

# The Witness

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## DR. TEUSLER, EMINENT CHURCHMAN, VISITS IN THIS COUNTRY

### A Keen Analysis of Bolshevism and Conditions in the Far East.

Bolshevism is neither a military nor a political, but rather a moral, problem; and its spread beyond Russia would imperil all that has been won by the overthrow of Germany, is the opinion of Col. R. B. Teusler, Red Cross Commissioner in Siberia, who, after a hurried visit to the United States for conference with Red Cross authorities in Washington, is returning again to the Far East almost immediately.

Admiral Kolchak offers the one gleam of hope in Russia today, according to Col. Teusler, who, in addition to his Red Cross work, he has been for eighteen years the director of St. Luke's Episcopal Hospital, in Tokyo, Japan, which he founded. St. Luke's is the best known and most efficient hospital in the Far East, where Dr. Teusler also enjoys a wide reputation as an operating surgeon as well as an administrator. He is a keen, wide awake, practical American of a new type of missionary whom the Church has sent into the Far East.

"The situation in Siberia," says Dr. Teusler, "is one which vitally interests the American people. For Bolshevism is a direct attack upon Christianity and civilization, for the preservation of which the war just ended. It may be an economic theory over here, but I have seen Bolshevism in actual practice. I have seen the looting of cathedrals, the burning of libraries, the closing of schools, and I have concrete evidence of the desecration of cathedral altars, where phonographs were installed by the Bolsheviks for the playing of 'rag time' music to the tunes of which the mobs danced.

"And if further convincing evidence is needed by the doubtful, I have in my possession rescripts formally issued by the Soviet Governments apportioning the use of women among the soldiers after the so-called 'Nationalization of women' was accomplished, also by Soviet orders. These orders were issued with penalties attached if resisted. I have seen all the horrors of these Bolshevik theories in practice, and can testify to the manner in which they are breaking down the fundamental bulwarks of our Christian civilization today.

"For this reason, all the right-thinking people of the United States should be interested in the Russian situation. The Episcopal Church is engaged in a Nation-Wide Movement to broaden the scope of the Church's work, and to muster its resources throughout the world for efficient service. It is a work that is greatly needed, for right here in America these Bolshevik theories are flourishing to an amazing extent. I have told to some of the managers of the Nation-Wide Campaign that they can do no better work than to make clear the vital difference between academic Bolshevism here in the United States and applied Bolshevism today in Russia.

"A vital reason for the widespread misapprehension here in the United States of the actual situation today in Siberia is this misapplication of the term Bolshevism. In the United States we use the term in an academic sense to describe certain theories with regard to the application of extreme socialism. This same condition existed in Russia in the latter part of 1917, when Kerensky held the reins of power and the workmen's and soldiers' deputies formulated their plans for the reorganization of the Russian State. They were theories then. They are theories today in the United States; but in Russia ever since the early part of 1918 when Lenin and Trotsky got into power, they have been stern realities, and all who have any sympathy with Bolshevism must learn that Bolshevism as practiced there and Bolshevism as preached here are as far apart as black is from white. Bolshevism in practice is murder, robbery, lust, tyranny, chaos. Since I have been back in America, I have read of attempts to separate the theory of Bolshevism from the way in which it is practiced by its leading exponents in Russia. It can't be done. It must be judged by the manner in which the theory

has been worked out, and my months spent last winter in Western Siberia and Eastern Russia have convinced me beyond a doubt of the frightful consequences of turning over to a disorganized populace the unrestricted control and direction of wide stretches of territory, in which the guiding role, as I have seen it displayed upon their bananers is, 'Rob as you have been robbed,' 'Kill as yours have been killed.' 'Take it as it has been taken from you.'

"I am quite aware that it is not the practice of the Episcopal Church to advocate any economic theory. But the Church does preach the application of Christian doctrines and spirit in the practice of all theories, and if in its Nation-Wide Campaign these points are stressed, it will be doing a work here which needs to be done to offset this mistaken sympathy toward Bolshevik theories which eventuate in hideous facts. The problem is not military nor political, but moral—an issue between stable government, justice, protection for life and property as opposed to anarchy, disorganization, murder and loot."

Discussing Admiral Kolchak, Dr. Teusler said: "He has shown himself a splendid leader and impresses one with his integrity, frankness and genuine desire to serve Russia loyally and bring some stability out of the terrific chaos which exists there today, thanks to the destructive and often brutal campaign of Lenin and his followers.

Colonel Teusler was sent to Siberia last summer as Commissioner for the American Red Cross. At that time the services of the Red Cross were applied to the relief of the Czechoslovak forces in Vladivostok and its vicinity. Later in the winter, with the re-establishment of the Trans-Siberian Railway, the Red Cross began definite relief work for the Russian civilian populace and loyal Russian soldiers. Colonel Teusler is returning to Siberia in the early future to resume his Red Cross work in Siberia and Eastern Russia.

### Lizards and Opossums Went to School.

It seemed more of a menagerie than a school. Big lizards, three feet long, lived under the dormitory; opossums lived in the roof while the ants and the rats had no particular affection for any part of the building but impartially distributed themselves everywhere.

One day a father came to see his son. He went up to the boy's room and found, instead of his son, a huge, venomous snake coiled up in one corner fast asleep! Rats even ate the buttons off the boys' clothes!

Yet it was a school—the beginning of the educational work in Brazil of the Episcopal Church of the United States. It was then located in a rented building in Porto Alegre, in the state of Rio Grande do Sul, the southernmost state in the largest republic in the Western Hemisphere, for Brazil is larger than the United States by the size of another Texas.

Southern Cross School is the only boarding school maintained by the Church in all Brazil, though there is a mixed school for boys and girls, the "Collegio Kinsolving," named after the Missionary Bishop of Brazil, at Santa Anna do Liveramento. Southern Cross School now is in its own building and has forty boarding and fifty day pupils with a teaching staff of fifteen. Its physical valuation is \$47,500.

Not alone is Southern Cross the only boarding school maintained by the Church in South America, but it is the only one it has in the Southern Hemisphere.

The educational work of the Church, as well as that in the evangelistic line, will be greatly expanded in Brazil as a result of the Nation-Wide Campaign now in progress in the United States to arouse churchmen to a lively sense of their obligations and privileges to help their own country and more backward nations to come into their full heritage of Christian civilization by increasing and expanding its schools, hospitals, orphanages and missions. The grounds on which Southern Cross School is situated comprises seven acres in Theresopolis, a suburb of Porto Alegre. The lot contains one of the best orchards in the state. Oranges, lemons, limes, tangerines, citrons, grape-fruit, abacato, Japanese persimmons, grapes, pears, plums, loquats, quince, peaches, guavas, aracas, pomegranates and other specimens of semi-tropical fruits are raised on it. The school obtains about \$1,000 annually from the sale of peaches, pears and plums which ripen during the holidays.

The school is due almost entirely to the faith, perseverance and hard work of the Rev. M. M. Thomas, B.A., B.D., who started the school with no funds except the house rent, voted by the Board of Missions, and three scholarships, with no teachers and but very meagre equipment. The quarters of the first students, in a rented building, were shared with the animals named above. Twice the school was compelled to move because the rented building which housed it was sold. More building space is needed and additional ground for athletic and recreational exercise. It probably will get both through the Nation-Wide Campaign. Already it has pupils from as far away as this city—or the distance between New York City and Chicago, plus 100 miles. Brazil is eager for schools conducted in the American fashion and for teachers with American training.

## AMERICAN CUSTOMS REVOLUTIONIZING THE ORIENT

### Exporting the American Playground to Asia is Changing the Physical and Mental Characteristics of the People.

Among all the articles of American export to the Far East, none is more typically American, or of greater importance in favorably affecting the influence of the United States in the Orient, than the American playground, according to John W. Wood, D. C. L., Foreign Secretary of the General Board of Missions, who is just back from a nine months' tour of China, Japan and the Philippines.

"Exporting the American playground" is a line in which the Board of Missions has been engaged for about twenty years, and Dr. Wood announces that the venture is now beginning to pay big human dividends. That is to say, the Celestials and the Philipinos, and particularly the girls of the latter race, are rapidly learning to 'burn the pill over,' 'cut the corners of the plate,' and 'murder the ball.' Likewise, they have mastered the intricacies of basketball, tennis, running and jumping; and, in Shanghai, at least, on one of the playgrounds established by the Episcopal Church, the Chinese have taken up in a modest way the game of golf.

"Quietly but systematically for the past twenty years," said Dr. Wood, "we have been exporting to the Orient that distinctly American institution, the playground; and now the Chinese Empire is dotted with these open-air places. Though their equipment is hardly up to the United States standard, they are reproducing all the familiar, cheering scenes of children engaged in innocent, stimulating health-producing play.

"One can't easily estimate the extent of the benefits future generations in the Orient will derive from this infusion of the spirit of free, open air America into the youth of China. Its influence upon the womanhood of China ought to be particularly marked, for the Chinese girl is going for this playground work as eagerly as the boy. In one detail, for instance, of binding the feet of Chinese girls, our play grounds are working a revolution. There can be no basketball or baseball or tennis or rope jumping for a girl with bound up feet and since the Chinese girl insists upon the former, the binding up of the feet is bound to go.

"Similarly there has been a revolution in the Chinese conception of the scholarly life. Among former generations of Chinese the man of studious habits was typified by the narrow chest, stooped shoulders, pale countenance and lack lustre eyes. But since the Christian churches have dotted the map with schools of all grades from the primary class to the university, and every school has its playground, educating children in knowing how to play has grown to be considered quite as important as teaching them the three R's. Accordingly, the new generation now recognizes the necessity of strong bodies, deep chests and plenty of good, vigorous outdoor exercise."

Dr. Wood, with his return to the United States, has taken charge of the survey of the resources of the Church, which is a part of the Nation-Wide Campaign which the Church is waging to muster its resources for redoubled service in after-the-war reconstruction in both the national and the international fields. Behind the movement is the ideal of practical religion in which service shall always accompany and be a part of the evangelism of the Church. So, in carrying out this program, the hospital and the orphanage have always been a part of the equipment of the missionary sent into the field, and now to these has been added the school and the playground.

"It is an inspiring sight in the Philippines," said Dr. Wood, "to see the American flag flying over the playground which has been established in one of the congested sections of Manila adjacent to St. Luke's Hospital, which Bishop Brent projected years ago and which year by year has increased in size and strengthened its hold upon the American and the Filipino communities alike. The play-

ground is equipped with many of the adjuncts of a first-class American playground—swings, bars, sand heaps, etc."

An interesting fact which is noted by Dr. Wood is that it has not been found necessary to employ any athletic directors to guide the Filipino and Chinese children in their play. Twenty-two centuries of Chinese civilization failed to develop any outlet for the youthful Chinese instinct to play. Yet, while the Filipino boys and girls prove more alert in American sports, the Chinese also rapidly absorb the principles of our games, even baseball, and save for color and attire and atmosphere there is little difference between the Oriental and Occidental child at play.

As it has been demonstrated that one of the fundamental shortcomings of the German race was failure to instruct the young in any of the manly sports, aside from those closely related to militarism, so Dr. Wood believes the fostering of the playground not only at home but in the foreign mission field is one of the vitally important missions of the Church for which liberal provision should be made in the plans which the Nation-Wide Campaign seeks to promote.

Mr. Wood said that much of this playground and athletic activity in China is a development of the past twenty years or since the Boxer uprising, which was the turning point in modern Chinese life. Since then there has been a more tolerant attitude toward foreign thought and methods, he declared.

### Abyssinian Mission to U. S. Welcomed at New York Cathedral.

The Abyssinian Mission to the United States consisting of Prince Dedjasmach Nadea, Mayor Kantiba Gobron, of Gondar, Ato Herouy and Ato Sinkae, arrived in New York last week from Washington where they were received on Wednesday by President Wilson.

Thursday afternoon at the Cathedral of St. John the Divine, the members of the Mission who are all communicants of the ancient Abyssinian Church, were officially welcomed by a number of Episcopal Church clergymen who explained the close relations between the various national churches of the Near-East and expressed a desire for unity between the Anglican and Abyssinian churches.

The Right Rev. J. N. Darlington, Bishop of Harrisburg, recounted how the Abyssinian Church has taken the best out of the Jewish and Christian faiths, observing both Saturday and Sunday as the Sabbath and practicing circumcision as well as baptism.

"I welcome you to the Anglican Church in this country," said Bishop Darlington. You clergy are welcome to preach and celebrate mass here and I am sure if any of our clergy go to Abyssinia they will receive the same privileges such as Metropolitan Platon has given us in the Holy Eastern Orthodox Church in Russia.

Bishop Arthur S. Lloyd, head of the Episcopal Nation-Wide Campaign, the Rev. H. Briggs Nash of the clergy staff at the Cathedral, the Rev. Dr. Thomas J. Lacy, rector of the Church of the Redeemer, Brooklyn and the Rev. Herbert J. Clover, rector of St. Stephen's Church, Brooklyn, also joined in welcoming the Mission.

Before leaving the Cathedral all four members of the Mission knelt in prayer for several minutes in St. Saviour's Oriental Chapel, one of the Cathedral's seven chapels of tongues. The Mission is making the headquarters in New York at the Waldorf, until its departure for home early in August.

Capt. Paul Rex Morrissey, U. S. A., attached to the Mission as aide, announced that its members would be introduced to golf and shown how to play it.

### One of the Most Artistic Small Churches in Middle-West.

Arrangements have been completed for redecorating St. Mark's Church, Geneva, Ill., says the Geneva Republican. The work in the sanctuary, as well as the general supervision of the color scheme, is to be done by Mr. Louis Grell, the well known Chicago mural and portrait painter. Mr. Grell was in the same regiment in which the Rev. Mr. Hoag, the rector, was Chaplain, and is to do the work partly as a personal favor. An elaborate preliminary sketch has been submitted and is on exhibition. The chief feature is to be the huge altar painting, to cover the entire east end, the theme of which is to be the day of Pentecost, showing the Holy Spirit descending upon the apostles. On either side, on the east walls of the nave, will be two archangels, done in monumental gothic style, about twice life size. The committee in charge of the work have determined on this departure from the ordinary style of decorating country churches. They declare that the church building is of perfect gothic proportions, and deserves a treatment in keeping with its beauty. When finished early in October, Geneva will be able to boast one of the most artistic small churches in the middle west.

Over \$300,000.00 have been subscribed to the Sewanee Endowment Fund for the University of the South throughout the Diocese of the Southern states, with \$500,000.00 in sight. Reports from the chairmen for the various Dioceses are most encouraging and it is expected that the goal, \$1,000,000.00, will be reached by the close of the campaign in the autumn.

## A TWENTIETH CENTURY MONASTERY

### A Religious Order Engaged in the Cultivation of the Spiritual Life and the Practice of Good Works.

Of the hundreds of Churchmen who each year visit New York and the East, nearly all overlook taking a trip of seventy miles north from New York City on the New York Central's West Shore Railroad to West Park.

After absorbing all of the many things our country's metropolis has to offer those interested in good Church architecture, beautiful services and great preachers, it seems like carrying coals to Newcastle to leave the city and go to a village like West Park and expect to find something new and different in the Church.

Yet West Park is the home of one of the most unique organizations in the "Protestant" Episcopal Church—the Order of the Holy Cross. Not only is it the only monastic order founded in the American Episcopal Church but if we are to accept that word Protestant in the Church's legal title, it is the only monastic order in a Church calling itself Protestant. For while our sister Anglican Church in England has many such monastic organizations, it must be remembered that despite all Puritan influence the word Protestant has never been inserted in its official name to rise up and smite the controversialist attempting to prove the rightful Catholic lineage of the Anglican Church.

Even if you are expected, no "carry-all" or other vehicle will meet you at the West Park station, for with only thirteen professed monks and two schools besides the West Park monastery, there is no time to meet visitors. Besides a ten minute walk along the beautiful state road which extends from New York to Albany, puts one in a proper, and advanced state of mind for the shock that awaits him. For even a Catholic Churchman feels the transition of leaving the twentieth century and being suddenly ushered into the Middle Ages.

A monk serving his week's term as porter meets you. He is clad in a white habit with cowl thrown back. In my case it was Father O. S. Huntington, son of the first Bishop of Central New York. Not only was Father Huntington the founder of the Order of the Holy Cross, but until a few months ago Father Superior. Yet you find him taking his turn at being porter and there is born a sudden respect for the democracy that is practiced as well as preached in Anglican monasteries.

If there is a dearth of visitors, you will be assigned one of the choice cells overlooking the Hudson. Peering out of the dormer windows one is constantly reminded that despite the medieval atmosphere of the interior, on the outside is the twentieth century with steamships and excess fare trains.

Another registration and a kindly warning not to speak to any one but the Father Superior and Guest Master, the visitor is shown his cell and left in solitude with the announcement of the next service.

In my case it was Vespers at five o'clock. If you are a Low Churchman, you may not be pleased especially, for there is incense, vestments and lights and on Sunday afternoon the much discussed Benediction of the Blessed Sacrament. But parts of the service will appeal to every devout Churchman, especially the man who likes to contemplate with pleasure the Church's historic past and the vital part monasticism played during the Middle Ages especially in awakening the Church from its pre-Reformation lethargy. The medieval monk and friar faced the same task then as the American Church does today in living in a land where less than half of the population are unprofessed Christians, not even swearing allegiance to any one of the innumerable forms of religion in our midst.

All of this great heritage of the Church becomes very real as one hears sung in the ancient offices like Compline, None, Prime, Sext, Vespers and Lauds, which have been a daily part of the daily routine of the religious for ages. There is even an added touch lent to the scene by the use of

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## Editorial

### BISHOP KINSMAN'S APOLOGIA.

An argument which has its roots in personal reactions and its consequences in personal action is so colored by personal animus that it is difficult to meet by cold logic.

There is a distinct trace of this personal animosity, when Bishop Kinsman, referring to those who have argued against the sacramental character of Holy Orders, makes this statement: "I have yielded to the arguments, for this; but I give up the Orders." It has the sound of one who has a personal reaction against the forces, which had as much to do with the convincing as did the logic, for the logic seems to me so poor that by itself it could convince nobody.

Another evidence of this personal element in the equation is to be found in this sentence:

"No one Bishop can set up for his diocese a standard notably at variance with the Church at large, nor try to banish as erroneous from his own territory what is notoriously not strange elsewhere."

Why not? If as Bishop Kinsman acknowledges he has behind him the official and authoritative declarations of the Church which he served.

I will grant that such action requires courage, but it seems to me that it was just what Bishop Kinsman promised to do at his consecration and that it was just what Bishop Athanasius did, when it was "Athanasius contra Mundum," including "contra Romanus."

Unless we concede the Papal claims, and each Bishop degenerates into a mere suffragan, having no such personal difficulties, for they are provided for by the fact that they had no original jurisdiction.

But in the primitive Church there was no such buffer, and the Bishop in his own diocese was frequently obliged to do the very thing that Bishop Kinsman felt that no one Bishop could do.

Time and again in the history of the first five centuries, a Bishop was called upon to set up in his own diocese a standard at variance with that of the synod to which he belonged.

Certainly if the faith is as valuable as Bishop Kinsman believes it to be, it is worth any martyrdom we may be called upon to suffer on its behalf, even the martyrdom of being a peculiar Bishop.

\* \* \*

I have studied Bishop Kinsman's apologia to find the logical sequence, and it seems to be as follows:

The Church holds the faith in its authoritative declarations, in its liturgy, and in its ordinal, and would do so now, but that an influential and increasing number of those in official position, deny certain articles of the faith, impugn certain principles of the sacraments, and deny certain theories of the ministry, and that the fact that the Church refuses to proceed against these insurgents and allows them to go on unrebutted, vitiates the sacred character of the Church and nullifies its faith and order. Truly this is one of the most subjective conceptions of the Church, involving the most individualistic and private judgment of any view that I have yet read.

For it makes the reality of Christ's body to depend upon the proportion of those who have an adequate apprehension thereof.

For example, the English Church either was a member of Christ's body or it wasn't.

Now if in any particular age a large number of those who belong to that body were to betray its principles, but not to the point of changing its authoritative declarations, that it would then be the duty of

the officers in that body to desert their posts and turn over the body to the malcontents, who could then change the authoritative declarations of the Church to suit their views.

In short, one's attachment to the body of Christ would depend upon one's freedom from irritating people and perplexing problems, and not upon the fundamental verities that caused it to be the body of Christ in the first place.

Then Athanasius should have separated from the Catholic Church and organized an orthodox church in which there would have been no vexatious people and irritating problems.

Surely this church is Catholic or not on the basis of its origin, its fundamental verities, and its authoritative declarations and not upon the proportion of people who are loyal to these things.

So long as its official utterances are sustained to the point that its opponents cannot overthrow them, then the Church cannot be condemned for what I may think its tendencies to be. As Sir Thomas More said at his trial, "A man cannot be tried for what he may be supposed to think—that is for his tendencies." To say that the Church is to be tried for its tendencies, is to convict it of being guilty at any period of its existence.

The indictment that the Church's discipline is ineffective is certainly a just one, but this is the first time that I ever heard that discipline was a fundamental part of the faith. Certainly as between Germany and the U. S. A., the latter stands convicted of allowing, to the point of delirium, the unpatriotic to go on unrebutted, even Senators and Governors and influential citizens.

That is largely a matter of policy, and has some remote relation to the parable of the wheat and the tares. Personally I believe that the policy of the British Empire which allows great freedom of speech in Hyde Park to be a better policy than that of Bismarck which was to hunt out and put on trial every disloyal subject; just as I believe that the Roman Church of Innocent III, where you could believe what you pleased so long as you did not actually resist the power, to be a much better system than that of the modern Church of Rome which puts the same lid on genius and heresy.

But this is a matter of policy, not a principle of faith. Bishop Kinsman seems to have introduced a new article of the faith, and to have made the exercise of rigorous discipline a matter "de fide." That is that the Church ceases to be the Church when it ceases to rebuke and punish those who misrepresent it. One would never be certain when the Church ceased to be the Church under these circumstances, and Rome itself could scarcely have recovered from those long periods of disciplinary laxness when it suffered from its immoral or platonic pontiffs.

As one reads the apologia of Bishop Kinsman, one is reminded of the apostolic question, when they found themselves in deep theological perplexity, "Lord to whom else shall we go?"

Or one might look for the same answer that Father Tyrrell is reputed to have made to an Anglican seeking his advice about entering the Roman Church, "A certain Englishman whose chimney smoked sought refuge by moving into another house, when to his dismay he discovered that the drains were out of order."

There is one other question which the apologia raises and that is a question of fact.

Is it true that the tendency of this Church is toward that which Bishop Kinsman affirms? I question it.

In the seventies, Dr. DeKoven was met by the famous ritual canon and it was passed by a large majority.

In the eighties, when I was a young man, the principles which Bishop Kinsman emphasized were most of them strange doctrines in the vicinity of Schenectady, where I lived.

In the nineties, we had Canon XIX, already of antiquarian interest and repudiated by its own author.

Now we have other problems, but if tendencies are to be studied in decades and not in months, I cannot agree as to the tendencies.

The vagaries of the rector of the Ascension Parish, New York, may be vexatious to some, but they are far removed from those of All Souls in the days of Bishop Potter.

No, I cannot agree as to the facts nor the logic of Bishop Kinsman's apologia, but I am interested in one aspect and that is that Bishop Kinsman rightly interpreted the liberty of the Anglican Church when he assumed that his defense would be published in its entirety and not put on the Index, as it is far more dangerous and unsettling teaching than anything that I know of, that is going on in the Diocese of New York, so unsettling that I have been unable to let it go unrebutted with such censure as I could give.

## THE PRICE OF POWER

The Rev. Dr. JAMES E. FREEMAN

"One thing thou lackest."

These words were spoken to an enthusiastic young man who, coming to the Master, sought for a full and frank expression of the thing that was needful to make his life complete. There is little doubt that he was utterly sincere and that he truly desired to have disclosed to his vision the weak spot in his armor. So far as the narrative goes, he was a man of excellent habits, a good citizen, and a useful member of society. In response to the statement of Jesus concerning certain moral laws, he said: "All these things have I kept from my youth up. What lack I yet?" The Master immediately revealed to him the vulnerable spot in his life's system, and the incident closes with the statement, that he refused the prescription the Divine Physician gave him and "went away sorrowful."

Like many another man, he was seeking for a certain kind of power but was unwilling to pay the price. It becomes increasingly clear to us as life goes on that nothing in this world worth having is cheap. There are no bargain counters where we can acquire at small cost the worth-while things of life. The man who says, "The world owes me a living" comes ultimately to disappointment and to bankruptcy. From the time we enter the class-room to the time we quit life, whatever we get that is really worth while, we pay for. Genius of any kind, however, unusual it may seem, gains its power through self-sacrificing devotion and painstaking study.

There are too many young men, and young women, too, for that matter, who want to get wealth, power and influence quickly, without the hard and exacting labor which these things entail. The poet was right.

"The heights by great men scaled and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night."

Before Lincoln could master the State or control the wills of men, by dint of hard study he mastered his Euclid. In his maturer life, Gladstone assiduously prosecuted the study of classical Greek that he might so drill and train his mind as to make it work with the precision of a machine. No argument is needed to prove the case we submit. If we have a weak spot in our armor or a defect in our equipment and can only be made conscious of it in time, we may by self-imposed discipline correct the defect by paying the price of power.

This is pre-eminently true of development of the things of character. men and women do not grow strong simply by acknowledging the authority of a religious system, or even by being devotees of its form of worship. The ripe fruits of character do not develop in a life that is carelessly trained or inadequately cultivated. The most costly thing in the world is that power which character alone develops and discloses. There is such a thing as a cheap religion, but it is not a religion for red-blooded men and women. Altogether too much stress has been laid upon a "free gospel," with the result that all too frequently we become mendicants, bringing only impoverished lives to receive the grace and power of Him who "became poor that we through his poverty might be made rich."

The lad in the ranks learned that obedience to orders involved sacrifice and possibly death, but he did not hesitate or falter, cost what it might. Perhaps the Croix de Guerre was pinned on the blouse of his pulseless form and praise for his service was pronounced only when his ears were leaden; nevertheless, we say of him: "he paid the price." William McKinley, true gentleman and splendid patriot, felled by an assassin's bullet, as he lay dying in Buffalo amazed even his closest friends by his unflinching Christian fortitude. In the midst of his political life, while seeking preferment and the place of influence, he never forgot that all human gifts and honors are perishable and that the only enduring power is that which is given to him who is willing to pay the price. He paid it, and when the "no hope" message was brought to him, he did not flinch but said with deliberation and sublime serenity, "It is not our will, it is God's will; His will be done." He paid the price and he had his reward.—Courtesy Minneapolis Tribune.

The Nation-wide Campaign has been presented to the Blue Ridge Conference, Blue Ridge, N. C., by Mrs. C. L. Pettigrew of Atlanta. Mrs. Pettigrew is treasurer of the Woman's Auxiliary of the Diocese of Atlanta. Following her address, Mrs. Pettigrew wrote the New York office of the Campaign as follows: "I had a very successful meeting with our Church people at the Conference and I think they will all do good work."

## THE REASON FOR THE IMPOTENCY OF NATURE.

By DEAN HART, of Denver.

Romans VIII. 20: "Creation was made subject to impotency."

The Epistle for the 4th Sunday after Trinity is to my mind the most extraordinary passage in literature. For in it St. Paul reveals a philosophy which is peculiar to himself. No other eminent mind has attempted an explanation for the extraordinary fact of the inability of Nature to complete its undertaking.

It is the one effort of all living things to reproduce themselves. "Be fruitful and multiply and fill the earth" was the commission of the Creator to the living things. He had brought into existence. The adaptability of all living things for the reproduction of their species has been the marvel and astonishment of all natural philosophers from the beginning of time.

The devices of the plants for producing and then scattering their seeds every returning summer compels our admiration. Just now the air is filled with cotton fluff. The school-boy knows that every airy voyager carries the seed of a cotton plant. Or just a few days ago one of the trees shed a seed-case so deftly twisted, like the propeller of an aeroplane, as to cause it to fly far from the parent tree gyrating through the air to find the earth at a distance. The scores of ingenious contrivances for disseminating the seeds of plants in their endeavor to obey the fiat of their Creator and "fill the earth" has ever been the delight of Botanists to point out.

And yet look about you how ineffectual it all is! How the astounding and never ceasing efforts of nature result in nothing! There is in my garden an elderberry bush. I find there are upon it 500 blossoms and now that the berries are forming there are about 1,000 berries on every blossom. That is if the productive capability of that bush were nursed so that each berry had its chance that one bush would be the parent of 500,000 other plants of its own species. And yet not one single one will be the result of the marvellous contrivances of that plant to reproduce itself. We may say it has completely and miserably failed to do its duty. Now what is the matter? Where shall we find an explanation of this apparent failure of the Creator to carry out his well conceived design?

Of course we know that eventually Omnipotence cannot be thwarted in accomplishing any intention. That therefore the present unsatisfactory condition of nature cannot be permanent; its present status must be in transition; the design is in the course of being "worked out." We are looking at the unfinished product. The clay is on the potter's wheel and only the bare outlines of his intention are at present evident.

It is at this point of our perplexity that St. Paul comes to our relief and no other philosopher has ever attempted an explanation of this vast waste of Nature. This celebrated passage is read in thousands of churches as the Epistle for the 4th Sunday after Trinity for Anglican and Roman and Greek Catholics have all the same Gospels and Epistles for each Sunday and I will undertake to say, at any rate in our Churches, that a very few hearers will at all understand the Apostle's meaning chiefly because of the faulty punctuation of the authorized version.

Let me read the passage properly. St. Paul is speaking about the dual nature which we all recognize within us, that when we want to do good we find ourselves thwarted and incapacitated by the evil resident in us; but the apostle glories in the fact that this cannot always be the case, that good will eventually triumph through the victory achieved for us by the Incarnation, Death and Resurrection of Jesus Christ. Then he goes on to point out that exactly the same struggle is evident in Nature: "Creation," he says, "waits, as with outstretched neck, for the manifestation of the Sons of God. For Creation was made subject to impotency not of its own will" (nothing has happened to alter Nature, she retains all her creative capability, but the impotency imposed upon her is the act of God the Creator) and Nature is for this present incapacitated "in hope," that at some future day, she "shall be delivered from this bondage of corruption into the liberty of the glory of the Children of God," which means to say, that at the commanding God created man to be the governor of Nature. The terms of his Commission were "Let them have the dominion even over the fishes of the sea," indicating the vastness and completeness of his government by selecting the furthest host of his power. If he could control and regulate "the fishes of the sea" he could readily exercise lordship over all the rest. As long as man was in favor with his Creator, that is as long as his will was one with the will of God all went well but in an evil day he set up his will independent of the Divine will thus becoming a rebel, and as no King would or could allow a rebel to exercise authority in his kingdom, man's own hand dropped the sceptre of his Dominion.

There was only one way to restore order in his Universe—alter the nature of man. This only could be done by man's acquiescence. Many had rebelled by disobedience; he could only be re-instated by obedience. The dominance of man's will is completely in man's control. God cannot have a man unless the man is willing that He should. The Lord Saviour Himself stood in the midst of us and with appealing in his voice said, "Ye have not the Will to come unto Me that ye may have life." To give us the capability and opportunity of acquiring a new nature, a nature where the Will of God is supreme, where "the will to do good" is not overcome by the inclination to do evil, for all is evil which is not according to the Will of God.

In order to render it possible for man to acquire this new nature "God was in Christ reconciling the world unto Himself." "I come," said the Lord Jesus, "that men may have life and have it (not "abundantly" as our version of his words reads) but "super-added." By taking a body of our flesh, God Himself, the author and giver of all life, produced a human vitality which was free from sin and once more capable of carrying out God's intention that "we should have dominion" not only over nature but over the hosts of the Spiritual World for we are "to judge," to rule, "angels." No wonder is it that the prayer of St. Paul for his Ephesian converts was, "that they might know the hope of their calling," the prospect before them.

But during the lapse of time required for working out the plan of Redemption, an ungoverned and unregulated nature must be made "impotent" or else man

would be crowded out by the natural prolificness of Nature. If every egg and every seed produced "its kind" animal and vegetable life would be so exuberant and so rife that there would be no room for man on the planet.

Therefore the Creator "subjected Creation to impotency" until such a time as by the production of a new and sinless vitality man would be able again to assert his rights and be capable of exercising dominion and regulating nature. This is the object of the Incarnation, the production of the Christ-life that men can without detriment exercise Dominion!

And just as in the final analysis human life is the result of the will of the woman acquiescing with the will of the man, so "the life" which issues from Christ, "the second Adam," is obtainable by the exercise of the Will. It is the work and office of the Holy Ghost, the third person of the Blessed Trinity, to convey this life just as He wrought "life" to this planet at the Creation when all was chaos when as yet the earth was "without form and void," when the surface of our planet became in a fit condition to maintain "life," the record says "The Spirit of God brooded upon the face of the deep." In Him was life (vitality) and without Him was not anything made that is made."

So He presides over the new Creation as He did over the first! And the possession of the Holy Spirit of this new life God has made conditional upon the easiest and commonest act of the Will. It was essential because of man's nature as a Person that this new and sinless life should not be forced upon him without his acquiescence any more than a human infant, a new life, can be produced without the sanction of the wills of its parents. Our Saviour therefore to place the acquisition of this new life within the reach of all who knew about it, made the condition the simplest act of the will, the act of asking. He made it the promise of this Dispensation that "He will give the Holy Spirit to them that ask Him."

You may say this is too easy that such a mighty effect as to be "born again," to become actually "the sons and daughters of Almighty God," shall depend upon the mere effort of asking. But remember the attitude of soul before it will ask; it must be humble, dependent, acknowledging its helplessness. What would be the result upon us if the Germans with tears of real penitence approached us acknowledging their mistakes, their crimes and throwing themselves helpless upon our mercy and our forgiveness?

The asking is the voice of a Penitent nature, and as few recognize their sin, few men ask. How many thousands of our fellow citizens are this moment denying they have any sin, say asserting they are divine, that they have no need of conversion, of seeking for any other life than what they have. But ask and ask and ask for the Holy Spirit and of a certainty He will impart to you this new, this untainted, this "Christ life," and then what? You will be ready for "the redemption of the Body" for God hath in the process of our restoration utilized human death to get rid of these "vile," degraded, bodies these slaves of sin, for "he that is dead is freed from sin." "He that is born of God cannot sin for God's seed remaineth in him" and at the proper time, a time called in the Word of God "the manifestation of the sons of God" the production, the exhibition, the declaration of "the sons of God" the day of "the restitution of all things" man will again take the dominion; the impotency of nature will be withdrawn and the regulation of things will be in the hands of Redeemed humanity. Nothing shall hurt nor destroy in all God's country for men with the gentle loving nature of Christ will not permit it. The prophecy of Joel will then come true, "The Heavens shall hear the earth" if the earth needs sunshine or needs rain men will have the capability of so ordering it and relieving its want "The Heavens shall hear the earth and the earth shall hear the requirements of the corn and of the wines and of the olive trees and they shall hear and obey the sons of God."

What a prospect is before us! The exults of all nations and the inspired men have looked and longed for this Golden Age. If only we could grasp its reality indeed "we should lift up our heads" and despite our light affliction, which is for a moment, we should go on our way rejoicing! You see therefore how all important it is "to receive the Holy Ghost" to live by the Spirit and not according to the flesh to have the prayer of the man after God's own heart ever upon the lip, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy Holy Spirit from me."

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## PUBLICITY LEAGUE BULLETINS.

By PAUL J. BRINDEL.

Every wide awake clergyman in the Church has heard about the success of the Rev. B. H. Reinheimer's "Month of Sundays" Campaign in Christ Church, Dayton, O. A one hundred per cent increase in church attendance immediately after Easter is such a remarkable tribute to the value of real religious advertising, that the editor of this column obtained from the Rev. Mr. Reinheimer copies of his four successful advertisements, for reproduction here during the next four weeks.

Exact typographical reproductions of the four advertisements will be among the illustrations in "Advertising Religion," the Church publicity textbook, advance orders for which are now being received by The Witness Book Department. Price \$1.25 plus postage, bill payable upon receipt of book about October 1.

The first of the "Month of Sundays" series is as follows:

### SPIRIT OF THE CHURCH

The only object of living is to get the most out of life. The mission of the Church is to play its part towards this end. The object of the Church is to serve.

Following a week of hurry—possibly even of worry—struggle with the many-sided problems and perplexities that confront us all, to begin the first day of the new week by attending at least one service in Church—some Church—any Church—is almost sure to reinvigorate and renew us all.

To the man who has been to Church, there subtly steals over his soul a certain something of peace as well as strength, contentment as well as confidence—an almost undefinable joy in the love of God. And this is the spirit of the Church.

Christ Church invites every man, woman and child to join with her, beginning tomorrow, in

#### A Month of Sundays at Church.

The boys who fought in France have given a new meaning to the worth of the House of God. These young men of the army needed the Church—and they came to her—and she did not fail them. She gave them of her strength for the battles that were theirs. The world knows that this strength meant.

**BUSINESS MEN**—men of all classes, conditions and ages—can find in the Church the same strength—the same joy and calm, quiet peace—that the men of the army will tell you was given to them.

**ALL MEN**—travelling men who are here over Sunday—manufacturers, merchants, lawyers, workmen, bankers, barbers or doctors—no matter who you are or where you live—you are all invited.

#### Will You Come and Be With Us Tomorrow?

Easter is past and tomorrow starts our special invitation that you join with us in a "MONTH OF SUNDAYS AT CHURCH."

"Tomorrow Rev. Bernard I. Bell, Camp Chaplain at Great Lakes Naval Training Station, and author of "After the War, What?" will be with us in the pulpit and will discuss in his sermon:

#### "THE EXTREMELY SIMPLE CHRISTIAN RELIGION."

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CHRIST CHURCH,  
"The Church of Community Expression,"  
Dayton, Ohio."

### President Wilson Urged to Stop Programs in Russia.

Declaring himself greatly pleased with the reception given him in Washington on Wednesday of last week by President Wilson and the Senate Foreign Relations Committee, Archbishop Platon, Metropolitan of Kherson and Odessa, expressed confidence upon his return to New York that America would soon take steps to stop Bolshevik persecutions of Christians in Russia.

The Right Rev. J. H. Darlington, Episcopal Bishop of Harrisburg, who accompanied the Russian Archbishop to Washington and arranged his audience with the President, said that the Metropolitan had told both President Wilson and Senator Lodge, chairman of the Senate Foreign Relations Committee, that if America and the Allies would give Russia three things, armed intervention would not be necessary.

First, food to save the thousands of Russians who are starving because of Russia's complete demoralization and because the Bolsheviks are seeing that no food goes to those who oppose their rule of ruin.

Second, arms which will enable the anti-Bolsheviks to make an even fight against the reds who are being furnished arms, munitions and money by German agents despite treaty pledges.

Third, moral support of Admiral Kolchek and General Denekino, both of which the Archbishop told the President, Bishop Darlington said, were pledges of self-determination by a constituent assembly as soon as some semblance of peace is restored. The Archbishop declared that the Russian Orthodox Church is in sympathy with those two anti-Bolshevik leaders because of this pledge and because they are the only hope of the nation at the present time.

Bishop Darlington stated yesterday that letters had been sent to every Bishop in the Episcopal Church urging that each of the Church's eighty-seven dioceses rush petitions to Washington urging President Wilson to stop the present Christian pogroms in Russia which to date, according to Bishop Platon, has cost the lives of fourteen bishops of the Russian Orthodox Church, hundreds of priests, and thousands of martyred laymen. The Episcopal Church is expected to take official action at its triennial convention in Detroit in October at which the Archbishop Platon, Archbishop Alexander of the Greek Orthodox Church and other representatives of the national churches of the Near East will speak.

### Church Normal School to Train S. S. Teachers.

Plans for a Church Normal School, the first of its kind, are announced by the Church's General Board of Religious Education. The Rev. George R. Taylor, executive of the Church and the Incarnation at Madison Avenue and Thirty-fifth Street, New York, has been selected as principal and there will be a staff of fourteen teachers. The School will open in November.

The purpose of the Church Normal School is to train Sunday School teachers and to establish a uniformity of method in teaching. Similar schools already are planned for in New Haven, Baltimore, Cleveland, Chicago and Detroit, and it is expected that provision for others will be made in the budget of the National Campaign of the Episcopal Church.

Church Normal Schools have long been advocated by the Rev. Dr. William E. Gardner, General Secretary of the General Board of Religious Education. The plan to start one in New York was a result of conferences he had with Samuel W. Patterson, an instructor in English at DeWitt Clinton High School, who is chairman of the Teachers' Training Committee of the Diocesan Board of Religious Education.

There are in Manhattan alone 1,671 Episcopal Sunday School teachers. To reach them the borough has been divided into six sections: Stuyvesant, embracing the east side of Broadway to Twenty-third Street; Kips Bay, east side from Twenty-third Street to Eighty-sixth Street; Yorkville, east side, Eighty-sixth Street to Harlem; Chelsea-Greenwich, west side of Broadway to Fifty-ninth Street; Bloomingdale, west side, from Fifty-ninth Street to 130th Street and Riverside, 130th Street to Spuyten Duyvil.

In each of these sections some parish house will be selected for the sessions of the school. There once a month the teachers of that section will come for instruction. They will be classified into their respective grades and will be given instruction on the lessons of the ensuing month.

In order that uniformity may be attained the Christian Nurture Course arranged by the General Board of Religious Education will be followed. Many of the teachers already use the Christian Nurture plan but not all of them do. Through the Church Normal School curriculum Christian Nurture will be widely extended.

"In the past," Dr. Gardner said in announcing the Church Normal School, "teachers have been trained for Sunday School work either through books or correspondence courses. Neither of those forms of instruction has been adequate or even satisfactory. In the Church Normal School we will give them what I might call the 'meat and potatoes' method. They will catch it. Here they will get instruction from experts and from those experts we expect them to gain such help that children will find both interest and inspiration in the Sunday School."

"Christian Nurture was a result of failure in the old method of teaching children in church schools. That method was to lead a child up to a book and say 'Read that.' But we found that the child was interested primarily in its environment and so we decided to approach it through its environment and not go up to it and say, 'Read that.' We found that the child was interested in the stained glass windows of the church and so we explained those windows and told the stories of the saints depicted there. Naturally the child was more interested in those stories than it even had been by reading them in a book."

"Similarly we explained the carvings in the church, for we found they liked externals. We told them also that the black gown of the priest stood for his separation from the world and that the white wore was for purity. And we told them the colors, that Purple at Advent stood for Penitence, white at Christmas stood for Joy, Red on Saints' days was for the blood that had been shed in the deaths of most of them and that black on Good Friday stood for Death; that the grapes on the altar piece were for the wine and the wheat for the bread, and so we continued until finally we had established a definite Christian Nurture Course."

"Now 150,000 children are being trained along Christian Nurture lines and it is to increase the efficiency of their teachers that we plan through the Church's National Campaign these Church Normal Schools."

### Beautiful Church Consecrated in Virginia.

The beautiful stone church at Graham, Diocese of Southern Virginia, was formally consecrated on Friday, June 14th and given the name of St. Mary's. Both Bishops were in attendance, together with Rev. J. Cleveland Hall, President Standing Committee of the Diocese, the Rev. Messrs. Hobson and Crow of West Virginia, Rev. G. Otis Mead, of Roanoke, Rev. Ernest A. Rich, Archdeacon and Rector and Rev. Mr. Hughes, his Assistant. The consecration, as the freedom from debt was read by Mr. Tom Williamson, Senior Warden of the Church; Rev. Mr. Rich read the sentence of consecration, the Bishop Coadjutor preached the sermon, his text being Ezekiel, 47th Chapter, and the 12th verse. Following the sermon a class of five was presented for confirmation, and a touching address was made by the Bishop of the Diocese. A large number, not only from this Parish, but from the surrounding church points were in attendance and partook of the Holy Communion. This was a day of great rejoicing. For a number of years a small band of people had looked forward to the completion of that church; starting their worship in a hall and moving from place to place until they launched forth to build this beautiful stone church well appointed and adequate for the needs of the general community. The Rector and people are to be congratulated on this achievement.

### Detroit Short on Hotel Accommodations.

The hospitality committee of the General Convention is encountering many difficulties by reason of the unusual conditions now prevailing in Detroit, says The Michigan Churchman. A great number of manufacturing concerns reduced their traveling sales forces to the minimum during the war. They are now sending out every available man. As a result, hotel accommodations in Detroit are already taxed to the limit. Yet most of the local hotels have been generous in their co-operation with the Hospitality Committee, which has thus far been able to make, 1,400 reservations for Bishops, delegates, and other Church men and women who expect to attend the Convention in October. In spite of this, the demand for rooms will undoubtedly exceed the number of those which have been placed at the disposal of the committee. The effort to secure boarding house and rooming house accommodations has not as yet had satisfactory result.

### ST. STEPHEN'S AT ANNANDALE ON THE HUDSON

#### A College in Accord With the Trend of Thought of the Best Educators.

"During the past decade there has been a pronounced reaction from the tendency in collegiate education toward specialization during undergraduate days," said the Rev. Bernard I. Bell to a group of interested Episcopalians the other day in New York. "The best professional schools have begun insisting upon two, three, and even four years of general education as a groundwork before entrance upon their courses. There is about an increasing feeling that a mere specialist who is nothing else can hardly be called an educated man, and that the mere specialist rarely makes even a first rate specialist. Undergraduate colleges which shall specialize in broad, cultural education, in languages and literatures, history, economics and sociology, mathematics, philosophy and kindred humanities, preparing men for later specialization or for commerce and industry, are recognized generally today as the vital need in American educational circles."

"St. Stephen's College, the official college in the East of the Episcopal Church, for men, has maintained itself carefully as a non-specializing college. Its aim is to turn out men who have reasoning character, and who are capable of intelligent citizenship in both the literary and the civic worlds. It is, therefore, in accord with the trend of thought of the best educators today."

St. Stephen's, with the thought of its new President, the Rev. Bernard Iddings Bell, has definitely launched itself upon a new phase in its career, a phase not so much given over to a changed policy, but rather to the fitting of its life into the conscious life-stream of the Church at large. For fifty years the college has been graduating classes of a like and successful men; but for the most part the Episcopal Church has known little or nothing of it. Now that the Province of New York and New Jersey has adopted it as its official college, and several of the Eastern dioceses appointed men as diocesan students and paid for their expenses, now that some of the most prominent business men of America have entered upon its Board of Trustees with a desire to give service as well as the mere use of their names, and now that the college has a President alert to all the varied life of the American Church, it will not be long before every Episcopalian knows of this valuable asset of his Church.

The faculty of St. Stephen's consists of a number of most excellent men, who have given sacrificially years of service to the institution. There is at present one vacancy, that in the Chair of Economics and Sociology, which will be filled before the fifty-first academic year opens in September. The others are: The Rev. Bernard Iddings Bell, S.T.B., President and Professor of Religion; Professor Irvine F. Davidson, M.A. (Chicago), L. H. D., Dean and Professor of Latin; Professor John C. Robertson, Ph.D. (John Hopkins), Professor of Greek; Professor Edwin Carleton Upton, M.A. (Columbia), Litt.D., Professor of English; Rev. John M. S. Thomsen, M.A. (Columbia), Professor of Philosophy; Rev. Professor Williams, Ph.D. (Yale), Professor of History; Rev. Professor Geo. H. Kaltenbach, M.A. (Dartmouth), Professor of Modern Languages; Professor Edmund C. Cook, M.A. (Dartmouth), Professor of Mathematics and Laboratory Science; Rev. Cuthbert Fowler, M.A., Instructor in Music, Public Speaking, and Latin.

A feature of the college which needs mention is its very low cost, of \$450 a year for all charges, including living. The authorities of the college insist that this low cost is not procured at the sacrifice of either scholarship of the highest order or adequate living. The costs are very low for two reasons: first that it brings college life within the reach of many who cannot afford large expenditure, and second that it makes necessary a large degree of simplicity in living and democracy in life.

### New York Church to Teach the Rich How to Work.

An Institute for the rich, to interest them in settlement, social and religious work among the poor, is planned by the Church of the Incarnation, Madison Ave. and Thirty-fifth St., New York. Its programme has been announced by the Rev. George F. Taylor, assistant rector of the church. The Institute is to be conducted in connection with the Chapel of the Incarnation at 240 East Thirty-first St. and will be the way in which the parish will express itself in the Every Name Campaign, which is New York's part in the National-wide Campaign.

The parish not only embraces the wealthy Murray Hill district but takes in a part of the Kips Bay section. This section is served by the chapel and while a group of rich parishioners of the Church of the Incarnation have been interested in the social problems confronting the chapel, it is proposed to stimulate this interest and to that end the Institute is to open its doors in November.

Experts in Americanization, recreation, public health, social conditions, housing and religious education are to give instruction and it is hoped to interest not only the women of the parish but the men as well, that all may enter upon the work.

The Institute will be held in the church building. Instruction will be given daily, except Saturdays and Sundays. The periods will begin at 9:30 a. m. and will continue all day up to 6:15 p. m. To reach business men it is possible that classes may be held at night, although these may be held in the late afternoon. In a general way it is hoped to interest the older people of the parish in problems of social service and public health and the younger ones in Americanization and recreation. Already the services have been obtained of Dr. Louis I. Harris, head of the Prevention Bureau of the Board of Health, and Sally Lucas Joan, of the Child Laborers' organization, while experts of the Red Cross have agreed to help and the religious educational work will be done by experts of the Church's General Board of Religious Education.

The Church of the Incarnation dates back to the middle of the last century and Admiral Farragut at one time was a chaplain. The present rector is the Rev. Horatio Percy Silver and while he has not long been with the parish, his work so far has been strikingly successful. He came to the church from West Point, where for five years he had been a chaplain. Before that he was provincial secretary of the seventh province.

The chapel is in charge of the Rev. E. M. K. Knapp, as vicar, and his chief problem is one of the Americanization, as his parishioners are largely of Italian birth. The Rev. Mr. Taylor is experienced in constitutional work, having been for some time connected with Holy Cross House in St. Louis. He went to France as chaplain with the Washington University Hospital unit, was at first with the British and later with the 116th Engineers, U. S. A. He was formerly instructor in dogmatic theology at the Church school for religious instruction in St. Louis.

"We first intend to interest our parishioners in externals in so far as their church is concerned," the Rev. Mr. Taylor says. "We have the very fine altar paintings by La Fargo and some of his best windows. Our organist in John Deans, formerly of Northwestern University, who had charge of the music on the steamship George Washington, on the President's trips to Europe. All these things we intend to tell in a pamphlet we are getting up, for we feel we will get the best results by first endearing the church building and the church's history to the parishioners."

While a certain amount of social and religious work has been done by an earnest few of our parishioners, we feel that we can well express the spirit of the Every Name and Nation-Wide Campaigns by interesting all not only to give but to give themselves."

### Spirit of Sickness in Alaska Took the Form of a Dead Mouse.

Minneapolis, Minn., Aug. 9th.—Relieving human illness by pulling the spirit of evil in the shape of a dead mouse from a sick man's side is still believed in and "practiced" among the Indians of Alaska, according to E. A. McIntosh, a lay missionary of the Episcopal Church who has been teaching at the mission school in Tanana Crossing.

Mr. McIntosh has been a guest here at St. Mark's parish house. He stated that superstition was still rampant among the Indians of Alaska and that the medicine man was still all powerful among his people, although the medicine men themselves, possibly with some exceptions, no longer believe in their "medicine." He tells of one "practitioner" who did not.

"I saw one 'cure' by a medicine man," said Mr. McIntosh. "A young man stripped of his clothes was lying on the ground while the Indians, who were in a circle around him, kept saying, 'ahh-ahh-ahh.' The patient was suffering from a pain in his stomach and the rest of the Indians were waiting to see him cured. The medicine man was in gala dress for the occasion and kept moving around the sick man in a circle exhorting the evil spirits to come out, yelping and groaning meanwhile. The crowd moaned in unison and worked itself up into a high pitch of excitement."

"With a gasp, the medicine man suddenly swooped down to the sick man's abdomen and violently twisted the flesh. Then he turned suddenly to face the Indians and they all gave vent to an astonished 'ahh-ahh' as he exhibited a dead mouse—the 'evil spirit' which had caused the pain in the young man's side. 'He will be well soon,' the medicine man promised."

A day or so later Mr. McIntosh said to the medicine man: "You lie to your people."

"Yes," granted the Alaskan "practitioner" with a smile. "I know. But they say I am a medicine man. They make me. I don't make myself. I tell them. They believe like fools."

Mr. McIntosh is in this country to raise funds for buying a boat to transport material from Fairbanks to Tanana Crossing. Because it is to aid in just such projects as this in its mission fields and at home, too, that the Episcopal Church is now conducting its Nation-Wide Campaign to further all its activities, it is a foregone conclusion that Mr. McIntosh will get his boat. Prices are exorbitant in Alaska at present, Mr. McIntosh stated, due to the high cost of transportation by dogsled. A thirty cent pound of tea costs \$1.50 in Alaska.

while a box of 30-30 cartridges sell for \$3.00 a box, or fifteen cents apiece.

Mr. McIntosh's home was in Franklin, Tenn. He went to Alaska in the gold rush, but soon gave up placer mining to teach in the government school at Point Hope. He taught the natives how to be carpenters and build houses with the result that a new school building was erected at Kusko-wim and later a hospital at Fort Yukon and the mission house at Tanana Crossing.

### Recreation Center, New Organ and Rectory for Rome, N. Y., Church.

The basement of the Clarke Memorial Hall, of Zion Church, Rome, N. Y., is undergoing extensive improvements and will be used for club rooms by the Ignatius Club, composed of men, and as a recreation center for the adults and young people of the parish. It will be the only place in the city where men may congregate with their families for recreational purposes, such as bowling, billiards, pool and other games. The large reading room will contain current magazines and newspapers, both religious and secular.

The work of preparing spaces into which the new three manual \$15,000 organ will be installed in the church is under way. The organ weighs ten tons and has about 2,000 pipes.

The Parish Aid Society, composed of women, has purchased valuable property next door to the church with a sixty-foot frontage and over one hundred foot depth and a fifteen room dwelling and garage, deeding it to the parish. The dwelling will eventually be torn down and a spacious rectory of stone to match the Parish house will be erected and the two connected by a cloister. It is also proposed to enlarge the parish house, which has become inadequate to the needs of the parish.

### Abyssinian Mission At Church of Redeemer.

The Abyssinian Mission to the United States, consisting of Prince Dedjazmach Nadac, Mayor Kantiba Gebroun of Gondar, Tio Herouy and Ato Sinkae, attended the 10:30 o'clock service Sunday morning, July 26th, at the Church of the Redeemer, Fourth and Pacific Avenue, Brooklyn.

The Right Rev. J. N. Darlington, Bishop of Harrisburg, preached and presented the Mission with an engrossed resolution expressing the appreciation of the Anglican Church for the national church of Abyssinia, which is one of the oldest Christian churches in the world.

A. Cornell Farler, secretary of the United States Embassy in Abyssinia, also spoke. The Mission, which leaves for home early in August, was welcomed to the Cathedral of St. John the Divine on Thursday afternoon by a number of Episcopal clergymen.

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## Returned Soldiers

and sailors and marines remember some things about their life in service which they value and wish might be preserved.

Among these are *simplicity of living, democracy of fellowship, downright sincerity, blunt honesty, religion free from all affectations.*

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## For Boys and Girls

By GRACE WOODRUFF JOHNSON

Perhaps I should put the girls first, in beginning my weekly letters to you, not that there is any particular reason why excepting for the courtesy of the gentlemen towards the lady—which I hope, we ladies, will never lose.

Otherwise, as near as I can see, each have as many good and as many bad qualities as the other, each is as clever and competent (in ways that are suited to each) also, as many more are quite the reverse of clever or competent—and each is quite dependent on the other.

What a dismal place to live in this world would be, were it filled entirely with the one or the other!

It is the presence of both which produces efficiency (and at times, inefficiency) as well as attractiveness.

In my locality it has rained and rained, for nine days. One day, in spite of the downpour, I sallied forth for anything interesting that I might see. I went to Asbury Park. I like to go there, and I should enjoy telling you a lot about it but the managing editor of The Witness is very strict about using up more than one's share of space; and he is very liable to print in small type, should I do so. Then we would be obliged to use strong glasses to read it.

There is a man on the beach at Asbury Park—a Negro—who forms wonderful groups of figures out of the sand. He works at this every day. He is paid by the contributions of the onlookers. He has signs around as a reminder of this, one of which reads: "If you see a man trying to do a good work, cheer him up, substantially."

He advertises himself in this way: "Exhibition of Sand Art by Master Craftsman, Lorentz."

One of the best of the group is called "The Road Agent." It consists of two men on two horses, one masked, pointing two revolvers (suggestive of William S. Hart) at the other, who has his arms high in the air.

Another is named "The Royal Family"—a lion and a lioness.

Still another is "The Oath of Vengeance." A dead Indian, lying on the ground, with an arrow in his breast, while standing over him is another Indian, making his vow to be revenged on the slayer.

The only material this sand sculptor uses is the sand, while his tools are four only, a trowel, a spatular and two small knives.

It was getting dark when I took the train for my temporary home. As I passed the village of Highlands, I glanced towards the high hills, to watch the enormous "twin-lights"—constantly whirling their powerful lamps, back and forth, to guide the ships at sea.

It is said that the light from them can be seen for twenty miles and the reflection twice as far.

It was a dismal night on the water, so the men on the ships at sea must have felt very friendly towards the men who keep the lights in order.

Sometime we will have a talk about these men and their loyalty to duty.

Your friend,  
Grace Woodruff Johnson.

## THE CHURCH MISSIONARY CALENDAR.

The Central Committee on the Nation-Wide Campaign recommended the Church Missionary Calendar for Summer reading in preparation for the campaign, since the objective is to know the Mission of the Church and what resources she has to fulfill her mission and the means of liberating these resources.

The Calendar contains reports from and prayers for each Missionary District and agency of the American Church. Information and prayer contributed by the Bishop of the District.

It offers the easiest and most accurate way of gaining information of the Church at work.

A limited number of 1919 Calendars are available for this purpose at 15c each—address

Miss M. E. Avery, Sec'y, Educational Department, Church House, 12th & Walnut Sts., Philadelphia, Pa.

## DIOCESE OF SPOKANE.

The Reverend Herman Riddle Page, recently of Camp Lewis, has been appointed as Rector of the Churches of Okanogan and Omak, and will take up his duties early in the Fall.

The Rev. Gilbert W. Laidlaw, of Pullman, has taken hold of the work at Clarkston and Asotin in addition to his own parish, and new interest is consequently being manifested in both of these churches.

Bishop Page took a few of his Epokane clergy by automobile to Wallace, Idaho, to take part in the advancement to the Priesthood of the Reverend A. L. Bramhall, Tuesday, July 22nd.

The Reverend John G. Larsen, formerly of Texas, has been appointed to the care of the churches at Hillyard and Ritsville, Wash.

Bishop Page and family are taking a well earned rest at Lake Chelan.

The Reverend Herbert I. Oberholtsar is expected from France shortly and will resume his ministry at Ellensburg.

The Reverend W. A. A. Shipway, of St. Matthew's Church, Spokane, is taking his vacation by taking duty at St. Barnabas' Church, Victoria, B. C., during the month of August.

## A TWENTIETH CENTURY MONESTARY.

(Continued from page 1)

the Church of England Ordinal for these offices, the American Church never having provided such forms.

Although all of the daily offices are sung in the main chapel at Holy Cross, there is a wide choice when it comes to attending the 5:30 and 6 o'clock daily masses. There is the splendid high altar in the main chapel which shames the Holy Table of many a church costing thousands; the Chapel of Saint Augustine of Canterbury with its lifelike hand-carved wooden crucifix above the altar; the Sacred Heart Chapel with its bright colors; Holy Rood Chapel and St. Katherine's. It takes one a week to see them all, for to appreciate a chapel you must attend a Mass in the clear sunlight of the early morn.

Even meals have their religious atmosphere. The thanksgiving for the food God has blessed them with is more than a hastily muttered grace. With the Father Superior walking at the side like an army sergeant in drill formation, the monks wend their way into the refectory. Then comes the "bless ye, bless ye." You sit down and several of the novices and postulants proceed to bring in the simple fare from the kitchen fire. But except on Sunday and the feast days there is no conversation and then for a few hours one of the fathers reads a Bible chapter. Its conclusion is the occasion for all rising and then if it is just an ordinary day the reader starts the chapter of some interesting historical book. The end of the meal is dramatic for a procession forms upon leaving the refectory and chanting one of the Benedicite psalms, and all

march chanting into the main chapel, the order forming in front of the altar while guests take their usual places behind the rood screen.

Holy Cross Monastery is an ideal place for literary work for not only is there a really fine library of substantial works, but the absolute silence means no distractions. Despite tales to the contrary, magazines and newspapers are not barred and the visitor finds New York's best morning newspaper on file although a day late.

Retiring at 8:30 o'clock, especially on one of these long summer days, seems abhorrent at first. There is the Hudson to watch, with its passing brilliantly illuminated boats or across the river there are the courses of frequent trains to be followed for several miles as they speed up and down the river, if sleep fails. But soon the "Great Silence" which prevails over all religious houses from Compline to breakfast, has its effect. You congratulate yourself on having an acetylene gas light to undress by instead of the moonlight, as in the Middle Ages. With a final prayer, you test the resting qualities of the army cot in one corner. A few minutes and sleep, and then all too soon at 4:30 or 5:30, depending upon your choice, comes the age-old salutation with which religious have for centuries greeted the dawn: "Let us bless the Lord." And from each cell including your own, comes the answer: "Thanks be to God."

Paul J. Brindel.

At the close of a service held recently in St. Luke's Church, Cannelton, Ind., the Warden on behalf of the congregation presented to Rev. Dr. Frank J. Mallett a handsome gold watch as a token of esteem. Dr. Mallett has served St. Luke's for four and a half years in addition to his work as Rector of St. Paul's, New Albany.

## ORDINATIONS.

On the Feast of St. James, Friday, July 25th, the Rev. Wm. Turton Travis was advanced to the priesthood by the Rt. Rev. Sidney C. Partridge, in Christ Church, St. Joseph, Missouri. The candidate was presented by the Rev. Benjamin M. Washburn, Rector of St. Paul's, Kansas City, Mo. The sermon was preached by the Rev. Edwin F. Wilcox, Bishops' Missionary. The Rev. Edward H. Ekel, St., formerly rector of Christ Church, now rector of St. Andrew's, Fort Worth, Texas, and the Rev. E. W. Merrill, rector of St. Mary's, Kansas City, assisted in the Service and joined in the laying on of hands.

The Rev. Mr. Travis has been assistant at Christ Church for the past nine months and will remain in the parish as curate.

Dean Tyner of St. Mark's pro-Cathedral, Hastings, Neb., conducted a boys' camp at Crete, Neb., on The Blue from July 13 until July 24. Sixteen boys attended from Hastings and 34 were present from Lincoln. Fifty per cent of the boys were unable to swim on reaching camp but before the boys returned home all of them were able to swim. A thirty minute Bible class was conducted under the trees every morning from 8 until 8:30. The boys apparently enjoyed this as they were very attentive. The Church in the wildwood on Sunday morning was very interesting. Every evening a large camp fire was made and a speaker secured for the occasion; the lads heard many helpful talks in this way.

The Church of the Epiphany, Baltimore, Md. (Rev. Robert Kell, Rector), has been made the recipient of a large and very handsome pulpit, in memory of the late Walter Scott Gillespie, who was for many years a faithful vestryman and officer in the parish.

The Rev. H. Norwood Bowne, Dean of the Waynesville Convocation, District of Asheville, has accepted a unanimous call to become rector of his old parish of The Holy Cross, Tryon, N. C.; and took charge on July 1st.

Rev. T. Carter Page, formerly of Bedford, Va., but recently connected with the Y. M. C. A. work in camp, has been called as Rector of St. Thomas' Church, Abingdon, together with the Mission at Damascus and the Knobs, Diocese of Southern Virginia.

## A CAMPAIGN FOR SHIPS

Rev. George Craig Stewart, D. D.

The Nation-Wide Campaign is a campaign for ships. They mean "winning the war" just as the ships for which Mr. Hurley asked meant winning the other war. Others may add to the fleet, but I suggest these five:

1. **Membership.** We are members of His Body. To be baptized means the awful responsibility of being 'a member of Christ.' This is a campaign for membership.

2. **Discipleship.** A good many members of Christ are indifferent disciples. As it is one thing to be an American by birth, another to be a patriot; so it is one thing to be a Christian; another to be a devoted Christian disciple, 'to follow the example of our Saviour Christ and to be more like unto Him.'

This is a campaign for disciples. 3. **Fellowship.** The campaign will lay a fresh emphasis upon Holy Communion together with God in Christ. It will also stress the realization of the communion of saints.

This is a campaign for Churchmen. 4. **Stewardship.** Of course the campaign will include a campaign for money. As Saint Paul said to the Philippian Church, "It is not the money I am anxious for, but for the interest that accumulates in this way to your divine credit." (Philipp IV:17.) This is a campaign for honesty towards God.

5. **Leadership.** We are about to make a campaign not merely for more candidates for Holy Orders, but for leaders among our laymen and laywomen.

This is a campaign for leaders. These as I see it are the ships that bring us to "the haven where we would be." God bless and speed the Campaign.

## 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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In view of the proposed creation of a national publicity bureau for The Church, no General Convention delegate can afford not to read this book. Deliveries to delegates in September, to others October 1. Advance orders at \$1.25 plus postage, payable upon receipt of book, now being received. Address:

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## Poor Roads: Poor Churches

FERTILE land and good roads mean healthy, growing Churches; poor farming and bad roads mean spiritual, as well as material, decay.

A FEW miles of rocky, rutty road separate the farmer from contact with his fellows.

A FEW short miles keep him away from new ideas, new thoughts, new methods; a few short miles of bad road can almost destroy the social spirit which is the very essence of religion.

SEPARATING the farmer from his markets and his people, and almost divorcing him from his Church, most emphatically the problem of better roads IS a problem in applied Christianity.

*And in the solution of this problem also, the Episcopal Church in America must be prepared to help.*

## The Nation-Wide Campaign for the Church's Mission