also took an active part in arousing the United States to its duty in combating this great insult to the spirit of civilization.

It is of more than common interest to note in this connection, how much our clergy led in all earlier movements leading to our national participation in bringing the frightful world war to an end. For example, in Boston, at the first preparedness parade, about 95 per cent of the clerical marchers were Episcopalians. Other cities had an almost equal experience, and throughout the war our chaplains received the largest proportion of decorations for bravery and devotion to duty. The record ought to be an inspiration to those looking forward to our ministry.

Bishop Hunting returned July 3 to his home in Reno, Nev., from a speaking tour in behalf of the Nation-Wide Campaign in Salt Lake City, Utah; Butte and Helena, Mont.; Spokane, Seattle, Olympia and Yakima, Wash.; Portland, Ore.; and Sacramento, Cal. "We had good meetings in each place I visited," he said, "and at each place both clergy and laity came from outside points. At Sacramento there was a clergyman who drove 800 miles in an automobile to be present. I am sure the plans of the survey and of the campaign are thoroughly understood in each place. Good committees have been appointed, generally."

The appeal made by the Rev. Dr. George Craig Stewart for \$100,000 to erect a new parish house adjacent to St. Luke's Church, Evanston, was responded to promptly and generously by the parishioners, and on July 8th it was announced that \$84,000 had been subscribed towards the project.

MEXICAN BANDITS FORCE BRIDE TO GIVE UP WEDDING RING

Mexico City, July 5. (Special Correspondence)—How Mexican bandits, under threat of an upraised dagger, forced the bride of a priest of the Church to give up her newly-acquired wedding ring, how they looted and destroyed churches and missions and tore out and carried off plumbing, bathtubs, doors and even the glass from windows is told in a report presented by Bishop Henry D. Aves in a budget submitted for the Episcopal Church in Mexico to the Nation-Wide Campaign. It shows what must be done not alone to put the Church back to where it was before the period of revolution in Mexico, but to enlarge its activities. The Nation-Wide Campaign, now in progress, is the official movement to increase the work of the Church at home and abroad.

It was at St. Andrew's Seminary, the most important institution of the Church in the District of Mexico, that the bride of one of the clergymen was threatened with death. On that institution the native Church depends for its clergy, but its history has been marked by its being forced to move from one place to another. At last, Bishop Aves reports, the seminary settled at Guadalajara.

"The school," said Bishop Aves, "was little more than settled to its work in its new home under the Rev. L. H. Tracy, with Miss Mattie C. Peters as Matron, before international complications between the United States and Mexico in the early spring of 1914 compelled a general exodus of Americans. This necessitated the closing of the seminary until the following December, when it was again opened with Lic. John Novell Ruiz as principal and Mrs. Alma Kindred as matron. In the meantime nearly all our older pupils preparing for the Church's ministry were lost to the school by their enlistment in the army.

"With twenty-two pupils, mostly of the lower grades, and three theological students, the school thrived until the night of December 17, 1915, when it was visited and looted by a band of forty armed marauders. This proved to be the first of a series of such invasions.

"The second occurred Feb. 11, and the third, which caused the resignation of Lic. Novell Ruiz and Mrs. M. C. Peters, who had, with the Rev. L. H. Tracy, left the country in the exodus of 1914, returned. The Bishop, who was at the time in the English hospital, Mexico City, appointed the Rev. Allan L. Burleson as superintendent of the school, with the Rev. Alfrain Salinas and Miss M. C. Peters in active charge. Before Miss Peters had taken up her residence at the school, however, there occurred a fourth raid on the school by bandits on the night of April 17, when Mr. and Mrs. Salinas and the resident teachers and servants were deprived of their clothing and bedding.

"Mrs. Salinas was forced under the menace of a raised dagger to give up her lately acquired wedding ring and her place was stripped of all food stuffs and the covering was taken from the sleeping boys.

"The conduct of the bandits on this occasion was so savage that it was decided to suspend the school and store our remaining household effects in the city until the local government could give us adequate protection. The school was disbanded and Mr. Salinas, with his teachers, took up rented quarters in Guadalajara, where a home and instruction were given to eleven of the younger pupils who were orphans and homeless."

It was not until June 3 that the seminary was again occupied. "In the interim, however," Bishop Aves continued, "though one family after another was hired to live on the place and care for the property, the growing trees, crops, and cattle, they were driven out by thieving bands of outlaws, who tore out and carried off our plumbing, including bath tubs, closet fixtures, wash stands, water piping, our entire electric wiring and their distant connections, took the glass from the windows, doors and their hinges, together with tools and implements from the farm and much of their livestock."

To repair these losses will be one of the objects of the Nation-Wide Campaign.

At Mimiapan the chapel and school buildings of the Church have been totally destroyed; in Alpuycera, Morelos, a pretty Episcopal Church built by an Indian school teacher with his own hands, has been demolished. One of the Indian's sons has been killed, his home wrecked and looted and he himself forced to go on the streets selling sweetmeats on a tray in order to earn a livelihood. At Joquicingo, Mexico, one of the very best church buildings in the native field is roofless, windowless, doorless, and all its furniture gone. This is now in "recovered" territory and through its Nation-Wide Campaign the Church intends to rebuild it.

The Goal in Religious Education.

The June Bulletin of the Board of Religious Education of the Province of Sevanee, "Our Contribution to Reconstruction," sets forth in outline "of some of the educational efforts and movements of the Protestant Episcopal Church, especially in the Province of Sevanee," which is replete with facts and figures and comments of general interest, considered under some fourteen different heads, and touching upon matters of vital importance to the home, the Church, the State, the Ministry, the Sunday School, the University, secondary schools, the negro problem, etc. The "Foreword" is as follows: Humanity faces the task of building anew its House of Life. This is what we mean, when we speak of the Reconstruction.

Leadership adequate to the world's need cannot be exercised only by men and women of Christian Character, trained for Christian Service.

Religious Education means nothing less than this: Development of Christian character and training for Christian service. The responsibility for this undertaking challenges the entire body of those who "confess and call themselves Christians." The Protestant Episcopal Church has the resources, proportionate to her numbers and resources. But more than that, she has her special contribution of her own principles and methods.

There is a certain body of truth "as this Church hath received the same," and there are working methods dependent thereon, that are our own, to have and to hold, and also to give and contribute, for the glory of God and for the welfare of Mankind.

Expressed in three words, this our contribution may be stated as the Harmony, Proportion and Balance of the two sides of Christian Truth and Life, which elsewhere are held separately, and in antagonism.

Underlying Protestant Christianity is the principle of Christian Freedom. Underlying Catholic Christianity is the principle of Christian Unity. Both are true and necessary. The Church of Christ must be Free: the Church of Christ must be One.

Using both watchwords in her official terminology, but holding the popular misinterpretation of neither, the Protestant Episcopal Church maintains the Protestant principle of Liberty in harmony with the Catholic principle of Unity.

In the Reconstruction, the task is to order human affairs so that Liberty and Unity may be harmonized in the sphere of Government, Religion, Industry, Education—in the thought and practice of the whole Social Order. Since material facts are the embodiment of spiritual principles, the question is at heart a religious one, and the solution in the field of religion is the key to the whole problem.

To answer this challenge of the world's need, to make our contribution of Christian leadership, through men and women developed in Christian character and trained for Christian service according to the standards which God has given us to uphold—this is the goal of our work in Religious Education.

Bishop Rhinelander of Pennsylvania in a recent address favored the proposed Concordat with the Congregationalist on the same ground that he favors the League of Nations. "Something of this kind," he said, "is absolutely necessary for unity and peace. Each instrument is working in the right direction, following right lines, and is obviously capable of improvement in the light of experience.

St. Mark's Outlook, Minneapolis, Minn., pays a high and richly deserved tribute to the daily papers of that city, calls attention to the indebtedness of the churches to the papers for "the extensive amount of space contributed week by week to their interests," amounting to thousands of dollars a year. "We believe," says the Outlook, "that the churches might reciprocate more largely this courtesy by advertising in the columns of the Saturday papers."

The masters of the four Blue Masonic lodges in Akron, Ohio, are Churchmen. Three are communicants of St. Paul's parish and one is a communicant of the Church of Our Saviour. The four lodges attended service at St. Paul's Church on June 22nd, the Sunday before St. John Baptist's Day. The rector, the Rev. Franklin Dale Sherman, preached the sermon. Chairs were placed in all the aisles but the congregation was so large that scores were turned away from the church.

At Trinity Church, Monessen, Pa., the Rev. Gomer D. Griffiths, rector, the Bishop of Pittsburgh blessed a chalice and paten presented by Mrs. Louis Ely, and a wafer box and other gifts given by the Women's Guild, at a special service held on June 27th. The rector presented a class of 18 for confirmation from Charlot and Monessen. Trinity Mission built the basement of their church in 1917 and it is already paid for, and is being furnished rapidly by the gifts of the congregation. The congregation is made up of people working in the mills but a great opportunity exists for further work amongst foreigners, who are said to number 80 per cent of the population.

The Witness

Published Every Saturday, \$1 a Year

THE WITNESS PUBLISHING CO.

(Not Incorporated)

6219 Cottage Grove Ave.
Telephone, Midway 3935
Chicago, Illinois

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

Editorial

THE UNITY OF THE SPIRIT

When St. Paul said that there was "one body and one spirit," he was not indulging in a glittering generality but was stating a fundamental principle of human progress.

Anyone who watched this great nation, when it was aroused, must have realized what it meant, that we were one body and animated by one spirit in this enterprise. That is why we were the deciding factor in this war. The Kaiser was confident that there were enough pro-Germans in America to nullify any effective action on our part. He discovered that they were not an appreciable factor in resisting the unity of spirit with which we acted.

It is true that there were innumerable differences of opinion, and that everybody who did anything was criticized unmercifully, but that when it came to action, we were there with whatever was needed.

Some of us have been vitally interested in the League of Nations, and have welcomed the attempt, not because it is a success but because it is an attempt to unify the world.

When President Wilson went over there was a halo around his head, placed there by the grateful imagination of the allied nations.

When he came back the halo was gone, because he refused to be a party to the old spoils system of war.

I do not pretend to say that the League of Nations will be a permanency, or whether it will tumble like most federations have tumbled.

I do say, however, that the condition of its success is in the unity of body and the unity of spirit which may be or may not be developed.

There is just one common denominator in the world that can break down the walls of partition between the nations of the earth, and that is the gift of Pentecost, the Spirit of God, who caused them all to understand the common language of human brotherhood.

It is this feeling, I believe, which has animated this Church in its constant effort to bring before Christendom the need of the one body, and the one spirit to animate us.

Of course we are liable to misconception both from the sect spirit within, as well as the sect spirit without the Church.

It is the limitation of the sect spirit that it cannot see beyond the barriers of its sphere of action.

We are doing a good work, our body is prosperous, we are in no need of any unity, we will not have this principle to rule over us.

But that is not the vital question. Not are we prosperous, but are we doing our duty to mankind? Is there anything that we Christians have which the world needs?

Is there anything that the Church possesses that could have stopped this world war, or that could prevent another one?

The war was probably brought upon the world by less than a hundred men. It involved in sorrow and misery more than a hundred millions.

And the reason why this malignant or stupid hundred should array these millions against one another, lay in the fact that they could appeal to race prejudice, to national antipathies, to selfish interests.

And there was no clearing house in which the matter could be settled, because of mutual distrust and hatred.

There is one common denominator that might have prevented the war if it had existed, and that was a common Church, in which all Christians were united in the belief that God is love.

It seems the unattainable and the methods thus far proposed seem so inadequate, but if we wish a real solution of world peace, it will be found only in one body and the one spirit, for there is no other common denominator of the human race but the religion which Christ founded and man has muddled, for in Christ Jesus there is neither Roman nor Greek, bond nor free, but all are one in Him.

And just as I believe there can be no effective league of nations without the unity of the Spirit, so I believe there can be no settlement of labor disputes without that same spirit.

The laboring man of today admires Christ's objective, but repudiates His method of founding a Church to attain to that objective. He will find that the one body and one spirit of St. Paul is the only thing that will protect him from his greatest enemy—himself.

He boasts that it is his inborn now, and he is going to get the material results, and he will end up by discovering that any group of men, who use their innings merely to enrich themselves will end up by destroying their own peace and prosperity.

Unless labor is willing to use its innings for the glory of God, they will never attain the objective which they pretend to admire in Christ, but which they refuse to exercise in His Church.

As Christ said of His own Kingdom, that the violent may take it by force, but to reject the Church is for labor to repudiate Christ.

In short, the Church can be the common denominator of a world peace only when it is not tied up to one nation (as is the Roman Church), nor to one set of opinions (as are the sectarian churches), nor (as I am afraid is our own Church), but when the Church will place at the service of all men, those treasures with which Christ endowed her for the good of all men.

But in placing the Church at the disposal of all men we cannot wreck the Church, for then would we have nothing to give to them. We must preserve that which has been committed to us, and yet we must be willing to use it for the service of all men.

It is not an easy task, for each man seems to seek his own interest and to place that first, whereas the occasion demands that Christ's interests be placed first.

We cannot have Church unity in body and spirit, until the barriers of sectarian prejudice give way to the desire for sympathetic understanding.

For the Pope to say, "I will not consult with Christendom," is for him to acknowledge that he has inherited the spirit of the Pharisees rather than the sympathetic condescension of Christ.

For labor to say, "I respect Christ, but not His Church," is for them to repudiate the method by which alone the end can be attained.

So long as nations, sects, classes, and individuals put themselves and their own interests first, the world will lack the way out of its wars and the way into its peace.

The South's Chief Problem.

During our whole national history, the Negro has been the South's chief problem. Concerning it, the South has maintained two convictions:

First, the welfare of both races is best promoted by the co-existence of racial integrity—popularly called "Drawing the Color Line."

Second, because the two races have many vital interests in common, and the colored race is the weaker, the white race owes to the black race assistance and guidance. This responsibility has been called "The White Man's Burden."

The policy of the Church of the South has been conditioned by these two principles, which are but special phrasings of the twin ideals, liberty and unity, for which the American nation stands, politically, and for which the American Episcopal Church stands, in the sphere of religion.

The colored Churchmen in the South, where numbers warrant, have their separate congregations under their own clergy, convocations under their own archdeacons, and in two dioceses, their own Suffragan Bishops. These racial organizations are integral parts of the diocese, under the pastoral care of the one diocesan Bishop, parts of the responsibility of the one diocesan organization.

Membership in the one diocese maintains the principle of unity. Freedom, for the development of the racial genius, is made possible by the semi-separate racial organization.

Whatever the ultimate destiny of the Negro shall be, he must be trained for it. For this race, a process of education, which should lack the religious element, would be a grotesque miseducation. Equally grotesque would be a training lacking the industrial element.

Dean Templeton thinks that Trinity Cathedral, Little Rock, Ark., has solved the mid-summer service problem as indicated by the response of the people. The Church and Sunday School have been combined at the 10 a. m. service which lasts until 11:15 o'clock. The following are the subjects of his sermons for the summer: "A Gracious Invitation," "A Young Man in a Great City," "A Soldier's Dream," "A Woman's Will," "A Day at the Sea Shore," "A Mountain Top Experience," "A Pic Nic," "A Fishing Trip," "A Visit to the Country," "Power House of the Soul."

THE CHURCH AND THE NEW ERA.

By the Rev. GEORGE P. ATWATER

(Courtesy of New York Churchman)

With such a foundation as outlined in my paper of last week the federal council would be ready for its task. The first task would be the preparation of men, clergymen and laymen alike, for the work the Church has to do. We ought to have at least twice as many laymen preparing for a life work in the Church as we have clergy. Not every man who wishes to devote himself to the Church has the qualifications or temperament for the priesthood. I do not know of a dozen laymen who are devoting themselves entirely to the work of this Church in other than a parochial way, except the laymen who have undertaken war service in the camps. We ought to have national schools for lay workers. Men go into the profession of teaching, never expecting any great remuneration therefrom. Men who would shrink from the ministry because of some reason of which they alone knew the force, could be secured for lay work if they could be trained for specific tasks. We could capture boy life in America if we had one thousand trained workers for boys in our large centers of population. They would in turn train volunteers and give us a boy clientele that would immeasurably strengthen the Church within a decade. Many a parish would welcome the opportunity to secure such a worker and pay his salary. We should have schools for Sunday school teachers. Practically every seminary in the Church is closed during the summer months. They should become great summer schools for teachers. Dioceses are not able to achieve this alone. The national Church would have to support such a project.

The federal council ought to relieve the separate dioceses of the work in every large institution of learning in our land. Our weakness at educational centers is proverbial. Yet here we have the brains of the rising generation. The student body does not come alone from the diocese in which it exists, but from every part of the land. A weak diocese may have within it a score of institutions. The Bishop and the diocese are unable to meet the need. The Church should concentrate its fire upon these institutions. It is a national problem. I know of places aggregating several thousand students where the work of our Church is as ineffective as an effort to stop an epidemic with court plaster. Men should be especially trained for such places. Buildings will be needed worthy of the Church which they represent. We should be there is such force that we would be noticed. We have a vital religion to offer, and the students ill respond. From such institutions a constant stream of reinforcement would go forth into the parishes of the land. It is a national problem.

A federal council would arrange a campaign of publicity. In proportion to our size we are the most insufficiently advertised organization in America. We get a line occasionally when some fashionable wedding takes place. But we fail to realize that we are misunderstood in our land and need some strong exposition. I saw recently in a local paper an entire page given to an explanation of Christian Science. Boston did it, no doubt. It was an evidence of national thinking. Our Church needs it. Short but bold statements, rehearsing the fundamental things we hold, explaining the comprehensiveness of the Church, elucidating the services and making plain its intellectual and moral liberty, ought to be blazoned forth from one end of this land to the other. We should have an authorized manual, setting forth in plain words the position of the Church, and containing the services with directions, and this manual should be distributed as freely as manufacturers of tires distribute route books. It should be written for plain people. When we are forced to wait an hour between trains at some tiny station, why could we not find a rack with some of our literature in it, instead of having to mull over a Christian Science document?

Under such an administrative federal council, each bishop, priest and lay worker of the Church would feel that the whole strength of the Church was behind him and his work, just as the soldier on outpost duty feels that he has the army behind him.

The clergy do not feel this today. We have really erected a highly competitive system, modified by the wisdom and personal kindness of bishops who attempt locally to adjust men to conditions. But a clergymen who resigns a parish and is temporarily unattached is in a serious predicament. No one is unduly concerned that his particular fitness for a special task is determined and that he be called to the work for which

he is fitted, and fortified in it against local difficulties. He must in a dignified way scratch for himself. The very fact that he is looking for a place is misunderstood.

A federal council could remedy this situation. In a way not possible to diocesan bishops, it could place men, in a manner not embarrassing to the man in a place where his particular strength could be fully utilized.

Such a federal council could give deliberate and careful attention to every new situation which might confront the Church, and could act promptly in every emergency. This Church has no headquarters, at present. We actually need such a place. Our ascending lines of action and authority do not centralize, in a body continuously active.

It would require a volume to present fully the specific activities of such a council. But let your imagination range over the field. This federal council could train experts in every department of the Church's life, who would be available for every needed spot in our land; they could centralize the Church's collective wisdom as to parochial methods, so that every young priest could have the advantage of what others had learned as to methods, systems, and supplies. But why enlarge upon it? If you reject this plan, you have already found sufficient objections to it, and if you approve it you will, yourself, find countless things to suggest.

With such a council the Church could say to its greatest leaders: "The highest position we can offer you is not a bishopric, where your leadership is geographically limited and your energy expended in much routine, but a place in the national council."

The Church could say to its gifted laymen: "We need you more than the law needs you. We have a place where you can consecrate all your talents to the service of God in His Church." It could say to the banker, or teacher: "Here is your supreme work. We need all your time and energy." In fact, we need most the men hardest to get! All this is machinery, you say, and machinery will never propagate the Church. True. But machinery will conserve and utilize its material, mental and spiritual resources.

(To be continued.)

The Memorial and Petition of the Clerical Union and the Clubman's Alliance

The Clerical Union for the Maintenance and Defence of Catholic Principles and the Clubman's Alliance, are co-operating in procuring signers of a memorial and petition to the House of Bishops, as follows: Inasmuch as several different interpretations have been placed by ministers of this Church upon a certain provision of Canon 20, namely, "that nothing herein shall be so construed as to . . . prevent the Bishop of any diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in the church, on special occasions," and upon the last rubric in the Order of Confirmation as set forth by this Church; and inasmuch as such differences of interpretation and the various practices following thereupon tend not to the edifying of the body of Christ; and inasmuch as the consciences of many of the communicants of this Church are troubled by the use of matter for the Holy Communion other than wheat bread and a pure natural wine; and inasmuch as it is proposed to recommend to the House of Bishops the enactment of a canon allowing and authorizing Bishops of this Church to ordain to the sacred priesthood persons who do not "en-

gage to conform to the Doctrine, Discipline and Worship" of this Church and are not minded to "minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same"; and inasmuch as a definition by the House of Bishops will promote unity, peace and concord;

Now, therefore, we, the undersigned, communicants of this Church, do pray your reverend body to define and interpret the aforesaid provision of Canon 20 so that there may be no doubt in the mind of any as to its meaning; and that you define particularly the words "Christian men" as used in said Canon as to whether such persons must be baptized and confirmed; and that you also define particularly the words "special occasions" as to whether such occasions may be regular services of Morning and Evening Prayer and the Holy Communion;

And we further pray you that you define and interpret the last rubric in the Order of Confirmation as set forth by this Church so that there may be no doubt in the mind of any as to its meaning; and that you define particularly the words "admitted to the Holy Communion" as to whether any who have not been confirmed and are not ready and desirous to be confirmed may be permitted to receive the Holy Communion;

And we further pray you that you declare wheat bread and a pure natural wine separately consecrated to be necessary for a Celebration of the Holy Communion;

And we further pray you that you enact no law which will allow or authorize any Bishop of this Church to ordain to the sacred priesthood any person who does not "engage to conform to the Doctrine, Discipline and Worship" of this Church and is so minded to "minister the Doctrine and Sacraments, and the Discipline of Christ as the Lord hath commanded, and as this Church hath received the same";

And we pray Almighty God, Who, by His Son, Jesus Christ, did give to His holy Apostles many excellent gifts, and did charge them to feed His flock; that He give you grace that you may diligently preach His Word, and duly administer the godly Discipline thereof; and that all and every one of you may receive the crown of everlasting glory.

BOOK REVIEW.

Callinicos, Reverend Constantine, B. D., "The Greek Orthodox Church," Longman's, Green and Company, 60 pp.

With the increasing prospects of reunion between the Eastern Orthodox and Anglican Communions, especially since the visit to this country last year of Meletios, Metropolitan of Athens, and the return of the World Conference deputation from their very successful visit to the East, Church people will want and ought to know more about the Eastern Churches.

This little book, written by Reverend Constantine Callinicos, B. D., Protopresbyter of the Church of the Annunciation in Manchester, England, with a preface by the Rt. Rev. J. E. C. Welldo, D. D., Dean of Durham, gives a brief, but very clear account of the Greek Orthodox Church and its relations to the Ecumenical and other Patriarchates with a short concluding chapter pointing out the close relations between Orthodoxy and Anglicanism and the prospects of final reunion.

The Church War Commission announces that the following chaplains have recently returned from overseas: Red Cross chaplain, P. G. M. Austin, Chaplain W. D. Bratton, Chaplain Evan A. Edwards, Red Cross Chaplain E. P. Smith, Chaplain J. Hazlet Steele, Red Cross Chaplain R. S. Coupland, Chaplain E. W. Wood.

Chaplain Albert C. Larned, U. S. S. Hercy, has returned to his parish.

Chaplain John M. Robeson, who has been at Camp Lee, Va., since his return from overseas, has been assigned to the Port of Embarkation, Hoboken, N. J.

Chaplain Herbert S. Smith has been transferred from Camp Eagle Pass, Texas, to Fort Sam Houston, Tex.

Chaplain Frank J. Knapp has been transferred from the Robert Brigham Hospital, Boston, Mass., to the Transport "Floridian."

Chaplain T. Carter Page has resigned from Newport News, Va.

Chaplain Gabriel Farrell has recently been discharged from Camp Taylor, Ky.

The War Commission regrets to announce that Chaplain W. G. Cassard, U. S. Naval Training Station, Newport, R. I., died on Sunday morning, June 29th, after an illness of some weeks.

Trinity Church, Iowa City, Iowa, has purchased a new rectory and will convert the present rectory into a parish house.

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New York Letter

By the Rev. JAMES SHEERIN

A New Choir School.

About six years ago St. Thomas's Church, Fifth Avenue and Fifty-Third Street, did a daring thing. In order to make it certain that its new organ in the new church, pronounced the finest piece of ecclesiastical architecture in America, would be played as well as any organ in the world, T. Teetins Noble, the noted organist of York Minister, was called to be organist and choirmaster. Accustomed to a great Cathedral foundation in England, where singing boys are more easily found than in America, and where tradition and environment almost compel good music, Mr. Noble, with all his genius and energy, found it at first a harder task than he had realized, to bring St. Thomas's choir up to the highest position rightly belonging to it. Immediately he felt the need of a choir school, where music and worship would not be secondary but primary in the life of choir boys. It has taken him six years, partly held back by war work, to attain his ambition. A large residence on West Fifty-Fifth Street has been now secured, and a first class schoolmaster set to work, with all the other officers for a score or more of boys who will sing and servants necessary to train and play, sing and study in a sphere of life that ought to be happier than that found elsewhere. It is maintained that "unlike some choir schools, where only the sons of the wealthy are received," this new choir school will insist only on a voice as the essential requisite, and boys of any nationality or any class are invited to apply. All expenses, including books, are provided. Even clothing is added where needed, and occasional opportunities of making a little pocket money are offered at such ceremonies as weddings. "The boys receive an education from the sixth grade through the first two years of high school, as well as, a musical training that would cost them thousands of dollars apart from this unique opportunity, which is commended to Western parents with talented sons.

Sale of Churches.

It is reported that the old St. Bartholomew's, corner of Madison Avenue and Forty-Fourth Street, has been sold for more than \$1,500,000 to a Christian Science corporation, which proposes to remodel it as a temple of that modern sect. Since the removal of the congregation and sacred furniture of St. Bartholomew's to the new edifice in Park Avenue—a splendid building, by the way, worth seeing even in its uncompleted condition,—the old parish church, where Dr. Greer was so long famous, has been used temporarily as an army officers' club. It is amongst commercial houses and hotels, and may be more suited to a transient folk like the Christian Scientists. The original cost of the land for St. Bartholomew's was \$150,000, and the building \$400,000; so there is quite a profit in the sale.

Another church building sold is the First (and, so far as I know, the only) Reformed Episcopal Church in New York. It is located at the corner of Madison Avenue and Fifty-Fifth Street, and brought \$815,000, a small amount compared with St. Bartholomew's, but several times as much as the corner cost in the seventies.

In a way, this Reformed Episcopal Church is the mother church of all Reformed Episcopal Churches, for it was here that Bishop Cummins, the founder of the denomination, in 1874, was pastor for a time, and until recent years it was wealthy and powerful; though decidedly old-fashioned in preaching and pastoral work. Now it is proposed to stay somewhere in the neighborhood, and some less fashionable point, and carry on a considerable institutional work, after the manner of real Episcopal Churches, with a thorough combing of the whole district from Fifth Avenue to the East River to find people who care to support it.

It is interesting to note in this connection that the new and lively pastor of Calvary Baptist Church, which is near Carnegie Hall, declares that there is now only one Baptist Church in the whole East Side from the Battery to the Bronx, and that the only thing that keeps it alive is a large endowment. East of Fifth Avenue we have, in the same region, twenty-five churches that are not dying as yet in any case, and are even doing bigger and better work than ever. It has been some times said, as if it were an adverse criticism, that the Episcopal Church is "a city denomination"; and here is an instance sustaining the claim, though hardly in a derogatory sense. In these days of rapidly increasing city life it is well that one church shows its ability to cope somewhat with the city's tendency to submerge spirituality in material progress. It isn't much the old Church is doing contrasted with what she should do, but it compares favorably with the best religious work outside its fold, and we who are of it may be humbly thankful therefor.

The League of Nations.

Judging from last Sunday's peace celebrations, nearly everybody is in favor of a League of Nations to prevent war, and the majority of God-fearing men and women welcome even an imperfect Covenant, such as the recent one formed in Paris, as a step in the right direction. I had the temerity to call attention not long ago to the strange abuse heaped upon those who were critical of the proposed League and the manner in which it was approached. I had very little idea of giving my own opinions in the matter, and was thinking only of the rights which opponents or critics had,—just as many and many a time I have urged that "ritualists" should not be "thrown" out of the Church, and that even "evangelical" recalcitrants have their place among us! If my own views had been important, The Witness did me the honor to emblazon them on its front page some two years ago, when I urged that this country MUST fight in order to end not only this terrible war, but all wars. I am personally not in favor of the policy of aloofness, either in state or church, and therefore much that is said by critics of the Wilsonian League are just as offensive to me as are the attacks of narrow Churchmen on any reasonable effort towards unity,—parts of which they do not like. In other words, I would rather blunder toward good than remain behind in a blunderless and indifferent condition. "Blessed be blundering" is a good addition to the finer beatitudes of the world; and I should vote any day for a blundering League of Nations aimed at the prevention of stupid and wicked war rather than see nothing done. I am glad to note that this is also the opinion of most of my fellow countrymen. I venture this much in response to a few friendly critics, who have not always seen

that my humble aim was to have all sides seen, and to give the benefit of doubt to the side that was hardest to see! And this I have hoped to do without letting my personal preferences obtrude too much; which, alas, they must do in such hasty writing as most of these letters are compelled to be—written much after the manner of one busy friend to another, and therefore not worrying much about exactness or mistakes.

Copies of The Witness are on sale at The Church Literature Press, 2 Bible House, New York.

The Curious Itinerary of a Chapel.

The sign used to read "Delmonico's." Inside, the waiters passed back and forth, serving meals. On the wall hung the menu, while in the basement the chefs prepared the food.

Today the sign reads, "Chapel of the Holy Spirit," says the Columbus (Ohio) Dispatch. Inside, the tables have given way to pews. On the wall hangs the tablet that proclaims the hymns and at the back the reredos rises behind the altar. Such was the transition of the Episcopal Chapel of Ohio State University, located at 2036 North High Street, of which Rev. F. C. F. Randolph is rector. But "Delmonico's" was not in the beginning. The beginning was a moving picture theatre on North High Street.

It was there the chapel got a foothold three years ago. Just as later the tables and stoves were replaced so were a screen and the box office removed. Worship began. Novelty meant something; enterprise meant something; attendance followed as a result. Later the mission moved to an abandoned poolroom.

But last October when the University S. A. T. C. was marched, by order of the commandant, to the churches in Columbus for service, the poolroom proved too small for the 40 Episcopalians in the corps. It was then that Bishop Theodore I. Reese bought the former restaurant property for the chapel which now has about 80 communicants.

Thus from a nickleodeon to a restaurant moved a church. The large dining-room was divided into two parts. One-half became the chapel proper; the other half became the Sunday School and social and supper room. The basement was turned into a poolroom but some of the fittings of the kitchen were retained. The basement was turned into a poolroom, but some of the fittings of the kitchen were retained. The space upstairs, formerly rented to students, was rented out as apartments.

Proud as it is of its small and humble beginnings, the Chapel of the Holy Spirit is looking forward to bigger things.

Through the nation-wide campaign of the Episcopal Church, it hopes to have a real church building, for the nation-wide campaign is a drive to enlarge the work of the Church. It will encourage and assist just such efforts as the chapel and will inspire the members of the Church to gifts and service.

Nor is that all. At Ohio State University the proposed establishment of a school of religion affords another argument why the Chapel of the Holy Spirit should have a building of its own. If a church were built a better site would be selected. The present building is a good asset and at any time could be sold at an advanced price. With the proposed school of religion so imminent of fruition, it is plain to see that the Episcopal Church can not efficiently share in so vital a new movement if it is housed in a restaurant.

Four-Minute and \$1-a-Year Men Called to Assist in Campaign.

A call to the thousands of Episcopalians who were 4-Minute Men and \$1-a-year Men in government work to contribute their abilities to the Nation-Wide Campaign of the Episcopal Church was issued July 9th by the Rev. Dr. Henry H. Hadley, rector of St. Paul's Church, Syracuse, N. Y., in an address before the Conference for Church Workers of the Mid-West Province in session at Racine College. These men were asked to aid in arousing the membership to exert its full strength in furthering the contemplated campaign to extend the Church's Missions, religious education and social service.

Dr. Hadley explained how the campaign would enable the enlargement of social service in the cities and the extension of education to the mountaineers, the Negroes and the rural dwellers, as well as promoting the missions. By conducting one great nation-wide campaign the necessity of the missionary bishops carrying on a number of small campaigns which would take time and energy, would be obviated, he said.

"It is an attempt to face squarely the condition, vision and needs in men, women and money of the Episcopal Church," said Dr. Hadley, "and there is the most important question—whether the members of the Episcopal Church are ready to perform the task. The campaign is primarily one of information, inspiration and vision. Last of all, for the purpose of raising money, for in this as in all else, money expresses character. Giving is not a sordid act; it can be made spiritual through education.

"Seventy-seven dioceses and practically every Bishop have approved of it. The preliminary work is a great survey of every diocese, now being made. Committees are now conducting this survey.

"Each survey involves the budget of the parish, its various spiritual and institutional activities, particularly the problems it is about to face in these days of reconstruction. From the diocesan surveys the Central Committee in New York will write the complete story of the Church, to be presented to the General Convention in Detroit in October.

"The subject matter of this campaign will fall under three heads—Missions, Education and Social Service. In other words, this is a campaign for the extension of the Kingdom of God. An attempt will be made to inform and enlist the rank and file of the Church, strengthening their faith and educating them concerning the expression of that faith through the Church.

"The plan is to visualize what we have and to face every problem. In every city the Church will face the peculiar needs of that community along the lines in which the Church can take or inspire leadership."

Dr. Hadley told of a leading business man of Utica who had laid aside all business to devote himself to the campaign, adding that such men were to be obtained in every diocese, particularly those who had been 4-Minute Men and \$1-a-Year Men for the government.

Participating in the conference here or announced for addresses are Bishops Webb of Milwaukee, Anderson of Chicago, Francis of Indianapolis, Reese of Southern Ohio, Wise of Kansas, Burleson of South Dakota and McKim of Tokio, Japan.

A group of deaf mutes attend the services in St. Luke's Church, Des Moines, Ia., and for their edification the rector's wife, Mrs. Allen Jacobs, who is familiar with the sign language, repeats the sermons.

The Victory Thank Offering fund of the Connecticut Branch of the Woman's Auxiliary to the Board of Missions has reached the sum of \$5,528. It is hoped to increase the amount to \$10,000 before the Triennial meeting at Detroit in October.

An open air conference was held on the grounds of the James C. Smith Memorial Home, Oakbourne, by Church Social Workers of Philadelphia, June 20th.

The Rev. Dr. Richardson gave an address, and the Rev. Dr. Thompson led in the discussion of the spiritual life of the social worker.

The Rev. Franklyn Cole Sherman, rector of St. Paul's Church, Akron, Ohio, has filled the following appointments recently: The annual sermon before the Women's Auxiliary of the Diocese of Southern Ohio; two addresses at the Church School Institute at Wellesburg, W. Va., and three addresses at the Michigan Summer School, Saginaw, Mich.

On Sunday, June 29th, the Rev. Paul Delfield Bowden was advanced to the priesthood in St. Matthew's Church, Kennedy, Tex., Diocese of West Texas, by the Rt. Rev. William T. Capers, D. D., Bishop of the diocese, who also preached the sermon. The Holy Communion was celebrated by the Rt. Rev. James S. Johnson, D. D. The candidate was presented by his father, the Rev. Upton B. Bowden. The Rev. B. S. McKenzie was the Bishop's chaplain and with the Rev. A. J. G. Banks, joined in the laying on of hands. Mr. Bowden recently graduated from the Virginia Theological Seminary. He has accepted the rectorship of the churches at Sa Marcos and Lockhart and will be in residence after August 1st.

At the time of the ordination of the Rev. Paul D. Bowden to the priesthood, in St. Matthew's Church, Kennedy, Texas, Bishop Capers accepted and blessed a brass altar desk, the gift of Mrs. Upton B. Bowden, in memory of John W. Bowden of Bowden; also a Eucharist Light lighter, the gift of Keitt and Douglas Bowden now serving with the A. E. F. in France. Up to the time of his volunteering, last June, for the war, Douglas had acted as his father's acolyte for many years and had never failed to be present to light the candles at the celebration of the Eucharist.

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PUBLICITY LEAGUE BULLETINS.

By PAUL J. BRINDEL.

The Convocation of San Jose has followed the example of the Diocese of Kansas, and has made a publicity survey. The results are so interesting, a report of the survey in the June Pacific Churchman, is partially reprinted here: "Here in the West we find ourselves doing a fundamentally mission work. Not even the best organized Parish in the most established city can run successfully merely by new blood, new material, if it is to hold its own; much more, to achieve continuous and constructive growth and service to the Kingdom. We cannot rely on the Sunday School and the confirmation class as adequate feeders of the Church. Any Episcopal parish which does not show practically fifty per cent of adult confirmations is relatively losing ground in the struggle for survival. At the very least it is not advancing proportionately to the religious organizations around it.

"Considerations both of doctrine, and of that palladium of the Episcopal Church, Good Taste, debar us from using the methods of revivals and of propaganda native to the Methodist and Roman Catholic bodies. (I am trying to state observed facts, not to justify them). We leave people to convert themselves; we leave the beauty and reverence of our services, the constructive character of our sermons, and the mystical appeal of the Sacraments, to draw those outside into our communion and fellowship.

The crucial point in this proceeding, however, is the fundamental problem. How to get people to come to Church in the first place. And the paradoxical result of this condition is that the dear old 'Episcopal Church,' the most proper, the most reserved, the most dignified religious organization in Christendom, actually stands in more vital need of intelligent and effective publicity (we cringe a little from the crude word 'advertising') than the most blatant and pushing of its rivals for popular attention.

"Add to this fact, that our communicants are very irregular attendants of Church services—probably the most of any religious body—and we have a further and most cogent reason for keeping the Church's activities vividly before the people.

"Analysis of the questionnaire sent to the clerical members of the Convocation of San Jose as to their experience of practical methods of Church publicity shows that all the parishes save one maintain schedules of services in their local papers. (This one exception has no local paper). In no case, however, is any charge made by the papers for this service. Some papers also permit announcement of sermon-topics, and all of them are very willing to run accounts of Church activities as news items. Some few clergy utilize papers of neighboring large cities with a general circulation in their parishes, but this service must usually be paid for. One clergyman residing more than two hundred miles from San Francisco even advocates the publication of a systematic consolidated list of Episcopal services throughout the Diocese in one of the San Francisco papers—an arrangement in satisfactory operation in the environs of Vancouver.

"There are very few churches which pay for display advertising, and the tone of the majority of replies pretty definitely deprecates such methods. One clergyman remarks: 'A reading notice is the only way to advertise in a place the size of this. People read every item in a small paper, when they do not read the regular ads. 'Set up' Church notices are worthless, and also paid ads, as these are not read; but once you get into the columns in a reading notice, everybody will read your stuff.' Another makes this timely qualification: 'I avoid as much as possible the levelling of announcements not germane to a Church atmosphere, among the Sunday notices.' The most thorough response of this nature is as follows:

"I have done some paid advertising, but it has not brought the results expected. The other churches here advertise in bold type and draw a class of people who would not be happy if they were lured to our services. It has added to our strength here to adopt quieter methods, and the contrast has called forth favorable comparisons. Personally Church advertising, as one sees it in the Saturday and Sunday city papers, does not appeal to me. I tried in San Francisco, and it was a failure so far as bringing people to church was concerned, and meant the expenditure of a lot of good money which could have been better spent."

"I may mention that I am in entire sympathy with this attitude. I do not believe the Episcopal Church has anything to gain by any sensational methods whatever. Any advertising

in dubious taste is bound to draw a dubious class of people. My experience as both a fisher for fish and for men, is that when you turn to strange bait, you are most likely to catch suckers. Incidentally, it is perhaps worthy of note that while we are taught that the Prince of the Apostles was a fisherman, we are nowhere told that He was an angler. I am all in favor of orthodox net, where, according to the possible intimations of the scriptural parable, undersized or undesirable fish have some opportunity of escaping again into the sea. The Episcopal Church, as now constituted, does not make an equal appeal to all classes.

"The task of publicity is to bring people to the Church services: inasmuch as the effectiveness of a sermon, or a service, is in direct ratio to the number of persons participating in their benefits. The task of the prophetic, pastoral and priestly office, is what we are to do with them after we get them here. We could afford to be a little more carefree about the kind of people our publicity draws, if we had more definite and effective ideas of how to deal with them afterward.

"There are, however, special services of various kinds, such as topical and patriotic sermons, services for the Knights Templar, Harvest Home Festivals, children's services, and special musical or ritual occasions, like Palm Sunday, and Good Friday oratorios, on which a strong bid can be made for a general popular attendance. Furthermore, this is good publicity not only for the outsiders, but for our own communicants; for one priest writes: 'Whenever the attendance falls off, I spring some kind of special service which I find is always an effective way of rounding up the slackers. Reading no-

tices, carefully written, and with a distinct news element, also are very serviceable in quickening and maintaining the interest of the communicants, and indirectly, in keeping the Church before the public.

"A parish paper seems recognized as the best means of enlisting and holding interest. The crucial point is the cost. One priest has it paid for directly out of the parish treasury, having a pardonable dislike for advertisements. Another has outside pages imprinted locally with fixed announcements, and publishes special matter on the inside pages with a Neostyle. Another sends a mimeographed letter each week. He says: 'These are given to the Sunday School children to carry home, and to the congregation at service. I also note those not present and mail copies to them, or deliver them personally. The total cost is probably about seventy-five cents a week for one hundred copies, taking in stencil paper, ink, paper and everything... I think they bring excellent results.' Sample copies of this admirable bulletin may be obtained from the Rev. F. A. Brown, Redwood City, Calif.

"Another says: 'I find the mailing of the parish paper on all possible extra occasions, well worth the trouble. Nearly everyone takes a copy to someone else, and so interest is doubled.' Trinity Parish, San Jose, supplements a balanced system of parish papers and other good reminders with regular issues of selected parochial Bible readings, which do much to knit together Church and Home in a continuity of both interest and devotion.

Pastoral letters come next in effectiveness, but only a few of the clergy report using them. One clergyman who has no parish paper sends them every few weeks; others

chiefly at Easter. One man says: 'I get the best returns from friendly and neighborly letters. These almost invariably bring results.' Another: 'Before Easter I send a mimeograph letter to each communicant.'

THE NEW PRESIDENT OF ST. STEPHEN'S COLLEGE.

Dean Bell Elected Head of Famous Educational Institution.

The election of the Rev. Bernard Iddings Bell to the Presidency of St. Stephen's College, the famous educational institution at Annandale-on-the-Hudson, New York, will be a source of gratification to both the friends of the college and Dean Bell, whose training, natural gifts and very varied experience in the ministry and as a Chaplain in the army peculiarly fit him for this new field of labor to which he has been called. Under his administration the School is bound to take on new life and increase its usefulness. The students will find in him a wise and sympathetic leader and guide in their intellectual and religious life.

The Dean was born at Dayton, Ohio, thirty-two years ago, October 13, 1886, the son of Charles Wright Bell and Valencia (Iddings) Bell. He was confirmed in St. Mark's Church, Chicago; graduated from the University of Chicago with the degree of B. A., and honorable mention in History, in 1907, and from the Western Theological Seminary in 1910. The Seminary conferred upon him the degree of S. T. B., in 1912, his thesis being in Christian Sociology. He was ordained Deacon by the Bishop of Michigan City and Priest by the Bishop of Chicago. He was the first Vicar

of St. Christopher's Church, Oak Park, Ill., sometime Dean of St. Paul's Cathedral, Fond du Lac, Wis., and Personal Aide to the Senior Chaplain, Great Lakes Naval Training Station. He is the author of "Right and Wrong After the War" (Houghton, Mifflin), "Work of the Church for Men at War" (Morehouse Pub. Co.), numerous articles on religion in The Atlantic Monthly, and a frequent contributor to The Churchman, The Living Church, and The Witness. Special Lectures and Sermons: Noonday Lenten Preacher, Milwaukee, 1914-1915; Chicago, 1917-18-19; Detroit, 1919; Cincinnati, 1919, St. Louis, 1918. Collegiate Preacher, Cornell University and Williams College, 1919. Preacher on the Hale Foundation, Chicago, 1919; Racine, 1918. Lecturer at Church Congress, 1919.

St. Stephen's is the only Eastern College absolutely controlled by the Episcopal Church, deliberately refusing to abandon this position in order to profit by the Carnegie Fund. It is the official College of the Province of New York and New Jersey and is conducted in co-operation with the General Board of Religious Education, drawing its students from every section of the country. It numbers among its distinguished alumni Bishop Leonard, of Ohio; Bishop Longley, of Iowa; Dr. Upjohn, of St. Luke's, Germantown, Philadelphia; the Dean of Garden City, L. I., and over 350 priests of the Church, not to mention a very large number of prominent and successful lay people. The school is ideally situated, with twelve large buildings on the east side of the beautiful Hudson river, overlooking the famous Catskill Mountains. The station on the N. Y. Central Ry., is Barrytown, two-thirds of the way from New York City to Albany.

The purpose of the College is to provide at as small a cost as possible, under definitely Christian influence, a collegiate course of the highest scholastic standing, with special emphasis upon the classics, literature, and those sciences which have to do with human relationships. It is not a preparatory school nor a theological seminary.

The temptation to raise charges this year from pre-war figure of \$450 for tuition, board and room, has been resisted because of the feeling that many returning soldiers and sailors who ought to be going to college are not very well supplied with ready money and that these men are entitled to collegiate training at a price they can pay. The deficit will be made up by interested people. The new President insisted that the tuition should not be increased.

"The Royal Gorge—The City—The Lake—Brigham Young—The Rotary Convention," was the subject of the address given at a union service of churches in a city out west on July 6th.

CHURCH SERVICES

CATHEDRAL OF ALL SAINTS
Elk and Swan Streets, Albany, N. Y.
Sunday Services—7:30, 10:30, 11 (Holy Eucharist), and 4 p. m.
Week-day Services: 7:30, 9 and 5:30 p. m. daily.

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The Answer of the Laymen:

"America, and the world, will feel the influence of the Nation-Wide Campaign just in proportion as every member of the Church makes it his or her Campaign, and pledges his or her own spirit to its success."

June 24, 1919

SAMUEL MATHER, Cleveland, Ohio

"The warfare of this Church for Christ and his Cause has been lagging. We are now to move forward and move forward to glorious accomplishment. This is the meaning of the Nation-Wide Campaign."

June 25, 1919

GEORGE ZABRISKIE, New York, N. Y.

"The great conflict we have gone through has prepared us for giving and doing. The machinery which we will set to work in this campaign will function in every Diocese, in every Parish, in every Mission. The Nation-Wide Campaign will be the evidence of the Church's realization of opportunity."

June 23, 1919

A. J. DOSSETT, Waco, Texas

SCORES of the lay leaders of the Church are on record in words like these.

THE Nation-Wide Campaign is a Campaign for millions of dollars—but the millions are secondary.

It is first of all a Campaign for the deepening of the spiritual life of the entire Church; a great soul crusade to make sure that in its hour of greatest opportunity the Church shall not be found wanting.

The Nation-Wide Campaign for the Church's Mission