

The Witness

✠ FOR CHRIST AND THE CHURCH ✠

VOL. III. No. 29.

CHICAGO, ILLINOIS, JULY 26, 1919

\$1.00 A YEAR

"THE EXILE" AND HIS DREAM OF A CHURCH

Gives Up Promising Career as an Architect for the Ministry.

In the American Institute of Architects they speak of him as "The Exile." Some there are who laugh a little cynically at the mention of his name and some who knit their brows, look straight ahead and remain silent. All of them remember that at the height of his fame he threw up everything, entered the ministry of the Episcopal Church and went to Oklahoma. That is why they call him "The Exile."

Of course "The Exile" does not know these things. He does not think himself an exile at all. In his new life, because it is of his deep conviction and his own choice, he finds peculiar satisfactions that more than recompense for the fame he waived. Once architect, now priest, he is designing in a greater way a temple not made with hands. Yet he has not forgotten his materials of pen and ink for at the University of Oklahoma in Norman, Oklahoma, where he is serving his "exile," there stands to his everlasting credit a great building of his own design.

And while "The Exile" may look upon that which he has fashioned with his hands he cannot help but observe with heavy heart the little wooden church where he performs his priestly office. That church is so unsightly and inadequate! In its place he could build an edifice that would be a worthy temple! But until now to build such an edifice was quite impossible. Though his fingers might fashion the design they could not shape the materials. Yet now through the Nation-Wide Campaign the Dream promises to be a reality, for the Nation-Wide Campaign is a campaign to increase the activities of the Church and by it the Church hopes to encourage her members to aid just such projects as that of "The Exile."

Turn back the years, and "The Exile" is a student at Brooklyn Polytechnic. After being graduated, V. C. Griffith, which is "The Exile's" name, completed in three years the four-year course at Columbia University, New York City. Then he went into the office of William B. Biglow, thought by many the most brilliant architect in that city. Later he studied in England, France and Italy and for a shorter period in Scotland and Germany. Returning, he began to practice in New York and at the same time taught at Pratt Institute.

"The Exile's" Varied Activities.

During part of these years Mr. Griffith was associated with C. W. and A. A. Stoughton, who were winners in the competition for the Soldiers' and Sailors' monument on Riverside Drive, New York. He was elected a Fellow of the American Institute of Architects. Then followed the award to remodel the Brooklyn Borough (then City) Hall, after its partial destruction by fire. From that time on his activities were varied and diverse but it was the monument to William Henry Channing, in Boston, the first to be done under the Boston Art Commission, that brought Mr. Griffith the deepest gratification.

When Mayor Seth Low appointed four advisors to the Board of Armory Commissioners, Mr. Griffith was one of the appointees. His name was put forward by the Manhattan chapter of the American Institute of Architects. Their duties were to select the competing architects, to formulate the competitions for the armory designs, to judge those designs and to advise as to the award. And, although by far the youngest of the four, Mr. Griffith was instrumental in upsetting the schemes of the Tammany ring.

But at the height of his fame a call to higher service came to Mr. Griffith. To Bishop Brooke, whom he met at this time, he applied as a candidate for Holy Orders. He was accepted and without a word of explanation to his many friends, he closed his office, settled his affairs and left New York, choosing what these friends called "the life of an exile."

The Dream of the Exile.

When the Rev. V. C. Griffith arrived at Norman to take the chair in charge of the work of the Episcopal Church among the students at Oklahoma University, he found there was no satisfactory dormitory for the women students. A bequest had been made by a Church woman to provide such a dormitory. Mr. Griffith's services were enlisted. Together with the professor of Civil Engineering he designed and devised a dormitory that is a radical departure in the technique of building, and is one of the very few solutions of the fire-proof dwelling at moderate cost.

King Hall, as the church dormitory is called, is built of re-inforced concrete, hollow terra-cotta tiles, and steel by-rib. Wood is used only for doors, windows and like purposes. The method of erection was novel in that the concrete posts and beams were standardized.

Upon these posts and beams the entire weight of the building rests, the walls being in fact nothing more than a fire-brick filling of the panels between the posts and beams. Thus the lines of the building are those of esthetic honesty. And the total cost was only twenty-one cents per cubic foot of inclosed space, exceeding by scarcely ten per cent. the estimated cost of a wooden building of similar capacity.

Such is the work of "The Exile." Yet alongside this large dormitory the Church has only a small, inartistic, frame place of worship. To replace that with a beautiful church is the dream of "The Exile" and through the Nation-Wide Campaign he dares to think of it as a dream coming true.

"As great as have been the crimes of those who brought on this war, tragic as are its consequences, may we and all men now devote ourselves to the task of healing the deep wounds, of meeting the great problems, and of making the world a better and far more Christian place than it has been," said Dr. Manning of Trinity Church, in commenting on the signing of the Peace Treaty.

New York Church Entertained Over 63,000 Soldiers.

The record for war activity among the New York churches has been attained by St. Bartholomew's Parish House, which between the entrance of the United States into the struggle in April, 1917, and the signing of the peace treaty on June 28, entertained for a period of one night or more, 63,027 soldiers, sailors and marines. In the same interval over 65,000 meals were served to service men.

This hospitality was extended to the fighting men of Great Britain, France and Italy as well as of the United States, the latter including men from every state and from all the territories.

With the signing of the peace treaty, the war service of St. Bartholomew's has been discontinued and the splendid organization of volunteer workers which made it possible, is now to be concentrated upon the work of the Every-Name and Nation-Wide Campaign in the Diocese of New York. The war service was organized by the Rev. Dr. Leighton Parks, rector, assisted by John W. Fiske, manager of the Parish House, with Miss Parks, the rector's daughter, in active charge of the work. Over 100 churchwomen assisted her as waitresses, dishwashers and entertainers of the homesick young soldiers. One hundred beds were maintained throughout the war, for men passing through the city for a night or two.

Bishop Thurston, the Man of Strategy.

Generals have no monopoly on strategy. The settler smoking the Peace Pipe, the salesgirl in her shop, the society woman at her tea and the Wall Street banker in his office all use strategy every day of their lives. Even the Bishop is not averse to it. Perhaps that would be considered giving ecclesiastical sanction to strategy were it not known that it is used far more in peace than it is in war. And thereby hangs a tale.

Stillwater, Oklahoma, is a town of 5,000 inhabitants. It boasts, among other things, the State Agricultural and Mechanical College. Also it has just built a county court house that cost \$250,000. That court house stands in the center of a square and is a noble sight. Around the square are grouped all the churches of Stillwater. And that is a noble sight, too. To see them all for the first time is to jump to the conclusion that the people of Stillwater are deeply religious. Well, perhaps they are, but the fervor does not manifest itself in any rigorous church attendance. In fact statistics show that eighty-two out of every 100 persons in Oklahoma are not connected with any church. That leaves eighteen out of every 100 who may belong to as many denominations.

Now a curious thing about Stillwater is that in spite of this lack of interest in the Church the court house square is thronged each Sunday and the attendance at all the churches is good. Furthermore, it is estimated that half the students at the State Agricultural and Mechanical College go to church on Sundays.

With not many students enrolled in its membership, the Episcopal Church was confronted with a problem, to which there seemed no solution, until the Church began the Nation-Wide Campaign to enlarge its activities. It was then that strategy was resorted to.

Bishop Thurston of Oklahoma was the man of strategy. He at once bought five lots at the very campus gate, which are only five or six blocks away from the Court House Square. These lots were on a corner that everyone from the college going down town had to pass. Now through the Nation-Wide Campaign it is proposed to build a \$300,000 rectory and social center there and \$1,500 a year is to be asked toward the salary of the chaplain in charge.

Strategy was evident not only in the purchase of the lot but in determining the type of building. Bishop Thurston brought to Stillwater the Rev. Paul Micou, the secretary who was in charge of the college work of the Church, and together they held a conference with professors, townspeople and students. The students pointed out that their great need was for proper places for social gatherings and entertainments. They now have to go into the town, hire a hall at great expense to give dances, etc. under poor conditions. The fraternity houses are none of them adequate. Thus the new Episcopal building will furnish to the students of that church and their friends a home-like and attractive gathering place.

Chaplain O'Dowd Killed in Plane.

Chaplain D. Herbert O'Dowd, of Brooklyn, assistant Camp Morale Officer at Camp Pike, Ark., was instantly killed July 12th, when a plane piloted by Lieut. T. J. Lenth, of San Francisco, Cal., was struck by another machine. Lenth was also killed. The second machine also fell but its occupants were uninjured.

The Rev. D. Herbert O'Dowd was rector of the Episcopal Church of the Ascension, Rockville Centre, N. Y., for nine years before receiving a commission as chaplain in the U. S. Army in July, 1918. His application had been on file with the War Department since the entry of the United States into the war, but as he had received no favorable reply he accepted a call to Christ Episcopal Church, Clinton Street, Brooklyn, just before he was ordered to report for duty. He was born in Great Britain, but was an American citizen. He worked patriotically among the soldiers of the new camps about New York before he became a chaplain. He was well liked in Rockville Centre, where he was a member of the local fire department, and to which he returned for a visit while on a two weeks' leave from the Army about a month ago.

Dennis Herbert O'Dowd was a graduate of the University of New York and of the General Theological Seminary. He was ordained to the priesthood by Bishop Greer in 1908. After assisting the Rev. St. Clair Hester at the Church of the Messiah, Brooklyn, he spent nine years at Rockville Centre, N. Y., and then became a chaplain.

RUSSIAN CHURCH ASKS CHRISTIAN SUPPORT AGAINST THE BOLSHEVIKI

Thousands of Christians Massacred—Many Crucified.

An appeal to clergy and laity of the Episcopal Church, said the persecuted Russian Orthodox Church by circulating petitions addressed to President Wilson demanding that Bolshevik outrages against Russian Christians be stopped, was voiced at a conference held Monday afternoon, July 14, at Church Missions House, New York.

The conference was highly significant from a church unity standpoint for it was attended not only by six bishops of the Church and a number of priests but also the Most Rev. Dr. Platon, Metropolitan of Kherson and Odessa, senior among the surviving archbishops of the Russian Church; Bishop Alexander of the Aleutian Islands and the Russian Orthodox Church in the United States; the Most Rev. Dr. Alexander, Archbishop of Rodostou and acting archbishop of the Greek Orthodox Church in the United States and the Rt. Rev. Dr. Lazar Gherman, head of the Rumanian Orthodox Church in America.

Urges Alliance Between Anglican and Orthodox Greeks.

Archbishop Platon constantly emphasized in his address, the close relations between the Episcopal and Orthodox churches and declared that never before had there been such an opportune time for the two churches to get together. Bishop J. N. Darlington of Harrisburg reiterated his sentiments and urged an alliance between the Anglican and Orthodox Churches of the East which he asserted would result in the surrender of the Kaiser and the declaration of the Pope, just as the Kaiser surrendered to the allies in the World War.

Describing in detail the death by torture and even crucifixion of fourteen of his brother bishops, Archbishop Platon declared the Bolsheviks to be not Socialists or Revolutionists but "brigands and villains." He termed the present persecution of the Holy Eastern Orthodox Church as "a huge Christian program," and said:

Massacre of Thousands of Christians.

"Not a synagogue in Russia has been destroyed by the Bolsheviks and I warn the Jews, we will be their future in Russia when the stable government is restored." He added that personally he was opposed to programs however, having prevented one while he was bishop of Kiev. Despite the massacre of thousands of Christians in Russia by the Bolsheviks, there is no record of any giving up their religion to save their lives, the Archbishop declared. This is in marked contrast to the apostasy of many Roman Catholic clergy and even bishops during the French Revolution, he pointed out.

Following the Archbishop's address, Bishop Darlington announced that the Anglican and Eastern Association of the Church, under whose auspices the meeting was held, has obtained Saturday, October 11th, at the General Convention for the Russian and Greek Orthodox Archbishops to present their cause. Turning to Archbishop Platon, Bishop Darlington asked where money to aid the Russian Church should be sent?

"We ask not money but your sympathy and help," the aged prelate replied. Bishop Talbot of Bethlehem urged that steps be taken by all of the Christian Churches of the United States to combat "the devilish philosophy" of the Bolsheviks who he declared are flooding America with tracts. Other clergy including Bishops Lloyd, Matthews, Parker and Garland urged that propaganda be started to offset that of the Bolsheviks.

Archbishop Platon, who is making his headquarters while in the United States at St. Nicholas' Cathedral, 15 East 97th Street, New York expects to return shortly to Russia despite the fate of other ecclesiastics at the hands of the Bolsheviks. Through Bishop Darlington's influence an audience with President Wilson was obtained last week for the Archbishop and also an interview with Wall Street financial leaders who are contemplating financing relief for the Russian Church.

Archbishop Platon has addressed an appeal to all archbishops and spiritual leaders of all Christian Churches, denominations and Christian Societies in General throughout the United States of America as follows:

Metropolitan Platon's Message.

To All Archbishops and Spiritual Leaders of all Christian Churches, Denominations and Christian Societies in General Throughout the United States of America:

The most meek, Metropolitan of Kherson and Odessa, the senior among all the surviving Archbishops of the Russian Orthodox Church at the present moment in the enjoyment of their freedom, sends herewith a fraternal wish for peace, and the following entreaty:

The wrath of God, justly directed against us, continues to be poured forth on Russia. The exceeding great distress of the Christian Russian Nation has reached its climax. The Russian people, numbering over two hundred million souls, is perishing. No human power or words can describe the affliction and horrors of the Russian tragedy of today. The History of the World has nothing on record to compare with it. The Faith of a most religious people has been humiliated, derided, profaned. One-half of the educated class, small at best, have been massacred. Russian women, of the types described by Pushkin, Turgeneff and other masters of Russian literature, have been violated and dishonored. Children have been mercilessly butchered. The machinery of government has been destroyed. Agriculture and industry have been deranged. The finances of the country have been completely exhausted.

All that has occurred in Russia has nothing to do with either Socialism or Communism, or with any other democratic forms of social structure in nations. This was stated at the Socialist conference at Berne, which condemned Russian Bolshevism as organized terror and as a complete negation of revolution. Joseph Reinach's fine words in the Paris Figaro describe, with photographic exactness, the

condition of Russia under the rule of the Bolsheviks as a condition of Dante's Hell; a land of torture and suffering of which even the Chinese executioners have grown weary.

I pray all of you, my brethren, to support and succor a great nation, even if you cannot save it from destruction. Help it by your prayers to God on behalf of the most unhappy of countries. Exhort all your docks to prayer—both private and public—as has already been done by the greatly revered Primate of the Church of England. Preval upon your fellow-countrymen to help an unfortunate people, who have fallen into the hands of thieves (Luke x, 15). Call upon your Charitable Societies and Organizations speedily to assist the Russian people. Persuade your women to help by their sympathy, to dry the bitter tears of Russian mothers, sisters and daughters, who have been cruelly violated by monsters from Hell in the shape of human beings. Tell your young people and children to entreat their fathers to aid in saving the unhappy Russian children, who are being slain without mercy by beasts in human form.

To the calamities of the Russian people already enumerated, still another is now being added—the most awful of all—hunger. The most fertile of lands, the erstwhile granary of the world, has been turned into a land of famine under the rule of the Bolsheviks. People are dying from exhaustion. Epidemics are raging. There are no medicines. The most indispensable articles of linen are totally lacking. I beg you all, my brethren, to call upon your Red Cross to make haste to the aid of a perishing people and upon your Young Men's Christian Association to increase their beneficent work.

In anticipation, I heartily thank you on behalf of the Orthodox people, knowing that you will not fail to respond to the appeal of all those who are perishing in that country.

Metropolitan Platon.

His Grace, Archbishop Platon, who has so fully the confidence of the American people as a result of his years of helpful service in the United States in 1907-14, and who has shown in so many ways his love for America, will be in New York for about three months. His address is 15 East 97th Street, New York.

The Campaign Fever Is Spreading.

The "campaign fever" is spreading like a forest fire among the progressive Bishops, clergy, and laity of the country. They find that carefully planned and vigorously prosecuted drives for any good cause bring large returns, tap new resources and develop a strength in national Diocesan and parochial Church life, they hardly dreamed of before. It is interesting to note that the clergy here and there, in different sections of the United States, are linking up The Witness with the Nation-Wide Campaign, and are arranging to carry on a campaign, along with the larger effort, to put The Witness in every home in their parishes. One enthusiastic friend is advocating action on the part of the General Convention, or at least to start a movement at Detroit next December among the Bishops, clergy and laymen in attendance, to put The Witness in the home of every Church family in America. He thinks it would be a good investment for the Church to do this.

At a recent archdiocesan meeting of the clergy of the Diocese of Bethlehem, called to consider the Nation-Wide Campaign, the Rev. S. Ezra Nekirk did some successful boosting for The Witness, resulting in the adoption of a motion urging every rector in the archdiocese to order from 25 to 100 or more copies of The Witness for distribution each week during the Nation-Wide Campaign and the General Convention. "I believe that almost every rector in the Diocese could be persuaded to place an order," writes Mr. Nekirk. "If the whole Church should take this up 6219 Cottage Grove Avenue, Chicago, would be blocked. There is not a rector in the Church but he could send his discretionary fund the small sum required for ten or more copies for ten weeks to boost the 'Big Push' among his people."

The cost for 100 copies for ten weeks would be trifling and many a devoted layman would be glad to stand the expense, or a small charge could be made for each copy.

St. Luke's Church, Scranton, Pa., is among the large city parishes in America, which have been for some time past taking bundles of The Witness each week for distribution. St. Luke's is the largest parish in the Diocese of Bethlehem, with a communicant list of 1,172. The Rector, the Rev. Dr. Kreidler, is planning to make a drive this Fall to secure a large list of regular subscribers.

Arrangements have been made with an experienced reporter, sometime connected with the Associated Press and well known dailies, whose name will be announced later, to report for The Witness the General Convention. His reports will be full of human interest and will give our readers a clear and comprehensive understanding of the proceedings, such as only an experienced reporter and fluent writer is capable of doing.

Hearst Newspaper Tells of Secret Cremation of Body of Bishop Potter.

New York Churchmen have been greatly aroused by a sensational page story appearing in the Sunday American of July 6, telling of the alleged secret cremation of the remains of the late Rt. Rev. Henry Codman Potter, predecessor to the late Bishop Greer of New York. Great emphasis is put in the grotesquely illustrated story upon the fact that the cremation was surrounded with the greatest secrecy and occurred nearly eight years after his death in July, 1908. With great vividness, the writer who is typical of the Hearst school of journalism, describes the midnight journey of the body to Jersey City from the crypt in the Cathedral of Saint John the Divine. Mrs. Charles Holland Russell, a daughter of the late bishop, is quoted as saying:

"As everybody knows my father was always in favor of cremation but he never expressed any wish about it himself. The members of the family decided to have his remains cremated because we thought it right and proper. That is all there is to it."

CHURCH AT WORK IN THE MIKADO'S EMPIRE

Better Understanding Between Us and Japanese Strengthened.

Commenting on publication in the daily press of cablegrams describing the formal opening of St. Paul's College by the Episcopal Church at Tokio, Japan, the Rt. Rev. John McKim, Bishop of Tokio, who has been attending the Conference for Church Workers of the Mid-West Province at Racine College, Racine, Wis., gave some interesting details concerning the event and of other service by the Church in the Mikado's empire. Bishop McKim declared that the maintaining of this college, its high school and St. Luke's Hospital were most important factors in strengthening better understanding between us and the Japanese.

"Some of the leading Japanese were the principal speakers at the opening," said Bishop McKim. "Among them were Marquis Okuma, formerly Prime Minister and called the 'grand old man of Japan,' Baron Uchida, Minister of Foreign Affairs and formerly Ambassador to the United States, Viscount Kaneko, president of the Japan-American Association, Baron Shibusawa, and the Governor of Tokio prefecture. The opening of the college showed to the Japanese our friendly interest and their presence showed their gratitude and desire to help. The flags of the two nations hung side by side.

"As an example of the gratitude of the Japanese, one wealthy Japanese made a gift of 10,000 yen, \$5,000, saying that forty years ago when he was a poor student in St. Paul's school, my predecessor, Bishop Williams loaned him ten yen which he returned manyfold in gratitude. And he stipulated that his name should not be used. The success of the Nation-Wide Campaign of the Episcopal Church will do wonders in extending this work in Japan as well as in all our foreign and home mission fields.

"St. Paul's college was built at a cost of \$250,000, its buildings being brick and reinforced concrete. There are the main academic building, Morris Hall, the library, Mather Hall—the gift of Samuel Mather of Cleveland, the gymnasium, the large chapel built by the women of New York, two large dormitories and the dining hall, all on fifteen acres of land on the outskirts of Tokio. The college was for the purpose of educating Japanese men on Christian lines and was built with the hope that it would have an attendance of 250 within five years. At the very start its classes were crowded and it has a waiting list of 350. It gives arts and commercial courses. We hope to add law and medicine. Everything is taught in Japanese, English being taught as a foreign language. The faculty consists of thirty five Japanese and five Americans.

"We have an under school, St. Paul's High School with 700 pupils, seven miles from the college in Tokio, when the population increases around the college the high school will be moved nearer to the larger institution. The tuition fees support the high school but the college requires money from here, such as the Nation-Wide Campaign will furnish.

"St. Luke's Hospital in Tokio is a big factor in our work. It is helped by the Board of Missions. The Mikado gave 50,000 yen to this hospital, the largest gift made to any institution. It has 32 charity beds and 80 pay beds, while its clinic accommodates 150 daily. Crowds of patients wait each day as early as two hours before the clinic opens. Needy Americans are treated freely and with as good attention as the high paying patient. No one is turned away and no question of the patient's religion is asked. This work would be aided mightily by the success of the Nation-Wide campaign.

"The rice riots indicate a striving for democracy but should not be interpreted as leading to revolution. The Japanese will not depose their Emperor, for they consider he unites the people and hold his office as sacred. They may kill or attack his advisers but not the Emperor." Bishop McKim has been in Japan forty years. He went there from Pittsfield, Mass.

DIOCESE OF LONG ISLAND.

At Calvary Church, Brooklyn, the rector, the Rev. John Williams, recently dedicated a new prayer-desk given by Mrs. William Harper in memory of her husband and son, and a beautiful new stained glass window, given in memory of the late John Morgan by his sons. Mr. Morgan was a pioneer in the stained glass industry in this country and was well-known in Brooklyn.

The Rev. Albert W. Allen has resigned as rector of St. Andrew's Church, Brooklyn.

The Rev. John H. Fitzgerald, rector of Christ Church, Bay Ridge, has been elected a trustee of Berkeley Divinity School, Middletown, Conn.

St. James' Parish, Brooklyn, celebrated its 51st anniversary on the evening of St. Barnabas' Day. There was a reception in the parish house which took the form of a welcome-home to the honor-roll men who have already returned from overseas. The rector, the Rev. Edgar M. Thompson, made the address of the evening, and four of the returned men—Clarence Hoyle and Hugo Reims of the 77th Division; Wm. H. Gillam of the 76th Division, and William Hume of the 79th—gave brief accounts of their experiences.

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

A SUMMER PRESCRIPTION.

This is the season for short sermons and lazy days, for short editorials because hardly anybody reads them and for a short paper because it is more apt to be read, so we are trying to produce all these things. Everything is warm in these days but religion and that is as cool as an electric fan;—we luxuriate in the faint breeze that it throws off from a distance.

It may be just as well not to take our religion too seriously all the year round, but it may be as well also not to be too lax in one's performance.

It is the season when the early service should come into its own. We recommend that you try it and see. Get up early Sunday, "open your mouth and draw in your breath" on the way to early service; then "taste and see how gracious the Lord is."

Then having done your duty to your Creator, you will feel that you can "lift up your eyes unto the hills whence cometh your help."

It is so sordid to be hot without having any cooling springs in your soul. It is so sinful to enjoy oneself without your Father in Heaven having anything in your enjoyment in which He will rejoice with you.

Spend your summer with God, not without Him, and seek refreshment in doing something in your religion as well as in your personal habits.

If I were a layman, "I would seek the Lord early while He may be found," and that would give a tone to the whole day. Try it if you have never done so.

We have been having a trying time in Denver.

The people elected a Mayor on the platform that he would give the citizens a five cent fare. They evidently wanted it for they elected him.

We have a five cent fare in consequence, but no cars to ride on with the nickel.

The Company reduced wages, the employees struck; the company makes a play at operating, the strikers without violence take the cars back to the barn; the police do not interfere; the people walk; the mayor and others who are fortunate ride in their autos, and everything is apparently serene.

The people had their way, the mayor has kept his promise, the company, I fancy, is not very anxious to operate under the circumstances, and the innocent bystander who did not vote for the mayor and is willing to pay six cents, keeps his money and wears out an equal amount of shoe leather.

It has its interesting sidelights. I fancy the recording angel stands at Colorado Boulevard, about five miles from the postoffice and takes the names of those owning automobiles who go down town with empty seats.

Certainly the parable of the Good Samaritan does not soak into some souls. But others are alive to their spiritual opportunities, and to gratitude for being able to own an automobile, for they pick up everybody and anybody and go out of their way to take them to their destination.

But there are all sorts of people and their record will be published in the judgment day.

It has also demonstrated how many automobiles there are in the city, for down town is lined with them on all streets. We surely are a prosperous people. When I was a boy, the man who owned a carriage and team was accounted a rich man. Today we are a nation of rich men, for everybody seems to own them and if Mr. Ford gets them down to \$250, as he hints, why, then, beggars will ride, and what we will need is merely more vacant space, and many new oil wells.

But what a curious condition our government is in.

A corporation quarrels with a mayor, or vice versa, and everybody suffers therefrom. The employees dictate and the employers are powerless and the administration looks on. Curious bolshevik conditions, but everybody good-natured. One wonders whether the people at the top are not playing with dynamite. I think so.

The Russians were jovial at first. They are sad now.

It is a very dangerous way to settle disputes and for those at the top in business and politics to play the game with one another.

I wonder if they are not a parcel of fools to play with dynamite at this time.

But it demonstrates our resourcefulness. Yesterday we could not get along without street cars. Today everything has adjusted itself, but I am afraid some lines of business are paying the bills and that some unfortunate will pay the price in ill health. But big business and big politics is not seriously affected, and the employees least of all. How funny!

Question Box

Edited by Bishop Johnson

Isn't marriage a sacrament and ought not the Church at this time to emphasize this fact more than it does?

The above question is framed from a letter upon this subject.

It is true that when the Articles of Religion were written, marriage was commonly called a sacrament, but evidently for fear of misunderstanding, one not generally necessary for salvation. Divorces were certainly rare at that time. I think the writer's point is well taken and that the sacramental nature of marriage should be more insisted upon than it is. But we are such creatures of prejudice. Because somebody misuses sacraments, we will have only two of them.

What is a sacrament, but a covenant taken with an outward symbol, a mutual promise between God and man and an inward grace given by God whereby we are helped to keep the promise if we do our share.

Surely that viewpoint of marriage is the one that should be stressed.

As a civil contract marriage is a business deal, and as such intolerable and ripe for dissolution.

Passion is not love and for two thoroughly selfish people to attempt living under the same roof, each trying to get all that can be got from the other, is a ghastly thing.

Marriage is the foundation of the home, and surely nothing less than a sacrament can be the proper foundation of the most sacred of all institutions.

But the world does not love sacraments. They forsook Christ in droves when He told them that He would feed them with His body and blood.

"How can this man give us His flesh to eat?" That is just the point, we do not know how but we do believe that He does. So with the sacrament of marriage. "To be yoked together with an unbeliever" would seem to be such an intolerable union that a Christian would distrust his or her own judgment in so doing.

To be yoked together without a sacramental union would seem also to be a mere animal union.

God's sanction, God's blessing, God's promise that He will help us and give us His grace ought to be the only basis upon which a Christian would marry. It takes a mighty lot of grace for any two people to live together. Note that.

And do not mistake passion for love either in marriage or in religion.

Resignation of the Bishop of Delaware.

The Resignation of Bishop Kinsman, of Delaware, "because I can no longer hold my post of authority in the Protestant Episcopal Church," will not come as a surprise to his many friends, or to the readers of the Church papers, but now that he has taken the expected step after much deliberation, the announcement will be received with sorrow and deep regret not only by those who know the Bishop personally but by all who love the Church and her family ways. The Bishop sent his resignation under date of July 1st, to the Rt. Rev. Dr. Tuttle, the Presiding Bishop of the American Church, in which he sets forth at some length his reasons for withdrawal from the ministry.

"The chief causes of difficulty for me," he writes, "have been three: (1) tolerance of denials of the Faith seeming to indicate failure to defend the Church's doctrine; (2) tolerance of imperfect views of Sacraments seeming to result in failure rightly to use them; (3) a theory of Orders which seems to nullify them."

In closing the Bishop states that "I have no choice but to resign my place and to declare my withdrawal from the ministry; the Bishops have no choice but to accept the resignation and proceed to my deposition, since resignation for these reasons involves renunciation at least of the Discipline and Orders of the Protestant Episcopal Church."

"I ought not to regret doing what under the circumstances is necessary and right. I do sincerely regret that the action will cause pain to many and sever ties and associations which I supremely value. Though forced to give up the ministry of the Episcopal Church, I have not ceased to appreciate the depth and reality of its religious experiences, or to believe that through it our Lord gives His grace to all who approach Him in good faith; nor have I ceased to recognize that it is a training-school for saints and is making valuable contribution to American Christianity. My personal feelings for it can only be those of gratitude. To it alone I owe the convictions which have led to my present action."

A memorial bronze tablet "In loving appreciation of the sacrifices made during the great war by our allies and our own people," bearing the names of members of St. Peter's Parish, Hazelton, Pa., who gave their lives, those who served with honor in the army and in the navy, was dedicated July 4th, by the rector, the Rev. A. E. Clattenberg. The Rev. George A. Zellers gave the address.

THE CHURCH AND THE NEW ERA.

By the Rev. GEORGE P. ATWATER

(Courtesy of New York Churchman)

The relation to our missionary policy of such a federal council as I have described in preceding issues is an interesting study.

It is most apparent that must revise our missionary policy, especially in the development of diocesan missions. It seems to be the dream of dioceses to put a mission station at every cross roads. Many a feeble parish or mission, which needs the care of its bishop, meets him at 4:17 p. m. and says good-bye to him at 9:48 p. m. the same day, because he must hurry to distant places where the nature of the work might be characterized by the words "low visibility." We would condemn the father who neglected his own children for the satisfaction of getting credit for adopting an orphan. But the system, not the tireless bishops, is to blame.

Certain questions must be asked and answered before any mission station is established.

(1) Can it be cared for without neglecting work already begun?

(2) Can we be sure of bringing to it some contribution that only our Church can give? To plant the mission is not enough. It must contribute our especial possessions. Otherwise we are weakening the Christian forces that may be in the locality, and which are doing fully all that we actually accomplish with our group.

We know that in warfare it is folly for a small force to hurl itself against a strong position. The attackers are annihilated. So it is folly to multiply weakness in our Church. If we undertake to work in a community we must do it in force. Imagine the typical small town with its vagaries, its local interests, its burdensome human problem, its often meagre outlook. The Church says, "Let us plant a mission there because it is a county seat." So it sends a clergyman, underpaid, or a lay reader, and gathers a few people, and has Evening Prayer. Now I do not wish to be understood as undervaluing any spiritual effort. But as a missionary policy that is ineffective. That little service has about as much effect on the community as a Latin grammar in a popular circulating library. And when the little group tries to impress that community with its special religious advantages, and uses for the purpose the words of old Israel, "We are a peculiar people," the people of the community rise up and say, "You are indeed!"

Our missionary problem is not a local or diocesan problem alone, but a national problem. We lay a burden upon our bishops and diocesan organizations too heavy for them to bear. They feel a responsibility for every section of a diocese that weighs upon their conscience. They have inherited the tradition that every soul in a diocese is a subject of their concern. Nobly have they struggled with an impossible situation. With but slender resources they have given evidences of what consecration and determination can do. But they struggle against obdurate conditions.

For the work is at the mercy of a restless body of clergy. Some parishes are seeking clergymen and some clergymen are seeking parishes. Bishops scan the ecclesiastical landscape for men for their missions. If they cannot find a man among the temporarily unattached they find him among those who are weary with some burden in another diocese, and who yearn for a change of scene. The problem for the moment is passed on to another bishop. But it will return.

Having secured a priest they find that they have secured more. They have secured a personality. Often they find themselves the chief pastor of a liturgical experimenter. Any difference in altitude between priest and people produces a ringing in the ears of the bishop.

But why enlarge on the difficulties? What is the remedy? A national survey and a national allotment of fields are of the same importance. Diocesan lines, though necessary for jurisdiction, are artificial in a land where national interests and preoccupations cut across every boundary. The educational institutions of Massachusetts are the concern of the whole American Church; so are the vast foreign populations of other sections; so are the great industrial centres. Diocesan units are often too weak to face their exceptional needs. The national Church ought to have a national policy, method and agency for work whose nature is such that to allot it to overburdened bishops by diocesan boundaries is to weaken it.

A national policy applied to the missionary field as a whole would mean that each bishop would be asked to propel a limited number of mission stations, namely, the number that he

can successfully oversee, and for which clerical and lay help can be secured, and which by their importance are worth support. It is no real gain to start missions for which men cannot be secured. To starve a mission in Indiana in order to feed one in Illinois, which in turn will suffer a famine, is simple wastefulness.

The national Church ought to have its laboratories, just as a state agricultural department has. It ought to determine by experiment what kind of effort is effective in any type of community in order to do it a real service. It ought to determine the mental, social and spiritual equipment necessary in the man who is to serve in a typical work.

Consider the problem of the Church in a community of five to ten thousand people. As a rule, especially in the Mid-West, they are very difficult stations. If we have a parish at all it is generally small, and offers but meagre support for a priest. If a good man is secured, he is discovered by a neighboring parish and he moves on. The parish suffers from a discontinuation of oversight about once every two years. There is generally but a handful of people who give continuous support to the parish. The priest, singlehanded, is unable to do the work that will make more than a surface impression on the community. Our ways are generally looked upon as being very unusual and elaborate. Now, if the sole purpose of the Church is to minister to the few who seek shelter in her sanctuary, we may muddle on. The situation has some resemblance to a chaplaincy in a home for women. This Church, I am convinced, has a larger purpose. We ought to determine the minimum effort required to accomplish our purpose in such a town and we ought to provide a force sufficient to make that effort. If we could enter such a town with a priest, a worker for boys, and a visiting nurse, who could also work with girls, and if we could maintain them there without interruption, we could in time affect the life of that community. Men and women should be trained for such tasks.

The rural problem must be met in the same manner. It would be far better to confine our work to strategical places and to do it with force and enthusiasm, than to dissipate our strength over wide geographical areas.

The whole program assumes the fundamental principle that we must capture the child life in every community. Any missionary effort not aimed primarily at educating children is short-sighted and almost futile.

This Church must not work under the impression that we are affecting only those who come within its doors. Its strength is not to be counted by communications or by parishes. We have a vast field of service in moulding men's opinions and judgments and also in enriching their minds by the forceful presentation of religious truth. We have begun to understand medical missions. We must begin to understand mental missions.

Our Church must capture the thinking of America. No one truth is standing out more prominently today than the truth that in the long run ideas mould the life and the institutions of the people. For an institution of such value to our nation, we are the most poorly advertised institution in America.

tution in America. We must challenge our land to think about us and talk about us. Do you realize that much of the growth of Christian Science is due to the fact that it compelled people to think about it? All organizational growth arises from a culture of ideas.

When clergy and laity, consecrated to the great task, undertaken to build upon the firm foundation laid by our spiritual ancestors, and when a comprehensive and centralized method is found which will conserve our forces and give a national aspect to our efforts, then may this Church hope to fulfill its destiny, and achieve its purposes, in the life of our American people.

The Indianapolis Convocation.

An especial Convocation of the clergy of the Diocese of Indianapolis was held at Grace Church, Muncie, July 1st and 2nd, through the arrangement of Bishop Francis and the most hospitable invitation of the Rev. M. W. Day, Rector, and his devoted congregation.

The opening service was held Tuesday evening, July 1, following a Confirmation. The Rev. H. S. Miller, of Crawfordsville, and the Rector conducted Evening Prayer. Bishop Francis introduced as the speaker for the Board of Missions in presenting the subject of the nation-wide campaign, Rev. W. H. Milton, D. D., of Wilmington, N. C. Dr. Milton stressed the spiritual nature of the movement, and its imperative nature to meet the apathy in the Church, and the outlook occasioned by the war.

At the early Communion Wednesday morning, Bishop Francis gave an admirable survey of conditions in the Church and diocese, with exceedingly apt conclusions of a remedial character as the true antidote for materialistic parochialism.

The Mercer-Farmer Evangelistic Campaign was presented by the Rev. Dr. F. J. Mallet, of New Albany, and the Rev. Dr. Lewis Brown, of Indianapolis. After discussion it was unanimously requested that December 8-14 be secured for work in the city of Indianapolis, and that subsequent dates be determined for the diocese at that time.

The new conditions confronting the country and Church were reviewed by the Rev. Dr. D. E. S. Perry, of Lafayette, and the Rev. James D. Stanley, of Indianapolis.

Church Extension in the Diocese was the theme of the Rev. G. G. Burbank, of Richmond, and the Rev. W. R. Plummer, of Evansville.

Dr. Milton further explained and illustrated the Nation-wide Campaign, and the diocese voted unanimously to endorse it and push it at once. The committee appointed to take charge of the matter consists of the Rev. Messrs. Burrows, Burbank, Day and Hole. Mrs. Parsons, of Terre Haute; Messrs. J. K. Lilley, A. Q. Jones, T. F. Moran, F. D. Rose and Judge Stotsenberg. The Rev. William Burrows was appointed secretary by the Bishop.

The coming 20th anniversary of Bishop Francis' consecration, September 21, was taken under consideration, and the invitation to Evansville, where it was held, was given by the Rev. W. E. Plummer, and was accepted by the clergy. A committee to make suitable arrangements for a fitting celebration of the event was appointed, and consists of the Revs. W. E. Plummer, F. J. Mallet, William Burrows and J. W. Comfort. A celebration of the Holy Communion, with a sermon by one of the consecrators, followed by a testimonial banquet, is in view. Other details will be added and matters put in shape in ample time for a worthy recognition of our Diocesan and his years of service.

Nineteen clergy were present, and all of the subjects were exhaustively debated.

The Convocation proved most beneficial, and the thanks of all to the Rector and his people were unanimously expressed.

Mrs. F. D. Rose entertained the Bishop and clergy most bountifully at her home at dinner upon Wednesday, and the Woman's Guild served supper Tuesday evening. Everything possible was done to make the occasion a red-letter one.

IN MEMORIAM.

Entered into rest at her home in Waukegan, Kansas, Cora Florence Cortright, born April 3rd, 1847, died July 10th, 1919. "The strife is o'er, the battle done."

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New York Letter

By the Rev. JAMES SHEERIN

The Decline of Church Book Stores.

If a churchman had been in New York City in 1890 and visited the book shops under church control and come again in 1919 he would have at least superficial cause for disappointment and chagrin. Then there were well-known church publishers, whose books were bought and read in all parts of the country and whose headquarters were good-sized stores, with shelves well-stocked not only by their own publications but by all the books of the day. There was James Pott, there was Thomas Whitaker, there was E. and J. B. Young, and there was P. Dutton, each one a popular headquarters for churchmen, and each firm with more than one man prominent in the public affairs of the Church in Nation and Diocese. James Pott was, for example, treasurer of the New York Diocese for more than forty years, and he left two treasures to the Church in his sons, Dr. Pott, President of St. John's University, China, and Archdeacon Pott, one of the best liked and most useful clergymen in the Metropolis of America. Thomas Whitaker was a greater maker of rectors than any bishop, and there was scarcely a priest or bishop unknown to these Church book stores.

Besides these Church book stores, of which E. P. Dutton's is the only survivor, though now without "churchly" connection (except that it is opposite St. Thomas's and is very "fashionable") there were numerous small book shops, mostly second-hand, where the proprietors showed a special fondness for Episcopalians and their tastes. One of these surprised and amused me very much once by saying in all seriousness, "I have no sale for dissenters, but there is a steady and increasing demand for churchmen." This was in reference to the sale of old copper plate engravings. He added that it would not be safe to invest in the pictures of dissenters, for the market for them was rapidly decreasing if not already dead.

You go into a second-hand store now and the salesman, or even the proprietor, has a rather blank look when you speak of anything theological, and it looks in a few of them as if the best known work ought to be the Hebrew Bible, as understood before the Septuagint was published!

James Pott has a successor in E. S. Gorham, who, I think, was in the employ of the elder publisher. But Mr. Gorham, in his high rent shop with its cramped room, will tell you himself that the days of the church book stores are well-nigh numbered. One seldom sees a clergyman there, and the customers are seemingly few and far between. Besides, this little book shop is in crowded Forty-fifth Street, opposite the very large G. P. Putnam's, and has no apparent reminiscent note of past influence.

Thomas Whitaker, in spite of his fame and popularity, passed away at a great age, a poor man, and his business broke up for a time, until, in the same old corner of the Bible House, it was revived under the name of the Church Literature Press, where, if one does not meet as many ecclesiastical personages as in former years, he does meet some, and there are evidences of mail trade of national scope. Across the way is the gigantic John Wanamaker's, with its really magnificent book store on the eighth floor, but not able to obliterate entirely the modest successor of a worthy book apostleship on Fourth Avenue and Fifth Street. Mr. W. L. Silver, manager of this Church Literature Press, which is a corporation owned chiefly by clergymen, and run more in the interests of good church literature than for profit, was once the youthful right hand of Mr. Whitaker, and was a chief instrument in making the now extinct Parish Visitor a successful printed agency of devout religion.

Mr. Gorham, who is an official in St. Mary the Virgin Church, is one tie with that more prosperous and romantic past of church book making and selling; and Mr. Silver, a member of St. Agnes's of Trinity Parish, is another, whose environment is now the city of New York, recalling what must seem from certain good standpoints, better and happier days. Perhaps the evolution has been to an unseen mail service, which has, in more secular affairs, largely replaced capacious stores with small storage rooms and a desk or two in an upper story of a great office building or ware house. The work is not so visibly fascinating, but it may be, so far as we know, done just as well as in the past if not better.

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

A BEAUTIFUL COUNTRY CHURCH.

A brisk campaign of widespread interest in parish and community has made it possible for the Rev. H. Adye Prichard, the rector of St. Mark's Church, Mt. Kisco, N. Y., to announce three Sundays after preaching a sermon in the interest of the completion of the church, that not only the necessary but a largely oversubscribed fund was on hand for that purpose. The amount asked for was \$36,000.00. There has been the greatest enthusiasm in the project. The tower which is needed to complete the church is to be named the Peace Tower—a token of thanksgiving for peace and victory in the great war. A tablet containing the names of all men and women in the service of their country during the course of the war is to be placed within the Tower. By means of the Tower a gallery will be added to the church interior, providing larger seating capacity. The estimated cost is \$25,000.00. The vestry asked for the extra \$11,000.00 to raise the mortgage on the rectory, and free the parish from all debt. The rectory was purchased in 1916 at the cost of \$17,000.00, and has given great satisfaction.

St. Mark's Church is considered one of the most beautiful of American country churches. It is the work of Cram, Goodhue & Ferguson, Architects. Since the laying of the cornerstone of the present edifice in 1910, under the rectorship of the Rev. Egis-

to F. Chauncy, there has been a consistent development and growth. The first plans accepted called for an expenditure of \$60,000, exclusive of the windows, furniture and other details of interior. Forty thousand dollars were paid the first year, leaving an indebtedness of \$20,000. This debt was raised in 1917 under the present rector and the church consecrated on St. Mark's Day of that year. The interior of the church has been beautified by the loving tributes of the parishioners and memorials for those who have worshipped therein. The chancel contains a wealth of the exquisite carved wood, the work of Irving Casson Co., Boston.

The completed church will represent a value in the neighborhood of \$175,000.

Racine Conference of the Church Workers in the Mid-West.

Acknowledged by all to be the most wonderful conference which they have ever attended. Some two hundred and eighty spent the ten days from the eighth to the eighteenth at this conference and much of its success was due to the program which was gotten together by the Rev. Chas. H. Young of Chicago.

Bishop Wise of Kansas, in his conference on "Vitalizing Our Forces," sounded the note of absolute faith in Christ in His Church filled with the Holy Spirit, and that we were simply to trust Him and each other. He made it perfectly clear to us that the thing which hurts the Church most is the lack of confidence. We must believe in each other before we can talk Unity. He has simply set the Conference afire with his ringing challenges that the Church shall really fulfill its mission, explaining in a most practical way what that mission is. He was followed by Bishop Reese, who in his forceful way, showed the Conference how to make their religion a personal religious thing to men.

The courses were so varied that the only discouragement was the fact that so many had to be missed.

Miss Grace Lindley of the Church Missions House, New York, put the Auxiliary vision before its members. All of the Christian Nurture Series were conducted in that department.

One of the most interesting and helpful of the courses was "Teaching by the Use of Plays and Pageants," conducted by the Rev. Morton Stone and the Rev. George Long. During the week the Book of the Revelation of St. John the Divine was given reverently, making the book simply alive to all those who saw it. This was preceded by a devotional study of the Book of Revelations, a devotional hour, conducted each day of the Conference, by the Rev. Geo. Craig Stewart, D. D.

Bishop Burleson of South Dakota, Bishop McKim of Japan and Miss Wood of China put the vision of the Mission field before the Church.

Bishop Webb had a course in "Practical Questions in Moral Theology."

The Rev. Geo. Richardson had a most successful, interesting and helpful class on "The Old Testament and Modern Life."

Child life and its problems were met in various courses on teacher training in the Church School.

The Department of Music under Dean Lutkin and Canon Douglas was intensely helpful and interesting.

Bishop Anderson, who has just returned from a Conference on Faith and Order, made a report of the trip. Bishop McCormick was there and spoke regarding the War Commission's work.

The weather was perfect. The Conference taxed the rooming capacity of the college, giving the inspiration of numbers.

Bishop Webb was the acting Chaplain. Among others on the faculty were the Rev. Robt. S. Chalmers, Deaconess Fuller and Mrs. W. A. Atkinson.

A list of sixty-five new subscribers to The Witness has been secured in St. Mark's Parish, Rochester, N. Y., the Rev. H. Curtis Whedon, rector, as the result of campaign not yet completed.

The eighty-fifth anniversary of the organization of Christ Church Parish, Lonsdale, R. I., was celebrated, the consecration of the present beautiful edifice and the eighteen years rectorship of the Rev. Albert W. Hilliker, remembered, June 6-3. The Parish was organized June 6, 1834, and the church was consecrated June 1, 1884, Phillips Brooks being the preacher. At the reception, attended by present and former parishioners and the Rev. H. C. Cunningham, a former rector, the Rev. and Mrs. Hilliker were presented with an exquisite bouquet of eighteen roses and gift of money. An original poem was read by Miss Sharpe, "Eighteen Years of Service."

The Reverend Henry Lowndes Drew, Rector of the Church of the Good Shepherd, Pittsburgh, Pa., is taking duty at Old Trinity Church, New York City, for the six weeks from July 22nd to September 1st. He is the preacher at the eleven o'clock service Sunday mornings. Mail for him should be sent to Trinity Clergy House, 61 Church St., New York City.

Chaplain Herbert S. Smith, who is at work at Fort Sam Houston, Texas, has been promoted to the rank of Major.

MANY THOUGHTS AND SUGGESTIONS

By Grace Woodruff Johnson.

Many thoughts and suggestions arise in my mind as I pass along the way listening, to sermons, to lectures, to conferences, to confidences; to ideas and opinions expressed by all sorts and conditions of men, women and young girls just out of our universities; as well as reading the writings of learned and well-balanced men and women well as those who are not so learned or so well-balanced.

It seems the only way to do these days—to try to get a fair and unbiased understanding of the many viewpoints and then to do our best in training our young, the future generation, that they may see which are useless and harmful and which are not.

During the past month, many young men have left college and are now ready for the next step in life. I am wondering if any of them, thinking of the professions, have been advised by their parents, their friends, their rectors, to place the ministry by the side of the other professions—as a choice. If not, why not?

It is not a lucrative business, and there are some men who have chosen it—perhaps had better not have done so; there are others, who may appear to be effeminate, inefficient, and idle. Still more, perhaps, have used the office for what they wish to get out of it.

But one finds all such and much more in all the professions and against the few who are like this are the many who are just the reverse—the highest types of manhood, quietly working and giving of the best of themselves, with no thought of adequate personal return.

Many of the so-called failures are not always due to the individual. But why do not more of our clergy speak about the profession to parents and to the boys and young men who compose their congregations? I cannot recall hearing this subject discussed from the pulpit more than six or eight times. One, I particularly remember. The rector called the day Ministry Sunday and he devoted his whole address to the subject. All the members of the congregation listened intently as well as the men and boys of the choir.

I have heard it stated many times by men who have been in this profession for 25 years or more, doing—not soft, easy, well-paid work, but the most heroic and self-sacrificing kind—that, "it was the most interesting, the most worth-while and the most cheerful of all, and had they their life to live over again—they would choose it above all other professions."

Another thought that comes to me is—Why do not our clergy talk more to the children and young people who are in the congregation?

It is very hard for a young person to sit through a discourse of thirty or thirty-five minutes (and may the day be not far distant when they do not go over thirty-five) that all may go away wishing for more, rather than being relieved that the end had come, and not understand anything that is being said.

Not long ago I was in church listening to a sermon (I wish this word sermon could be abolished, along with the words Sunday School, Missions, and Guild Halls). There were a number of children present, wriggling and inattentive. Presently the priest got on some subject they understood, instantly, they were all listening and all restlessness had ceased.

I have often thought too, that children should be considered in the length of a service. By the time Morning Prayer, ante-communion, a brilliant and lengthy anthem, numerous hymns and a long sermon are over—I imagine the children who may be present are planning some way in their minds, to be absent the following Sunday. I have more thoughts, but no more space to express them.

Grace Woodruff Johnson.

An important conference of the clergy of the Diocese of New York outside of the city, was held at Newburgh, July 10th, at the Church of the Good Shepherd, at which Chaplain John Brian McCormick, director of the Every Name Campaign in the Diocese, spoke on the Every Name and Nation-Wide Campaigns. Clergy from every parish in the Diocese outside of New York City, were in attendance.

It is an evidence of the scope and importance of the two Campaigns that while the conference here was called to consider "matters pertaining to the selection of a Bishop of our Diocese," its promoters invited the Director of the Every-Name Campaign to address them.

The Seamen's Church Institute, New York, has placed at the disposal of the Executive Secretary of the War Commission a good room on the 12th floor with a southwestern exposure, from the windows of which ships can be seen going out of and coming into the harbor. The Institute has refused to accept any remuneration for these comfortable quarters. The Executive Secretary is of course deeply grateful for this courtesy.

ALASKA OFFERS GREAT FIELD FOR THE CHURCH.

River-worship seems never to have been practiced by the peoples of the earth, yet it would have been no wonder if the Indians of Alaska living along the course of the mighty Yukon, in the blind groping of their heathen impulses, had regarded it with adoration, for throughout central Alaska the Yukon is the giver of food to maintain life. The wonder is rather that the Indians did not worship the river.

Aside from furnishing food for the natives, the river plays a great part in the maintenance of Christian missions. It is the firm and steadfast friend of the missionary even though at times it menaces his life. It never forgets the lone missionary along its 2,000 mile course as he oftentimes feels that his Church and its membership have done when the money for the support of the mission and the workers to buy food, shelter and clothing comes in in little dribbles.

If the missionary is hungry he has but to go to the Yukon, winter or summer, and with little or no effort except in winter when he must cut a hole through the ice and set traps, food in the form of fish is ready for his needs.

If he is in need of shelter, from its swift current he can capture spruce logs with which to build a cabin. His clothing it cannot furnish. But what heathen god ever supplied his devotees with even food and shelter!

Missions have been established here and there along its length—in Canada by the Church of England, from the Alaskan-Canadian boundary to its confluence with the Tanana river by the Episcopal Church, and from Tanana to its mouth in Norton Sound by the Episcopal, Roman and Greek Catholic churches. No Protestant churches have any missions in the great Yukon territory. The work in the interior is among the native Indians. Near the Yukon's mouth and north along the coast the work is among the Eskimos.

The missions, schools and hospitals established there are few and far between and the workers are scarce. The Indians of the interior are ready for the bodily and spiritual aid offered them, but facilities for caring for them are lacking. The Nation-Wide Campaign for mobilizing the resources of the Church that it may adequately meet its full responsibility in the Alaskan field as well as its work at home and in foreign countries, will result in increased funds and personnel for our educational, medical and religious work in our northern territory.

The importance of the Yukon in the development of the interior of Alaska can hardly be exaggerated.

It is the largest river in Alaska and the fifth largest in North America. It is approximately 2,300 miles long in a great arc beginning in Lake Bennett near the Pacific in British Columbia and ending in Bering's Sea. Its catchment area is 330,000 square miles, more than half of which is in Canada. After flowing northwest it turns to the southwest at Fort Yukon, Alaska, on the Arctic Circle, but again turns northwest at a point south of Norton Sound into the south shore of which it later flows. The Mississippi river is longer by 253 miles.

The current of the Yukon is swift, muddy and full of islands and shifting shoals and sandbars which make it difficult to navigate. At its delta it separates into several crooked, shoal-field streams which seek the sea in different directions. The current con-

tinues nearly to the sea and the influence of the tides is scarcely noted 100 miles above the river's mouth. At low tide the water on the sea coast is freshened by the Yukon stream for a distance of several miles.

Government mail is passing along the greater part of the river throughout the year. To the less accessible offices deliveries are made monthly in winter and fortnightly in summer. In winter only letter mail is carried by dog-sled. In the summer papers and parcels are carried by the steamboats.

The Yukon is not only Alaska's great commercial highway, but is its great storehouse of food. In the summertime great catches of salmon are made while the fish is migrating to the clear headwaters of the river and its tributaries to spawn. The winter diet of dried salmon is varied by the flesh of fresh eels, ling, whitefish and pickerel caught in traps submerged under the thick ice of the river.

Along the Yukon flats, where the river has more the appearance of a marsh or lake with its thousands of shoals and islands, the banks are continually eaten out by the swift, deep current and from fifty to 200 feet of timbered land falls into the current here and there several times a day. The entire Alaskan soil, under the two to four feet of surface soil thawed out by the summer sun, is a frozen mass and along the Yukon Flats it is a sandy, crumbly soil which has no cohesion once the current has thawed the ice and hence it constantly gives away before the encroachments of the current.

The committee of the Diocese of Mississippi having in charge the raising of \$15,000 to restore the Bishop's Home, destroyed by fire, has about completed its work and announces that the amount has been oversubscribed.

Three Tennessee Convocational Conferences in the interests of the Nation-Wide Campaign have been held during the past ten days in Memphis, Knoxville, and here. Clergy and laymen in greater numbers than the large attendance at the Atlanta regional conference several weeks ago, listened to the Rev. Dr. W. J. Loaring, Clark of Chattanooga, and the Rev. Prentice A. Pugh explain the importance of having the diocesan survey blanks returned to New York by August 1.

The Rev. John E. Gerstenberg has become Rector of St. Michael's Church, Brooklyn, N. Y.

The Rev. John Vanderveer Cooper has been appointed to Christ Church, Lynbrook, L. I.

The Rev. Arthur H. Foster, of Trinity College, Toronto, has been elected to the chair of New Testament Exegesis of the Western Theological Seminary. He will succeed the Rev. Dr. Easton, who goes to the General Seminary, New York.

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

To Be Published This Fall

"Advertising Religion"

by

PAUL J. BRINDEL.

A Church Publicity Handbook of at least 250 pages, treating all phases of advertising and publicity methods from the Church's standpoint. Sample advertisements for the entire Church year will be shown, with explanation of how to write similar copy. Type faces suitable for religious advertisements will be discussed and explained.

Every Deputy to the General Convention and every Bishop should read this book so as to understand the crying need of a national Church Publicity Bureau which the General Convention must answer. Advance orders at \$1.25 per copy, plus postage, are now being booked. Deliveries will be made to Convention delegates and others requesting it, by October 1st. Why not order your copy today?

The Witness Book Department

6219 COTTAGE GROVE AVENUE

CHICAGO

PUBLICITY LEAGUE BULLETINS.

By PAUL J. BRINDEL.

(Continued from Last Week)

"Only four clergy report the use of a bulletin board, despite the good results usually attained. One rector writes: 'The notice boards on or near churches ought to receive careful attention, and neatly-kept church grounds, newly-painted church buildings, well-ventilated church roofs are first-class adjuncts to a proper program of publicity.'

There are a few other methods of publicity sporadically in use, such as posting bulletins in stores and distributing cards and dodgers. Among these must not be omitted taking part in public events, whenever it is possible, by the rector. The Bishop encourages the use of this branch of publicity among his clergy, and in view of the prevailing prepossessions of the Protestant world, which goes to hear a preacher rather than participate in a service, the personal and civic standing of the clergyman is of primary importance to the influence of his Church.

"In conclusion I would emphasize the most pregnant saying of one eminent priest: 'The most satisfactory method is that which is most directly personal, for while advertising has a first hand office in bringing the Church to the attention of those wholly outside of it, its most effectual use by the common voice of our clergymen is in maintaining the vital interest of the parishioners. As one clergyman says: 'The best advertising is the conducting of a service which will make our own people proud of the Church, and be waiting of their initiative to invite others to partake of the good times offered.'"

I am now planning to have several large notice boards about town, similar to those used by picture show men to display the daily features in front of the theatre. I feel this will be a useful and cheap way of putting terse statements about religion and the Church before the people as they go along the street. These may be painted free-hand with a brush and paint or laid on with ink and a shading pen. Large sheets of paper, about 18 by 24 may be used. I shall be glad to send a suggestive list of these ads to any who care to have them.

Smaller cards, about 10 1/2 by 12 1/2, may be printed at small expense and tacked up in hotels, lodging houses, stores and public buildings. These should contain the list of services, a cordial invitation to attend and an offer of the rector's services to people of all denominations or of no church connection. A better way still is to have them framed, but the expense is rather more than a small church can afford. Be sure to have the hours of services correctly printed and the cards removed and new ones put up when a change in service hour is made.

Picture show advertising is one of the surest ways to reach a large number of people. Many people who take a picture do not read every ad, but one can hardly help reading all that is flashed upon the screen. The best way is to have special colored slides made with a picture of the church and a cordial invitation to attend. Ask the picture show man where to secure slides attractively made.

I have been in large cities where we had many beautiful churches but where I could not find a post card picture of a single church. It seems to me that perhaps if it were suggested to the managers of ten-cent stores or novelty dealers, that this form of advertising could be a means of keeping the church in the minds of many people.

Post cards can be used to broaden the views of our own people too. I have put up a bulletin board in the porch of our church, on which I tacked up postcard pictures of about a dozen churches in different parts of the country. On most cards, I was able to write a few remarks of a historical character or point out architectural features. The result was that the church people of a small town learned for the first time that the Episcopal Church, in some places is not a small, dilapidated frame building on a back street. It also educated them in what is fine and beautiful and how a real church should be furnished. A new series should be put up every few weeks.

The mailing list is another useful way to drive home selected advertising to a regular clientele. In a few months one may accumulate a list two or three times the size of the communicant roll. Every adherent is included, every visitor who comes two or three times to service, the parents of every Sunday school child, and chance acquaintances who have expressed an interest in the Church or seek information regarding it. The mimeograph or typewriter and carbon paper can be the means of reaching this large and varied class at small expense. The greatest expense is the postage and the time it takes. Articles on chief church days, teachings, holy customs, notice of special services, etc., can be sent out in this way. Tracts are usually too expensive to be cast about in a promiscuous fashion and so this selected mailing list will serve to reach the people where the tract will do the most good. The use of the tract is just now becoming generally known in our church and is a most powerful aid in correctly informing our own people and our friends as to what the Church really teaches. The Parish Leaflet Company of Hobart, Ind.; The Parish Press of Ft. Wayne, Ind.; The Morehouse Publishing Company of Milwaukee, Wis.; and the Holy Cross Press of West Park, N. Y., each have excellent lines of tracts which should be widely used in this way. The proper way to finance the scheme is to ask the vestry boldly and resolutely to make a special appropriation to meet the expense.

It is my opinion that the musical features, the fine choir or preachers should not be advertised, except on rare occasions. The tendency is for people to make the church service a means of entertainment or a mere intellectual treat, and except when preaching is the important part of the service as in a mission, or when music is the chief means of reaching the people, as in singing an oratorio, this form of advertising should not be used.

It is also my opinion that an occasional display ad is a waste of money. There must be constant and varied means of attracting the attention of the public and the expense of this cannot and should not be left to hit or miss arrangement.

The vestry should be asked to consider this very important means of pushing the cause of Christ and His church. They should officially provide a definite amount to be expended in this way. If the money is not on hand, explain the value of church advertising to the congregation and ask for a special collection, or when the budget is made up for the year's work, ask that a certain adequate sum be appropriated for this purpose.

Advertising will not convert souls or hold them after they come. But it will bring many people to the church who "have not so much as heard whether there be any Holy Ghost."

This week's advertisement takes up the first of the Church's Sacraments, Baptism.

A LAND WITHOUT CHRIST AND THE MAN WITHOUT CHRIST

Russia's deplorable condition today proves what happens when a nation banishes Christianity. But what of the individual who banishes or ignores Christianity?

Perhaps you are one of the 72 Kansans out of every 100, who have regarded the Church "as all right for women and children." Belonging to the Church may not mean much to some Church members but it does mean they have been baptized. And the Incarnate Son of God Himself said:

"Unless a man be born of water or the Spirit he cannot enter into the Kingdom of Heaven."

"The salvation of your soul may mean nothing to you but do you wish to jeopardize the chances of eternity of your children? Baptism is only one of the sacraments of 'means of grace,' enjoyed by members of the Episcopal Church. If you are not acquainted with this ancient apostolic Church with its 1,900 years of uninterrupted history, why not attend service tomorrow morning at

GRACE CATHEDRAL

Sunday Services: 7:30-11 a. m.
Sunday School, 9:45 a. m.

The Rev. Walter S. Harter has accepted an appointment to Christ Church, South Barre, Mass., and is now in residence.

For Boys and Girls

By GRACE WOODRUFF JOHNSON

Do you ever feel like going to Church? If so, you will have an understanding sympathy with the way I felt last Sunday. Did you ever think up every excuse under the sun and moon as a reason for not going? Then you will realize just what I was doing during the minutes between ten and eleven A. M. last Sunday. To sum it all up and to be truthful about it, it was hot and I was lazy!

Have you a conscience and does it make a great old fuss when you are about to do something that you should not? Well, that is just the way mine acted. Finally, to hush it up, I went to Church.

Perhaps you think that I was sorry that I did so. I wasn't, for all the things I thought of as uncomfortable, were just the opposite. I did wonder, however, why people who love the Church services do not get together once in a while and have a practice on the hymns. It would be such an easy thing to do, both sociable and enjoyable, and hearty singing in Church is a joy to listen to. Don't you all think so?

When the clergyman began to talk to us, I wished that you might all have been there, for he spoke of so many things that are necessary for us to have an intelligent knowledge of, especially you girls and boys, who some time later will take the place of us older ones.

One point he made was that of making the mistake of thinking that we must use force and get ugly, in order to get what we want.

That we all have a right to tell

what we want and to give our ideas and our view-points as to what we think is right, he agreed, and that we also have a right to make the effort to get what we want, he also agreed, but there is a right and a wrong way to go about it, and we must be quite sure to choose the right way. Then he told this story to illustrate his meaning:

"A young boy was employed as an office boy. A baseball game was scheduled for a certain afternoon. He wished to go very much, but feared his employer would not allow him to take the afternoon off. For days he thought about it, hoping for the best, but fearing the worst. The more he thought about it, the more wrought up he became, and the more bitter and angry towards his employer. By the time the day arrived he was in a very bad frame of mind.

He entered the office in a sullen manner, threw his hat towards the peg, and in a loud, rude way, said: 'Mr. Smith, there is a ball game today. I am going.' Now Mr. Smith was a very human employer, so he realized at once the situation. 'Jimmie,' he said, 'let me show you how to ask for something you wish for.' So Jimmie sat in his employer's office chair and Mr. Smith left the room. Presently he entered, quietly, saying in a pleasing manner, 'Good morning, Mr. Smith. Did you know that a ball game is on today? I should like to go very much. May I?'

"Jimmie, with a twinkle in his eye and doing his best to represent Mr. Smith in voice and manner, answered: 'Certainly, Jimmie, take the whole afternoon off, and here's the price of admission for you.'

This is all I have room for this week, but you'll hear from me again next week.

Efficiency in Parish Work Increased 21 per Cent.

That the motor and the missionary may travel in double harness with tangible results is proved by the reports of three clergymen to Bishop Frank Hale Threlkeld of Western Colorado. The missionary at Montrose estimates that his car saved him 152 hours last month, or twenty-one per cent. of all the time there was in the month.

Three automobiles are owned by the Church in the Diocese of Western Colorado and the success which has attended their use in the Church's work during the last year has inspired the Bishop to hope that his staff of motor missionaries will be increased in the budget of the Episcopal Nation-Wide Campaign to increase the spiritual and practical efficiency of the Church at home and abroad.

What has been done at Montrose can be duplicated in the parish at Hooker, where the rector ministers to a flock which is spread over an area as great as that of Rhode Island, Connecticut and Delaware combined. The farthest settlement in the parish is seventy-five miles from the only church, at Hooker, O. V. It is impossible for many communicants to go to church. The Church must go to them and where there's a will, the directors of the Nation-Wide Campaign, say there's a way. Gas may be the way.

Representatives of all but three parishes attended the six Nation-Wide Campaign conferences held in the Diocese of Northern Indiana during the past fortnight. Many of the Missions sent representatives to the conference to obtain information about the great project.

The Rev. James A. Miller, chairman of the Diocesan Campaign Committee, has written the Campaign Central Office in New York that all of the parish survey blanks have been distributed and a number of enterprising parishes and missions have obtained the required information and returned them to headquarters.

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.

BEST CHURCH SCHOOLS

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.

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. NEWELL, Headmaster
Shattuck School : : Faribault, Minn.

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 Glazed 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.

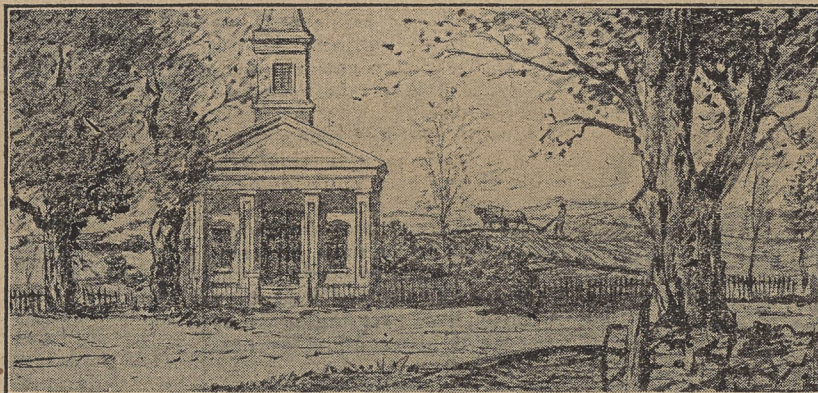
Help the C. T. S. to make beerless saloons adequate and nation-wide.

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

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

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.

"To inform the mind and awaken the conscience"



The Pastor of the Little White Church

THE cost of living has doubled since 1914; and trebled since 1896; but his salary has increased hardly at all.

SOMETIMES he is compelled to turn to secular tasks to piece out his meagre income. All too often he must divide himself among three or four little Churches, knowing all too well that he does less than justice to any one.

THE Little White Church in the country is the back-bone of the nation's character; and the man who ministers to it is a national asset.

WE cannot spare the Little White Church; yet we cannot continue to recruit young men for its ministry unless they are assured of a decent living and a fighting chance to accomplish the work of the Lord.

HERE is a problem worthy of our best resources.

And for this problem the Episcopal Church in America must and shall have an answer.

The Nation-Wide Campaign for the Church's Mission