

The Witness

✻ FOR CHRIST AND THE CHURCH ✻

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THE WORLD IN A FERMENT OF REVOLUTION

A Clarion Call to All Good Men and Women, Especially to Those Who Call Them- selves Christians.

Bishop-Coadjutor Reese of Southern Ohio addressed the Lynchburg Conference as follows:

The condition of the world is a source of grave concern to all patriotic and serious persons. Human society is in a state of active eruption. There is in process a tremendous ferment of revolution. Twenty-three wars are said to be in progress at this time. Every country finds itself facing serious social, industrial and political problems. We have heard, and said much ourselves, about a new world to follow the cataclysm of the war.

Movements of thought and life, however, so deep and far-reaching as those at work today, cannot be fully estimated by the contemporary generation. We can only observe here and there some phases of the changes going on. We can have but a slight conception of the whole process and can but imperfectly foresee what the final results are to be.

The great war was precipitated by a nation, which deliberately adopted as a policy, a materialized valuation of life. Moral principles were apparently made secondary to material ends. Religion was made a department of state, as was education, and both used to promote this policy of political and commercial aggrandizement. Man's spirit was strangled with the forced development of the physical and intellectual elements of man's life.

It seems to me that the lesson and warning is impressive and plain enough for anybody to see. It ought to be also equally manifest that these perverted values and these misconceived ideals of life, individual and national, are not only absent, but are tremendously active in our own country. I do not mean to exaggerate. I do not intend to be a pessimist. I am not insensible to the splendid idealism in our people which was manifested in the spirit with which we went into the war and in the devotion and self-sacrifice of our people in war activities and war-giving.

But we cannot be insensible to the fact that organized and personal religion as an expression of the idealism of man's spirit has lost ground in the last generation. The fact as it is manifestly true, that about one-third of the people of the country are self-confessed adherents of any of organized Christianity, is not significantly serious. And even of those who confess to Church membership a large proportion are ignorant, indifferent and dilute. I am not concerned now with the causes of this situation. I am not concerned to deny that the Churches are partly responsible for it.

But be the cause what it may, the fact remains and the question is, is it an encouraging and a disheartening fact? And if the latter, what ought to be done? Can the nation, the community, the individual truly realize life at its best without religion? And can religion be an effective influence in human life unless it is something more than a vague sentimentality? The answer to these questions is a moral conviction and an organized force—a Church. For myself, I do not believe that religion can be a great influence for good without the corporate life of men of faith and love in the Church. And I believe it is true, as it is true, that no nation has ever survived the decay of its religion.

There are also some serious facts in the moral condition of large numbers of our people. We cannot deny that there is a tremendous latent possibility of self-sacrifice in human nature, as it is interpreted by the incarnation of the Son of God and moved upon by the Good Spirit of God. The war has proven that both among our soldiers and among many in our civilian population. The appeal of a great crisis has been made to man's better nature, and he has responded. Thank God.

But it is equally true that human nature is capable of great inconsistencies. And even among the soldiers and civilians who have manifested such splendid unselfishness there exist tragic evidences of moral evil. The prevalence of physical deterioration of illiteracy, of sexual vice, of irreverence and profanity is appalling. From what I learn from the comments made by business men, there is prevalent, I fear, wide-spread lack of moral integrity. And it is lamentably true that shameful corruption in politics has not disappeared from our cities and other political units.

To meet this critical condition in the world and in our country and to become more determined and fertile in resource to meet the chronic evils of our collective and individual life, is a clarion call to all good men and women, and especially to those who call themselves Christians—to the Church itself.

And because this is so, the Episcopal Church, like other churches, is faced with a tremendous challenge and has undertaken a program. It intends through its Nation-Wide Campaign to take stock of itself in every nook and corner of its organization. It seeks to awaken and to educate every man and woman in it into a more honest and self-sacrificing conception of religious duty, to deepen and quicken their spiritual life, to give them more faith, more love, more unselfishness and as great and willing a disposition of service to country through the Church as they gave in war service.

Then the campaign is to take stock of the Church's opportunities and responsibilities, as they are presented by national and community conditions. What ought to be done? What can we do to go over the top, to assault and overcome some other entrenched position of evil? What has come to awake from sleep and arise from the dead?

And when we see what the needs and

duties before us are, what the world, the nation, our several communities need and what it is within our power to do to meet those needs, we shall every man and woman in the Church make such a response of personal service and of giving as will be commensurate with the needs and the opportunities.

This Nation-Wide Campaign means more men in the ministry, more men and women in every necessary form of service, more power and more resources for missions, for religious education in school and university, more thought and sympathy and service in social, industrial and political activities, more unity and co-operation in the whole body and more Christian thinking and living and doing everywhere and in everybody.

Society of Sermon on The Mount.

"Society of the Sermon on the Mount," is the name of a new organization of which the Rev. Dr. J. S. Wicks, of All Saints Church, Miami, Okla., is the President and founder. "Dare to follow Jesus" is the slogan of the society. "Salt" is the title of its official organ. Dr. Wicks spoke in the interest of the society in the parish church at Chelsea recently and in the Christian church at Miami. A local paper states that the organization was formed by leading Churchmen of the country, and is rapidly spreading throughout the nation. The object of the society is set forth as follows in a leaflet:

Very few people know that the Sermon on the Mount is the very heart and soul and life of the teaching of Jesus Christ. The members of this society do know it and desire to put the Sermon on the Mount in action. They wish to see it lived by Christians. It has never yet been put in action in any so-called Christian land. Is it possible to live the Sermon on the Mount as Christ taught us to do? If you think not, you are not a Christian. We are printing thousands of copies of the Sermon on the Mount. We want you to read it. Think about it. Talk about it. Try to measure your daily life by it. Make yourself reason about it and know it as Jesus' message to you. It contains the essential teaching of Christ. To make it the common property of the American mind would go a long way in making America really Christian. We want your support. We want you to help us to give to the American people, in a way that will gain and hold their attention, Christ Jesus' Message to all men—in the form of the Sermon on the Mount. A greedy world says it is visionary, impractical. What do you say? Christians are the salt of the world, but only so far as they have the savour of the Sermon on the Mount. The Sermon on the Mount will save the world when conditions, international treaties and laws prove of no effect. "Dare to follow Jesus."

The Wentworth School Farm.

Three years ago, Archdeacon F. B. Wentworth laid before the Bishop of Lexington and Minor Chapter a plan to provide St. John's Collegiate Institution and Industrial School, at Corbin, Ky., with a more regular and adequate source of funds for its support. The scheme embraced three features: first, to secure a deeper interest and larger financial help from the Diocese and General Board of Missions; second, to reorganize the work with a view to increased local support for its operating expenses; and third, to provide increased facilities for students to earn a part of their expenses and for a cheaper source of table supplies, finally laying the foundation for a self-sustaining farm. The Minor Chapter did not then think that the diocese was able, in view of its own heavy financial obligation, to render any substantial help. The Archdeacon then volunteered to finance these projects upon his own responsibility and credit, until such time as the enterprise should be out of debt. With the approval of the Bishop and Chapter the project was undertaken by the Archdeacon, and has been successfully carried out. Bishop Burton has heartily endorsed the Archdeacon's project and plans and has by his advice, encouragement and personal credit, contributed very largely to the success attained.

Contemplated in the proposed scheme was the purchase, equipment, stocking and organization of a farm located near the school. The cost of the land was \$15,000, the equipment, stocking, etc., \$4,000. The Archdeacon has provided for the financing of the latter out of his official and personal funds and credit, assisted by the Bishop.

The Archdeacon has been heartily commended by the Board of Missions for his success under the adverse conditions created by the war, and have themselves acknowledged that the persistent warnings of Bishop Burton and the Archdeacon, during the past four years, have contributed in "no small degree" to the inception and execution of the Nation-Wide Campaign for the missionary and educational work of our Church. The Diocese of Lexington is to be congratulated.

The Effect of Clothes on Church Attendance.

Archdeacon Radcliffe of Ridgeway, Pa., writes: "In reading Church and other papers we see much on the subject of men and Church-going. As one who has resided in the Far West for ten years, from 1890 to 1906, let me say out of my experience as Archdeacon of Colorado that I took me all over that State, except the western part, in cities, towns, villages, ranches, sheep ranches, etc., that I can easily believe that when men in the West could go to church in whatever clothes they wished to put on, churches were often filled with men. But when their wives compelled them to dress up, then the attendance of men began to slump, and went on until it grew worse and worse. This applies largely to places outside of the cities. Most men, like the boys at the front in France, do not ask for or want highly colored or sensational addresses, but well-prepared, earnest, practical addresses on the life and teachings of Jesus Christ and His Apostles."

ENTHUSIASTIC CON- FERENCE IN THE SOUTH

Three Dioceses Plan Intensive Campaign of Spiritual Awakening.

High enthusiasm to push forward in Virginia, West Virginia, and North Carolina the Nation-Wide Campaign of the Episcopal Church has resulted from a two-days conference of representatives from all dioceses in the three states, concluded at Lynchburg, Va., July 30th.

More than one hundred delegates were present to plan in these dioceses the intensive campaign of spiritual awakening, which is to have for its purpose the call of the Church to realization of its responsibilities and opportunities for greater and more practical service. In many respects the conference was made to appear one of the most significant gatherings of Episcopalians ever held in this section.

The conference was organized Tuesday morning with Bishop Beverly D. Tucker, of the Diocese of Southern Virginia, as chairman.

"In this Nation-Wide Campaign we are writing a new chapter in the history of the Church," said Bishop Tucker. "We are not going to be satisfied until we have done all we can to help the gospel penetrate the remotest corners."

The Rev. Dr. Robert W. Patton said: "This campaign is the mobilization of the power of the Church to accomplish all the task that is before it in the world. As to its timeliness, you have but to realize that it comes when for the first time the great powers of the world are seeking to maintain peace by the principle of good will toward men—when a league of nations has been projected to maintain future peace on a moral foundation. Whether the league succeeds or fails, it has a basis of Christian morality. These are principles to be sustained for the sake of world peace and security. In a little more than 20 years educated Japan has become atheistic or agnostic and unless we project Christian education into Japan all the Orient will take its cue from that nation, and in the East will be built the greatest empire of materialism, relying upon the force of the sword, that the world has ever known."

A dramatic incident of the conference was the meeting on the lawn of St. Paul's Church at night, at which, with both audience and speakers shrouded in darkness, Bishop Reese and General Board of Missions and Bishop Henry St. George Tucker of Kyoto, Japan, stated the Church's problems to be worked out through the campaign.

Bishop Reese was vigorous in decrying the lassitude of the Church people.

"Let's come out of our self-righteous isolation," said he, "and develop a new faith in the Church in the world. Let the Church do something to solve the problems that are crashing and rumbling about us and beneath us, and that we can't dismiss merely by calling them bad names. If the Christian Church can't contribute something, we may as well shut up shop and turn pagan."

"The campaign has for its purpose the task of re-Christianizing America, of re-converting lapsed Christians and taking the Bible into every home in America. Social service, Christian education, and a real interest in economic problems and in the lot of the masses of humanity will all be developed by the work."

"Only one-third of the people of America are self-confessed adherents of some form of organized Christianity. And even of those who confess to Church membership, a large proportion are ignorant, indifferent and dilute. What a challenge!"

"This campaign, and the preliminary survey, will show us what is to be done. We shall ask every man and woman in the Church to make such a response of personal service and of giving as will be commensurate with the needs and the opportunities."

This Nation-Wide Campaign means more men in the ministry, more men and women in every necessary form of service, more power and more resources for missions, for religious education in school and university, more thought and sympathy and service in social, industrial and political activities, more unity and co-operation in the whole body and more Christian thinking and living and doing everywhere and in everybody."

A long step toward recruiting every possible young man in the Episcopal Church for ministry and service was taken at the closing session of the conference. It was proposed by Bishop Tucker of Southern Virginia, Bishop Thomas C. Darst of Eastern Carolina, the Rev. M. B. Marshall of Norfolk, and others that the call to Church service and moral leadership be placed before the young people of the Church as a specific phase of the spiritual awakening contemplated by the campaign. Bishop Darst and Mr. Marshall were instructed to prepare as a resolution of the conference this suggestion to the General Convention of the Church.

Diocese of Maine to Celebrate Its Hundredth Anniversary.

The Diocese of Maine is arranging to celebrate May 31 to June 3, 1920, its hundredth anniversary. On Sunday, May 30, the Parish of Christ Church, Gardiner, will observe the hundredth year of its present (the third) Church building. The Committee on Arrangements will be greatly obliged if there can be sent to me at 174 Water St., Gardiner, Maine, the names of all the Bishops and clergy who were born, or who served the Church, in Maine, and we would be glad to hear also of descendants of the early clergy and laity of Maine. The information is not desired for any purpose of asking for money.

ROBERT H. GARDINER.

Conneaut Lake Summer School.

"The best ever!" was the unanimous verdict of those who were fortunate enough to be able to attend the Conneaut Lake Summer School, at Conneaut Lake, Pa., under the direction of the Boards of Religious Education of Ohio, Pittsburgh and Erie. It was the best in the point of numbers. There had never been one hundred and thirty present before. It was the best in the attendance of Clergy. There were twenty-five, with Pittsburgh leading and Erie next. It had the largest and best Teaching Staff, with the added attraction of the Bishop of Erie as Leader of the Clerical Conferences. Then the Program Committee, composed of Ven. E. J. Owen of Erie Diocese, Rev. R. E. Schulz of Pittsburgh, and Rev. R. S. Chalmers of Ohio, had done most excellent work, and it was hard to suggest improvement. Finally, the weather was ideal; neither too hot, nor too cold; and the beautiful lake with its row boats and steamers and canoes and bathers and sunsets and glorious moonlight will long remain a joy in the memory. Conneaut Hotel, one of the many properties owned by the United States Steel Corporation, and kept up with the efficiency that that corporation always shows, is beautifully situated under shady trees with its terraces gently sloping to the waters of the lake.

From Monday afternoon at half-past three, when the opening address was given until Friday noon, when the school closed, the interest in the classes continued unabated.

Under the beautiful trees, near the edge of the lake, every afternoon, Bishop Israel gathered the Clergy together for conference. The subject, "After War Problems and the Clergy." In these afternoons together, there was an intimate interchange of thought, and many things were brought out that showed the courage and the common sense with which the Bishop and the chaplains that had been in France and in the camps had handled the problems that arose. One interesting story told of a General who had chided a conference of the Bishop was holding with a dozen chaplains, wanting to order them what and how they must preach the Gospel to inspire hate in our men for the Germans. Needless to say he went away a wiser and possibly an humbler, if not a sadder man.

The Social Service Commission of the Diocese of Erie invited all the Clergy to meet Dr. Ellis Oberholzer, who had been Professor of History at the University of Pennsylvania and a dramatic critic, before the Governor appointed him one of the State Board of Censors. The moving picture houses were placed at his disposal and both by word, and on the screen, he told the Clergy, the work the censors were doing, giving vivid illustrations of the disgusting "cut outs" that the children of Pennsylvania cannot have impressed upon their youthful minds. Only the State have any censorship whatever and in all the others, rape scenes and vampires, and nude women and drug fiends, and criminals, can caper about the stage unmolested, unless prohibited by local ordinance. This putrid matter is guaranteed to ruin the minds of the youth of the nation, if it long continues; and the business is getting too powerful for local regulation. The Clergy, preaching personal purity on Sunday; the War Department trying to clean up the cities for the returned soldier, cannot compete with the nude and suggestive pictures. Arousing a strong public opinion to help the censors. The movies cannot be suppressed. Encourage the good ones and try to drive out the bad ones. Pamphlets containing the work of the censors will be sent to any of the Clergy by address to Dr. Ellis Oberholzer, 1025 Cherry St., Philadelphia.

Circuit Riders Will Solve Country Church Problem.

A twentieth century circuit rider in a motor car instead of the horse or mule ridden by the circuit riders of a century ago in the South and West, is one solution of the rural church problem suggested in the survey being made of every parish and mission in the Diocese of New York by the Nation-Wide and Every-Name Campaigns of the Episcopal Church. Surveys of nearly fifty rural parishes of the Diocese were returned this week to campaign headquarters, 124 East 28th St.

The motor car circuit rider is the suggestion of the Rev. Dr. E. Clowes Chorley, rector of St. Philip's Church in the Highlands, Garrison. With St. James' Chapel in Manitow and St. Mary's in Continental Village also under his care, Dr. Chorley states in his survey that only a revival of the old circuit rider system along modern lines, will solve the problem of the rural church. The survey of the fifty surveys show to be acute even in the thickly populated parts of the counties of Sullivan, Ulster, Putnam, Dutchess, Orange, Westchester and Rockland. A shifting or stationary population in most of these communities, the influx of many non-Christians from the city and the growing indifference of many people to any form of religion, are contributing factors, according to most of the surveys. With the exception of Dr. Chorley and a men offers any solution for the problem. A motor car circuit rider as his assistant, Dr. Chorley states, would enable St. Philip's parish to keep in close touch with its two chapels and also with all of its own communicants, some of whom live nine miles from the church. Such an assistant would hold cottage religious services and organize small groups of children for religious instruction.

As the Episcopal Church is one of the best established religious bodies in New York, the results of its diocesan survey are being awaited with eagerness by leaders of other churches. If this careful study of actual religious conditions reveals great weaknesses, they hope to profit by the revelations and to strengthen their own work according to an announcement from Nation-Wide Campaign headquarters.

Bishop Israel of Erie, Pa., is taking no vacation this summer and is in charge of the services at the Cathedral during the absence of the Dean.

AIMS OF NATION- WIDE CAMPAIGN

Millions for Constructive Work but Not One Cent for Proselytizing.

"We are not going to proselytize in France and other Roman Catholic countries as has been charged in some quarters since the commencement of the Nation-Wide Campaign," declared the Rev. Dr. George Craig Stewart, speaking at a regional conference of the Dioceses of Ohio, Southern Ohio and Lexington, held in St. Paul's Cathedral, Cincinnati, on July 30th, to consider greater activity in the drive. This was in answer to a recent platform utterance of a prominent Roman Catholic layman in a New York meeting, to the effect that by the Nation-Wide Campaign the Episcopal Church expected to raise funds for proselytizing in France during the reconstruction period.

To illustrate his point, Dr. Stewart stated that this same week he had sent to the Catholic Bishop of Meaux a fund of \$200 raised at the recent Racine conference of Episcopal Church workers of the Mid-Western province, the money to be used at the prelate's discretion for reconstruction and relief work among his people.

While Dr. Stewart was on his way to Chateau-Thierry as a chaplain with the American Expeditionary Forces in the summer of 1918, he was the guest of the Bishop of Meaux. The latter equipped the American chaplain with a large quantity of crosses, rosaries, and crucifixes for the wounded and dying American heroes of the great battle which turned the tide and settled the fate of the world. When the returned chaplain told this incident at the Racine conference a collection was taken up to be sent to the Bishop of Meaux as the appreciation of an Episcopal gathering for the courtesy shown by a Catholic Bishop to an Episcopal chaplain in France. This, said Dr. Stewart, was a practical way of refuting the misstatement concerning the aims of the Nation-Wide Campaign.

Plans for the Brotherhood Convention.

Fourteen parishes in and around Detroit were represented and 70 men and older boys were present at an enthusiastic meeting of the Brotherhood of St. Andrew held in St. Peter's Parish on July 30th to consider plans for the 34th Annual Convention to be held here October 1st to 5th.

Announcement was made of the names of two speakers for the great Churchmen's dinner, Wednesday, October 1st. They are Rev. Barrett P. Tyler, of Morristown, N. J., and the Hon. John Stewart Bryan of Richmond, Va. Acceptance of the Brotherhood's invitation by these two leaders insures the success of this opening feature of the convention and we plan to have 1,000 present on that occasion.

A letter from Gordon Reese, the specialist in boys' work, told of the series of special junior conferences to be held during the convention when the Church's great problem of holding and using the older boys will be considered by the boys themselves and by workers among boys from all parts of the country. This Junior Convention will be something unique in the annals of the Church.

Features of the Convention preparation and of the program were discussed by Archdeacon Fernin of Bay City, Rev. Dr. Washington of Pontiac, Rev. Brayton Byron of St. John's, and Rev. H. C. Robinson of St. Peter's. Laymen who spoke were Frank J. Weber, chairman of the Convention Committee, L. E. Midworth, president of the Assembly, Franklin Gibson of the Convention Committee, and two of the Brotherhood travelling secretaries, John D. Alexander and Lawrence Choate.

Detroit is working for a registration at the Convention of 1,000 men and boys from its own ranks so that it may reap the greatest possible benefit from this congress of the men and boys of the Church.

That 70 should come out on a hot July evening and show so much enthusiasm augurs well for the success of the Convention.

Last January Dr. R. B. Teusler of St. Luke's Hospital, Tokyo, who was at that time head of the American Red Cross in Siberia, asked Miss Gertrude Heywood, principal of St. Margaret's School in Tokyo, to go to the relief of the thousands of refugees in Novonicolaisk. With two associates she investigated and rendered aid to seventeen hundred families, started a sewing room which provided work for one hundred and fifteen women, opened a distribution office where warm clothing and milk were given out to the ragged and hungry, and took over the running of an orphan asylum caring for forty of the Petrograd orphans. In addition they started a typhus hospital of three hundred beds, and opened a dispensary to cope with the many other diseases that assailed the unhappy refugees.

The Rev. Charles R. Bailey, rector of St. Ann's Church, Revere, Mass., is spending the summer in Wyoming as missionary at Big Piney, Wyoming.

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Editorial

THE VERILIES OF THE CHURCH.

"The man on the street demands of the Church that, if she claim to have a body, she also shall show that she has a voice."

It is only as she speaks with authority that the Church reflects the character of her Divine Master, for that is the way in which He spoke.

Christ had His "Verily verily, I say unto you," and these verities were hard sayings which men were loathe to hear and found difficult to accept; yet He pressed them and preferred to let people go away and walk no more with Him, than that He Himself should be silent regarding them.

These verities had to do with the conditions upon which men might enter His Kingdom and dealt with doctrine and with personal character.

Except men repented and became as children they could not enter the Kingdom of Heaven, and except they were born of water and of the Spirit, and fed upon His Body they could not live in His Kingdom.

Unless we rob these words of all meaning they involve us in the belief that Christ demands something of us or He will have none of us, and it also demands that, as a Church, she shall speak courageously in the sphere of her utterance.

What is that sphere?

First, the Church should be a teaching Church, but in order to teach she must have something definite to teach.

And that something is not a vague and ineffective philosophy about life but a real and definite communication of life.

As Christ is the life, so the Church is the vehicle of that life which He is, as well as of the way in which we are to apprehend that life, but the vital thing is the life, not the theory about the life.

"Except you are born," and "Except you do eat" are more basic than "Except you have a theory about birth" and "Except you have a theory about food."

The fact that the Church possesses and you receive the gift of life is not to be confused with your comprehension of what constitutes that birth and food.

For example, in the Sacrament of Baptism, the Church administers the sacrament of regeneration, and teaches this fact in her formularies; it is more vital that the universal practice of Churchmen is to be baptized, than it is that they should have a theory as to what baptism is.

To be baptized one does not have to say what they believe baptism to be, but rather what they believe Christ to be. Whether they understand what has been done is not essential to the value of the sacrament. So also in the Eucharist.

In short, the Church must be loyal to the fact, and her formularies must be faithful to universal teaching, but her teachers may be too dull to teach and her people too stupid to learn, without extinguishing her candle. This was certainly true for hundreds of years after the fall of Rome. It may be true now, for spiritual stupidity may exist alongside of material prosperity.

So in matters dealing with public welfare. The Church must know no other voice than that of Her Master, and that voice was indifferent to political policies, but insistent upon personal righteousness.

"My Kingdom is not of this world, if it were so, then would my soldiers fight," is a declaration of the unworldliness of Christ's gospel.

He dealt solely with the righteousness of individuals, not with theories

of political government, nor of economic policy.

The Church exists to give life unto men, not to satisfy the academic demand of scholars that they may have intellectual peace, nor to satisfy the theoretical demand of economists that they may use the Church to exploit their theories.

The Church is here that men may have life and have it more abundantly and in doing this, the Church is faithful as to the facts entrusted to her and tolerant of theories that do not actually destroy those facts.

This had to be her character during the first four centuries of her history when she was threshing out the nature and person of Christ.

During that period of stress and strain, there was no question as to what the Church taught officially, but high ecclesiastics in alarming numbers made the voice of the Church seem to be contradictory. The Church was infested with Arians, and Eutychians and Nestorians, and it took centuries to settle the controversy.

Since the Council of Clarendon, the Church Universal has been unable to speak; the Latin Church has put forth her decrees of transubstantiation, immaculate conception and papal infallibility, and if we can accept the universality of the authority, I suppose they can swallow the doctrines; but to put it mildly, they suffer in contrast with the Conciliar decrees, which the Church put forth in the age when Greek and not Latin was the language of her expression, and Greek fathers rather than Latin fathers the instruments of God's grace.

The Church still has her verities, but they are confined to those doctrines which have been settled authoritatively by a universal decree, rather than put forth piously by less than such final authority.

For Boys and Girls

By GRACE WOODRUFF JOHNSON

How are you enjoying your vacation time? Does it get a little monotonous at times, the freedom of doing nothing? All play is as uninteresting as all work, the happy way is to have some of both. I notice that it is always the people who have no regular employment who find life dull, and the idle ones, who get into a peck of trouble. Sometimes I think that it would not be such a bad plan if school did not close up absolutely in the summer. An hour a day of study, under the trees wouldn't be so bad, or the studying of Geography by means of moving pictures. I am looking forward to the letters which I hope you will write me. This vacation time would be a fine opportunity for you to write, but I must wait until I get to my own home, before I can ask you to do so.

During vacation, it is a good plan to select an amusement which instructs, also, for part of the time. One's interest is keener. I know a family who have a large number of relatives. There are numerous children in this family. Some years ago, when they were younger, they amused themselves by having a family newspaper. The eldest boy was the editor and all the other children had their share in the work, as well as contributing articles for it.

They were fortunate that they were able to have all the necessary equipment for the carrying out of this plan; and a well-got-up sheet was, also, well printed. They issued it monthly and it was mailed to the large circle of relatives. Much more interesting than writing letters! They sent it to no one outside of the family, and they collected a charge of fifty cents the year.

In a recent number of the Literary Digest, was an account of a fourteen-year-old boy of Terre Haute, Ind., who publishes a weekly newspaper in his town. It has a circulation of 100, and its advertising column helps out the expense. He calls it the Saturday Evening Times.

Many girls might enjoy having built for them (or building) a playhouse. What fun it would be furnishing it, and if they could have an electric cooking outfit, learning to prepare food properly! Sewing circles might meet there and prepare garments for the needy. Friends could be invited to hear a story read or to drink afternoon cocoa. The summer would be all to short.

There are many other things that can be thought of along this line that combine play and instruction.

Speaking of reading stories—have you read Booth Tarkington's Oriole? It was in recent numbers of the Pictorial Review, three installments of it. Certainly no writer remembers the sayings and doings of 12-year-olds better than this one. Read it.

THE REVISION OF THE PRAYER BOOK

Bishop Morrison of Duluth Advocates a More Accurate Translation of the Psalter and Other Changes in the Prayer Book.

Bishop James Dow Morrison, in his Diocesan Convention address, discussing the most important subjects which will be presented for consideration at the General Convention next October, said:

I hope the revision of the Prayer Book will be completed; and there are some alterations that would be a great improvement.

I approve of the recommendation for the use of the Psalter, permitting the reading of one or more psalms, instead of the whole selection. I earnestly hope that the Church will go a step farther, and secure a revision of the translation of the Prayer Book Psalter. That translation was taken from the 1540 edition of the Great Bible. It was the work of Miles Coverdale. Its merits are its exquisite rhythm, the graceful freedom of rendering, and the endeavor to represent the spirit as well as the letter of the original. But its excellence must not blind us to its defects. It is part of Holy Scripture. Can it be right to go on repeating words, in some cases of little meaning, and in many cases most imperfect representations of the true significance of the original? Forty years ago, Bishop Westcott expressed the hope that the unquestionable errors of rendering and form might be dealt with by competent authority at no distant period. Dr. Driver, twenty years ago, endorsed Bishop Westcott's weighty words, declaring that Coverdale's work was disfigured by many inaccuracies. Dr. Frere says: "It cannot be right to set before congregations for use in public worship passages which convey no real meaning at all."

These great scholars, and others like the Deans of Norwich, Ely and Westminster, agree that a translation faithfully representing the Word of God can be made without impairing in the slightest degree the rhythmical grace of the present Psalter. As illustrative of the present defects, the fourteenth Psalm has three verses which are not in the original.

The interpolation came about in this way: In the third chapter of the Epistle to the Romans, in proof of the universal depravity of mankind, St. Paul quotes the first three verses of this Psalm, and supplements them by other quotations (Ps. v. 9, exi. 3; x. 7; Is. lix. 7, 8; Ps. xxxvi. 1). Some copyist, in writing out a copy of the Septuagint, or Greek Bible, wrote these passages into the 14th Psalm, and from that source the interpolation passed into the Vulgate or Latin edition of the Bible, and into the Prayer Book edition of the Psalter.

In the Prayer Book version the fourth verse of the fifteenth Psalm reads: "He that setteth not by himself but is lowly in his own eyes, and maketh much of them that fear the Lord." The Psalmist did not write anything like that; what he really said was this: "In whose eyes a reprobate is despised, but he honoreth them that fear the Lord."

The Eighty-seventh Psalm is most imperfectly rendered in the Prayer-Book version. It is the great Missionary Psalm. It depicts Zion as the metropolis of the universal Kingdom of God, into which all nations are adopted as citizens. Egypt (or Rahab), the world's power of the South, the ancient and hereditary enemy of God's people; Babylon, the world power of the North, the cruel oppressor of later times; Philistia, by which Israel had often been persecuted; Tyre, the haughty representative of commerce and wealth; and Ethiopia, the far-off home of the men of war, will all bow to Jehovah and become citizens of Zion. "Glorious things are spoken of thee, O city of God." "I will acknowledge Egypt and Babylon as among them that know Me." "Behold, Philistia, and Tyre, and Ethiopia. This one was born there; yea, of Zion it shall be said, Each and every one was born in her, and the Most High shall establish her. Jehovah shall reckon when He registers the nations. This one was born there."

These may serve as illustrations of the need of a more accurate rendering of the Psalter. When the Prayer Book is being revised, there is a unique opportunity to correct a great number of mistranslations, and, to quote the words of the learned Dr. Driver, one of the authors of the Parallel Psalter, "It is possible, without altering the general rhythm, to place the rich and manifold thoughts of which the Hebrew Psalmists were the inspired exponents more adequately before those who habitually read the Psalms for devotional purposes, than they are placed by the version now in use."

The Church of England has already taken action. A Committee of the Lower House of the Convocation of Canterbury, appointed in 1909, translated the first book of the Psalter (Psalms I to XLI) and the Convocation has petitioned the Archbishop of Canterbury to take such steps as he may deem advisable to secure the revision in the Psalter of passages in which language is obscure or misleading. The Committee has reported, and their work has been published by the S. P. C. K.

While their work is a great improvement on the present version, the general opinion is that the Committee has been too conservative, and that a more thorough revision is necessary.

We should profit by their work and example. The Church of England can command the accurate learning, and the exquisite literary skill that the revision of the Psalter demands; and while the Prayer Book is being revised, General Convention should see that the Psalter placed in the hands of our people is the Word of God, unmarred by human error. There are certain passages in the Psalms, incident to the imperfect morality of the age in which they were composed, which directly conflict with the teaching of the Sermon on the Mount. They should be omitted in our public worship.

Learned men tell us that these imprecatory Psalms are not used in the services of the Jewish Synagogue, and certainly they should have no place in the worship of the Christian Church. If it be objected that these passages in the Psalms are part of the Word of God, let us remember our Lord's words, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them who despitefully use you, and persecute you."

Here our Lord gives us a new commandment which forbids us to say and sing "Let them fall from one wickedness to another, and not come into Thy righteousness"; or, "Let the wickedness of his fathers be had in remembrance in the sight of the Lord, and let not the sin of his mother be done away."

I approve of the proposed rubric, permitting the priest, in reading Morning Prayer, on days when the Holy Communion is to follow, immediately after the canticle following the first lesson, to pass at once to the Communion Service. It is the mind of the Church that Morning Prayer should be the devotional preparation for the service of the Eucharist; but the length of the combined services is a serious difficulty. This is obviated by the proposed rubric.

It omits those portions of Morning Prayer, the Lesson from the New Testament, the Creed, and the collects, which the Communion Service fully supplies, and in the shortened form provides for the devotional needs of the congregation. It is sometimes stated, and at other times implied, that in the Ages of Faith, when the true principles of worship were understood, the only service required of the Christian laity was attendance at the Mass; and that Matins and Evensong were merely monastic services with which the ordinary parish church has no concern.

From this conclusion, the inference is drawn that good churchmen should use their influence to eject Matins from the position of importance it has usurped in the Church since the Reformation. This argument has no historical foundation. William Langland, who wrote the "Vision of Piers Plowman," about the year 1360, nearly two hundred years before the Reformation, and who, by the way, had a very low opinion about the "Ages of Faith," mentions the religious practice in his day in speaking of duty. He says, "On Sunday to cease (work) God's service to hear, Both Matins and Masse, And after meat in Churches to hear their Evensong, every man ought." It is evident that Matins, or Morning Prayer was equally with the Masse, or Communion Service, part of the devotional services of the laity, and that hundreds of years before the Reformation Morning and Evening Prayer formed part of the services of Parish churches of England.

I approve of the proposal of the Committee to print the Te Deum in three distinct portions; and I deeply regret that the House of Deputies declined to agree to this amendment on the ground that it might impair the unity of the Canticle. I hope it may be possible to adopt the recommendation of the Committee, and to permit the use of any one of the portions at the discretion of the minister. The supposed "Unity" of the Te Deum exists only in the mind of the Deputies. It consists of three distinct hymns. The whole Canticle is composed of 29 verses of which the first thirteen are a hymn of praise offered to God the Father everlasting, and closing with

the confession of the three Persons of the Holy Trinity. The second section of eight verses is a Hymn of adoring Praise, offered to the Son of God, Our Saviour. The last section is a Penitential Canticle of eight verses, taken from different Psalms, with the exception of the words, "Vouchsafe O Lord to keep us this day without sin." The history of the Te Deum is lost in obscurity. The fgment that it was composed by Ambrose and Augustine when the latter was baptized, is unworthy of notice. It was first mentioned by Hincmar, Archbishop of Rheims A. D. 859, more than four hundred years after the supposed composition was made. But the Te Deum existed long before A. D. 386 when Augustine was baptized. Cyprian, when he wrote his treatise on "Mortality," (A. D. 252), was evidently familiar with the Hymn constituting the first portion, for he writes, "Ah, perfect and perpetual bliss; there is the Glorious Company of the Apostles; there is the fellowship of the prophets exulting; there is the innumerable multitude of martyrs." The canticle in its present form appears to have been first used in Southern Gaul, or France. Christianity was there established in the second century by missionaries from Asia; and Pothinus, and Irenaeus were its first Bishops. Greek influences, of course, prevailed.

Pliny, governor of Bythinia and Pontus, Asia Minor, A. D. 110, in his letter to the Emperor Trajan, mentions hymns as a prominent feature of the worship of Asiatic Christians in the first and second centuries.

Hippolytus speaks of Psalms and Odes of the brethren, written by faithful men from the beginning "Which hymn Christ, the Word of God, calling Him God." Is it not possible that the three hymns of the Te Deum have a Greek original, and were brought by Missionaries like Pothinus to Southern Gaul in the second century? The Gloria in Excelsis, and other canticles, such as "Te decet laus," have Greek originals.

Scholars tell us that there are coincidences between the very ancient offices of the Eastern Church, and particular verses of the Te Deum. The Dictionary of Christian Antiquities remarks, "The history of this wondrous hymn is obscure. Although no version of it in Greek has yet been met with, there can be little doubt that large portions of it were drawn from the Greek or Oriental sources. The first ten clauses are closely connected with the Eucharistic hymn of the Liturgy of Jerusalem. We find the germ of the next three in the Morning Hymn of the Alexandrine Manuscript. Bishop Wordsworth sums up an elaborate review of the hymn, by declaring that it (as first used in the Latin Church) ended with the words "Make them to be numbered with Thy saints in glory everlasting." The remaining eight verses seem to have formed originally part of the Greek Morning Hymn, which is found in the Alexandrine Manuscript at the end of the Book of Psalms. If the copyist had not happened to insert the hymn in this copy of the Bible, we would have lost the earliest and most perfect form of the Gloria in Excelsis."

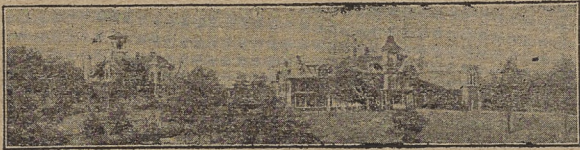
From the review of such evidence as is in our possession, it seems to me that the Te Deum is composed of three separate hymns, which were of Greek origin, and were introduced into Gaul, or Southern France in the second century, and translated into Latin—the first thirteen clauses being a hymn of praise to God the Father Almighty; the following eight clauses, an adoring hymn offered to Christ; and the last eight verses a Penitential Hymn. I think the committee was fully justified in recommending that the canticle be printed in three portions, and permission should be given to the minister to use any one of the portions at his discretion. If this change were adopted, it would be a happy relief. The Te Deum, with its 29 verses is the favorite object of the musical composer; and often the ponderous efforts of even the well trained choir, instead of inspiring the worshippers, call into exercise the virtue of patient endurance. If this is true of churches which can command ample musical resources, how much more acute is the difficulty in small parishes, and little missions which constitute the great majority of our congregations. After more than twenty years among the little missions of a frontier Diocese, my experience inclines me to urge the division of the Te Deum into three portions, with permission to use any one of them. This division will also give us an appropriate Lenten Canticle, which we have never possessed.

The last eight verses constitute a penitential Hymn. The jubilant strains of Benedict form a perfect Canticle of Praise for a Harvest Festival, or other occasion of Thanksgiving. It is supposed to be a paraphrase of the 148th Psalm, and it certainly is not penitential. The same criticism applies to the chant, Benedicite which in the Ambrosian Rite is said at Matins in place of the Venite.

ST. KATHARINES SCHOOL DAVENPORT, IOWA

"Down in the State of Iowa,
Fairer of Western lands
Where the great Father of waters
Rolled his golden sands
High on the bluff by the river
Gleaming against the sky
Towers the Cross of Saint Katharine's
Clear shining against the sky."
—From "The School Song."

Such is the description of this well-known school as sung by the many happy girls, who have studied and played within its walls. Saint Katharine's stands in its own charming grounds, on the high bluffs overlooking the Mississippi. The gardens are terraced and from early spring to the late fall are masses of flowers. The



tennis courts and teahouse are on the Upper Terrace, the hockey and basketball field on the lower.

Formerly known as Saint Katharine's Hall, the school was placed under the care of the Sisters of Saint Mary in 1902. It is the diocesan and only church school of Iowa and is under the personal supervision of Bishop Morrison, who devotes much of his time and thought to its interests. The first building was outgrown soon after the Sisters took the school, and an adjoining house was secured and covered way built connecting the two. This new addition was used as a Faculty and Senior House. Now in its thirty-fifth year, further expansion is needed; a Faculty House is in course of construction and other additions have been made.

Where Mothers Bury Their Children Alive.

"If a baby was fretful, it was not an uncommon thing for its mother to take up a mat, dig a hole in the mud floor of her hut, stuff the little one's mouth with a rag to stop its cries, bury it alive and then sit down to eat her food close beside the little grave, perfectly unconcerned, glad to get rid of so troublesome a burden."

That is a paragraph from Belle M. Brain's "Transformation of Hawaii" and shows to what bestial depths of heartlessness and ignorance the native Hawaiians had sunk under the blighting system of tabu and the practice of idolatry which had long held sway there.

Cannibalism was almost unknown in the islands, but the offering of human victims to their gods and infanticide were practiced to an appalling extent.

Women murdered their children simply because it was too much trouble to raise them and they wanted to retain their youth and enjoy life as long as possible. It has been estimated that fully one-third of Hawaii's children formerly perished at the hands of their mothers, either by being buried alive, strangled or drowned. Many a native mother, after accepting the faith of the missionaries, who first arrived there from the United States in 1820, confessed that they had put to death from six to eight of their children with their own hands. One woman said she had thirteen children and had buried them all alive!

This practice, as well as that of offering human victims to appease the wrath of their gods, was speedily given up after the coming of the missionaries. Members of the reigning family of Kamehameha were speedily won over to the new faith and it was not long until the King of Hawaii abolished such customs. The majority of the native Hawaiians are now Christians, but the Episcopal Church expects to strengthen its already well-grounded work in the islands through the Nation-Wide Campaign to expend all its activities to meet the world's new requirements, not a much for the sake of the Hawaiians who are secure in their new faith as to win the rapidly immigrating Japanese, Chinese and Koreans away from their idols.

There are only a little in excess of 26,000 native Hawaiians in the islands as against 80,000 Japanese, 22,000 Chinese, 5,000 Koreans, 22,000 Portuguese, 5,000 Porto Ricans, 2,000 Spanish and 15,000 of Americans, British and Germans. There are more Japanese in Hawaii than in any country outside of Japan. Although the Episcopal Church now has work in progress among the Japanese, Chinese and Koreans that work is limited and is in great need of more men and women workers and of money. These the Nation-Wide Campaign expects to obtain.

In 1831 a Hawaiian woman, who had later embraced Christianity, explaining the reasons that impelled native mothers to kill their children, said: "Oh, you have little idea of our heartless depravity before we had the word of God. We thought only of preserving our youth and beauty, following the train of our king and chiefs, singing, dancing, and being merry. When old we expected to be cast aside and being neglected, to starve and die, and we cared only for the present pleasures. Such was our darkness."

Memorial services were held recently at St. Luke's Church, Elizabeth, N. J., in honor of seven parishioners who made the supreme sacrifice in the war. The Rev. Dr. Oldham of St. Ann's Church, Brooklyn, N. Y., gave the address. Among those who were remembered was Private Montgomery, a great grandson of Brig. Gen. William B. Montgomery of Civil War fame, and a direct descendant of John Reading, first Colonial Governor of East Jersey. St. Luke's is known as "The Little Church on the Corner—the Church of a thousand welcomes." The Rev. Ethelbert H. J. Andrews is priest-in-charge.

St. Luke's Mission, New Orleans, La., the Rev. D. F. Taylor, D. D., missionary in charge, in a debt drive of six weeks' duration raised eight hundred and two dollars, an amount sufficient to clear the Mission of its floating debt of some years' standing.

The new school year will begin on September 25th, a large enrollment of pupils, old and new, being expected. There are several additions to the old Faculty, including a Radcliffe graduate who will have the work in English and Miss Sarah Morrison, who graduated with high honors from Wellesley, the history.

In addition to offering general courses, Saint Katharine's stands especially high in college preparation, her graduates having entered all the leading Eastern colleges and in the case of Wellesley, Bryn Mawr and Vassar doing honor work.

The musical advantages are exceptional. The vocal work is under the direction of Miss Louise Westervelt, the violin under Mr. Ludwig Becker, and the piano with Miss Fay Hostetter and Miss Ethelwyn Bridgman, graduates of the New England Conservatory of Music.

The athletic side is not neglected. Hockey, baseball, basketball and volleyball are played, military drill is taught under a competent military instructor and a large gymnasium, well-equipped, is in constant use. Special corrective work is given to each pupil as the need arises.

In short, Saint Katharine's aims at the highest ideals and desires for all her pupils, the well rounded, well-balanced character of perfect womanhood.

An organ recital was given at Christ Church, Pulaski, Va., on Sunday, Aug. 3rd, by Prof. Bassett Hough, teacher of Theory of Music at Columbia University, assisted by Mr. E. P. Ham, flutist, of this city. The church was filled to overflowing, and many stood at the windows and in the vestibule, throughout the recital, which immediately followed Evening Prayer. Prof. Hough brought out the effects of the new pipe organ in masterful fashion and Mr. Ham, who, by the way, once traveled with Schumann-Heine, charmed the large congregation with flute melodies.

At the new mission of Christ Church, St. Andrew's at Ivanhoe, a lawn party was held on August 7th, for the benefit of the Church. It is hoped that a new church building may be provided for at this place as a consequence of the Nation-Wide Campaign, as the congregation has for a long time been worshipping in a little chapel, converted from a store building. A parish house in connection with Christ Church is also needed and would add much to efficiency for service in Pulaski.

The rector, the Rev. Thos. F. Ople, has again been called to St. Paul's Church, Greensboro, where he was called last February and declined to leave his present field. The summer work keeps up well, owing to the fine climate, and to the presence of Church people from distant places.

The Rev. Henry P. Manning, rector of Trinity Church, Danville, Ky., and in charge of St. Philip's, Herodsborg, and Christ Church Mission Somerset, Diocese of Lexington, with Mrs. Manning and their son are spending the month of August with his parents at Baltimore, Md.

The Rev. Charles A. Bennett of Pottsville, Pa., has accepted the call sent him by the vestry of St. Mark's Church, Cheyenne, Wyoming, and will take up his duty on September 1st.

New York Letter

By the Rev. JAMES SHEERIN

The Blessed Disciples.

The Rev. Henry M. Barbour, D.D., rector of the Church of the Beloved Disciple for a quarter of a century, and the Rev. John Acworth, assistant rector for an even longer period, have resigned. It is understood that Mr. Acworth returns to England, the country of his birth, where he will continue in Church work. Dr. Barbour will retire from the active ministry.

There is one remarkable thing about these two ministers, greatly to their credit. They have borne a relationship for nearly a generation that other clergymen find tolerable only for a year or two, and no one has ever heard a word of disagreeable friction in their mutual labors as rector and assistant. They carried on a successful parochial work in a very difficult city field, not far from other and more fashionable churches, and high to two chapels in the East Side with almost unlimited means. There was an attractive flavor of the better side of Anglicanism in both services and music, and its spiritual atmosphere was never absent.

Both clergymen were regular and prominent in the meetings of the Churchmen's Association, Dr. Barbour being on the Executive Committee, and Mr. Acworth secretary, where he had a distinctly high record for accuracy and faithfulness. They will be greatly missed amongst their fellow clergy.

Is the Church Unfaithful?

The resignation of the Bishop of Delaware is supplemented now by the "release" of his "apologia" in all the Church as well as many of the secular papers. It appeared in full in the "Sunday Herald and Times." Judging from the indifferent or silent attitude of many church people, including the clergy, it will not have much effect in the Episcopal Church, and anyone can form his own opinion of the effect amongst various denominational readers. A good many in and out of the Church will rejoice that what he says about its compromise character is true, some because they do not like a "broad" Church, and others because they do, and are glad to get proof of it at last from one who for years tried to prove that it was "narrow," as they would say.

To me the lamentable thing, because of its aggressive unfairness, lies in the fact that one should leave us spreading abroad accusations that are at the lowest estimate doubtful, and are probably palpably untrue.

I refer to the dragging in of the doctrine of the Virgin birth by all these who ultimately find they must leave us because they discover or think they discover that the majority of Churchmen do not seem to get enthusiastic in favor of their peculiar and personal views as to sacraments, orders, ritual acts, etc. Denials of the Virgin birth are not "common" in the Episcopal Church, no matter who says it; and assertions of this sort are generally made by men who have ulterior partisan purposes in view—though not always as much in view as they ought to be, if debates and accusations were more honest.

It has been my privilege (or misfortune, as critics may choose to put it) to live some years in each of the cities where "heretics" and "deniers of the Virgin birth" are supposed to be much in evidence, and I have yet to hear one of them say so, directly or indirectly. I doubt very much that there are a half dozen secret "deniers" in either Boston or New York, and there are certainly none doing it publicly. On the whole, I should say that that element of the faith is as little denied as it was in Apostolic days, and accusations to the contrary have the appearance (to me at least) of a well-known political method of blinding people to the real reasons for being disgruntled.

Furthermore, the thing that departing critics decry as showing lack of faith may be the evidence of the highest and deepest faith. That we tolerate differences, even in important things, and that we think patient tolerance is ultimately more cleansing than active prosecution in heresy trials, may be a fair proof of our divine nature as the Church of the living God who knew how to overlook as well as oversee when guiding His ancient people Israel.

The Rev. Paul B. James, rector of Trinity Church, Iowa City, Iowa, is spending his vacation on the Little Snake River, in Wyoming, as summer worker.

PUBLICITY LEAGUE BULLETINS

By PAUL J. BRINDEL

It is a favorite remark of those persons who glory in the broadness of the Anglican Church, that "there are more Unitarians in the Episcopal Church than in the Unitarian." This may or may not be true, but officially the Church stands committed to uphold the Apostles and Nicene creeds, both of which of course are a blow at disbelief in the Incarnation.

The advertisement copy this week emphasizes this position of the Church by contrasting it with that of sects masquerading under the cloak of Christianity while openly preaching Unitarianism and what not. The danger to the individual of such deceit and hypocrisy, is clearly set forth as follows:

WHY TAKE CHANCES?

If you are sick and need a physician you send for a doctor of medicine and not a mental "healer," osteopath or chiropractor. You do not take any chances. Then why take any when you need a Physician for your Soul?

Some people do not "get anything out of Christianity" because they have never come into contact with Christianity. You cannot expect to belong to a religious body which denies the Divinity of the Son of God, and know much about Christianity. Regarding Jesus Christ as a mere man is according Him only the respect of the Jew and Moslem.

At a time when disbelief in the Divinity of Christ is preached openly in many so-called Christian churches, the individual who thinks Christianity is worth allying himself with, will make sure he joins a Christian church. The Episcopal Church as one of the three historic churches of the world, for over 1,600 years has taught "the faith once delivered to the saints." Its clergy trace their ordination to the Apostles. Therefore, you will find no strange doctrines being preached in the Episcopal Church.

An easy way to get acquainted with the Episcopal Church is to attend its Cathedral this morning. If you are a stranger you will find that a large and beautiful church does not mean a chilly welcome, but a cordial welcome which will make you want to come again.

Grace Cathedral
Polk and West Eighth
Sunday Services, 7:30-11
Sunday School, 9:45

Four brass collection plates were dedicated at Grace Church, Cortland, N. Y., Rev. Arthur H. Beatty, rector, on Sunday, July 20th, 1919, in memory of Leo R. Lincoln, who died in the Argonne Forest November 2d, 1918. The first offering on these plates has been given toward a Pocket Communion set. The four groups of the Guild are making up the balance and one will be ordered in the fall. During the summer the parish house has been redecorated and a new pulpit light installed.

Saint Katharine's School

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls; beautifully situated on a bluff overlooking the Mississippi. Address the Sister Superior, Saint Katharine's School, Davenport, Iowa.

S. O. S.

St. Martin's Church, 24th and J. streets, Omaha, Nebraska, is the only Episcopal church ministering to a densely populated community of 50,000 souls. To adequately meet the increasing demands for service, it is absolutely necessary to build a rectory and parish house at once. The total cost will be not less than \$15,000. An urgent appeal is made to the entire Church for help. Checks sent to the Treasurer, Dr. Frederick O. Beck, 4819 S. 24th St., Omaha, Nebr., will be greatly appreciated and acknowledged at once. THANK YOU!

THE LEGEND OF OUR LADY

Containing the life of the Blessed Virgin and devotional readings on the titles given her by the Church. One dollar postpaid from the Grace Dieu Press, Merrill, Wis.

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

Two Theories of Education

There are two ideas current as to what should constitute an undergraduate training in college. One seeks to make the student at once a specialist in some sort of particular subject. The other insists that he get a general

Knowledge of Human Relationships

enough to make possible intelligent character and citizenship, before specialization is attempted.

The best professional schools in this country are now insisting upon two or three years, and preferably four years, of general academic training in languages, literatures, mathematics, social science, etc., before men enter them. This tendency is growing.

*A mere specialist cannot be a really educated man
He does not, in the long run, make even a good specialist*

ST. STEPHEN'S COLLEGE

the official Episcopal Church College in the East, does not attempt to make specialists of its undergraduates. It seeks to give a good, sound, general education; to turn out graduates alert in those things which make up human relationships; to furnish the foundation for entrance to professional schools later on; to make well-rounded men. In other words

It is in accord with the best educational trend in America today

It does this at a low cost made possible by simple living, democratic fellowship, and some endowment—\$450 a year for all expenses. The college is on the Hudson River, overlooking the Catskill Mountains.

Address the President: The Rev. Bernard Iddings Bell. Post Office: Annandale-on-Hudson, N. Y. (Station, Barrytown, on the New York Central Railroad)

DIOCESE WEST TEXAS.

The Rev. W. Bernard Stevens, rector of St. Mark's, San Antonio, should be addressed until October 6th at New Canaan, Conn. The Bishop has appointed the Rev. B. S. McKenzie to succeed Archdeacon Lee W. Heaton, who has resigned to accept the rectory of Trinity, Ft. Worth Diocese, of Dallas, Sept. 1st. Archdeacon Heaton has been earnest, faithful and untiring in his labor and carries with him to his new field, the earnest prayers and hearty good wishes of hosts of friends in the Diocese. Mr. McKenzie has served as rector of Gonzales for nearly six years, and since January 1st has been on the staff of St. Mark's as Chaplain of army work. He completed a ministry of 30 years in the Church Feb. 26th last.

"About Face," the official organ of the U. S. army base hospital at Ft. Sam Houston, San Antonio, Texas, gives expression to its appreciation of the work being done by St. Mark's church in the following article, which appeared in its issue of July 25th:

Many articles have been written commending the various welfare organizations for their fine services during the war. The churches have been somewhat forgotten, and in this, the last issue of this paper, "About Face" wishes to pay tribute to the churches of San Antonio which have made it a point to serve the patients of this hospital in many good ways.

Among these St. Mark's Episcopal Church takes first rank. For many months this church has been giving dinners to men in the service on Sunday, and since the presence of many wounded men here from overseas, from fifty to seventy-five patients have been entertained at dinner regularly. For a long time delightful dances were given every Wednesday evening for soldiers. Lately, the members of this church have been busily arranging auto rides and outings for disabled soldiers. Visits to bed-ridden patients in the wards have been frequent.

NEVADA NOTES.

Trinity Church, Reno, has sold the lot of land on which the church building stands for as much per front foot as was originally paid for the whole lot. Possession will not be taken by the buyers until next spring. In the meantime a more desirable location will be secured and a larger and more substantial church building erected. It is expected it will be organized as the Cathedral Church of the District.

The Babies Branch of the Woman's Auxiliary, through the New York office has given a beautiful font to St. Mary's church, Winnemucca and also one to St. Andrew's church, Battle Mountain. These have come through the visit of Mrs. Billee to Nevada several months ago and the interest she took in the work.

St. Peter's church, Carson, has received a very beautiful set of communion linen in memory of Miss Mary Casson, a most faithful communicant and a valued member of the Vestry. The gift came from Mr. Carl Petty of Brooklyn, N. Y., a family friend.

In the Archdiocese of Reno two lots of land have been purchased at Yerington for a church site; a new organ purchased for Mina; a Woman's Guild organized at Yerington. A Junior Branch of the Auxiliary has been organized among the Indian children on Reservation by Miss Carter, the missionary.

DIOCESE OF TEXAS.

Bishop Kinsolving is summing in the East this summer, in the hope that after a few months' rest he may recover from a complete breakdown and return to his work in the Diocese of Texas. The Bishop Coadjutor is not going to take any vacation this summer. He is hard at work on the Nation-Wide Campaign and other activities. This month he is sending out a letter to every communicant and adherent of the Diocese to inform them how the money contributed for Diocesan Missions is being spent and how the work is progressing. Every effort is being made to create a "diocesan spirit" and to encourage the people of the Diocese to offer suggestions and constructive criticism of the methods now being used. Along with the bulletin recently sent out, Bishop Quinn enclosed a general notice concerning the council to be held in Galveston next January. The goal is to be an attendance of one thousand, the council to last five days, only six hours being given over to actual business sessions, the remainder being devoted to addresses by speakers of national reputation, by conferences on Church School work, Girls' Friendly, Negro work and other important questions. Plans are well under way to make the council in January a complete success in every way and an inspiration to all who attend.

The Rev. Carl Williams has recently taken charge of work at Brazoria, Angleton and Freeport. Previous to his coming no work was being done at Freeport but now a good church is ready for consecration free of all debt and a constructive group of thirty communicants has been gathered together. There is every expectation that this point alone will soon require the attention of a resident priest, whose entire salary will be paid by the people there.

The Diocesan Mission Board has been released almost entirely from supporting Archdeacon Whaling, whose work takes him into the northeast portion of the Diocese. His salary is being taken care of by individuals scattered throughout his convocation. For years the Board has appropriated money for work at Brenham and Eagle Lake. Now these two places assume entire responsibility for the support of the Rev. S. M. Bird. A fine new church at Brenham will soon be ready for occupancy.

The Board made an appropriation of four hundred dollars to assist in caring for the work at Harrisburg and St. Andrew's, Houston Heights. The Rev. Mr. Marshall returned the Board's first monthly check, announcing that St. Andrew's would take care of his entire salary.

The Rev. Mr. Walker, priest in charge of the colored mission at Galveston, has been appointed Archdeacon for colored work throughout the Diocese, with increased salary. New work for the colored people is being planned at several points.

There was a very successful meeting of the Diocesan Nation-Wide Campaign Committee at Christ Church parish house, Houston, July 22nd. Practically a complete survey of the Diocese has been made. The committee carefully analyzed these surveys and the completed Diocesan program has been forwarded to the national headquarters. The Diocese is thoroughly alive to the new program and nearly every parish and mission has a vision of great possibilities for the future.

Four clergymen from the north are planning to spend a month of their vacations in the Diocese of Texas. This "new thing under the sun" has been brought about by the fact that even the sweltering heat of the South is not sufficient to keep away these "four good men and true" who are coming down to spy out the land in the hope that they too may come into our Diocesan family where the spirit of helpfulness, helpfulness and harmony prevails.

A large delegation is planning to accompany the regular accredited delegates to General Convention in October. All other Texans who have strayed away into other States are going to be invited to attend a Texas dinner while in Detroit. This is merely one of the many ways in which that spirit of helpfulness, helpfulness and harmony continues to express itself wherever Texans "assemble and meet together."

Metropolitan Platon Confers With President Wilson.

As chairman of the Committee of the General Convention on Relations to the Eastern Orthodox Church and Old Catholics, at the request of Metropolitan Platon, the Rt. Rev. James H. Darlington, D.D., made arrangements with Mayor Hylan that the Metropolitan should be included in the party that greeted the president upon his arrival in America. Unfortunately, through confusion, the Metropolitan was unable to take advantage of this opportunity. On Wednesday, July 23, a second appointment was made at the White House at two p. m. This conference duly took place. The Metropolitan was attended by the Rev. John Nicholas Telep, who acted as interpreter, and the Episcopal Church was represented by the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, and the Rev. W. C. Emhardt. The interview was most encouraging. The Metropolitan stated clearly that the intention and desire of the Russian Church was not to ask for armed intervention or for money, but merely for the sympathy of the American people and for provision, arms, food and medicines, in order that the Russian people might carry on the warfare against Bolshevism. After the meeting at the White House a conference was held in the parlor of the Senate Chamber with the following Senators: Senator Lodge, Chairman of the Committee on Foreign Relations; Senator Johnson, of California; Senator Walsh, of Montana; Senator Edge, of New Jersey; Senator Stanley, of Kentucky; Senator Fielding, of California; and Senator Walsh, of Boston.

Physical Care of Students at Church College.

One of the chief betterments of the life of St. Stephen's College, Annandale, the official college of the Province of New York and New Jersey, located at Annandale-on-Hudson, N. Y., will be the promotion of the physical welfare of the men to a degree never attempted before. The stimulus to this development has come from the experience of the life in the army and navy.

Athletics will be developed, emphasis being laid upon the active participation in sports of every enrolled student. President Bell is very anxious to avoid that type of athletics where a few men participate while the rest shout from the bleachers and the side-lines. Emphasis will be laid upon basketball, track activities, cross-country runs, bandball, and baseball. In this connection it is interesting to know that Roger Daniels, one of the fastest middle distance runners of a few years ago in preparatory school circles, has entered St. Stephen's for the coming year. He will be a great strength, both for track and basketball. In addition to the sports, there will be at the college fifteen minutes' setting-up work in the middle of each morning.

Another development will center around the refectory, which this year will be placed under the management of a trained dietitian, Miss Mary T. Southern, who received her theoretical training at Columbia University and her practical training largely in the south, will have this and other matters connected with house management in charge. Miss Southern is well known in southern Church circles. She has all her life been a well-known communicant of Old St. John's Church, Richmond, where her father, the late Mr. Henry Southern, was for nearly half a century a vestryman.

The President of St. Stephen's reports that by the middle of the summer there was enrolled the largest Freshman class for a number of years.

The Rt. Rev. Ethelbert Talbot, D.D., Bishop of the Diocese of Bethlehem, ordained to the Priesthood the Rev. Harry C. Adams of New Milford, Pa. Mr. Adams has been Missionary of St. Mark's Church, New Milford, and Grace Church, Great Bend, in the Diocese of Bethlehem. The sermon was preached by the Rev. Eugene A. Helm, rector of St. Mark's Church, Scranton. The Rev. Wallace Martin read the Litany and the Rev. Percy Adams presented the candidate.

Much sympathy is felt for Dr. C. S. F. Lincoln, of our Shanghai mission, in the sudden death of his wife. Dr. and Mrs. Lincoln and their children were in this country on furlough and were staying in Baltimore, where Mrs. Lincoln died on June 30th, after an illness of only two days' duration. Those who had the privilege of knowing her will realize what her loss means to her family and large circle of friends. Miss Willlette W. Eastham was a native of Virginia and a graduate of Bryn Mawr and the Philadelphia Training School, when in 1902 she volunteered for educational work in China. Shortly after her arrival in the field she married Dr. Lincoln, but always retained her interest in the missionary work in which she was so effective, although family cares prevented her taking an active part of it.

On the evening of July 29th a meeting of the Toronto Ward of the Guild of the Holy Ghost was held at Holy Trinity Church. The Canadian Branch of the Guild was formed from the American Branch about two years ago, and has made good progress since its separate existence, the Toronto Ward increasing fourfold. At this meeting the address was delivered by the Supreme General of the American Branch (the Rev. Dr. E. J. Barwell-Walker), who is visiting the city and supplying St. Cyprian's Church for several weeks. Dr. Walker is also officiating each week at the Convent of the Sisters of St. John the Divine, which Sisterhood is affiliated with the Guild.

The American Red Cross has sent a letter to the Board of Missions expressing its deep appreciation and hearty thanks for the skilled and humane service rendered by the missionary doctors and nurses of the Church in the Far East, in Siberia. Some fifteen doctors and twenty-five nurses from the mission hospitals of various communions in China and Japan responded to the call for service with the Siberian Commission. They served not only in Vladivostok, but, in many cases, were sent into the interior, and made possible the carrying on of hospital work in distant points like Buchedoo, Omsk and Tumen.

The Red Cross, in extending its thanks to the Board of Missions, says of the doctors and nurses:

"They gave excellent service, and their prompt and willing response to the call of the American Red Cross last summer enabled us to give immediate service in Siberia, which, without their help, would have been impossible."

Mr. K. O. Staps, organist and choir master at St. Paul's Cathedral, Cincinnati, Ohio, will go abroad early in September for an extended visit in Europe and will make a special study of the cathedrals in England and France. Mr. Staps is a consulting organ architect, organ instructor at the Cincinnati Conservatory of Music, and Associate of the Royal Academy of Music, London, Eng. During his absence he will write letters to The Witness.

Recently there appeared in The Spirit of Missions, under the title of Books versus Bullets, an appeal from the Rev. William Wyllie for literature for his mission in Santo Domingo. Mr. Wyllie wants to thank all those who responded. He says: "Twice in the past week I have had to hire a carriage from the post office to any house to carry the literature home that came in response to that appeal. 'It pays to advertise!'"

A conference was held at New Orleans, Aug. 1st, between the Rev. L. G. Wood, vice-director of the Nation-Wide Campaign, and Mr. Warren Kearny, acting chairman and secretary of the Campaign Committee in the Diocese of Louisiana. As a result of the meeting, Louisiana will follow the example of the other Southern Dioceses and take an active part in the campaign. Work will be started at once on the survey.

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The Nation-Wide Campaign for the Church's Mission