

The Witness

FOR CHRIST AND THE CHURCH

Vol. III. No. 35.

CHICAGO, ILLINOIS, SEPTEMBER 6, 1919

\$1.00 A YEAR

LEADERS MEET IN NEW YORK

"Wanted: 100,000 Campaign Workers," the Slogan— Startling Facts Revealed.

"Wanted: One hundred thousand Nation-Wide Campaign workers."

This call sounded to nearly 100 campaign leaders of twenty-two dioceses who met, Tuesday, August 26th, in Church Missions House, New York City, to hear the progress of the campaign to date, to enable them to go into the field to conduct conferences to train other leaders.

The call for one worker in every ten communicants in the Church was sounded by Lewis B. Franklin, director of the War Loan Organization of the five Liberty Loan Campaigns, and who will be in charge of the canvass of the entire Nation-wide Campaign. A communicant of St. George's Church at Flushing, L. I., he is among a number of prominent laymen who are being enlisted in the Nation-Wide Campaign.

The Great Fault of the Church.

"The Nation-Wide Campaign is like the Liberty Loans in that the same principles govern both," declared Mr. Franklin. "I hope that the campaign budget will be far larger than anyone expects. It has been the great fault of the Episcopal Church that it has dreamed in cents when it should have been planning its expenditures on a million dollar basis."

Mr. Franklin urged that the responsibility for raising funds in the campaign should not be placed exclusively on the parochial clergy.

"Aren't we laymen tired of having our rectors always coming to us for money when their business is something else entirely?" he asked. "Don't rely on church attendance, a campaign sermon, or merely passing the collection plate, to get the campaign budget. You will miss the very people who need this campaign the most for after all this is not a campaign so much for money as it is a revival of the Church. Do not wait either until December to make your canvass. Much of the success of the Liberty Loan Campaigns was due to careful preliminary canvasses."

The Rev. Louis G. Wood, Vice-Director of the campaign, who presided at the conference, urged the conference to fight the rumor throughout the Church, that the campaign is to be postponed for a year.

"I want you to nail this tale with a trip-hammer for if there is to be any postponement, neither I or Dr. Patton have heard about it."

Dr. Robert W. Patton, national director of the campaign, who opened the conference, outlined the program from now until the General Convention. September 10th is the final date for the few tardy surveys to be returned, he said. "Immediately the National Nation-Wide Campaign Committee will meet to discuss them. To secure relatively equitable budgets the Provincial Campaign Committees will be asked to pass on the surveys of their diocese. The budget which will be compiled from the surveys will go to the Board of Missions meeting in Detroit early in October. As finally approved it will go to the General Convention for the official approval of the Church at large."

"The ultimate success of the campaign is how well the 87 dioceses carry out their part of it," concluded Dr. Patton. "The National Campaign organization can take the campaign to the diocesan borders but can go no further."

Startling Facts Revealed.

"Startling facts about the conditions in the Church are revealed in the first twenty-four diocesan surveys which have been tabulated," the Rev. R. Bland Mitchell, manager of the Central Office at 124 East 28th St., New York City, told the conference. These twenty-four dioceses plan to spend \$7,000,000 during the next three years, Mr. Mitchell said. "Of this amount they can raise only \$2,000,000 themselves. The same twenty-four dioceses are asking for 200 more clergy, thirty-seven lay workers (men), fifteen Sunday School teachers, eleven Deaconesses, forty-four teachers and thirty-four women workers. The call for more clergy is especially significant for it reveals a serious maladjustment some place, as daily we receive calls from clergy who say they can find no parishes. Yet there are twenty-four dioceses calling for 200 more priests."

Half of Our People Out of Touch With the Church.

The Rev. Robert F. Gibson described the campaign publications and urged distribution, by a personal call, of the five bulletins, the first of which has been published already. "It is a scandal that half of our people are uninformed and out of touch with the Church," he said. "They don't come to services and they don't take Church papers."

To offset this he urged co-operation by diocesan and parochial campaign organizations in obtaining short-time subscribers to the four Church national weeklies, The Churchman, The Living Church, The Southern Churchman and The Witness. All of these publications have made special rates for the campaign, he said.

The Rev. Dr. William H. Milton described the operation of the campaign's information department. The campaign literature, he said, has three aims, aspiration, inspiration and concentration. Telling of the success of the Every-Member canvass in his parish, St. James' at Washington, N. C., he asserted that if the entire Church responds to the N. W. C. canvass as well, the campaign budget will be \$66,000,000.

Other speakers were the Rev. Dr. John I. Yellott, who described the organization charts; Mrs. Isabel Y. Douglas, who prepared the survey books, charts and maps for the Methodist Centenary Campaign and is now planning the same thing for the N. W. C.; Mrs. Wright B. Hoff of the New York Diocese's Every-Name Campaign; and the Rev. Franklin J. Clark who spoke on "Inspiration."

Among those in attendance were:

Bishop Coadjutor Frederick J. Johnson of Missouri; Bishop Hulse of Cuba; the Rev. Dr. James Empringham, national superintendent of the Church Temperance Society; Rev. Douglas Matthews, national field secretary of the Church Temperance Society; Rev. Eugene Pearce, Rome, N. Y.; Edward H. Bonsall, Philadelphia; Percy J. Knapp, Brotherhood of St. Andrew, Philadelphia; B. F. Finney, Brotherhood of St. Andrew, Philadelphia; Hiram M. Rogers, Rochester, N. Y.; Rev. John Brian McCormick, New York City; William J. Tully, New York City; Rev. John Porkess, Wilkinsburg, Pa.; Rev. Milton S. Kanaga, Pittsburgh, Pa.; Bishop Theodore B. Bratton of Mississippi; Rev. Walter Mitchell, Charleston, S. C.; Rev. Philip Cook, Baltimore, Md.; Rev. Aaron C. Coburn, Danbury, Conn.; Rev. William P. Niles, Nashua, N. H.; Rev. Walter C. Whitaker, Knoxville, Tenn.; Rev. Elmer N. Owen, Des Moines, Ia.; Rev. R. W. Plant, Cardiner, Me.; Rev. Malcolm Maynard, Bellefonte, Pa.; Rev. Charles N. Tyndell, Williamsport, Pa.; Mrs. C. R. Pancoast, Germantown, Pa.; Mrs. J. W. Danforth, President Woman's

Auxiliary, Diocese of Newark; Mrs. J. S. Sloan, Orange, N. J.; Miss Anna M. Watts, Mechanicsburg, Pa.; Mrs. Arthur Van Harlinger, Bryn Mawr, Pa.; Mrs. I. I. Williams, Cassville, N. Y.; Mrs. A. F. Carpenter, Rome, N. Y.; Mrs. Eugene Pearce, Rome, N. Y.; William G. Bliss, Katonah, N. Y.; John G. Wright, West Medford, Mass.; Rev. John H. Lewis, Waterbury, Conn.; Thomas Wilder, Utica, N. Y.; James R. Strong, Short Hills, N. J.; Ven. Benjamin Thomas, Dover, Del.; Rev. W. Bertrand Stevens, San Antonio, Tex.; Mrs. David R. Covell, Washington, D. C.; F. J. Chesterman, Syracuse, N. Y.; Wyatt Brown, Pittsburgh, Pa.; Ven. A. M. Judd, Williamsport, Pa.

Dr. Shayler to Be Consecrated a Bishop September 11th.

The Presiding Bishop, the Rt. Rev. Dr. Daniel S. Tuttle, has taken order for the ordination and consecration of the Rev. Ernest Vincent Shayler, Bishop-elect of the Diocese of Nebraska, as follows:

Time—Thursday, September 11th, 1919.

Place—St. Mark's Church, Seattle, Wash.

Consecrators—Rt. Rev. Dr. Johnson, Los Angeles, Presiding; Rt. Rev. Dr. Keator, Olympia; Rt. Rev. Dr. DuMoulin, Ohio.

Presentors—Rt. Rev. Dr. Sumner, Oregon; Rt. Rev. Dr. Page, Spokane.

Preacher—Rt. Rev. Dr. DuMoulin, Ohio.

Attending Presbyters—Rev. H. H. Gowan, D. D.; Rev. S. West.

Master of Ceremonies—Rev. Edgar M. Rogers

Deputy Registrar—Rev. Rodney L. Arney.

"The Nation Militant and the Church Militant."

"The Nation Militant and the Church Militant," is the title of Bulletin No. 1 of the Nation-Wide Campaign, 400,000 copies of which are being distributed by diocesan and parochial committees to every Church family. It is estimated that communicants will receive copies of the bulletin who have never before seen a Church publication.

Five bulletins in all are planned, two more before the October General Convention and the last two following it. With the next bulletin will be distributed a booklet of questions and answers about the Campaign, explaining its conception, purpose, necessity, plan, and conduct.

"We grow discouraged sometimes about the Church," one striking paragraph of the first bulletin reads. "The hour is ripe for all the keen action, all the straight, true penetration into facts which marks the man of affairs, to play their appointed part in the Church's counsels. For every true suggestion, disturb what old precedent that it may; for every honest criticism that is directed to constructive ends; for every forward-looking valiant enterprise, this is the opportunity. All true recognition of the Church's imperfections, if it be born of loyalty, can lead on to finer service."

In closing the bulletin asks what the Campaign demands and answers it: "The greatest thing you have and all the greatness of it? It asks that you give yourself. No stereotyped plan is being framed to which you are to be tamely yoked. But you, with your thought, your intelligence, your living ideas as to the Church's opportunity, are bidden to help shape now in your parish and your diocese the answer to the question—

"What is the strategic thing, what is the victorious thing, which the Church can dare attempt today through the power of aroused and obedient lives?"

WANTS NAME OF THE AUXILIARY CHANGED

The Women Are an Integral Part of the Church as a Missionary Society.

By Mrs. VIRGINIA C. GERHART.

At the last meeting of the Diocesan Convention of Tennessee, held at Nashville, the following resolution was presented by the Trinity Church Branch of the Woman's Auxiliary, Clarksville, Tenn., and passed by both "houses":

Whereas, The name of "The Woman's Auxiliary to the Board of Missions" does not sufficiently emphasize or embrace the Church ideal of the baptismal privilege and obligation resting upon every woman of the Church as a member of the Missionary Society of the Church; and,

Whereas, The women of the Church are not merely an auxiliary to the Board of Missions, but are also an integral part of the Church as a Missionary Society; and,

Whereas, The last commandment of our Lord and Saviour, Jesus Christ, that His disciples spread His Gospel to the uttermost parts of the earth, is a clear and explicit duty of every follower of Him, and the primary work of the Church at all times; therefore,

Be It Resolved, That we, the members of the Woman's Auxiliary to the Board of Missions, in the Diocese of Tennessee, do respectfully request the Committee on the National Constitution to change the name of the Woman's particular organization for missionary work and instruction from "The Woman's Auxiliary to the Board of Missions,"

to "The Woman's Branch of the Church Missionary Society."

We further request that this resolution be considered at an open session of the General Convention of the Protestant Episcopal Church of 1919.

The women of Trinity Church, Clarksville, have been broadening and deepening the activities of their parish and want to share the experience, being assured it will have the same effect throughout the Church and bring about a more rapid extension of Christ's Kingdom. For several years their attitude towards the missionary work of the Church has been based upon the ruling of the Convention of 1835 when it was decided that every man, woman and child was a member of the Church's Missionary Society by virtue of baptism, hence not limiting the missionary work to a few who could be persuaded to join an Auxiliary and pay a nominal due.

Every baptized woman in the parish has a part assigned her in the Year Book plan of study based upon the issuance of the Educational Board, and every woman has accepted this platform. This wonderful co-operation has had a most beneficial effect upon this little parish and has developed a healthy growth of missionary spirit.

The resolution states the hopes of these few earnest women for future activity of woman's work in the Church.

Realizing how little opportunity is given for the informing of the men of the Church along any of the lines of growth, night programs are frequently given for general enlightenment, of stereopticon lectures, missionary expositions, and various entertainments, instructive and interesting, to men, women and children and free to all in the town. No official plan, to their knowledge, being given for the development of missionary spirit of the young, particularly the boys in the Church, they organized a Junior Missionary Society in the Sun-

day School. Boys won't have anything to do with a Junior Auxiliary to a woman's branch, and it is these boys on whom we depend for future laymen and priestly office in the Church. This Junior Society for the extension of Christ's Kingdom has a specially prepared program on some phase of missionary life, each class having an assignment and vie with each other in obtaining information.

These meetings are held monthly by the Sunday School and have been so encouraging that at the last Triennial a memorial, having been acted upon in the diocese, was presented, embodying the plans of Junior education in a simple, appealing way.

"A little leaven, leaveneth the whole lump and if each parish in earnest endeavor to help itself according to its requirements, would share the result of its experience for help and suggestion to others, how we would grow, and really the Nation Wide Campaign would be accomplished for it must be an appeal to the individual to be educated and inspired that we can hope for any genuine success."

This Rector Puts Into Practice the Preachings of The Witness

Over one hundred inches of real reading news in less than six weeks is the amount of publicity that the Episcopal Church received in the Verde Copper News of Jerome, Arizona, during July and August. The paper is printed daily except Sunday, and at least three times a week throughout the year carries some news item concerning the Episcopal Church.

During the six-weeks period mentioned the vicar, the Rev. Henry Clark Smith, saved the clippings in order to determine how much and of what sort the publicity is. It contained four items about the Nation-Wide Campaign which he had clipped from the Witness, two long articles about the Campaign which came through some general news agency, two Associated Press articles, numerous reading notices of local activities, one editorial on The Episcopal Church Advertising, and one half-column report of a sermon preached by the vicar.

It is the purpose of the vicar to do some direct paid advertising later on, when he has determined on just how it shall be done. But in the meantime he believes that real news about what the Church is doing both locally and abroad is the most effective sort of advertising. To this end he is always alive to news value in local affairs of the Church, and is constantly searching the columns of the Church papers for articles that have general news value and are printed in good news form. He can usually find one or two such articles each week.

A Call to Prayer from Texas.

We are indebted to Miss S. Ada Lasater, social service worker of the Church Guild at Belton, Tex., for the following call to prayer, which the Christian people of Belton are eager should be responded to by the faithful everywhere:

Whereas, There are troubles and strife and a general condition of unrest in our country;

Let every Christian enter into earnest prayer each day at 10 a. m. or 7 p. m., or both hours, asking that God will send His divine guidance in the adjusting of all labor, cost of living and other problems that are producing this unrest.

Let prayer be made also that the month of September, or sometime soon thereafter, be made a season of national prayer for peace and right living among the people of our country.

THE PLACE OF CHRISTIANITY IN BUSINESS

Honesty Is the Best Policy—The Great Sin of American Corporate Life—A New Vision for Employers and Employees.

The following address, omitting the introduction, was delivered by the Rt. Rev. Dr. Charles Fiske, Bishop of Central New York, before The Shepherd Progress Club at Montour Falls, N. Y., last March:

There was a time when people did not think that Christianity had anything to do with business. The two did not mix. They could not possibly have anything to do with each other. Of course, they thought that everybody ought to be religious, whether in business or not. A man could not get along without religion, any more than a society gentleman could do without a dress coat, but, like a dress coat, religion was just for use on special occasions. Men separated their lives into watertight compartments. Here was a small compartment for their religion and here was another compartment for their domestic life and family affairs and here was another compartment for their social relationships and then a large compartment for their business and commercial relations. These compartments were almost strictly watertight and it was with considerable difficulty that any of the religion trickled through. It was comparatively easy, to be sure, for some to get into the family life compartment, but less of it went into social relations and hardly any of it into business. Even in the home life, religion did not shape up as it ought.—You remember how, Mr. Dooley says, "What's the use of having a family if you can't be disagreeable in the bosom of it?" At any rate, whether some of the religion trickled on into the family life or not, mighty little trickled on into our commercial lives. The whole tone and temper of business in days not so long ago indicated that business had nothing to do with religion and the two ought to be kept separate and distinct. Business was a kind of game and you played it the best you could, without being over-scrupulous.

I think that it is sort of the way people looked at the whole subject. It is hard to describe what I mean, but perhaps you catch the thought. Like the man who sat on the tack he could not see the tack, yet some how he felt it was there. And a good many things we have pretty definitely in our own minds, but we can't quite express them to other people.

Honesty is the Best Policy in Business

It was not so very many decades ago that the situation was as I describe it. Religion and business did not go together and could not be made to. Then came a change. It began, I think, about the time of the Hughes investigation of the insurance companies of this State, and it got a tremendous onward move at the time of the Burns investigation in San Francisco. There gradually came to be a new temper in business. I used to see it when I went to the meeting of the Rotary Clubs. (The Rotary Clubs have injected more splendid Christianity into the business world of today, than you can possibly conceive of; not only life and pep and good fellowship, but real Christianity.) Well, as I went to such meetings, I began to feel the change. The whole tone of our business life seemed different. These men devoted themselves to the prosecution of things that make for better business, but they devoted themselves also to the prosecution of things that make for better communities. We begin to see the same sort of thing in the Ad Clubs. If I am not mistaken, for the last six years at the large conventions all over the country, they have adopted a plan by

which the Ad Club men select about twenty of their best speakers and ask the churches to let these men preach to them on Sundays.

Religion and Business Did Not Go Together.

So we began to look at things differently. We got beyond the time when people can say that the motto of America is, first get on and then get honor and finally get honest. Everywhere we are discovering that honesty (or rather honor) is the best policy in business. The best asset any man in business, or any corporation in business can have is the asset of honor, the feeling of all those with whom they do business that they are always to be trusted.

That was a tremendous step, just within only very recent years and now we begin to see another step taken.

Now men are beginning to discover just where the Saviour of the world ought to come into our daily business life. The central idea of Christianity is that God once came down from Heaven and took human form and lived a human life. Well, then, because the Incarnate God once lived in a home, was a citizen, a member of the community, a workman, a laborer with His hands, therefore human life and community life and social life and business life—the life of the world—has been touched and bathed with the glory of Heaven. So man began to see that our religion was really something to be taken into our daily work,—your work, men and women, as well as the minister's. It is not for the leaders of the Church alone but for captains of industry and kings of commerce, for all those who are the molders in the world of industry.

It is a very old story, but illustrates what finally the world began to see about business, how St. Francis of Assisi taught Brother Leo to preach (here the Bishop told the story). So then, your daily work as well as mine, is a vocation and ministry service. Just as I am a clergyman, called by God to do a special kind of work, so you are put in your place to do your kind of work, and your place is just as important as mine and you have your chance to qualify for service as truly as I have mine.

It is along the line, I think, of this discovery that we find how, after all, it is in the ordinary business of everyday life that we were able to show people what sort of a spirit we really have. And so, gradually, we have come to the certainty that we must put aside that old compartment notion of religion and manifest our real religion in our everyday life.

Jesus Christ Never Came Into This World to Make Life Easy.

It was not easy; I want you to get over the idea that anything really worth while is easy. Jesus Christ never came into this world to make life easy; He came to make us great. Religion never was meant to be an easy thing. The discovery of what our duties are and the way in which we are to perform them and meet our responsibilities and use our privileges was never to be an easy thing. In business, for instance, it was not easy for men to see how they could be really and truly and honestly religious and be keen and alert business men. They found themselves hampered by a great many conditions. They faced competition and often other rivalries were unfair. There were many men all over the country who were sincerely anxious to increase wages and give better living conditions and reduce the hours and do many things, but they were up against it, they simply could not do it. They had to meet competition which was not always fair. But the splendid thing about it was that all over the country there were men coming up who saw the difficulty of it and yet saw that they had to try. It wasn't easy, but the doing of it was going to make them great. Not that everybody saw the light, not that everybody was conscientious and unselfish; but the splendid thing was that here and there were men who were seeing the light. We got a new

spirit in business. And I want to tell you men, the American business man of today sees a new day coming when he will have to do business in a different way or else he can't do business as an American Citizen.

That spirit is moving on, of the new way to do business, of the new way to conduct a factory, of the new way to run a bank; and the man who doesn't see it will discover that the whole thing has overtaken him. (Like the story of the man who was asked where he met his wife and replied that he never met her, that she simply "overtook him.") Unless he does try to find out how business can be conducted in the new way and in the American way, he will soon find himself pushed aside.

Then, as I look at the business world, as I have seen business all over America, the next step I saw taken was the most vital step of all. Mark this, it was the idea that religion in business means not simply individual righteousness, but corporate righteousness. There was an old saying that a corporation didn't have a soul. It was a legal saying but it was twisted to mean something else. The new discovery was that a corporation not simply had a soul, but had as many souls as it had individual constituent stockholders. In other words, we were to have not only individual righteousness, but corporate righteousness. Every man and woman who held stock in the company, manufacturing or otherwise, had some sort of responsibility for the way in which that business was managed and for the welfare of the people who were managing it.

The Great Sin of American Corporate Life.

The great sin of American business corporate life has been that people felt they could sin at long range. If the range was long enough and you were far enough away from those who actually did the thing, your responsibility ended. Perfectly good, sincere, true religious men and women who had interests in corporations didn't give one moment's concern as to how the corporation was run, or how the money was earned with which the interest on their stock was paid. Men sitting on boards of directors would do things as members of the board of directors, that they never would have dreamed of doing as individual Christians. People, if they didn't countenance this sort of corporate sin, at least were mighty careful they didn't inquire too closely into it. They were sinning at long range. They forgot that when you traced it back you could put your finger on this one and that one and say, you are guilty.

Well, the big step of which I am speaking now came when people in corporate business began to realize that they were hearing the voice of God calling for His share in the profits. We began to see men discovering that the great axiom in industrial life was that men were more valuable than machinery. We began to have all sorts of humane welfare movements for the conservation of human life and human happiness in industry. We began to get "safety first" devices, recreational periods, amusement rooms for employees. We began to get laws that deal with child labor and the regulating of the hours of work for women, gradually we began to see that law was meant not merely to safeguard property, but to safeguard humanity. Law was intended to stimulate life and not to kill progress. Gradually we got away with the old idea of unlimited freedom of contract and got to the point where employer and employee were willing and glad to counsel together. The thing was moving all the while in the minds of individuals who were living in brotherly relationship with other men. It is the most hopeful thing in America today, this new relationship between corporations and the people that the corporations employ.

I want to tell you that the most splendid thing in industrial life today is the new appreciation on the

part of the corporation that, individually, every single stockholder has some interest and concern in the welfare of the people who are making the money and the corporation as a whole has that sort of interest in every one of the people it employs, while the employee owes loyalty to the corporation which treats him decently.

The Last Big Step of Christianity in Business.

I have a vision of the last big step of Christianity in business, that is the time when men and women will realize that no matter how important their business is, no matter how much time they feel they must give to its development, or how closely they have to study the movements of it, they have a duty still higher. I have a vision of the time when not only those who are the heads of business, but every man and woman in whatever work he or she is engaged, will come or realize that after all business has got to be subordinated to something higher, will come to see what Jesus Christ meant when he said, "Seek ye first the Kingdom of God and His righteousness." I think He simply meant that we must put first things first. I don't think He meant to brush all other things aside and not pay any attention to them at all; I don't think He meant for one single moment we should not use foresight for ourselves and our families; I don't think He meant to condemn the brainy labors that have made business what it is today; but He meant simply to put first things first, always to put the higher before the lower. I think, for example, for the individual, He meant that nobody has any right to become such a good business man that he has no time to be a good friend and companion; nobody has any right to become so keen a business man that he hasn't time to be a thoughtful husband and father; nobody has any right to become so hard working a business man or workman that he hasn't time and energy to be a faithful church member and worshiper. That is what is meant by Christianity, as put into the ordinary everyday affairs of life, seeking first things first.

We usually think that we put Christianity into our everyday affairs when we practice the virtues of justice, of honesty, of prudence, of temperance, of courage; but it is not enough to put these things into business, because the essential Christian virtues are faith, hope and love.

faith, hope and love.

Faith in God? Yes, but not only that, faith in your fellowmen, faith to believe in humanity, faith to believe that ordinarily the purposes of most men are straight and true; faith to believe, employer and employee, that the other man is honestly trying to do the best he can. That sort of thing, faith in men.

And hope in Heaven? Not that only, but hope for the Kingdom of God that is coming here on earth. No longer are we talking today about a Heaven toward which men are moving as along a road, without any concern for the scenery we are passing, or any consideration for the people who are traveling the same road with us. Religion now, is moving on to another world, and while moving along making this world just as much as possible like the world toward which we move. So, it is hope in the coming Kingdom of Heaven on earth.

And finally, love. Love for God? Again, not that only, but love for your fellowmen—the kind of care and thoughtful consideration which makes the employer do all he can for his men and makes the men try to understand the employer. The kind of real consideration that makes the employer give recreational opportunity and social service and all the rest without creating the suspicion of condescension. The kind of sincerity which makes the employee banish any such suspicion and cease always to look for the negro in the woodpile. That is the kind of love I mean—love for God, but love for men as part of God's family.

So we shall not have made the last onward and upward step until we have made religion in business more than the introduction of courage and prudence and temperance and all the other natural virtues, but somehow put into it out of their human hearts faith in our brother men, and hope for the best and true in this world and love for one another.

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THE CHURCH ALMANAC.

- 12th Sunday After Trinity.
September 7th—
Ezekiel viii.
Romans ii.
I Chronicles x.
John xi. 1-46
Monday, 8th—
Jeremiah xx.
Romans iii.
II Samuel i.
Mark iii. 13-end
Tuesday, 9th—
Jeremiah xxxiv.
Romans iv.
II Samuel ii.
Mark iv. 1-20
Wednesday, 10th—
Jeremiah xxxv.
Romans v.
II Samuel iii. 6-21
Mark iv. 21-end
Thursday, 11th—
Jeremiah xxxvii.
Romans vi.
II Samuel iii. 22-end
Mark v. 1-20
Friday, 11th—Fast
Jeremiah xxi.
Romans vii.
II Samuel iv.
Mark v. 21-end
Saturday, 12th—
Jeremiah xxxviii. 14-end
Romans viii. 1-15
I Chronicles xii. 16-end
Mark vi. 1-13

PERSONALS.

The twenty-fourth anniversary of the Rev. John Munday's rectorship of Grace Church, Port Huron, Mich., was observed the first week in August.

The Rev. Herbert A. Grantham, who has been locum tenens at Christ Church, East Haven, Conn., since May 1st, has been called to the rectorship of the parish and has accepted.

The Rev. F. L. Gratiot, assistant to the Rev. Dr. Stone, St. James' Church, Chicago, has been appointed editor of the religious department of The Chicago Tribune, which will be welcome news to Church people throughout the middle west, both on account of Mr. Gratiot's fitness for the position and the prospect that hereafter due recognition will be given in the columns of that great daily to important events occurring from time to time in the American Church.

Mr. Clarence Shepherd, of Oshkosh, Wis., has accepted the position of head of the Department of Music at Grafton Hall, Fond du Lac, Wis., to succeed Mr. Hans Breuning. He will be assisted by Miss Clemantine Malek, of Milwaukee. Miss Helen Walker, B. A., will be at the head of the Secretarial Department. Among other new teachers at the Hall this coming year will be Miss Marion

Mayers, B. A., Miss Dorothy Day, B. A., and Miss Saline Larson. Miss Katherine Jones, B. S., will assist Miss Pendleton in the Home Economics Department.

The Board of Missions has appointed the Rev. D. R. Ottman of Lexington, N. C., to the Missionary District of Honolulu. Mr. Ottman is to be the Headmaster of Iolani School for Boys, and will have the direction of this school. The school enrolls about 200 pupils—Japanese, Chinese, Portuguese, and Hawaiians and is most important from the point of view of both Church and State. Mr. Ottman will also serve in the Cathedral and at mission stations. Mrs. Ottman and their young son will accompany him, sailing from Vancouver, B. C., on September 16th.

The Rev. Nicholas Righter assumed charge of Christ Church Parish, Bradentown, Fla. (Diocese of Southern Florida) Sept. 1st and will hold his first service on the first Sunday in September. Bradentown is a most flourishing little city, and the parish church, which ministers to a large populace surrounding section, has a splendid opportunity for growth. Mr. Righter, for the past two years, has been the rector of Grace Church, Lake Providence, La., with special charge of the Missions at Tallulah and Rayville. His work at all these points has met with splendid success, and he leaves the field in much better shape financially and spiritually than it has ever before enjoyed.

Church Built from Discarded Paving Blocks.

Standing today as evidence that good can ride on the crest of even so great a disaster as the Ohio flood of 1913, is the unusual and decorative church building of St. John's Church, corner of Town St. and Avondale Ave., Columbus, Ohio. For 40 years it was a mission of Trinity Church on Board St., today it is an independent church with its own rector, as a result of the flood.

Six years ago the flood which swept the river front, reached the second floor of nearly every home on the West Side. There was hardly a member of the St. John's congregation who did not lose heavily. The clergyman in charge of the mission at that time, Rev. Harry C. Robinson, now of Detroit, stuck to his post and aided his stricken people in every possible way. Trouble seemed to arouse the spiritual life of the community, however, and during the same year, the congregation raised enough money through subscriptions to become an independent parish with Mr. Robinson as the first rector.

The building of a new church and the turning of the mission chapel into a parish house was the next problem. An ingenious member discovered that lying a short distance from the chapel, were a lot of new granite paving blocks which had been discarded by the city because they were not even sizes. Enough of these were obtained from the contractor to build the new church, reface the old chapel and have sufficient left for a rectory which is planned for the future. The entire cost for the material was the freight charges on the blocks from Georgia to Columbus. The men of the parish hauled the stone to the site, using wheel barrows, children's carts, wagons and automobiles; they helped in the excavation, the putting in of the inside wood work, and the painting, varnishing and decoration. When the building was finished, about a year after the flood, it was declared by competent critics to be one of the most churchly looking edifices in the diocese.

This record has inspired the commencement of institutional church work in this parish, where there is no playground and where there is a lack of many social features. Through the aid of the funds obtained through Nation-wide Campaign of the Episcopal Church to expand its activities at home and abroad, St. John's Church expects to strengthen its institutional work throughout the whole district.

Rev. Eugene Prosser is the present rector of the church.

A Prayer for The Daughters of the King Convention.

It has been customary for the "Daughters of The King" to invite the Bishop, in whose diocese a Convention is to be held, to formulate a prayer for their use just before and at the time of the Convention.

Bishop Williams of Michigan, in whose diocese Detroit is situated, has made most courteous response to this request and suggests that in addition to the prayers for the Order be added as a special prayer at this time, one found on page 107 of a "Book of Offices—Prayers for Priest and People."

"O, Holy Spirit, who art the fountain of wisdom and understanding, of counsel and might, send down Thy light and power, we pray Thee, upon this council of Thy Church and also upon this Convention of our Order, soon to be assembled in Thy name and presence. Purge our hearts, we beseech Thee, of pride, prejudice, and blindness of spirit. Unite us all in a common zeal for Thy cause that we may serve Thy children to Thy honor and glory and hasten the coming of Thy Kingdom upon earth; through Jesus Christ, our Lord. Amen."

This prayer is so good and so appropriate for all who are interested in the Convention that the "Daughters of The King" desire to share it with the Church at large.

Cynthia H. Lamb, Nelly Kittrell, Miss Marietta E. Atwood (overseas), Publicity Committee.

Six Regional Conferences in Northwest.

The Rt. Rev. James Wise, D.D., Bishop of Kansas, and Mr. B. F. Finney, an overseas secretary of the Brotherhood of St. Andrew, will speak at six regional Nation-Wide Conferences in Minnesota, North Dakota and Montana, from September 5 to 15. Their itinerary is as follows:

Sept. 5 at Trinity Cathedral, Duluth, Minn.

Sept. 8 at Christ Church, St. Paul, Minn.

Sept. 9 at Gethsemane Cathedral, Fargo, N. D.

Sept. 11 at St. Luke's Church, Billings, Mont.

Sept. 15 at the Church of the Incarnation, Great Falls, Minn.

Not only will every member of the diocesan campaign committees participate in these conferences but also the chairmen and others active in the local parish campaign organizations. Following the regional conferences these churchmen will go home carrying the message of the Nation-Wide Campaign into every part of their dioceses. Throughout the nation in September regional conferences in the interests of the Nation-Wide Campaign are planned, October will be devoted to clergy and laity alike to the General Convention. Following the expected endorsement by that legislative body, November will be spent in perfecting the Campaign organization for the climax of the project early in December.

Japanese Father Shakes His Fist at Church Missionary.

When the natives of an oriental country begin shaking their fists angrily under the noses of the missionaries, the latter begin to wonder just how far it is to the nearest city where their country has a consul. But that was far from being the case with the Episcopal missionary at Hachioji, Japan, a few months before the great world war started, when an angry father shook his fist under the clerical nose.

The Japanese father was very much put out and he doubtless said things that would not look well in print—even in Japanese characters—but the missionary rejoiced. It was a measure of his success in a new undertaking. We had just opened a kindergarten in Hachioji. He was charging a rather large tuition fee

and had made it perfectly plain that the object of the kindergarten was to convert the children to Christianity so that there would be only a few pupils. He hoped for five, but as soon as the doors were opened he found he could have had forty if the Japanese law would have allowed that number in a sixteen-mat house.

The fist-shaking Japanese father was not angry because a proselyting kindergarten has been started, but because the missionary would not receive his child because of lack of room! Other fathers were just as angry and also shook their fists under the missionary's nose for the same reason. One little girl went persistently day after day, although not allowed to enter the kindergarten, until one of the pupils dropped out and made room for her. The number of kindergartens conducted by the Episcopal Church in Japan and the capacity of some already in existence will be increased as a result of that Church's Nation-wide Campaign now in progress in this country, Christian primary schools, for which there is a great need in Japan, may also be started as a part of the program of expansion.

Japan has taken whole-heartedly to the kindergarten. It is twelve years since they were first established in Japan by the missionaries. Now there are thirty-six in the Episcopal districts of Tokio and Kyoto alone. The kindergarten has been found a great door-opener in Japan, a method of reaching both parents and children. It is very natural and very easy for the Japanese teacher to visit the child's home and to take the foreign woman with her.

Children from all sorts of homes may be found in the kindergartens. The daughter of Viscount Uchida, Minister of Foreign Affairs and formerly Ambassador to the United States is a pupil in the one at Okubo, a suburb of Tokio. At another one is the son of the leading banker of the town and the daughter of the city's wealthiest man.

At the age of seven or eight years the pupils leave the kindergarten to enter the government primary schools where no religious teaching is allowed. In order to prevent their kindergarten pupils from thus getting out of touch with the teachings which they have had, alumni associations have been organized. They meet three or four times a year, so that their Christian teaching may not be altogether lost.

Will Cover the General Convention for The Witness.

Mr. Paul J. Brindel of the Nation-Wide Campaign Publicity department, will report the sessions of the General Convention for The Witness. He will also cover the convention for the Universal News Service. Out of his broad experience gained on the editorial staff of the Louisville Courier-Journal and in religious publicity work we have the promise of most comprehensive and readable reports of what will probably prove to be the most vitally important General Convention in its history. It will be a treat to see the General Convention through his eyes—from the viewpoint of a consecrated Churchman who knows news values and how to write for the average man on the street. Other writers, well known in the Church, will give us the benefit of their comments upon Convention events and pen pictures of the great body of men and women who will meet at Detroit in October.

The darkest hour in any young man's life is when he sits down to plan how to get money without earning it.—Horace Greeley.

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!

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EDITORIAL

By Bishop IRVING P. JOHNSON.

THE PRINCIPLE OF AUTHORITY.

It is a fundamental principle of the Christian faith that "to obey is better than sacrifice" and that unless our human self-will is chastened by obedience there is no possibility of there being a Kingdom of Heaven.

There are three errors current in religious thinking today that are responsible for many conclusions which are erroneous.

The first is the error that evil can be avoided or evaded instead of being overcome.

Men shrink from pain and suffering and misunderstanding, and so they eagerly welcome any system of philosophy which makes it possible for this cup to pass from them. We all desire, as did Christ, to avoid suffering, but we are not all willing, as was Christ, to accept it willingly when we see that it is unavoidable. And so it is fashionable to side-step all suffering and to enter the Kingdom of Heaven without any tribulation. I am afraid that these foolish people will find that the door is shut.

The second is the error that organizations have personality.

People speak of being victims of society, or angry with the Church, or being opposed to capital, or attacking labor, as though there were certain personalities behind these words. As well be angry with a golf-stick or opposed to a hitching post.

This habit of personifying corporations is responsible for that religious rancour which carries a personal antipathy to the man who belongs to the Roman Catholic or to the Methodist Church.

It also explains our anxiety to placate Congregationalists or Presbyterians.

We cannot realize that these organizations are not personalities, have no souls, and that a man who belongs to them does not lose his own identity in the organization to which he belongs. A Samaritan may be a good Samaritan, although he worships he knows not what. And, thirdly, along with this personifying of inanimate corporations, there is the exaggeration of our own individual importance, and the demand that we shall be absolutely free from any absolute authority who shall even suggest to us that we do anything that we do not want to do.

I will define these three popular errors as:

- (1) The denial of the reality of evil.
- (2) The personifying of the impersonal.
- (3) The magnifying of our own personalities.

* * * * *

There is and can be but one absolute power anywhere, and in the universe—that power is God.

He created all things, and for His glory they are and were created.

To oppose God is to ruin ourselves; to know God is to live.

God is a personal being; that is, He has the power to know, to love and to will.

His creation is the product of these faculties. We bear the marks of God's knowledge, of His love and of His power.

God has endowed us with certain faculties which are akin to His own, and no faculty that we possess is or can be absent from Him. Moreover, He deals with us through those agencies which He has given us the power to understand.

He speaks to us through His Word, He welcomes us into His fold, He inspires us through His spirit.

The form in which He reveals Himself to us is of His choosing and not ours, and He is not on trial by His children, but we are on trial by Him.

He determines our method of overcoming evil; of approaching Him; of relating ourselves to one another.

It is our function to say, "What wilt Thou have me to do?" Not, "This is what I propose to do."

It is reasonable, and our anxiety to accomplish it shows its rationality, that God should will that those human forces which we call human souls should be related to one another and to Him in such perfect harmony as keeps the solar system in its endless response to its divine order. He wills that we shall be one.

We are like the individual notes within an organ; we need a console to produce harmony and a master will to inspire the notes.

Thy will be done is the essence of religion. Religion is not the satisfying of intellectual curiosity, nor the play of emotional hysteria, nor even obedience to a code of ethics. Religion is obedience to a person and the giving to Him that which He created us to give.

The worst indictment that can be made against one of God's creatures, is that the God in whose hand his breath is, or whose are all his ways, he does not glorify. To be without God in the world is to be a moral wreck, a spiritual monstrosity. It is to turn the truth of God into a lie and to worship the creature more than the Creator.

Now I take it for granted that we are all God's creatures, anxious to do His will; seeking His righteousness; striving to conform ourselves to His likeness.

As individuals we grow up into that which we call society and find ourselves, without any will of our own, members of a family, of a state, and of a church.

In the family we learn obedience (if we are fortunate children) frequently through the things that we suffer. We are frustrated constantly by parental care in the things that we want to do, and we are compelled to do those things for which we have no taste.

And, if we are good children, we learn to rise up and call our parents blessed, though at the time we found them arbitrary and oppressive. We learn that the family is a collection of individuals in which there is a definite and final authority and in which there is joy when we learn each to live for the other and not for self.

* * * * *

In the state, we learned in our youth to fear a policeman, a being of whom now we are scarcely conscious, except at traffic crossings, simply because we were impelled to do those things which it was the policeman's business to prevent. As soon as we learned that the state was not maliciously prosecuting us, but was really benevolently protecting the property that we some day would own, we ceased to regard the police and the courts as our natural enemies.

If it were otherwise, and we went through life fearing jails and sheriffs, it was not the fault of society, but of our own misguided idea as to what constituted evil, as to what evil genius animated the social order, as to what license to act as an individual with influence to the rights of others we possessed.

I might have any favorite opinion that I pleased about the modifications or changes that should take place in the treatment of offenders against the social order, providing I did not endeavor to anticipate those changes by my own individual initiative in defying the powers that be, for to me now the powers that be are ordained of God.

Of course there have been rebellions and revolutions, but these in turn, having overturned the social order that was, immediately set up a new social order to which they commanded obedience. Even the Bolsheviki can do no less.

* * * * *

So from the days of Abraham the Church has been an institution organized for the protection and safe-guarding of religious truth.

It has from the earliest days required obedience from Jew and Christian, from Catholic and Protestant alike.

It has had its entrances and its exits; its officers and its membership; its laws and its customs, and it has required from its constituency three things:

- (1) Some act of enrollment.
- (2) Some act of commission.
- (3) Some measure of support.

Without these institutional characteristics no ecclesiastical organization can live.

If you get rid of Pope, you must have Bishops.

If you get rid of Bishops, you must have Presbyters.

If you get rid of Presbyters, you must have Deacons.

And my experience is that a Deacon in the Congregational Church can be no less infallible in his own opinion than is the Holy Father of all Christendom in his, and no less arbitrary in his exercise of power. Any authority, whatever you call it, is arbitrary and paternal when it requires of you some deference to its authority. And visible humans have yet failed to successfully organize an invisible Church.

"Tell it to the Church, and if he neglect to hear the Church, let him be to thee as an heathen man and publican."

It is so in the family, in the state, in the lodge. It is no less so in the Church.

If you have a method of introducing members into your communion, you must have a way of ushering them out.

If you require any standard of membership, you must have some method of enforcing that standard.

If you require some measure of support, you must have a method, however painless it may be, of extracting that support from those who constitute your membership.

Now, when in a family or the state, established authority is despised, the end is not order but chaos. And so is religion today as the conservator of faith and reverence.

It is like that unhappy period in Judaea, when every one did that which was right in his own eyes, and they used not the high-ways, but the by-paths to travel in.

It is not my function here to argue which organization is of God—whether Hebrew, Catholic or Protestant—but to maintain that unless we recognize the necessity of enforcing discipline, we can never be the instruments of promoting order.

* * * * *

Let me take the question of

bind the bargain and make it legal.

We do not like to offend the majestic ego; we prefer to evade evil and we justify our action by the fact that the state has sanctified the practice, allowing the impersonal state to alter the law of the personal God who made both state and Church. In short, we do that which it has been said is an art among army officers—we pass the buck.

I do not say that there are no cases in which the divorced may be remarried without violating God's law. They may have committed the offence as pagans or they may claim exemption as coming under the seeming exception that Christ made; but I do charge that there is no discipline exercised to ascertain whether they are sanctifying successive adultery or merely exercising clemency on those who have acted ignorantly and in unbelief.

* * * * *

Take another example:

Every Church has its own standard of membership. It may be that you, being a Roman Catholic, can with a good conscience say that one who has been a Methodist (or vice versa) has had a change of conviction which makes it perfectly permissible for you to receive him. Well and good. I am not an inquisitor as to personal convictions. But let us suppose a case in which some member of some denomination has openly flouted decency and order; has not been in love and charity with his neighbors; has been an open offence to the congregation where he worshipped. Does it make for righteousness and order that such offending member, who has had no change of heart, shall openly and triumphantly be vindicated—not merely in another denomination, but even in another church of the same denomination to which he belongs?

The whole system of competitive denominations is one in which the meanness of competitive business replaces the good will of fraternal love.

The Church of Christ was to be a brotherhood, not a marketplace, and the spirit which animated the latter was not to find lodgment in the former.

Two things are necessary:

(1) An authority that is old enough to be revered and universal enough to be respected, rather than some new principle to be evolved by an individual, and (2) a willingness to be loyal to an authority that is not merely a reflection of one's own sweet will.

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A CREED IN STONE

Planning a National Cathedral in the Nation's Capital.

A creed in stone is what the Bishop and those devoted to the development of the Washington Cathedral have bent their powers to produce. Combining this idea with that of the familiar saying that architecture is frozen music, it might also seem fitting to one, who on the "sunlit height overlooking the lovely city of the nation's capital has been shown the tender and mystic symbolism of this mighty building in process of growth, to give it the less formal but more praiseworthy and lovingly live designation of an anthem in stone.

The Cathedral of St. Peter and St. Paul at Washington is its official name; but this is destined—and desired—to be replaced by the simple and inevitable term the Washington Cathedral. It stands upon Mount St. Alban in a pretty rolling section on the outskirts of quaint, historic Georgetown, at the junction of Wisconsin Avenue and Woodley Road. There are two remarkable analogies linking it with the ancient temple at Jerusalem, in that the height is 395 feet above the city—approximately 400—the height of the temple above Jerusalem; and that, also, quite without intention, the area of the Cathedral close is approximately the same as that of the temple plateau at Jerusalem. This dominance over the landscape, this great elevation above the city—the only instance of the kind among metropolitan cathedrals—makes it, to use the old figure, a superb beacon for our national life, a light to lead, and also to make manifest and reprove.

Within the close are also St. Alban's Church, the Rectory, the Bishop's house, the National Cathedral School for Girls, besides the Little Sanctuary, which houses at present the altar, pulpit, Bishop's chair, etc., and is built in a curious shape to surround them and give a little space for worshippers.

But to come to the Cathedral. It is to be of smooth, durable, unevenly tinted Indiana limestone, of walls nine feet thick, blocks of stone in the vaultings four tons in weight, a floor space—480 feet long—large enough for more than 5,000 persons to hear a sermon or 2,700 to take part in the service, a nave whose interior height is ninety-three feet and its space thirty-nine feet. The architecture is a combination of the different national expressions of the simultaneously delicate and awe-inspiring Gothic.

Henry Vaughan, the architect, has recently died, but his plans are so vitally accepted as he completed them in model and drawings that his impressively beautiful thoughts will be made visible and tangible in stone.

The Cathedral, placed on the highest part of the grounds, is so orientated as to front the sun as it rises on May 4, corresponding—in our reckoning—with the traditional historical date of our Lord's ascension. This orientation is different from that of most of the old cathedrals, which correspond with the days of their name saints.

The crypt is all that is yet finished. Before entering by the little side door one can see carved over it: "The Way of Peace." Here is the Bethlehem Chapel, representing the Incarnation, the beginning of the human history of our Lord, the ground story of the edifice to typify His life; and so the windows here portray, one of Annunciation, another the "Gloria in Excelsis" of the angels sung before the shepherds, a third Christ's genealogy as given by St. Luke, the Epiphany window showing the visit of the Magi, and the "Nunc Dimittis" window giving the Presentation in the Temple. All the windows in the vestibules of the Bethlehem Chapel are prophecies connected with the coming and mission of Jesus.

Beneath the large stone of American granite there lies imbedded a foundation stone brought from Bethlehem, quarried near the Church of

the Holy Nativity. Carved upon it is the statement of the Incarnation: "The Word was made flesh and dwelt among us." This foundation stone was the first placed, and stood alone on the spot for some time.

There is a vault back of the reredos for the burial of persons for whom such a position would be fitting, and there the body of Bishop Henry Yates Satterlee is to repose, while on the floor over the vault will extend a monument bearing a recumbent statue of this great-spirited man. Thus his mortal remains will rest at the foot of the glorious building that he started, as the human agent, it might seem, to fulfill the prayer of Joseph Nourse. In the eighteenth century this man, George Washington's private secretary, was wont to kneel here and pray that God would raise a church on "Alban Hill."

One little feature of the architectural decorations is too interesting to be omitted. The band encircling the reredos is a design made from the "Holy Thorn of Glastonbury." According to the legend, Joseph of Arimathea carried the gospel to England, and upon landing thrust his staff into the ground, after which it budded and produced the thorn tree of Glastonbury. The tree has been analyzed as a Syrian thorn. A cutting was brought to America, and it has produced a luxuriant tree growing within a fenced circle in the cathedral close. It bears its white blossoms at different seasons of the year, and therefore near various Church festivals. It has blossomed at Christmastide.

At the present stage of the work one must go outside and climb up inclined plank walks to get to what seems quite a height, but is merely the main floor so far only of the chancel, which itself is not finished.

At one corner is an opening in which will be placed the "Book of Remembrance," covered by a stone from the venerable Abbey of St. Hilda, at Whitby, England. The book will be plural, for many volumes will be necessary to hold the names of all who have contributed to the national Cathedral of the Episcopal Church.

The great altar, now in the Little Sanctuary, will stand in this chancel. The altar called the Jerusalem altar is absolutely plain, its sole ornamentation being a Jerusalem or Crusader's cross made of bronze and inlaid in the front. The stones composing it were brought from the same quarry at Jerusalem from which the temple stones were cut. Now the traditional site of the garden of Joseph of Arimathea, in which was our Lord's sepulchre, lies over the edge of rock forming the temple quarry; therefore it is lovingly thought that these identical stones were shaken by the earthquake following the Resurrection. Below is part of the altar's inscription:

The Altar,
hewn from the rocks, outside the walls of Jerusalem from which the stones of the Temple were quarried not far from
from
"the place which is called Calvary"
"without the gate"
"nigh unto the city"
where Christ was crucified and buried, for
"in the place where He was crucified here was a garden, and in the garden a new sepulchre,"
"and the sepulchre was nigh at hand."

The pulpit—the Canterbury Ambo—is a gift, the stones of which it is made being from Canterbury Cathedral, in England, and presented by the Archbishop of Canterbury. It is elaborately carved in panels, with figures and scenes showing the successive steps leading to the free and full possession by the Anglican church of the Bible, the central panel representing Archbishop Stephen Langton at the head of the barons giving Magna Charta to King John to sign, with the words from it carved below: "The Church of England shall be free."

The Glastonbury cathedral, or bishop's chair, is interesting to lov-

SHATTUCK ONE OF THE FEW GREAT MILITARY SCHOOLS

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Shattuck School at Faribault, Minnesota, reports that it is enjoying the prosperity that seems common to all Military Schools since the war demonstrated the value of Military training for boys.

Shattuck is one of the twenty-seven essentially Military Schools of the United States, which means that the students are always in uniform and under Military discipline and that the organization and life of the school follows as closely as possible that of West Point. Military instruction is under the direction of a regular army officer detailed by the U. S. War Department. During the past year Shattuck has been rated as an Honor School which distinction is given to the ten schools of the country standing highest in Military rating.

The Military system at Shattuck is believed to be unique among all the Military Schools of the country in

that it retains the advantages of the Military system without certain objectionable features. The Shattuck plan recognizes that Military training and discipline cannot entirely take the place in the government of the boys, of the wise guidance and helpful influence of experimental masters. The method of combining these two elements has been worked out by Shattuck as the result of long experience. This system of discipline together with high scholastic standards, distinct religious influences, and the traditions of fifty years, have given Shattuck School a place among the few great schools of the country. That the general public is begin-



ning to realize this fact, is shown by the yearly increasing demand for enrollment in the school. Last year the number applying for admission, was two or three times as great as the number that could be accepted, and this year the applications are in excess of last year. The authorities of the school say that they have no wish to increase the enrollment of the school beyond its present size, feel-

ing that a larger number would mean necessarily, decreased attention to the individual boy. The present limit of two hundred and thirty boys was reached early in June of this year. Since that time it has been necessary to refuse a great many applications or to file them on a waiting list, to take vacancies in the school that may occur later in the year. The Headmaster states that the

school is filling rapidly for the years 1920-21. The capacity for that year will doubtless be reached before the end of the present winter. Parents of younger boys who have planned for some time to have their sons enter Shattuck are now enrolling them for several years in advance, to make sure that their place will be secure when the time comes for them to enter.

ers of poetry and literature, as it is made of stones from the first stone church erected at Glastonbury.

The building of the Cathedral typifying, as it ascends, the story of Christ's life, is to have as its culmination a mighty Te Deum, both carved in words and pictured in glass, in praise of the Saviour. Part of this is to be effected by towering windows sixty-five feet high, one on each side of the apse.

When one descends from the partially finished chancel, walks down by the long swell of lawn that a few years hence will be the nave, stands at the stone-marked line that will be covered by the beautiful facade, and looks up to the chancel, one is almost overpowered by that awed impression of immensity felt on viewing a cathedral interior.

Toward the south is the slope of grass bending slightly down to the Celtic Peace Cross, which was erected after the Spanish-American War.

For some time those in charge were at a loss as to how to bind together this comprehensive exposition in stone of the life of the Redeemer; but in time they decided that a band all about the cathedral at the top of the walls should have carved upon it His final words, conveying His authority, His charge to His followers and His stupendous promise:

"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

DIocese OF TEXAS.

A New Colored Mission.

Archdeacon Walker has established St. Michael's Church, a colored mission at Beaumont. The new congregation is the culmination of several visits, followed by a week's mission of instruction. The people are enthusiastic and are working hard to promote the progress of the work. The Rev. A. D. Ellis, Rector of St. Marks Church, and his people are giving their moral and practical support.

Diocesan Educational Secretary.

The Rev. Harris Masterson, Jr., has been appointed Diocesan Educational Secretary, with headquarters at Houston. He will give his full time to student work in the several educational institutions in the Diocese. Mr. Masterson has just returned from France where he was connected with the Y. M. C. A. His return to the Diocese is a pleasure to us all and we extend hearty good wishes to him in his new work.

The Big Diocesan Council.

Already four prominent speakers have accepted invitations to address the Council to meet in Galveston in January, 1920. We expect one thousand members of "the diocesan family" to attend. Those who have accepted invitations to speak are: Mr. John W. Wood, of the Board of Missions; the Rt. Rev. Irving P. Johnson, Bishop of Colorado; the Rev. Chas. H. Young, Rector of Christ Church, Chicago; and the Rev. Bernard Iddings Bell, president of St. Stephens College, Annoncote, N. Y.

Success of New Assessment System.

At the last diocesan council a new financial system was arranged. Parishes having an annual income of less than one thousand dollars are assessed 20 per cent of it to meet all diocesan and extra-diocesan assessments. Parishes having an income between one and two thousand dollars are assessed 25 per cent; between two and three thousand, 27 1/2 per cent; between three and four thousand, 30 per cent; between four and five thousand, 32 1/2 per cent; between five thousand and seventy-five hundred, 35 per cent; between seventy-five hundred and ten thousand, 37 1/2 per cent; ten thousand and over, 40 per cent. This income to the Diocese is divided as follows: Diocesan assessment, 37 per cent; General Missions, 36 per cent; Diocesan Missions, 27 per cent. Accounts of parishes are payable monthly. In looking over a November, 1915, issue of the Texas Churchman, we find that for the six months from May to November, \$740 had been paid in on the Diocesan assessment, some \$560 on diocesan missions and nothing at all is recorded for general missions. In looking over the current issue of the Texas Churchman, one will find that in seven months of the fiscal year \$44487

has been paid on the Diocesan assessment, \$3515 paid on general missions and \$2710 paid on diocesan missions. This shows what can be done if we only try.

Clergy Personals.

Bishop Kinsolving's present address is Falmouth, Mass.

The Rev. R. D. Malany has resigned the rectorship of Grace Church, Galveston, and another man has been called.

The Rev. L. Valentine Lee will assume charge of Holy Cross, Harrisburg, and oversight of the new parish at Eastwood, Houston, Sept. 1st.

The Rev. Peter Gray Sears, Rector of Christ Church, Houston, has left for a vacation in Colorado.

The J. M. Pettit is spending a manoth's vacation in Camden, N. J.

The Rev. Chas. Clingman, rector of Trinity Church, Houston, is summering in Fort Thomas, Ky.

The Rev. J. H. S. Dixon has resigned the Rectorship of St. Paul's Church, Orange, and has accepted work at All Saints, Cameron, and St. Thomas, Rockdale.

The Rev. Winfield Shires has been called to Marlin and will take charge Sept. 1st.

Prayer for the Brotherhood Convention.

The following prayer has been authorized by the Bishop of Michigan for the Thirty-fourth Annual Convention of the Brotherhood of St. Andrew, to be held in Detroit October 1st-5th, the week immediately preceding the General Convention:

Almighty God, Who hast promised the power of the Holy Ghost to those who shall be true witnesses for Thee, bless we humbly pray Thee, the Brotherhood of St. Andrew; and inspire its coming Convention with the spirit of power, of love and of a sound mind. Strengthen its members to hold fast without wavering the Confession of their hope, and joyfully, as good soldiers, to endure hardness, through the might of Jesus Christ our Lord. Amen.

When St. Theresa was once told that her efforts in a certain good cause were vain, because, "What can you do?" she replied, "Theresa can do nothing. But God and Theresa can do anything."

FUNNY IRISH BULLS

A Species of Humor Reflecting the Illogical Side of Pat's Bright Mind.

Ever since the Irishman opened his mouth only to put his foot in it, as the historian has it, the bulls of the green isle have been among the most interesting contributions to spoken and written language. The bull differs from all other forms of humor in that it is wholly unconscious, generally extremely earnest and always honest. It is the result of a ready wit, a lively imagination and an illogical mind. The logician never makes bulls. That is the reason why logic is so dull. London Truth has compiled from many sources the best specimens of Irish bulls obtainable, a few of which are subjoined:

In the seaport town of S— a retired ship captain, more renowned for nautical than literary attainments, being called upon to make a speech, prefaced his remarks thus:

"Ladies and gentlemen, I have been, as many of you are aware, all over the world, and in many other parts."

An Irish gentleman crossed the road and thus accosted a friend:

"How are you—I thought it was yourself, but I see it is your brother."

An Irish chiropodist announces on his cards that he has had the honor of removing corns from several of the crowned heads of Europe!

On a Palm Sunday, in a church not many miles from Dublin, a clergyman made the following announcement:

"On Thursday next, being Good Friday, the Holy Sacrament will be administered."

Irish Professor in Chemistry—The substance you see in this vial is the most deadly of all poisons. A single drop placed on the tongue of a cat is enough to kill the strongest man.

A young lieutenant going out to India with his regiment, writing home about the country, says:

"The climate is magnificent, but a lot of young fellows come out here and drink and eat and eat and drink, and die, and then write home and say it was the climate that did it."

An open-air preacher, addressing a meeting of young men on the subject of "The Prodigal Son," became enthusiastic in showing the depth of paternal love, and finally shouted:

"Brethren, I believe that the father kept that fatted calf for years, awaiting the return of his son."

At a meeting of the Polytechnic parliament the Irish secretary implored the opposition "not to slay the fatted calf that laid the golden eggs."

Mr. O'Bull—What is Mr. Murphy's address, Mike, my boy?

Mike—Sure and I don't know, your honor.

Mr. O'Bull—Then write and ask him for it.

Patrick O'Donoghue, complainant in a Dublin police court, in respect of a violent assault having been committed on him, when asked if he had done or said anything to the defendant to account for it, exclaimed:

"No, yer honor; I never lifted my hand to him, nor said a word until he knocked me spachless."

The conversation turned on Free Trade vs. Protection, and a hot argument was at its height when a noble lord exclaimed, with emphasis:

"It's all very well for you fellows to talk, but if Cobden were alive now he'd turn in his grave."

Moike—Och, my sister Biddy Murphy's child was born last night, and it's meself that's going round now to see it, I'm an uncle or an aunt.

An Irishman was declaiming about the wrongs of his country, and instanced absentee landlordism as one of the worst.

"But," said one of the listeners, "that evil has been remedied very considerably; there are not now many absentee landlords."

"Sorr," was the reply, "me counthry swarms wid 'em."

AN INVITATION TO THE CLERGY.

To the Editor of The Witness

In an article on the Lay Readers' League, which the Church Press very generally published last winter, there was embodied a request to the clergy regarding suitable sermons, which has met an encouraging response; but as it was the concluding portion of a rather long statement on a different topic, it could not be expected to attract the attention of the majority of the clergy. I beg, therefore, to ask that the suggestion then made be repeated under the above heading, in order that the best results may be secured at the time of the General Convention. It was substantially as follows:

"A constant difficulty with Lay Readers is the finding of suitable sermons, at once edifying and interesting. The older sermons are apt to be too heavy and lengthy, and many of those advertised for Lay Reading are too much like essays and school books. In seeking to be simple, the authors underestimate the intelligence of the congregation. One of the first duties of the League will naturally be the publication of selected sermons adapted to the age and the people.

"To avoid delay and prepare for this, the suggestion has come from various quarters that clergymen having discourses which they think adapted to the purpose should furnish the League with sermons of which he is justly proud and the extending influence of which he may be willing to promote. All are cordially invited to send such sermons to the League, from which a selection may be made for publication. For this purpose sermons on practical subjects are preferable, not exceeding fifteen minutes in length. They can be sent to Eugene M. Camp, 52 East 25th Street, New York City, or to L. B. Prince, Flushing, N. Y."

L. Bradford Prince, President.

South Carolina's Example.

"The example which is being set by Mrs. William P. Cornell, executive secretary of the Nation-Wide Campaign committee in the Diocese of South Carolina, is one that I enthusiastically recommend to church-women everywhere."

This is the opinion of the Rev. Dr. Robert W. Patton, national director of the Nation-Wide Campaign, after close observation of the machinery which Mrs. Cornell is operating in her diocese. He also gives high praise to Mrs. F. N. Challen, who is co-operating with Mrs. Cornell and the diocesan campaign committee as that body's publicity representative. The latter spends most of her time at headquarters in Trinity parish house, Columbia, while Mrs. Challen operates from her home in Greenville, sending campaign stories from there to all the newspapers in the state.

"Another feature of the campaign that may well be used in all parts of the country," said Dr. Patton, "is the plan by which October is to be known in South Carolina as Nation-Wide Campaign information Month."

This plan is best described in the words of a letter which is being sent to all rectors and individuals who had a hand in the preparation of the diocesan survey. In part, this letter says:

"We have been asked from Press Divisional Headquarters in Atlanta to send short stories of human interest, giving details of actual work done, conditions to be remedied and opportunities to be met through the Nation-Wide Campaign in South Carolina. We purpose to release from Diocesan Headquarters, first in South Carolina and then to the Southern Division, all the stories that we can secure on the different problems of the Diocese and included in the Diocesan Survey. Will you kindly furnish us with an article of this type on the subject of 'Offering of Life.' We would greatly appreciate this, and will give it publicity as soon after its receipt as possible.

"We are arranging that the month

of October shall be known as Nation-Wide Campaign Information Month in South Carolina. We will shortly send you the 'Suggestions' which we have worked out for putting this plan into effect. May we give your name as a speaker on the 'Offering of Life' through the information period of the campaign? All traveling expenses will be paid by the Diocesan Committee, and you will of course only be expected to acquiesce in our plans when it is possible for you to do so."

Mrs. Cornell believes that by these methods it will be possible to get every important phase of the Church's work in South Carolina before the people in concrete and interesting form.

An Earnest Prayer for the Extension of the Pension Fund.

The Rev. John C. Hewlett, a retired priest of the Diocese of Newark, residing at Liberty, N. Y., writes to The Witness as follows:

The Church Pension Fund is for the clergy who retired from active service on or after March 1, 1917—and their dependents. It makes no provision for those who retired before that date.

O God of Justice, we beseech Thee, speak to the readers of The Witness and prevail upon them to urge their Bishops and deputies to the General Convention at Detroit to take steps towards raising a special Pension Fund for the clergy who retired before March 1, 1917, for widows, minors and orphans. Possibly the General Convention of 1919 may do works meet for repentance by correcting the grievous oversight of the General Convention of 1916.

O, readers of The Witness, work and pray, and pray and work for this object.

O God, our Heavenly Father, bless every good effort to raise a Pension Fund for Thy sons and daughters neglected by Thy Church—hasten, we pray Thee, the way of pensions for them; through Jesus Christ our Lord. Amen.

Did Not Ram Christian Doctrine Down Their Throats.

The wife of one of our Missionaries writes from China of a novel experience which she enjoyed last May. She says:

"There is in the native city a school maintained by the Merchants' Benevolent Association. The Trustees are progressive, and have asked different missionaries to lecture to them on various topics. They finally had the bright idea of giving their wives also a little information, and suggested forming a sort of mothers' meetings. Through some friends they heard of me and asked me to give the opening address. I was very glad to do so, and found the occasion most interesting.

"The man who made all the arrangements teaches in our school and at the same time is studying in the government law school. He is keen on educating Chinese women and spared no efforts to make the meeting a success.

"He came to meet me at the Mission Office, bringing a private 'ricksha' for me, and escorted me with ceremony to the entrance of the school where stood a pipe and drum band playing 'Marching Through Georgia!' Behind the band were ranged the teachers of the school, who greeted me with elaborate courtesy.

"I was taken to the tea room to meet some of the most progressive of the women, one of whom told me that she had studied in the old Jane Bohlen School when Mrs. Graves taught there, and because of her love for Mrs. Graves, had sent all her daughters to St. Mary's, Shanghai.

"After a while we were taken to a small assembly room where the meeting was held. There was a fairly large attendance, and some of the women listened most attentively. The trustees lingered in the ante-room where they could listen and yet not appear to be a part of a woman's meeting.

"When I finished my remarks, the

chairman said that although I was a Christian, I had not rammed Christian doctrine down their throats, and although I was an American, I had not preached American doctrine to them. I had simply tried to make them better Chinese.

"The band played again, everybody bowed profoundly, there was more tea, and finally a ride back to the office in the elegant private ricksha.

"It may not sound thrilling, but it was really most interesting and significant of great changes in China."

Sewanee Military Academy has been designated one of ten Reserve Officers' Training Schools to be permanent preparatory departments for West Point. This signal honor comes by order of Secretary of War Newton D. Baker and General Peyton C. March, chief of staff. Sewanee cadets may under this system enter West Point direct without examinations. Col. George LeRoy Brown, U. S. A., retired, is instructor in military science and tactics at the academy, officially appointed by the Government for the position.

The Moody Tabernacle in Chicago, with a seating capacity of 5,000, has been packed during the summer at the ordinary evening services, even on the hottest days. From twenty to fifty men and women ask for the prayers of the faithful at each service. Paul Reader is the pastor. He is an earnest preacher of righteousness, and of sin and judgment to come. The services last as a rule from 7:45 to 9:45.

About seventy years ago the grand jury of the county of Tipperary passed the following resolutions: 1. That a new court house shall be built. 2. That the materials of the old court house be used in building the new court house. 3. That the old court house shall not be taken down till the new court house is finished.

THE LEGEND OF OUR LADY

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THE WITNESS

The Paper For the People

Guilds, Branches of the Womans Auxiliary, Sunday School Classes, Vestries

and other parish organizations have taken hold of and "put over the top" our plan to introduce The Witness into every family in their parishes. One class of boys in a Sunday School secured a large list of six weeks' subscriptions in a comparatively small parish and many yearly subscriptions.

Rectors, vestries, and parish organizations have underwritten a six weeks' subscription for every family in their parishes and then followed it up by a vigorous campaign for yearly subscriptions. Others have made a canvass of the parish first for ten-cent subscriptions and followed it up for yearly subscriptions.

This plan has worked out successfully in every instance where a reasonable effort has been put forth.

Under This Workable Plan

we require first, that the paper be sent to approximately every family in a parish for six weeks at ten cents each.

Second. That a campaign be made some time before the end of the six weeks to secure yearly subscriptions.

We Allow A Commission of Twenty Cents on Each Dollar Subscription

This will give the organization or individual putting on the campaign a neat sum for their own use. At the end of the six weeks ten cents should be remitted to the publisher for each one who refuses to take the paper for a year, and eighty cents for each yearly subscription.

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I will act as your representative in this parish.

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THE WITNESS PUBLISHING CO.,
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GOSSIPING ABOUT THE CHURCH

By the Rev. H. M. DUMBELL.

Mrs. Churchgoer, an Episcopalian, went to call on Mrs. Stayathome, a Congregationalist; in the course of the conversation Mrs. Churchgoer said to her friend, "Do you go to church?"

"No, what's the use, I'm tired of it. Our minister does not preach the Gospel, anyway."

"Oh, I thought he did. I went one Sunday when he not only preached the Gospel, but applied it too. I fancy you are hypercritical, some people don't want to hear the Gospel and above all don't want it applied. They want their church to be a sort of ecclesiastical Canaan, ever flowing with milk and honey."

"Oh, well, I don't care for his personality. I want a minister to be more deferential. Not so much like a real everyday man. Less independent, not so outspoken."

"Oh, I suppose you mean a cringing sort of creature, always remembering where his bread is buttered. Watching to see which way the wind blows and careful to get on the lee side. Afraid of every adverse criticism, a sort of hybrid."

"Oh, no, I don't want him to be a puppet!"

"Well, that's about what he would be if he had your idea. I go to church every Sunday, but I go to worship God and not the minister. 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' I go for duty's sake and I find both a pleasure and a help. Ours is a one hour's service, anyway, and if you're not satisfied, you don't get all tired out."

"Yes, I heard Mrs. Slanders say that is one reason she hates to go, the service is so short it is not worth while attending."

Here Mrs. Backbiter, who had just entered the room, interjected, "Well, she ought to go to our church. She could have praying and preaching by the hour for each one. People go to sleep who can't sleep anywhere else." Here comes Mrs. Calumniator, let's hear what she has to say about it. "Good morning, Mrs. Calumniator, we're talking about church and churchgoing. What have you to say about it?"

Mrs. Calumniator: "Ah, things are in a terrible way in our church, a good many think the minister's on his last legs. His sermons are just one constant repetition and he scolds and scolds until nobody wants to hear him."

"Why, I heard him say the other day that he had not preached a scolding sermon in five years; didn't do any good, you could catch more flies with molasses than with vinegar."

Mrs. Calumniator "Well, that's a matter of opinion, it sounds like scolding to me."

"Yes, because you go to church to hear your merits extolled; to sit and think what a nice, good person you are and how pious it is of you to come and sit in church on Sunday morning instead of going out motoring. You want sins against Christ's commandment of love scourged with a feather, not with a rod, or not rebuked at all, and so you call any plain spoken sermon a scold." "But why don't you go to church?" "You say your church is in a terrible way and the minister on his last legs. You've always liked Mr. Weak Knees."

"Oh, yes, poor, little man, so I do. Oh, I don't really mind his scolding. It isn't that. It's the singing! The atrocious, abominable, utterly execrable singing! Oh, you never heard anything like it! I couldn't exaggerate it! Now they drag, now they tear like an airplane bound for Europe. They get all at sea like Hawker was and just as badly down flat and out of wind. Mrs. Martingale shrieks. The bass sounds like a drum-frog in a marsh and thinks no more of tune. Now and then you can just hear the alto like a hoarse croak-

er at a Democratic convention the night before adjournment. There isn't a decent voice in the whole choir."

"How many in the choir?"

"Thirty-five."

"Strange! Not one decent voice! Do you pay any of your choir?"

"NO!"

"Have you ever offered any money for the support of the music in your church?"

"No, it's not my business, I'm not going to butt in!"

"Well, I notice you butt in with your criticisms all right and unasked. Seems to me you're tearing down your church instead of building it up. If that's the way your members do, I don't wonder your church is in a terrible way and the minister on his last legs."

"Oh, I'm not really a member, I'm only an outsider."

"Oh, I see!"

"There are Mrs. Small-Talk and Miss Jeanne D'Arc in the candy parlor. Let's go in and join them. Good-morning. Good-morning."

"We've been talking over churches."

Mrs. Small-talk: "Well! I really think we might conclude that ministers are a pretty poor lot, anyway. There's Mr. Fragrant-Weed, if he hadn't gone away, he'd soon have been asked to. Mr. Redwood is as unpopular as a man at a Village Improvement Society meeting. Mr. Kitty-Hawk's such a sissy the men can't stand him. Mr. Ringer's inefficient all around, and nobody likes him. I never go to church any more. The minister pays no calls, never comes to see me. He doesn't care for me, I'm not wanted."

"Why, Mrs. Small-Talk, you told me yourself that Mr. Redwood and his wife spent a whole evening at your house since he came back from Canada!"

Mrs. Small-Talk: "Well, I forgot that one time."

"Yes, and I expect if we saw his visiting book you'd find you had forgotten others, too."

After a spirited conversation in which ministers, choirs, vestrymen, trustees, sextons, janitors, soloists, quartettes, unventilated churches, over-heated churches, cold churches and other offensive things and personages received a hearty share of scolding, abusing and berating, Miss Jeanne D'Arc, who had been quite unable to get a word in edgewise, found her opportunity at last.

Miss Jeanne D'Arc was tall and somewhat slender, with black hair, dark eyes and athletic carriage; a face betokening fairness, justice and good will; of aristocratic birth and lineage; of gentle but firm demeanor. She had just come to America from France where she had repeatedly entered the front line trenches on some errand of mercy until a severe wound in the left shoulder had placed her hors de combat.

Miss Jeanne D'Arc had passed most of her life in England, where she was a staunch and worthy member of the Established Church.

To Miss Jeanne D'Arc the whole conversation was pitiful, shameful in the extreme, a denial of all churchly knowledge and behavior such as she had been trained to from youth.

"I do not wonder," said she, "if such an attitude as this is common, that people are abandoning the church for the roads, the woods, the lakes and streams on Sunday mornings. The church, instead of nurturing Christianity, seems to be the place above all others to criticize and vent spleen upon, and its no wonder men of talent are turning away from the Ministry to serve God in other ways. What manly man can think himself serving God whose own members, who take the Bread of Life from his hands, criticize him in the most un-Christian spirit when they pass out at the church doors, or begin it even in the church aisles!"

"Through the influence of you prejudiced and Gospel-shot-proof persons the church becomes a perfect hot-bed for back-biting and vituperation. Wholesale indiscriminate censure is the surest evidence of absence of love and devotion for the church."

Its the cheapest, meanest, most worthless and shameful thing in the ecclesiastical market. The vendors of such contraband wares are only happy when the services and sermons of the church yield food for their calumniating and vituperative tongues. Something that they can twist and turn and distort and use for their own ungodly ends!"

"Why, Miss Jeanne D'Arc, I'm surprised to hear you talk so!"

"Well, its true! If the church is to succeed in doing the work of the Master, the loyal members of every parish must clu btogether and solemnly pledge themselves not only to turn a deaf ear to vituperation, but in a firm determination to stamp it out, root and branch and remove the worst obstruction in the road of parochial progress and the furtherance of the Gospel of Christ. Until this is done, the church cannot be awakened to true devotion to Christ. Until the fiery flame of cruel and unbridled tongues is extinguished, godliness can make little headway because the fires of traducing tongues keep the ground parched and dry and barren."

Miss Jeanne D'Arc continued: "Forget all this selfish, useless, wicked criticism. This wasteful, destructive war in the spiritual community which tears down everything good and builds up hate and ungodliness. Lose sight of the individual man as we do in the Established Church, and think only of the priest or minister in his office and show him honor and Christian love, and then follow his lead in work for Christ and the Church. If he is unworthy or a criminal, have him fairly tried and deposed from the ministry. If not, then remember the Scripture, 'Touch not Mine Anointed and do My prophets no harm.' When his work is done, God will remove him. In the army disloyalty to an officer means trial by court-martial. In the army of God, which is composed of volunteers, Christian soldiers are expected to hear the law and inflict upon themselves an honest confession; a new avowal of repentance and of love and charity with neighbors and an intention to lead a new life following the commandments of God and walking from henceforth in His holy ways."

"And so, Mrs. Backbiter and Mrs. Calumniator and Mrs. Small-Talk, you can probably do more valiant work than any one else in your several churches to build them up and start them afresh on a splendid line of good work for Christ and the community of His people, if only you can be converted, but that is your first need. You seem to have talked everywhere you thought you could do harm and nowhere where good could come from it. When your criticisms get to the proper ears where only they belong and can help matters, you are perfectly furious, livid with rage. You are willing to kill the Church if only you can wound the minister at the same time. The Church would be better off without all your kind, unless you can turn completely round and go the other way. You are the very sort which make the world hate the Church, and with good reason. Pharisees! Wolves in sheep's clothing! You have apparently led in a defection against your churches under their present administrations. Now go to those whom you have labored to poison and bring into the ranks of the disaffected, and tell them you see that you were in the wrong. They will be delighted at your change of heart. They love to agree with you and only deflected slowly from the paths of loyalty to the Church and did it largely to be on your side, to stand where you do, to follow your lead. Go, tell them that the Holy Spirit has touched your heart and softened it! That you want to end this war against the Church which you have waged in attacks against the officer in field and perhaps some of the staff officers and others. The Holy Spirit will supply you with thoughts that breathe and words that burn."

I think we must all agree that Miss Jeanne D'Arc was a true heroine, a loyal Church member, a woman hav-

ing the courage of her convictions. Not a hearer of the word only, but a doer. Not a popularity seeker, but a truth-bringer. Every one such in a community is worth many millionaires. Sometimes such persons are snubbed and martyred for their honesty and straightforwardness, but their true worth becomes known and valued in the long run.

Perhaps the words spoken by these defamatory critics do not apply in one particular parish only. Since human nature is the same everywhere and parishes therefore have such similarity, probably some of them will fit many places.

In honor of Miss Jeanne D'Arc with admiration for her virile character, I close with Kipling's poem "If."

If you can keep your head when all about you

Are losing theirs and blaming it on you;

If you can trust yourself when all men doubt you,

But make allowance for their doubting too,

If you can wait and not be tried by waiting,

Or being lied about don't deal in lies,

Or being hated don't give way to hating,

And yet don't look too good, nor talk too wise;

If you can meet with Triumph and Disaster

And treat those two imposters just the same,

If you can bear to hear the truth you've spoken

Twisted by knaves to make a trap for fools,

Or watch the things you gave your life to, broken,

And stoop and build 'em up with wornout tools,

If you can talk with crowds and keep your virtue,

Or walk with Kings—nor lose the common touch,

If neither foes nor loving friends can hurt you,

If all men count with you, but none too much;

If you can fill the unforgiving minute

With sixty seconds-worth of distance run,

Yours is the Earth and everything that's in it,

And—Which is more—you'll be a Man, My Son!

Diocesan Publicity on a Business Basis

Columbia, S. C., August 22.—Diocesan publicity for the Nation-Wide Campaign has been undertaken on a business basis by the South Carolina Campaign Committee, and Mrs. F. N. Challen of Greenville has accepted the responsibility of carrying out the following instructions from headquarters here at Trinity Parish House.

"Send notices of all local meetings to be held throughout the diocese to the daily papers of the respective cities and towns.

"Ask that reporters be sent to cover said meetings and send copies of articles to headquarters."

"Editorials and articles of Diocesan nature will be written at headquarters and sent to press agent for release, for the present. This type of publicity is not covered by Atlanta. (Atlanta is one of four centers for distribution of general Nation-Wide Campaign publicity and for co-operation with local publicity organizations).

"Editorials and articles are to be sent to all state papers. Articles relative to specific meetings only, to towns and cities where our Church is established.

"Office will keep press agent, posted a week in advance if possible, or if shorter notice, by wire, of all arranged meetings.

"Necessary postage, stationery, wires, telephone messages, will be paid by headquarters."

The Diocese of South Carolina believes that this plan could be adopted by other dioceses with satisfactory results. In the larger dioceses it is believed that best results would be obtained by distribution through local publicity committees.

The Rev. Wm. M. Washington, formerly of All Saints' Church, Pontiac, Mich., has accepted the rectorship of St. Thomas Church, Detroit, Mich., and entered upon his new duties.

THE RURAL PROBLEM

By GRACE WOODRUFF JOHNSON.

I am very interested in solving the Rural Problem that confronts this Church of ours. For two years I have wanted to do something (for one is a useless creature, if one just thinks and makes no effort to act).

It has been interesting reading in the Living Church, of the Correspondence League begun along this line, and I was glad to know that one step at least had been taken. Had I not had a plan in my mind to begin a large correspondence with children, I should have done my bit in writing letters.

But there is still so much more to do, along this line, that it appalls one.

I never did think that those who were isolated should just accept the apparently inevitable and make no effort. There is always a way to get together and have community services, or Sunday Schools, or classes of instruction. Prayer Books and Bibles may always be had for the asking, and nearly every locality has one Churchwoman who has had the proper training. Many years ago I was spending a summer in a locality where there was no clergyman. The lady with whom I was staying, had all the children for blocks around, come each Sunday at 3, for a Sunday School; her daughters, and any other woman whom she could prevail upon, taking the classes.

So, there is always a way, and in these days, with the war giving us the community idea, and the automobiles, rural deliveries, and other improvements, it is quite easy for those living in rural districts, to get to the nearest Church—much easier than for the clergyman to get to them, for the average one, found working in such localities, seldom has a salary sufficient for an auto and its upkeep.

But there are still localities where no devoted Churchmen or women, no automobiles and no clergymen are to be found. The people have settled on the land and are just grubbing to get a bare existence; while the children are growing up, I suppose, without hearing God's name.

What can we do? I should like to spend all this fall and winter going around that part of Colorado called the "dry farming district"—beginning from the border line between Nebraska and Colorado, and extending to Denver. Here are the immense distances and no irrigation. A perfectly dead earth with dryness. It is all a part of the Diocese of Colorado. One could spend three months going through it, doing hut to hut visiting—but, how could one live or eat or where would one sleep?

In mentioning this to a clergyman who had just returned from California, and who had seen the touring car, of one of the movie actors—with its kitchenette, sleeping apartments, etc., he mentioned one of those as a solution of the difficulty, but as I have not yet progressed to the ownership of a Ford—even, it would be too long a wait.

I believe that in some way, each Bishop should have given him the wherewithal, from some source, to get at this rural work. It does not seem the right thing, that in every diocese perhaps, there are localities where the people are shut off from hearing and learning of Jesus Christ.

Perhaps in each diocese, a person might be appointed (by the Bishop) whose duty it would be to appoint and send out traveling secretaries to the divided districts, to make house to house visits and then report conditions and possibilities. The psychological effect of showing these people that they were being thought of would be great. From these visits much might be accomplished.

I believe that this is work for women, that is—women who are fitted for such a work. Only such should be selected.

The Heaviest Burden in Any Parish.

The heaviest burden in any parish is the "inactive list,"—those who criticize but do not help; those who want prominence but are unwilling to merit it by faithful service under others; those who question the motives of their fellows largely because they themselves are self-seekers; those who sometimes appear when there is work to be done; those who so easily find fault with what is attempted or accomplished, but who give the minimum of co-operation and assistance when their suggestions are accepted and nothing but criticism when the judgment of others prevails.—The Rev. Frederick G. Budlong, rector of St. Peter's Church, Chicago.

PUBLICITY LEAGUE BULLETINS

By PAUL J. BRINDEL.

Recognizing the important part proper publicity must play in the successful twentieth century Church, the Joint Commission on Press and Publicity sent to every deputy of the General Convention and to every Bishop, a reprint of "Publicity or Stagnation?" by Mr. Paul J. Brindel, from the July 19th issue of the Churchman. The members of the Joint Commission are:

The Rt. Rev. James Wise, Bishop of Kansas, Chairman;

The Rev. E. Clowes Chorley, D. D., Garrison, N. Y., Chairman of Executive Committee;

Vincent L. Price, St. Louis, Mo.;
Maxton R. Davies, Cleveland, O.;
G. Ogden Ellis, Detroit, Mich.

The article is as follows:

"And the bishops marched in and sat upon the altar."

It has been some time since this literary gem appeared in any reputable secular newspaper. But daily things more adverse to the Church's interests creep into the newspapers. And why?

Among the many important problems confronting the General Convention when it meets in October, will be the question of whether the Church is to establish a permanent publicity bureau, the outgrowth of the present Commission on Press and Publicity of which the Bishop of Kansas is chairman.

The commission has done much since its birth at the New York convention in 1913, to create a demand for such a bureau. Composed of clergy and laymen busy with other affairs, it was not expected to do more than provide adequate publicity for General Convention, a thing unconsidered prior to 1913, and also by education to create a demand for a permanent commission of publicity experts, supported by the entire Church, and available for assignment to any organization or diocese.

The war, which enlarged the work of the Brotherhood of St. Andrew and created the Church War Commission, the Church Pension Fund and finally the Nation-wide Campaign, have all helped to call attention to the crying need for such an organization. Lack of such a bureau made it necessary for each of these organic parts and activities of the Church hastily to form its own publicity organizations. So today we see three separate and distinct publicity bureaus, the commission itself, the publicity organization of the Brotherhood of St. Andrew, and the Nation-wide Campaign news bureau, all attempting to perform the functions of the national publicity bureau the Church needs so badly.

True, the work of the three is on widely different lines. The commission is doing only its triennial assignment of "covering" the Detroit convention. The Brotherhood's publicity organization has well told the story of the great part that organization and the Church War Commission played in the war. The Nation-Wide Campaign news bureau, organized only three months ago, faces the enormous task of having to explain not only to the American people but to the great majority of churchmen who take no church periodicals, what the Episcopal Church really is and what it is doing, before it can hope to make the campaign mean anything to the public mind.

No publicity organization created by the General Convention can, however, be really successful unless its work includes advertising and publicity courses in the seminaries. The Church can spend \$100,000 a year for educational and propaganda publicity and everyone in the United States may finally be taught that Henry the VIII did not found the Anglican Church, but it will be unavailing if John Smith of Smithville seeks to attend his local Episcopal church and finds every other creed under the sun listed in his daily newspaper except the historic Church, because the rec-

tor "does not believe in exploiting religion or the Church." This happens not only in Smithville today but in some of the largest cities. If the General Convention sees fit to remove much of the dead wood from the seminaries' curricula, should it hesitate to include some practical courses which will fit the Church's bishops of tomorrow efficiently to propagate Christ's religion in the twentieth century?"

Clerical prejudice against publicity has not only hampered the Church in preaching the Gospel, but seriously hurt the name and organization of the Church in the past and still is doing so.

A few months ago a party of American bishops and clergy set out on a great mission as full of possibilities for the future of the world as the League of Nations. Yet they returned to find that ninety-five per cent of the American people and a vast majority of their own communion regarded their journey as only a wild goose chase for a league of Churches headed by the Pope. Just as in 1870 and 1896 when the decrees against Anglican orders were promulgated, the Roman Catholic Church directed the foundation of the world's public opinion and not only rejected the proffer to join the World Conference on Faith and Order but left the impression through one clever propaganda story, that the request of our commission was too foolish to discuss. Of course much was accomplished by obtaining the promise of participation by the Eastern Orthodox, Greek Or-

thodox and other national Churches of the Near East in such a conference. But hardly ten thousand communicants of the Church have more than a vague knowledge that this was accomplished. The percentage of informed non-churchmen is equally small for practically the only story cabled by the three press associations which supply ninety-nine per cent of American newspapers with their only telegraph and cable news, was the one story from Rome telling of the Pope's refusal.

These are not isolated incidents. In the Church's largest diocese where its influence is strong in public affairs, St. Patrick's Cathedral is referred to in practically every New York guidebook as "the largest and most beautiful church in America." So thousands visit New York annually without even knowing that on Morningside Heights the Episcopal Church has a cathedral that will compare with any in the Old World. Think of the opportunity that was lost in failing to show the millions of service men passing through New York during the war what the Church is at its best. Even the loyal churchman who wants to mail home postcards of the cathedral finds them almost as scarce as copies of the Paris peace treaty.

Less than half a century ago a religious cult with revolutionary teachings, was founded in Boston. Today it has more adherents than the Anglican Church in the United States with its three hundred years of history. Publicity and propaganda has been

almost the keystone of the Christian Science Church; its publications are in practically every public library and hundreds of railroad stations, hospitals, and other public places, while thousands of dollars are spent annually for newspaper space to convey its teachings to the masses. The pitiful contrast on the part of the Church is so clear that it does not have to be pointed out. Neither does the moral.

THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 84, Bible House, New York. 2834t

THE CHURCH TEMPERANCE SOCIETY.

was the pioneer in providing substitutes for the saloon.

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

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

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

For Boys and Girls

Some people seem to think that it is very hard to pray. I think that must be for the reason that they do not talk to God in their natural manner, whenever the occasion arises, just as one would talk to one's father and mother, or to a dear friend. I have heard some men, who when they were saying prayers in the Church, changed their tone altogether, so that it almost sounded pompous; and others, who when making up prayers, used very big words. Our Lord, when He was on earth, gave us a prayer, and it is a simple, lovely one. He also told people so many times, that they were to be, as little children, have faith as a child. So I am sure, it pleases Him to have us natural. Prayer is talking to God, so we must always be reverent.

All the day through will come times when we must talk to Him, and let us do so, even though we are in the street, or at school, or surrounded by people. We can put everything else out of our mind for a minute, and put our mind on Him and think reverently and quietly the things we wish to tell Him.

Have we received something that has made us happy? Then let us, in our mind, give Him thanks for it.

Are we tempted to do something which is wrong? Then let us quietly ask Him to keep us from it.

Are we afraid of something? Fear is a dreadful feeling, but I am sure, if at once we put our minds on our Heavenly Father, and let our minds dwell on the angels, whom He sends to guard us, and who are surely there, even though we cannot see them, all fear will go.

Or, do we wish for something? Let us ask for it—but here, we must realize that it may not be best for us to have it. We do not always know what may be harmful for us and He does.

Are we sick and suffering? Then let us ask for patience and strength. It is a wonderful thing to be so closely related to God, through His Church, that we can quietly talk to Him at any hour of the day or night.

Sometimes, when one kneels for the bed-time prayer, one may find it hard to know just what words to use. There are many Hymns in our Hymnal, certain verses of which, if committed to memory, are very helpful as prayers. No. 535, 534, 526, 552 and many others.

In the Prayer Book are prayers for any occasion. The Collects for every Sunday in the year, as well as those for the Saints' Days. On page 322 is a service for Family Prayer, which is very helpful, both for morning and evening.

I know a clergyman who liked to feel that his boys and girls, in the church school, were praying for him, so he asked them, when they got up in the morning, before they left their bedroom, if they would stand for a minute and say, "God bless this day, my Bishop and my Rector." I expect it helped him all the day—those prayers—for it is a very comforting feeling, to know that you are being prayed for.

I have been to the wonderful Zoological Gardens in New York and next week I am going to tell you all about them.

Your friend,
Grace Woodruff Johnson.

PERTINENT PARAGRAPHS.

A communicant who does not commune should apply for a new name.

A communicant who does nothing in his church except attend occasional services and separates himself from a weekly nickel must value his religion very highly.

A church which does nothing for the uplift of the community is a bad investment.

A church which does nothing for missions and has no foreign interest should not be allowed to vote in convention.

A church is only what its members make it.

—The Rev. Edmund Burk, D. D.

"To inform the mind and awaken the conscience"



Americans All

FROM the Rio Grande to the Magellan Straits are twenty-two countries. Their population is nearly as great as our own; their area twice as vast.

THESE populations differ from us in language and customs but their enemies, like ours, are the same—illiteracy, atheism, poverty and disease.

In each country the call comes to us for an individual and carefully planned campaign—a campaign of education, of hope and of practical Christianity.

THE fruits of such a campaign are better lives for these Americans, better understanding between our people and their own, and, above all greater glory to the Master.

CAN we fail to heed this call?

*To this call the Church must and will
make a definite answer.*

The Nation-Wide Campaign for the Church's Mission