

The Witness

✠ FOR CHRIST AND THE CHURCH ✠

Vol. III. No. 37.

CHICAGO, ILLINOIS, SEPTEMBER 20, 1919

\$1.00 A YEAR

CLERGY AND LAITY GROW ENTHUSIASTIC AT CONFERENCE

**Campaign Committee Meeting.
One of the Most Successful
Church Events of Recent
Memory.**

Governor William S. Manning of South Carolina, who sent six sons into the war, one never to return, aroused a meeting of Episcopal clergymen and laity in the Church Mission House, New York, to a high pitch of enthusiasm Wednesday afternoon in an appeal for redoubled effort in waging the Nation-Wide Campaign of the Episcopal Church.

"There has never been a time in the history of the world," declared the Governor, who had been speaking of his experiences among the troops on the other side as well as with those who have returned to the States and have been mustered out, "when a stronger challenge was thrown down to the Church. Among the men of the A. E. F. there has come a realization, as never before, of the serious aspects of life. They have faced death, and therefore no longer have the fear of it. At the same time, they have lost interest in doctrine and dogma. These things are largely of the past with them, and they are looking now for the fundamentals of Christianity.

"I believe I am justified in saying further," continued Governor Manning, "that the belief in immortality is almost universal among them. But since those soldiers have returned, I've been among them again, and the unrest which has appeared among all classes of the people is also apparent among them. Our Nation-Wide Campaign, I believe, is the instrumentality for getting to these men the information they need—the spiritual direction that is necessary. The Church right now is facing a crisis. But if this movement is carried through successfully, the Church will meet the demands of these men who are in a condition of unrest, and we shall have a return to that normal condition which is necessary for the welfare of the world and the Church together."

The occasion was a meeting of the National Campaign Committee of the Nation-Wide Campaign of the Episcopal Church and was one of the most enthusiastic and successful Church events of recent memory. Bishop Lloyd, Chairman of the Board of Missions, presided, and representatives were present from most of eighty-seven dioceses of the Church in the United States. The meeting was largely called for the purpose of hearing reports from the Executive Officers of the Campaign, which is about to enter upon its intensive period leading up to the culminating point when, on a set date, every member of the Episcopal Church in the United States will be visited personally and be urged, by contributions of both money and service, to meet the responsibilities which have been imposed upon the Church by reason of the world war.

Important resolutions, which will be referred to the General Convention of the Church, meeting in Detroit next month, were adopted, one of them, the work exclusively of laymen, urging that a higher standard of compensation be fixed for the clergy, another urging the General Convention to give the Nation-Wide Campaign, and its handmaid in the New York Diocese, the Every Name Campaign, priority rights in the transaction of business which will come before it and another urging

that annual Every Name Campaign be made a fixed policy of the Church.

Notable addresses were made by Bishop Lloyd, Rev. Dr. Robert W. Patton, National Director of the Campaign, Rev. Lewis G. Wood, Vice-Director, Robert F. Gibson, Rev. R. Bland Mitchell, of the Executive Staff, and Lewis B. Franklin, who was Director of the War Loan Organization at Washington, during the war, and has now assumed the direction throughout the nation of the every member canvass.

Mr. Franklin addressed the committeemen as a business man, and one of the interesting notes which he struck, in connection with others who addressed the meeting, was the fact that business men have not been attending Church.

"You have got to make us come to Church," said Mr. Franklin. "It is a simple truth that not more than fifty per cent of the men who are enrolled in the Church will be reached by the literature of this campaign if its circulation is left to the clergy and to Church distribution. You must come out and get us, show us why we should come, and I think there is no better way than the plan upon which this Nation-Wide Campaign is based. It is sound, practical, business-like and efficient."

All of the reports presented indicated that the work is generally up to schedule and the campaign enters upon its intensive phase with every promise of a religious awakening from coast to coast with immense practical success. A distinctive note of the meeting was the activity of the laity in the movement and the whole-hearted co-operation between clergy and laity which is being manifested in pushing the movement to success.

The following resolution was adopted by the committee:

The National Committee of the Nation-Wide Campaign, composed, with others, of the Chairman of the Diocesan Campaign Committees and representatives of the several provinces, meeting in New York September 10, 1919, has heard of the work of the campaign up to the present time with the deepening conviction that this campaign is presenting to the whole Church its whole task in more concrete and definite form than ever before in its history and therefore passes this resolution to be presented to the General Convention for action.

Resolved, That the clergy and laity of the National Committee of the Nation-Wide Campaign, asks that the plan of work of the campaign receive primary consideration at the sessions of the General Convention;

That the Convention adopt a budget for the Church based on the needs set forth in the Survey and from other sources of information;

That the Convention approve and recommend to every diocese and parish this method of an annual, intensive campaign of education and inspiration followed by an Every Member Canvass, in behalf of the whole work of the Church, as the effective means of individualizing that principle of stewardship, of self-service and substance which alone can answer the prayer, "Thy Kingdom come."

A separate resolution as follows, was also adopted:

Resolved, That the Executive Committee of the Nation-Wide Campaign be requested to select one member of the House of Bishops, and one member of the House of Deputies, to present these (above) resolutions to their respective houses: That the persons selected be members of the National Campaign Committee, but not members of the General Boards of the Church co-operating in the campaign.

TO COPE WITH WEAKNESSES DISCLOSED BY CAMPAIGN

Surveys Show Alarming Decrease in Sunday School Attendance in New York City.

Measures for coping with the alarming decrease in Sunday School attendance in New York which has been developed by the survey of the Church made in connection with its Every Name Campaign, as the New York Diocese calls its share of the Nation-Wide Campaign, are being formulated by Church officials, who pointed out that the condition of the Sunday Schools had been anticipated and that one of the purposes of the Nation-Wide Campaign Surveys was to locate such weaknesses and apply the necessary remedies.

The Rev. John Brian McCormick, Director of the Every-Name Campaign, says:

"One of the objects of the Every-Name Campaign is to disclose any weaknesses which may exist in the Church establishment. We know that there was this weakness as regards the Sunday Schools, and before the survey which is being made has been completed, others of a like character will probably be disclosed. But as our purpose is to bring the Church up to the highest point of efficiency, and to muster its full resources for service in the new era upon which the nation has entered, we feel that a long step forward toward that end has been taken when these defects are brought to the surface.

"As to this particular weakness, it is one from which all church establishments alike are suffering, and it is all the more deplorable on that account. The Christian civilization which the war was fought to maintain won't amount to much if the children of the generation which fought the war are to be reared without religious instruction. As a result of the Nation-Wide and Every-Name Campaigns in the Episcopal Church, however, we hope for an awakening among the members of our Church which will forestall such an outcome. As a matter of fact, before these partial results of the survey were made known, forces were at work within the Church to counteract this tendency toward neglect of religious training for the young.

"The reasons for it are many, and among other things which the Every-Name Campaign is promoting is a study of these reasons. Among them, I should say, is a tendency to make a holiday of Sunday. Then, there is the indifference of parents, the general use of the automobile, fresh air propaganda and the like. A very important factor, however, is the lack of teachers equipped to fix and hold the interest of young children. We are well on the way toward a remedy for this through the proposed establishment of training schools for Sunday School teachers under the auspices of the Diocesan Board of Religious Education. With the co-operation of parents, and teachers trained along the line of public school teachers, and with progressive methods of instruction calculated to interest the young, we feel that great progress can be made toward an elimination of the evil which undoubtedly exists."

Twenty-three parishes in the New York Diocese have completed the surveys from which the facts as to Sunday School attendance are obtained. More are to follow. Of striking interest is the fact that Old Trinity, at Broadway and Wall Street, whose

parish register shows 1152 communicants, has a Sunday School enrollment of 175. The fact that Trinity is located far down town is held to account somewhat for this showing.

St. Bartholomew's, at Park Avenue and 52nd Street, with a congregation of 3460, has a Sunday School enrollment of 70, though its various clubs at the Parish House in East 42nd Street have a much larger average attendance daily. Grace Church, at Vyse Avenue near 177th Street, the Bronx, whose parish register shows 500 families and 1500 individuals, has an average Sunday School attendance of 210, while two other Bronx churches, St. Edmund's, at Morris Avenue and 177th Street, has 174 families and a Sunday School enrollment of 143, and St. Ann's, at 140th Street and St. Ann's Avenue, with 500 families and 1050 individuals, has a Sunday School attendance of 481.

The difference between the down town church and the churches further up in the centres of population is aptly illustrated by the fact that though Trinity has a poor Sunday School attendance, The Intercession, at 155th Street and Broadway, which is a chapel of Trinity, with 2300 families and 5917 parishioners, has a Sunday School enrollment of 820, while Incarnation Chapel, at 240 East 31st Street, and 355 families and 850 individuals, has a Sunday School attendance of 386.

Progress of the University of the South \$1,000,000 Campaign.

A conference held in Asheville, N. C., is typical of ones that will be held in every section of the South as the University Million Dollar Endowment Fund Campaign grows more intensive. It was a conference of the Asheville District laymen and Churchmen who are pledged to support Sewanee's appeal for funds. Wickes Wamboldt, general director, who has his headquarters in Chattanooga, attended the meeting and reports that the Asheville organization is of the "live wire" variety, which is tackling its quota of \$30,000 with zest. W. Vance Brown is Diocesan Chairman and Rt. Rev. Junius M. Horner, D. D., Bishop of Asheville District, is doing all in his power for the cause.

Campaign headquarters have been opened at Raleigh for the Diocese of North Carolina, which has a quota of \$110,000. Albert L. Cox is general chairman. Bishop Joseph Blount Cheshire is actively co-operating.

Seven of the thirteen Southern States have been covered by field workers for Sewanee. However, in some of these the campaign was only partially carried out and the entire quotas not raised. Such sections are now making arrangements to reach their goals this fall. Fayetteville, Tenn., was late starting but now reports \$1,896. Mississippi is one of the six States yet to be fully campaigned. Bishop William Mercer Green is at present personally directing the organization of the Diocese for the Sewanee drive.

Dallas and North Texas Dioceses are beginning the Endowment Campaign with special encouragement of the Church dignitaries in both sections. In Kentucky, the Diocese of Lexington is making headway on its \$30,000 assessment and the Diocese of Kentucky is pressing an appeal for \$75,000. In the former, the leaders are Col. John R. Allen and Bishop Lewis W. Burton. In the latter, the leaders are Judge Arthur M. Rutledge, Judge Robert H. Bingham of the Louisville Journal, S. Thurston Ballard, D. A. Jonas of the Louisville Herald and Bishop Charles E. Woodcock.

A GREAT CONGRESS OF LAYMEN OF THE CHURCH

**Program of the 34th Annual
Convention of the Brotherhood
of St. Andrew at
Detroit Oct. 1st to 5th.**

We are printing in this issue of The Witness the completed Program for the Brotherhood Convention, which we are sure will be of interest to our readers. All of the old-time features of the Brotherhood Conventions will be found embodied in this one, as well as a number of new features.

Those who have framed the Convention Program have built around the keynote, The Challenge of the New Day. The Brotherhood leaders have given a great deal of thought to the different phases of The Challenge, and have arranged Conferences led by some of the Church's most able leaders on topics, such as The Training of Boys, Filling the Empty Pews, Capitalizing the Peculiarity of the Parish, Mobilizing and Training the Church's Reserves, The Nation-Wide Campaign, and the like.

A glance over the list of those who are going to lead in the Brotherhood Convention will reveal the names of men outstanding in the work and thought of the Church. Bishop Woodcock, long a favorite at Brotherhood Conventions, is to be at Detroit, also Bishop Williams of the Diocese of Michigan, Bishop Sumner, Bishop Page, and Bishop Wise; the Rev. Dr. Stewart of Evanston, Rev. Dr. Patton of the Nation-Wide Campaign, Dean Gresham of Grace Cathedral, San Francisco; President Bell of St. Stephen's College, Rev. Wm. E. Gardner, D. D., of the General Board of Religious Education, Rev. Dr. Renison, and Dean Owen of Hamilton, Ont., besides the Honorable J. Stewart Bryan of Richmond, Col. Raymond Robins of Chicago, President Ide of the National Federation of Church Clubs, Frederick C. Gilbert, President of the Michigan Diocesan Church Club, and others.

The Railroad Administration has granted the fare of one and a third for the round trip on the Certificate plan. Pay the full fare going to the Convention. Get a Certificate from the agent where you buy ticket, and upon presentation of the Certificate to the railroad man at the Convention, providing there is a minimum of 250 in attendance, the Certificate will be stamped and good for the purchase of a return ticket at one-third the going fare. Stop off at Niagara Falls is allowed on tickets via Buffalo, also the privilege of going by boat from Buffalo to Detroit.

The Convention has been spoken of this year as a great congress of laymen of the Church, and a cordial invitation is given to every man who loves the Church to be in attendance. The Program will be found on page two.

Effective Religious Publicity by Kansas Parish.

The Arkansas City, Kansas, Daily Traveler, is publishing every Friday a chapter from Dr. George Parkin Atwater's book, "The Episcopal Church—Its Message For Men of Today," followed by the announcement:

"Read this book each Friday in the Traveler and attend the services at Trinity Church, corner of B St. and Adams Ave.—Rev. Frederic Busch, Rector. Services at 7:30 and 11 a. m."

It is a most effective method of religious publicity.

BROTHERHOOD OF ST. ANDREW PROGRAM AT DETROIT

General Theme: "The Challenge of the New Day."

WEDNESDAY, OCTOBER 1.

11:00 A. M.—Meeting of the American Council.
6:30 P. M.—Churchmen's Dinner, Hotel Statler. Subject: "The Challenge of the New Day." Chairman, Frederick C. Gilbert, President Michigan Diocesan Church Club. Speakers: The Rev. Barrett P. Tyler, former Chaplain, A. E. F.; John Stewart Bryan, Richmond, Va.

THURSDAY, OCTOBER 2.

7:30 A. M.—Holy Communion. Devotional Address: The Very Rev. D. T. Owen, D. D., Christ's Church Cathedral, Hamilton, Ontario.
10:00 A. M.—Opening Business Session. President Bonsall presiding. Organization of the Convention. Election of Convention Officers. Appointment of Committees.
10:30 A. M.—Address of Welcome, the Bishop of Michigan. Greetings from the Canadian Brotherhood, Evelyn Nacroe, Chairman, Executive Committee of the Dominion Council. Reading of the Annual Report of the National Council.
11:30 A. M.—Address: "Christ the Supreme Need of Every Man." Dr. Wm. H. Jeffreys, Superintendent of the Philadelphia City Mission.
2:00 P. M.—Address: "The Power of Personal Influence."
2:30 P. M.—Question Box Conference: The Training of Boys. The Rev. Wm. E. Gardner, D. D., General Secretary, General Board of Religious Education, New York City.
3:45 P. M.—General Conference: The Brotherhood Chapter in Action (1) Filling the Empty Pews. (2) Participating in the Nation-Wide Campaign. (3) Capitalizing the Peculiarity of the Parish. (4) Developing Family Worship.
8:00 P. M.—Public Meeting: Christianizing Industry. The Rt. Rev. W. T. Sumner, D. D., Bishop of Oregon. Col. Raymond Robins, Chicago, Ill.

FRIDAY, OCTOBER 3.

7:30 P. M.—Holy Communion. Devotional address. Dean Owen.
10:30 A. M.—Business Session. Discussion of Council Report.
10:45 A. M.—Conference: Progress with the Advance Program. Addresses by Field Secretaries.
11:30 A. M.—Conference: Mobilizing and Training the Church's Reserves. G. Frank Shelby, General Secretary.
2:30 P. M.—Question Box Conference: The Nation-Wide Campaign of the Church. Chairman, B. F. Finney. Address by the Rev. R. W. Patton, D. D., National Director, Nation-Wide Campaign.
4:00 P. M.—Address: "A National Church Magazine for Laymen." George H. Randall, Editor, St. Andrew's Cross.
8:00 P. M.—Public Meeting: "The Over There Spirit Applied to Problems Over Here." The Rev. George Craig Stewart, D. D., Rector, St. Luke's Church, Evanston, Ill., lately an overseas Red Cross Chaplain; Major Henry R. Sanborn, Field Secretary, Army & Navy Department, Brotherhood of St. Andrew, lately in active service in France; The Rev. Robert J. Renison, D. D., Rector, Church of the Ascension, Hamilton, Ontario.
(Canadian Council in Session at close of Public Meeting).

SATURDAY, OCTOBER 4.

7:30 A. M.—Holy Communion. Devotional Address. Dean Owen.
10:00 A. M.—Final Business Session. Also Meeting of Canadian Council.
10:30 A. M.—Address: "A National Consciousness for the Church." The Rt. Rev. James Wise, D. D., Bishop of Kansas.
11:00 A. M.—Junior Conference. Chairman, Gordon M. Reese, Field Secretary, Brotherhood of St. Andrew. Papers by Dudley Ross, St. John the Baptist Chapter, Brooklyn, N. Y.; George Merryfield, All Saints' Junior Chapter, Windsor, Ontario.
2:20 P. M.—Question Box Conference: "The Return of the Fighting Men and Their Place in the Church Militant." Chairman, Walter Kidde, Vice-President of the Brotherhood and Chairman of the Army & Navy Council. Speakers: Edward H. Bonsall, President of the Brotherhood; Benjamin F. Finney, Chief Secretary of the Army and Navy Work.
3:00 P. M.—Address: "Prayer, Then Progress." George K. Gibson, St. Luke's Parish, Evanston, Ill.
4:30 P. M.—"The Function of a Diocesan Church Club." Henry J. Ido, President, National Federation of Church Clubs.
8:00 P. M.—"Preparation for the Corporate Communion." The Rt. Rev. Herman Page, D. D., Bishop of Spokane.

SUNDAY, OCTOBER 5.

7:30 A. M.—Annual Corporate Communion. Celebrant, the Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan.
11:00 A. M.—Morning Service in all Episcopal Churches in Detroit, with Lay Speakers.
3:30 P. M. Public Meeting: "Bringing in the New Day." The Rev. Bernard Iddings Bell, President of St. Stephen's College.
8:00 P. M.—Final Public Service. Reading of the Memorial Record. Closing Address: "For Their Sakes I Sanctify Myself." The Rev. Charles E. Woodcock, D. D., Bishop of Kentucky.

Junior Parallel Sessions.

WEDNESDAY, OCTOBER 1.

5:30 P. M.—Boys' Banquet, St. John's Parish House, 17 Montcalm St. East. Opening Business Session. Election of Convention Officers.
6:15 P. M.—Address of Welcome. The Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan. The Rev. H. H. Fox, Rector, St. John's Church.
6:45 P. M.—Conference: "The Junior and the Convention." Leader, the Rev. Dr. Wm. E. Gardner, General Secretary, General Board of Religious Education.
7:15 P. M.—The boys will join the men for the addresses following the dinner at the Hotel Statler.

THURSDAY, OCTOBER 2.

7:30 A. M.—Holy Communion. Devotional Address. Dean Owen.
9:00 A. M.—Conference: "The Junior and His Parish." Leader, The Rev. Edgar N. Le Blanc, Rector, St. Stephen's Church, Wissahickon, Phila., Pa., followed by Discussion.
10:00 A. M.—Adjournment to Senior Convention for Opening Business Session.
1:30 P. M.—Recreation: Boat trip to Bob-lo Island.
8:00 P. M.—With Senior Convention, for Public Meeting.

FRIDAY, OCTOBER 3.

7:30 A. M.—Holy Communion.
9:00 A. M.—Conference: "The Junior and the Community." Followed by Discussion.
10:00 A. M.—Meeting with Senior Convention for Business Session.
2:30 P. M.—Recreation: A trip through the plant of the Ford Motor Co.

SATURDAY, OCTOBER 4.

7:30 A. M.—Holy Communion.
9:30 A. M.—Address: "The Junior and World Missions." W. B. Miller, New York City.
10:00 A. M.—Conference: The Detroit Plan for Training Boys.
10:30 A. M.—Address: "Adventure for God." Major Henry R. Sanborn.
11:00 A. M.—Joint Meeting of Seniors and Juniors, with Junior Speakers. (See Senior Program).
2:00 P. M.—Recreation.
8:00 P. M.—Preparation for the Corporate Communion.

SUNDAY, OCTOBER 5.
7:30 A. M.—Annual Corporate Communion. Bishop Williams, Celebrant.
11:00 A. M.—Morning Service in all Episcopal Churches in Detroit, with Lay Speakers.
3:30 P. M.—Public Meeting: "Bringing in the New Day." The Rev. Bernard Iddings Bell, President of St. Stephen's College.
8:00 P. M.—Final Public Service. Reading the Memorial Record. Closing Address: "For Their Sakes I Sanctify Myself." The Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky.

* Boys meet with the men in the main Convention for these sessions.

Railway Rates to the General Convention.

The Railway Companies have granted a rate on account of this Convention of one and one-third fare for the round trip, on what is known as the certificate plan. This rate is good for all delegates to the Convention (including the Women's Auxiliary and other meetings) and dependent members of their families.

Each person buying a ticket to Detroit should demand of the ticket agent at the time a certificate showing that a ticket has been bought from the starting place to Detroit via any route they may choose, for which ticket a full fare is paid. These tickets must be purchased between the dates of October 4th and 10th, inclusive, from all states except Arizona, California, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming, in which states tickets must be purchased between September 30th and October 6th, inclusive.

The certificate taken at the time of the purchase of the ticket must be signed by the Secretary of the General Convention, the Rev. Henry Anstice, D. D., at the Convention, and validated by the Joint Agent at the Convention, between the dates of October 9th and 11th, inclusive. These endorsed and validated certificates entitle the holder thereof to return via the same route to the starting point at one-third fare, the return beginning not later than November 3rd.

In case the purchaser cannot be supplied by the local ticket agent with a duly authorized certificate, the purchaser should buy a ticket to the nearest point where such certificate may be bought, taking a receipt for such fare paid, which, presented together with the certificate, will entitle the holder to all the privileges of the rate. Local ticket agents will be pleased to give all necessary information regarding these rates and the procuring of these certificates.

ANDREW D. STOWE,

Chairman, Transportation Bureau of the Episcopal Church.

The Rev. John H. Parsons has resigned the rectorship of Trinity Church, Canaseraga, N. Y. and accepted work in the Associate Mission at Salina, Kansas, under Bishop Sage. Mr. Parsons was curate under Dr. Sage for some time during the latter's rectorship of St. John's Church, Dubuque, Iowa.

Let Us Get On.

A memorial, widely signed by clergy and laity, will be presented to the General Convention petitioning that body to enact legislation providing for the admission of women as delegates. The petition, instancing the forward step in such legislation by the English, Scottish and Welsh Churches, and reciting the services of women in Church and state and urging the inestimable gain such enlargement of their powers and privileges would be to the Church, concludes thus:

"In 1789, the American Church took the great step forward of admitting laymen to its legislative and executive functions that it might be truly democratic and equipped with all its powers. We pray that the Convention of 1919 will complete that advance by enlisting the full help of all the members of the Church. If the Councils of the Church can have an infusion of the idealism of women, of her swift intuition of righteousness, of her readiness to spend herself to the utmost, we may be confident that the bounds of the Kingdom will be greatly enlarged."

This position will receive respectful, and it is to be hoped favorable, consideration. No question that may come before the Convention is of greater importance. Why should we allow other Churches with which we are in communion, and also the leading Protestant bodies, and our own and other civilized governments, to precede us in this inevitable act of justice to those who constitute at least two-thirds of the Church's active and loyal membership?—Diocese of Quincy Light.

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THE CHURCH ALMANAC

Lessons for morning and evening, from the new Lectionary, for the coming week.

St. Matthew's Day.

14th Sunday After Trinity.

September 21st—

I Kings xix.

Matthew xix. 16-end.

Isaiah lii 1-10.

Romans x. 1-15.

Monday, 22nd—

Ezekiah i.

Romans xiv. 1-12.

II Samuel vii. 18-end.

Mark viii. 27—ix. 1.

Tuesday, 23rd—

Ezekiel ii. 1-3—iii. 11.

Romans xiv. 13-end.

II Samuel viii.

Mark ix. 2-13.

Wednesday, 24th—

Ezekiel iii. 12-end.

Romans xv. 1-12.

II Samuel ix.

Mark ix. 14-32.

Thursday, 25th—

Ezekiel v. 5-end.

Romans xv. 13-24.

II Samuel x.

Mark ix. 33-end.

Friday, 26th, Fast—

Ezekiel vi.

Romans xv. 25-end.

II Samuel xi. 1-13.

Mark x. 1-16.

Saturday, 27th—

Ezekiel vii. 1-14.

Romans xvi.

II Samuel xi. 14-end.

Mark x. 17-31.

Episcopal Club,

Syracuse University:

Syracuse University will open September 16th. The officers of the Episcopal Club of the University are anxious to get in touch with student Churchmen and will be glad to do all in their power for them. Rectors and parents are asked to communicate with Prof. L. W. Crawford, President, 526 Ostrom Ave., Syracuse, N. Y. The chaplains are the Rev. Henry Harrison Hadley, D. D., of St. Paul's Church, and the Rev. Herbert G. Codrington, D. D., of Grace Church.

Bishop and Mrs. Sage, who spent the vacation season at Richards Landing, Ontario, Canada, stopped off at Chicago on their return trip to Salina, Tuesday, September 9th and were the guests of the latter's sister, Mrs. Todd. The Bishop was taken ill, confined to his bed and in the care of a physician for several days, which prolonged their visit beyond the time intended. During the summer the Bishop was much occupied in developing plans for the strengthening and extension of the Church in the Missionary District of Salina.

This Rector Deserves a Carnegie Medal.

The Rev. Arthur J. Watson, rector of St. Luke's Church, Pawtucket, R. I., figured in a rescue scene at Narragansett Pier where he spent his vacation.

Mr. Watson had entered the water to bathe when he heard the screams of a young woman named Miss Stella Shadow of Portland, Me., a member of the villa colony. While the crowd looked on, a Japanese art dealer jumped in after the woman, not stopping to divest himself of his clothes. Soon both the Japanese and the girl appeared helpless and Mr. Watson swam to the rescue, bidding the Jap to take care of himself and catching the woman by the hair he speedily brought her to the shore, where the beach guards rendered first aid and summoned a physician, who worked on the woman for three hours before she revived.

The Kansas Method to Follow Up College Students.

A carefully worked out and systematic method of following up members of the Church attending colleges with the purpose of interesting them in Church attendance and parish work, has been called to our attention by the Rev. Richard Cox, rector of St. Paul's Church, Manhattan, Kansas, and Secretary of the Kansas Diocesan Commission of Student Workers, of which the Rev. Carl Nau of Emporia is the Chairman.

In April, 1918, Bishop Wise, having seen a vision of what might be accomplished in his diocese if the work in college centers was systematized held a conference with the rectors of the parishes in Lawrence, Manhattan, Emporia and Pittsburg, where colleges are located, and formed The Commission of Student Pastors, and later a layman was added from each of these centers.

At the Diocesan Convention, held at Topeka last May, two important resolutions were passed, asking the Diocese for \$500 to carry on the work; setting apart the first Sunday in each month to be known as Student Sunday when special prayers, drawn up by the commission and authorized by the Bishops of Kansas and Salina, were to be offered.

"Temporary Transfer Cards" were issued to all the clergy in the state, so that young men and women leaving home to enter college might be temporarily transferred to a student pastor.

The District of Salina is co-operating with the Diocese of Kansas and the Rev. Charles Maltas has been appointed by Bishop Sage to represent the District.

All the high schools and colleges of the state are being prayed for on Student Sunday,—prayers for All Educational Institutions, Christian Ideals in Our Educational Institutions, That Students May Be Called to the Priesthood, Teachers, The Absent from Home, The General Board of Religious Education, The State Commission of Student Workers and Student Organizations, published in leaflet form to be pasted in the standard and Prayer Books for the pews.

A circular letter has been issued to the clergy inquiring what success each has had in bringing scholars and students of the high schools in their immediate parish to attend services, and where a college or university is situated if the students and faculty who are communicants have been invited and have attended the Corporate Communion. "Our Blessed Master is at the Father's right hand pleading His Sacrifice on our behalf. Shall not we then join with Him in pleading the same Sacrifice? Prayer is of great value, and what better time and place could be chosen than at the Altar, to plead for that boy or girl who is entering the field of higher studies to fit him or her for their life work either in college or in the high schools of our State?"

In the past it has been by mere guess work and hard labor finding out who were members of the Church attending the colleges of the state and

it is hoped that all will now be accounted for and that great blessings will rest upon the educational institutions of the State.

The Rev. Mr. Cox at Manhattan, has prepared special blanks for students, indicating in succinct form the various parochial activities in his parish, with a statement of membership, place of residence, desire to be connected with the parish and pledge to support it in every way possible, and a further pledge that, "I will do all in my power to bring some of the 72 per cent of Non-Church Members into membership of the Church, by speaking, acting and in every way possible, consistent with the glory of the Kingdom of God. As a Communicant of the Church I pledge myself to make my Communion at least once a month, and also on as many of the Saints' Days as I can. I will also attend the regular Sunday services regularly."

A Good Way to Boost the Nation-Wide Campaign.

The Rev. Goodrich B. Fenner, rector of St. Philip's Church, Uvalde, Texas, in taking advantage of our offer for twelve weeks' subscriptions to The Witness, writes: "Quite a number of my people take The Witness, and this list completes the families. I am delighted that you have made this offer for it puts the General Convention and the Nation-Wide Campaign before the people. You are certainly doing your share in making this liberal offer, and I hope that you will print the notice in large type so that every rector may see it. One of my vestrymen noticed the offer, and he immediately gave me a check, stating that he felt this money towards the Nation-Wide Campaign would do more good than any hundred dollars any time later. I believe too that it will cause my people to see that we have a real Church newspaper at a nominal price. I like The Witness splendidly."

Diocese Prepares by Prayer for Campaign.

A cycle of prayer and thanksgiving in preparation for the Nation-Wide Campaign for the Church's Mission, has been authorized in the Diocese of New South Carolina by Bishop Guerry. A leaflet containing the prayer outline for each day in the week has been published and will be distributed to every Churchman in the Diocese.

Each day's outline is headed with several inspirational verses and a list of prayer objects. A collect of thanksgiving and a benediction also is included.

A number of other dioceses are expected to follow South Carolina's example and publish a devotional leaflet for the Campaign.

An elaborate thanksgiving service for the safe return of all of the parish's forty-eight service men, was held Sunday morning, Sept. 7th, at St. Paul's, Kansas City, Kas. The service was unique, for St. Paul's is believed to be the only parish in the diocese having no gold stars on its service flag. The Rev. R. H. Mize, rector of the parish, and Chaplain Otis E. Gray, senior chaplain of General Wood's Eighty-Ninth Division, spoke at the service. Special music was rendered by the parish choir of fifty voices. A thanksgiving dinner was given the returned men on the following Monday evening in the parish house.

RECTORS AND VESTRYMEN, ATTENTION!

The Witness will be sent through the mails in bulk to one address or direct to every family in a parish or mission for two or three months or more, to cover the period of the General Convention and the Nation-Wide Campaign, at the low rate of one and two thirds cents per copy for each issue. 25 copies for twelve issues, \$5.67. 50 copies for twelve issues, \$11.34. 75 copies for twelve issues, \$17.00. 100 copies for twelve issues, \$22.68. It is the best investment a rector, vestry, or parish could make.

A CALL TO SERVICE.

The trumpet is sounding,
Its note is resounding
From ocean to ocean in stirring appeal.

Awake to the glory
Of telling Christ's story,
His Spirit is waiting the nations to heal!

The Cause of the Master
Advance ever faster.
Press on to the City that shines from afar.

No matter though badly
Equipped, enter gladly
The ranks of the army that fights
Sion's war!

Wait not, Christian brother,
Nor leave to another
The task of enlarging Christ's Kingdom today.

Be up and be doing,
For God is renewing
All things—haste to labor, to fight
and to pray!

The trumpet is blowing,
'Tis time to be going.

The ranks are now filling, the march
will begin.

The Cause is so glorious
It must prove victorious!
Bear forward the cross. Under
Christ we shall win!

J. W. Yates.

Waterville, Maine.

DEAF MUTE WORK.

On the eleventh Sunday after Trinity, August 31, the Rev. Oliver J. Whildin, Maryland Diocesan Missionary to the Deaf and Secretary-Treasurer of the Society for the Promotion of Church Work among the Deaf, preached the convention sermon at the thirty-third annual session of the Pennsylvania Society for the Advancement of the Deaf, held in the Parish House of St. John's Episcopal Church, York, Pa., August 29th to 31st. The service was conducted in the sign language by the Rev. Franklin C. Smielau, Missionary to the Deaf in the Dioceses of Harrisburgh, Bethlehem, Erie and Pittsburgh. The congregation, composed entirely of deaf mute people, was very large, orderly and devout, thus testifying to the admirable work of the missionaries throughout the whole state of Pennsylvania.

The twelfth Sunday after Trinity, September 7th, known among the Deaf and their friends as Ephphatha

Sunday, marked a general resumption of Church work on the part of the deaf mute missionaries. In many of the churches the beautiful Gospel story of Christ healing the deaf and dumb young men formed the theme of sermons and exhortations. It is very encouraging to note that the interest aroused in the work of these missionaries has become quite general. This is shown by the numerous responses of Churches, Church organizations and Church people to the Ephphatha Appeal, issued by the Society for the Promotion of Church Work Among the Deaf.

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. 28 1/2 ct

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!

WALL ROLLS

HEAVENLY SUNSHINE.

Consisting of a page for every day of the month with selections of Scriptures and verse of a hymn printed in large type so it may be read across a room or ward. Size 14x20 inches, mounted on Mission Oak and with cord for hanging. 75 cents each.

Church Literature Press
Publishers

Two Bible House, New York

The Greatest Mission Field in the World—Fifty Million Unchurched Americans.

ADVERTISING IS THE LOGICAL WAY TO ATTRACT THIS VAST MULTITUDE TO THE CHURCH. THAT IS WHY EVERY CLERGYMAN AND VESTRYMAN NEEDS

Advertising Religion

By Paul J. Brindel.

Introduction by Bishop Wise, of Kansas, Chairman of the Church Commission on Press and Publicity. Foreword by the Rev. Francis S. White, Domestic Secretary, Board of Missions.

A PRACTICAL TEXTBOOK AND NOT A VOLUME OF THEORIES.

ADVERTISING RELIGION is the product of successful Church publicity experiments in a number of dioceses by the head of the Kansas Diocesan Publicity League, now a member of the publicity staff of the Nation-Wide Campaign. Display advertisements, tried and proven successful in conservative parishes, are among the illustrations. The student of this book will have a comprehensive knowledge of publicity and advertising methods and will know how to meet his parochial problems along these lines.

Churchmen cannot afford to be ignorant of what even conservative clergymen admit to be the greatest missionary aid at the service of the Church today. Advance orders at \$1.25, plus postage, payable upon delivery of book this fall, now being received.

ADDRESS:

THE WITNESS

6219 Cottage Grove Avenue

Chicago, Ill.

EDITORIAL

By Bishop IRVING P. JOHNSON.

THE NEMESIS OF REJECTED LOVE.

The Lord tells us that we are to love God with all our mind as well as with all our heart, and the cant phrase of popular preachers is that everything is right if your heart is all right.

The truth of the matter is that our human nature is not made up of three air-tight compartments in which the heart does all the loving, and the mind all the thinking, and the will all the doing; but all these faculties are inter-related, so that a bitter heart will befuddle a clear brain and a cracked brain will ruin a kind heart.

We are very intricate machines, and it needs only one set of screws to get loose and the whole machine will go wrong.

The fact that your heart is all right will not save you if you have a weak head, or if you have a hook-worm in your will.

We are to love God with heart and mind and will alike, because otherwise we are sure to do His cause much harm, for He has suffered as much from His fool friends as He has from His bitter enemies.

I am persuaded that sanity is one of the most needed qualities in religion today, if the Church is going to leaven society. For society despises a fool more than it hates a knave, and its sharpest weapon against the Church is the instrument of ridicule as applied to the foibles of weak-headed stronghearts.

* * * * *

In the first place, it is coming to be the judgment of the public that the Kaiser's weak head rather than his bad heart precipitated this terrible war.

He was from early youth the victim of megalomania, and had mental aberrations as to his own importance in the great scheme of things. He surrounded himself with those who flattered him, and dismissed men like Bismarck, who told him the truth.

It was mental exaggeration of his own importance which disturbed the balance of his internal machinery, and he became a menace to civilization, because he was a misguided crank.

In the same way Mr. Trotsky, when selling suspenders in Hoboken, was conscious of a burning desire to put down the mighty from their seats and to fill the hungry with good things.

His heart was all right, but he was not endowed with a head which knew how to accomplish this thing wisely. And so like the Kaiser, he messed up the situation which he ardently desired to relieve.

In the same way religious reformers have, as St. Paul says, "agitated zealously but not well."

Each one has seen some injustice which needed to be reformed, and has narrowed his mentality to the one thing which he would accomplish. He has founded a party or a sect. He has tilted against windmills. The sect remains with all of the narrow vision, but the virtues of the founder have been buried with him.

I know of no sect which has lived up to its enthusiasm for more than a century. The result has been that, while the reformer's heart was right, his head was weak, turned by the popular approval which it received from its own partisans.

Mental balance is just as important in any movement as heartfelt emotion.

* * * * *

It would seem as though the weakness of this nation today in all its controversies is more a matter of mental balance than it is of vicious intention.

I know of no people in any age who as a people "love righteousness and hate iniquity" in the abstract more than this nation.

Righteous indignation at the iniquities of the Hun had more to do with popular sentiment for the war and with popular zeal in carrying it on, than any political fear or commercial advantage.

But as a nation we lack mental balance and display the same weaknesses as those of the Kaiser and Trotsky in our internal dissensions,—a weakness which can easily turn this fair land of prosperity and peace into a shambles of poverty and blood, and that in spite of the fact that the heart of both sides is in the main all right, with certain limitations.

Never were rich men more generous and less iniquitous; never were working men more fraternal than they are today; but in spite of the fact that individually most capitalists and most workers have a right heart, yet collectively they are making a mess of a very cornucopia of plenty. Why? Because the head is wrong in its loving and so vicious in its thinking.

Capital is misled to the vices of the Kaiser, and labor to those of Mr. Trotsky, and we are having re-enacted here the very things that we were fighting over there.

The trouble with the Kaiser was that no one could tell him anything except that which was flattering to himself. I have always observed that it was very difficult to tell anything to aggregations of capital.

Every improvement in housing and working conditions, improvements which they would not now abandon, were forced upon them.

Like the Kaiser, they confuse stewardship with personal ambition.

Whenever a set of men feel that it is more important to get

rich than it is to be just, they have imbibed that grand folly which makes them incapable of thinking right.

The arrogance of the coal barons, with Mr. Baer's divine right of wealth, is an instance of that enlarged caput which makes for confusion.

No set of men have any divine rights unless they are willing to assume the responsibilities that God always attaches to the talents that He gives. No one can dispute the talents of our leading financiers and industrial chiefs. But one may question their humility and their sense of responsibility to God.

What an ass does a clergyman or a military man become who acts as though he were above criticism and beyond suggestion!

Why confine the rule to ministers and officers?

When wealth creates a caste, admission to which is dependent upon wealth, it is simply repeating the folly of the Kaiser.

* * * * *

But when one turns to labor for an exemplification of those virtues which made the Carpenter of Nazareth the most adorable of men, one is equally disappointed.

Here, too, the loving mind is absent. Here, too, men think in terms of caste. Here, too, wages are emphasized rather than the quality of workmanship.

When a clergyman thinks more of his wages than he does of the quality of his service, or when a military officer thinks more of promotion, with increased pay, than he does of service to his country, each inevitably becomes a cad.

Why these? Is not the making of a bridge as sacred as the preaching of a sermon, or the running of a locomotive as true service as leading a regiment?

Whether this particular man becomes a clergyman or a steam-fitter, an officer or a mechanic, is largely a matter for which he is not personally responsible; but whether in any capacity he looks upon wages as more vital than good service, he becomes a menace to society.

Many of us are most anxious that workingmen should get a wage that will establish the dignity of work, but such a wage will never establish such a thing, unless the workingman himself feels the dignity of the work that he does.

It is a common complaint that increased wages has not made an increased production.

Such an indictment, if true, is just as culpable as that increased dividends do not create larger stewardship.

* * * * *

I am inclined to feel that the one thing needful to settle these disputes is the one thing missing, and that one thing is reverence for God.

When I travel on the train and hear capitalists and laborers alike blaspheming God, I cannot avoid the conclusion that neither of them are worthy of the dignity that they claim, and that blasphemers will never settle this dispute. When I talk with men whose whole mental attitude is that of a man who belongs to a caste, and whose heart is bitter toward those of the other caste, I am confident that the world's problems will never be settled by a revival of the caste system of the Orient. It has been tried there for cycles of time and has failed.

When I hear the arrogant assumptions that great corporations, which have been built up by the protective policy of the government and by privileges that the people have guaranteed, are not willing to submit to investigation, or that great bodies of laboring men who owe their wages to corporate genius and national policies are not willing to arbitrate, then I know that the end is chaos and confusion.

Arrogance and ostentation were the follies of the Kaiser. He has his imitators here, most of whom are the unworthy sons of plain and sensible parents, whose simplicity and godliness made this country what it is.

Bitterness and sordidness are the follies of Mr. Trotsky, and they are the follies of that large class of laboring men, who also are for the most part sons of godly parents. In this country capitalists and laboring men spring from the same stock, and it was a healthy, virile stock of which neither has cause to be ashamed.

The vital question is, are they preserving the ideals of that stock, which left Europe because it sought that which Europe refused to give—liberty and justice.

Europe has paid the penalty in the third and fourth generations of them that hated God, for they loved not righteousness.

Our parents loved righteousness and hated iniquity, and God has shown mercy unto the thousands descended from those that loved Him.

Are we going to profit from the experience of Europe, or are we, too, to be carried captive into Babylon because we have forgotten God?

It is puerile to reply that you believe in God but not as He is represented by the Churches.

If God is, then He is the biggest factor in your life, and for you to ignore Him, because you say He is misrepresented by Christians, is like the man who refuses to use money because so many use it badly.

It is your business, then, to show in your life that God and His righteousness are realities that you dare not ignore. A nation in which capitalists patronize, and laboring men ignore their Creator, will merely repeat the weary lesson of human history, for the one greatest, most potent and most certain thing in human

life is that the love of God cannot be despised. For love is not only the greatest power in the world, there is a sense in which it is the most relentless, for never yet has a nation despised the love of God and survived its own disaster.

"For the Lord our God is a jealous God and visits the sins of the fathers unto the third and fourth generation of them that hate him, and showeth mercy unto thousands of them that love Him."

Both Europe and the United States are today reaping what their grandparents have sown. What will our grandchildren reap from us?

The Church Is Putting its Map Together.

"The Nation-Wide Campaign will be a white hot furnace of enthusiasm to blend our diocesan and sectional interests and our local dooryard zeal into a passion for national vision and national effort. The Church has been seeing dioceses as a child sees the separate and scattered units of a map of the United States, cut by a jig saw into forty-eight pieces. To the child it seems more like a basket of chips than a map. Once put together the map is clear. The Church is putting its map together.

The Nation-Wide Campaign is only the first yawn of our giant Church awakened from its sleep. No one can foresee what it may accomplish when it gets its breakfast and settles down for a day's work.

Unless you are still travelling by stage coach, unaware of railroads; unless you use candles, ignorant of electricity; unless you still read Jane Austen, thinking the book was published last week; unless you still consult the files of Godey's Lady's Book for Fashions; unless you still try to subscribe for Gleason's Pictorial Drawing Room Companion; unless you still think of the Church as a place to make a formal call on Sunday, unless you live solely in yesterdays, then march with the army of God and His Church in the great Crusade of today."—The Rev. Dr. Geo. P. Atwater.

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ANNOUNCEMENT.

Send in your order now for Mrs. Gutgesell's Christmas Novelty Gift Book. They are made up during the summer months and consist of many beautiful Christmas cards with thoughtful greetings, enclosure cards, seals and inexpensive Christmas gifts, neatly arranged in attractive sample books.

This plan makes it possible for Church organizations to raise money for their work in an easy way. No investment, pleasant work and splendid results.

For information and testimonials from clergymen and organizations who have repeatedly used the plan, address Mrs. A. A. Gutgesell, 402-406 Sixth Avenue South, Minneapolis, Minn. 10-11

CHURCH SERVICES CATHEDRAL OF ALL SAINTS

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

CHATS WITH LAYMEN

By GEORGE PARKIN ATWATER, D. D.,
Rector of the Church of Our Saviour,
Akron, Ohio.

My layman again visited my study and encouraged by the willingness with which I had listened to his previous suggestions, he came with a few more.

"They seem to be small matters," he admitted, "but they are of enough importance to speak of."

"Unburden your mind," I encouraged.

"Several things tonight," he warned me. "First, why has not the Nicene Creed a proper title. The Prayer Book designates it as 'Or this.' That seems to dismiss it as of small consequence. Why not print the title 'The Nicene Creed'?"

I sighed. It seemed discouraging to have a layman find difficulties with the Prayer Book after the Church had spent 370 years in reconstructing it.

"You must remember," I said fiercely, "that this Church assumes, and this assumption is reflected in the Prayer Book, that every person who attends the Church has been trained and educated in the Church and instructed in all the intricacies of its worship. Are we to assume that the negligible millions who might by chance attend our services are to be taken into consideration when we prepare our book of worship?"

"But would not the many strangers welcome less obscurity in the order of service as contained in the Prayer Book?" he asked boldly, at the same time showing a lamentable lack of knowledge of that great defensive bulwark of a phrase, "the House of Bishops concurring."

"Ssssh," I cautioned him, "that's part of the charm of the book. It's the element of surprise, the subtle mysteriousness of its obscurity. It leaves the stranger wrapped in contemplation and a longing to see the end of the process. It is so satisfying that it lasts him many a month, often forever. But seriously," I continued, "we make but little provision for those unfamiliar with the service and we lose thereby. But we are being diverted. What is your next suggestion?"

"Why bury the words 'THE Psalms,' also 'The First Lesson' and 'The Second Lesson' in rubrics where they are not discovered? These are very important parts of the structure of the service, and yet we do not emphasize their position. The outline is not clear."

Here he took a piece of paper and with his pencil wrote the rubric as he would have it printed, as follows:

Then shall follow a portion of

THE PSALMS

Then shall be read

THE FIRST LESSON

Then shall be read, in like manner

THE SECOND LESSON

"There," he said, "if the rubric were so printed these portions of the service would not look like an afterthought. And there is one more thing. In most of the Prayer Books used in the pews the page numbers are illegible. In any reprinting the page numbers should be in plain bold type and the minister should have a heart and announce them, when needed," he added belligerently, as he awaited my reply with anxious face.

I searched my mind for a proper epithet with which to brand his heresy.

"You are a Modernist," I hurled at him. "What authority have you to apply reason and common sense to the unsearchable pages?"

"You must forgive me," he said meekly, "I am only a layman."

Mr. John A. Ely of St. John's University, Shanghai, China, is home on a furlough visiting relatives in the Eastern States. He makes his headquarters at the Hotel Arlington, New York City.

Church Advertising for its "Lost" Communicants.

Advertising as the principal aid of the Church League for the Isolated in reaching the thousands of rural communicants of the Church is being tested this month in the Diocese of Southern Ohio by Miss Elizabeth Matthews, diocesan league secretary.

The first advertisement, as illustrated, appeared Sunday, September 7, in the Cincinnati Enquirer. Seven other newspapers in Cincinnati, Springfield, Columbus, Dayton and Zanesville will be used to reach every individual in the Diocese who takes a newspaper. Among them Miss Matthews expects to find even more than the 5,000 "lost" Churchmen who are estimated to have drifted away from the Church during the past decade, because of lack of services and other ministrations of the Church in rural communities.

Miss Matthews' experiment, which is being financed by her and several other Southern Ohio League members, is attracting nation-wide attention from Churchmen of other Dioceses interested in the rural Church problem, and from leaders of other church bodies. If advertising proves a success in reaching the thousands of Church members who each year drift away, then other churches besides the Episcopal Church may soon make full use of this new agency.

The Church League for the Isolated, although organized only two years ago, is establishing chapters rapidly in nearly every Diocese in the American Church, and is a useful adjunct to the Nation-Wide Campaign in carrying the message of a re-awakened Church to communicants who have been out of touch with their fellow-Churchmen for years.

Unlike the officers of some church organizations, Miss Matthews needed no urging to allow the use of Sunday newspapers for her copy. "Make \$100 buy as much advertising as you can," she wrote Paul J. Brindel, of the Nation-Wide Campaign News Bureau, in requesting that he prepare and place the advertising for her.

LOST

5,000 Episcopalians

If you are one of the number the Church has lost sight of in Ohio through lack of services in many counties, the Church League for the Isolated wants to hear from you.

How can we help you? Have your children Sunday School leaflets, magazines and Prayer Books; have they been baptized and confirmed? Would it not seem good to you to come to Holy Communion again?

These are some of the things the League seeks to provide you with. Above all, it offers you the friendship and interest of 50,000 other Ohio Churchmen.

THE CHURCH LEAGUE OF THE ISOLATED,

Miss Elizabeth Matthews, Secretary,
Glendale, Ohio.

Cornerstone of New Church Laid.

Deeply impressive were the ceremonies incident to the laying of the corner stone of the new church of Trinity Parish, Jacksonville, Ill., now in the course of erection. The ceremony took place at four o'clock Monday afternoon, September 1st.

Owing to the recent indisposition of Bishop Sherwood who was in charge of the ceremonies, he delivered no address. The service was under the direction of the Rev. Dr. J. F. Langton, rector.

A large number of the congregation gathered to take part in the ceremonies. Bishop Sherwood, Dr. Langton, supported by Senior Warden H. M. Andre bearing the Cross and Junior Warden Dr. J. G. Ames bearing the American flag took their places on a platform just over the corner stone.

The company assembled in front and took part in the hymns and prayers. A deep solemnity pervaded the scene and it will long live in the hearts and minds of those present.

UP-LIFT FOREIGNER OR OUR CHILDREN WILL PAY THE PENALTY

Church to Aid Department of Interior in its Americanization Programme.

Efforts are being made to enlist the entire resources of the Episcopal Church to aid the Department of the Interior in its work of Americanizing the 13,000,000 people in the United States who do not read or write the English language.

To study the needs among Italians, who constitute four per cent of the nation's population, a conference of all the Italian clergy and workers of the Church was held Tuesday, Wednesday and Thursday (Sept. 9-10-11) at the General Theological Seminary in Chelsea Square. A special service was held in the Cathedral of St. John the Divine for the 2,000 communicants of the Italian Episcopal Missions of New York City, at which Bishop-Suffragan Charles Sumner Burch and a representative of the Department of the Interior, spoke.

The General Board of Missions, aroused by the alarming amount of illiteracy revealed by the selective draft law among the foreign born population, has named the Rev. Thomas Burgess as "Americanization Secretary." Mr. Burgess announces that as a result of several conferences with Secretary Franklin K. Lane and the Americanization authorities of the Department of the Interior, he has written to every Bishop in the Church urging them to include adequate appropriations for extensive Americanization work in the budget of the Nation-Wide Campaign to mobilize the resources of the Church for its reconstruction work.

An elaborate Americanization programme has been mapped out by Mr. Burgess for the Church in its co-operation with the Federal Government. It includes the expenditure of at least a million dollars during the next three years, the arousing of every Churchman to hold himself personally responsible for the betterment of the foreign-born in his community, training of special clergy and workers to minister to the alien races, co-operation with the Greek and Russian Orthodox Churches, whose work in America is badly handicapped for lack of funds, and finally a survey of the need of Americanization work in each of the eighty-seven dioceses.

Not only does the Church plan to assist the government in teaching the foreign born to read and write English, but to go still further in the process of Americanization.

"The efforts of nearly all Americanization agencies in the past have been focused on the question of teaching the foreign born English," said Mr. Burgess. "The imposition of a language is by no means the creation of nationalism, although a common language is essential to a common understanding and as an aid in common thought and common action. The new definition of Americanization has come to mean the interpretation of America, real and ideal, to the native and foreign born through reliable sources, in terms of his own experience, to the end that they may love and admire America and so serve her and share in American life in harmony with their fellow-citizens."

To show the need of this work by the Church, Mr. Burgess quotes Theodore Roosevelt as saying:

"No greater work can be done by a philanthropic or religious society than to stretch out the helping hand to the men and women who come here to this country to become citizens, and be the parents of citizens and therefore to do their part in making for weal or woe, the future of the land. If we do not take care of them, if we do not try to uplift them, then as sure as fate our own children will pay the penalty. If we do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our children and children's children are pulled

down. Either they will rise or we shall sink."

Too many Americans are disposed to think the Americanization question settled, because the tide of immigration has now turned away from America instead of toward it, Mr. Burgess stated.

"If there should be no immigration for a decade," he continued, "we would still have the very considerable problem of Americanizing those who are now here and will remain. These offer a more difficult problem than the newly arriving immigrant, for they have grown indifferent to American ideals and many are under the influence of baneful influences which seek to destroy instead of build up the republic."

Greetings from the Church

Conveyed to Bohemian People.

On the eleventh Sunday after Trinity, August 31, 1919, the Rt. Rev. James H. Darlington, D. D., Bishop of Harrisburg, representing the Committee of the House of Bishops on the Anglican and Eastern Orthodox and other foreign Churches, accompanied by the Rev. Herbert J. Glover, rector of St. Stephen's Church, Brooklyn, N. Y., as chaplain, and the Rev. John Prescott, rector of St. Ann's Church, Sayville, Long Island, went to the Bohemian Church of St. John's on the Plain, Bohemia, Long Island, to convey a fraternal greeting from the Episcopal Church to the Bohemian people.

The work at St. John's on the Plain was started many years ago by the Rev. John Prescott and is still under his care. In the Church-yard there stands the only statue in the United States of Jan Hus. The martyr stands with the Bible in his right hand and the Chalice in his left, witnessing for the Scriptures and the right of the laity to partake of the Chalice.

A short service was held in the Church after which the congregation, led by the Bishop and the Rev. H. J. Glover, marched in procession to the statue where another service was held. Bishop Darlington spoke of the life of Jan Hus and of the great debt the laity owed him for the fearless stand he took against Rome and prophesied that the time would come when the martyr would be known as St. Jan Hus. The Rev. Herbert J. Glover spoke of the great opportunity for religious life and service which has come to Bohemia as a result of the war and urged the people to be true to the memory of Jan Hus and to help their brethren in Europe to a true and far reaching Christian service. The Rev. John Prescott, through illness, was unable to take part in the services, but remained in his automobile giving a pastoral greeting to all who came.

In the evening at 8 o'clock there was a mass meeting in the village hall which was filled to overflowing with an attendance of over 300 persons. Bishop Darlington addressed them on the relation of the Episcopal Church to the Eastern Communions and received a most enthusiastic welcome. At the meeting, resolutions were passed expressing sympathy for their mother country, loyalty to the United States and God-speed to the new republic with its unbounded opportunities for service.

The vestry of the Church of the Holy Cross, Paris, Texas (Rev. Harold G. Hennessy, rector), has let the contract for two new buildings, a rectory and parish house to cost about \$30,000. The parish house is given by H. S. Bettes, Junior Warden of the parish, in memory of his wife, son and daughter, and will be built of rubble stone, matching the church built in 1917. The rectory will be built of rubble stone and stucco. When completed this will be one of the most handsome plants in Texas.

The answer to the question, "How can we galvanize our parish into genuine useful life?" is in three words, "Come to Church."—The Rev. John Munday.

PROFESSION AND PRACTICE

By Dr. James E. Freeman.

"Judgment must first begin at the house of God." I. Peter 4:17.

There is a growing conviction that discloses itself in all departments of our life, that new tests must be applied to old truths and time-honored and widely recognized conventions, and that in the future the final test shall be: Do They Work? These tests which a new age is applying to all its systems must come to be applied to religious enterprises, precepts, practices, and institutions. To appeal to the new age and to win its confidence we shall have to do more than change our clothes and our habits on Sunday and to look pious and serious. Judgment, we are told in Holy Writ, must begin at the house of God, and repeatedly in Old Testament story we have instances of this applied judgment with consequent changes and reforms. The Master began His public ministry by cleansing the precincts of the temple and by combating vigorously with knotted whip cords the favored and privileged traffickers. It ultimately cost Him His life, but succeeding ages have witnessed the world-wide development of His Church.

Again and again this institution has been subjected to sweeping reforms, reforms that went down to the very roots of social and political systems. Growth seems to come that way. Institutions like men must:

"Rise on stepping-stones of their dead selves to higher things." Whatever changes we may have, so far as the administration of Churches is concerned and whatever challenge we may offer to traditional forms and usages, let us be perfectly clear that no changes affecting external practices and systems will meet wholly the demands of this critical age. Your Christianity and mine stands or falls by what it produces in our conduct. There have been exceedingly pious and singularly devout people (we have known some of them) whose week-day habit bore no remoter resemblance to their Sunday profession. Jesus called such in the severest words He ever uttered: "hypocrites," and in language that burns He exposed the fallacy of their seeming profession.

We are going to have the Church with us and no human power can destroy it, let us be sure of that, but with like certainty let us maintain that from now on, profession and practice must be squared and this means a change in some of us from a once-a-week religion to a daily religion in all our public and private habits. Like the Germans we are not over zealous in acknowledging our sins and offering reparation for our inconsistencies and not until we are purged of our arrogance and conceit, individually and corporately, will we begin to effect the reforms we know must come to pass. "He wore the white flower of a blameless life," was said of one; he was a living epitome of the Gospel of his Master and doubtless his life was in itself an eloquent sermon, honored of all men.

In conclusion, let us again affirm that our religion is being tested. We have no fears about its survival for God does not leave Himself without witnesses, but the "world will little note nor long remember what we say here," but in Lincoln's famous phrase, "it will never forget what we do here." No amulet or talisman, no, nor shibboleth, however ancient, will give us standing in the days that lie ahead; judgment must begin at the house of God. The credentials universally recognized and honored here and the passports to a future of satisfaction and eternal happiness, are those sure and irrefutable evidences in us that we have squared our practice with our profession, in fine, have come to practice what we preach.—Courtesy Minneapolis Tribune.

REPORT OF THE DEPUTATION ON WORLD CONFERENCE

(Continued)

11. We were fortunate in being able to meet at Halki the Metropolitan of Odessa, Platon, who had been driven into exile. Before we had finished our account of World Conference proceedings up to the present time, including the suggestion of a preliminary meeting at an early date, his Grace expressed some surprise and disappointment that such a preliminary meeting should be held before the Russian Church was in a position to take part. When we had finished our statement of the plans of the Conference, and had spoken of our great desire for the co-operation of the Church of Russia and our efforts to get into Russia to deliver the invitation in person, the Archbishop said to us in English that the Church of Russia was now sick in body, mind and soul, but that when she got well again she would doubtless be represented in the Conference. We assured his Grace of the sympathy and prayers of American Churchmen for the Russian Church and the Russian people. We accentuated the inestimable value that would be attached to the contribution which the Russian Church could make to all Christendom through the medium of the World Conference. The Archbishop was not well, and saw us at great discomfort to himself. We were particularly glad, however, to confer with him, as Russia was entirely inaccessible. He was the only Bishop of the Russian Church whom we were able to meet.

12. From Constantinople the deputation proceeded to Sofia, making the 400 miles in 44 hours. Dr. Elmer E. Count of the American Commission for Relief in the Near East, formerly a Methodist missionary in Bulgaria, was released from duty to come with us as our interpreter. We highly esteemed his services and his comradeship. The Exarch of Sofia had recently died, and the Synod of Bulgaria was presided over by a locum tenens, Archbishop Boris of Ochrida, Macedonia. There was also a locum tenens Metropolitan of Sofia, Bishop Varlaam of Sofia. With them we met also Archimandrite Pavel, Rector of the Seminary at Sofia. They felt that our invitation should lie on the table until the vacancies in the Holy Synod were filled. They assured us, however, of their appreciation of our visit, and gave no room to doubt that the Bulgarian Church would desire to take part in the World Conference. They welcomed us within the iconostasis at the Cathedral on Sunday morning and showed us many other courtesies. We called upon the Prime Minister, Theodoroff, who is also the State Minister of Worship. He heartily embraced the plan of the World Conference and assured us of Bulgaria's participation in it. Our address to the Bishops in Sofia, and in places subsequently visited, followed the same general lines as those given in Athens and Constantinople, with only necessary local variations. For this reason they need not be reproduced in this report.

We were under many obligations to Mr. M. Mattheff, a prominent layman of the Bulgarian Church, who acted as our interpreter in our interview with the Bishops. We were also greatly assisted by the American Charge d'Affaires, Mr. Charles S. Wilson, who accompanied us on our visit to the Prime Minister.

13. In Roumania the deputation met fewer people than in any other country. This was not due to any inhospitality or indifference on the part of the Roumanian Church, but to the fact that the telegram announcing our intended visit, which had been sent many days in advance at the request of the Roumanian Minister in Athens, did not reach Bucharest until the night before our arrival. The acting Metropolitan (for here, too, there was a locum tenens), Nifon Ploesteanu, was out of the city. Thus

it happened that our arrival was unexpected and unannounced. The acting Metropolitan returned to the city, however, as soon as he heard of our presence there. He received us kindly and made many inquiries about the Conference—its plan, purpose, membership, time and place. His Grace explained that the metropolitan See was vacant, and that several other bishoprics were also vacant. He undertook to convey our message to the Holy Synod as soon as the episcopal vacancies were filled and the membership of the Synod completed. It would take considerable time for the country to settle down after the war and for the bishoprics to be filled, but he considered that the action of the Roumanian Church would be prompt and favorable.

We called upon Dr. Angelescu, Minister of Public Instruction and Culture. He assured us that the Synod of Roumanian would appoint delegates to the World Conference and feel honored in doing so. Mr. Vopicka, the American Minister in Bucharest, was most generous in his hospitality and helpful in many ways. 14. In Belgrade the deputation had several important meetings and was received with considerable popular enthusiasm. After a prolonged conference with the Metropolitan of Belgrade, Dimitrije, the Bishop of Nish (Dositije) and Bishop-elect Nicolai Velimirovitch, the way was opened for access to the authorities in Church and State, and to the public generally.

On the invitation of the Metropolitan we had a celebration of the Holy Communion at the high altar of the Cathedral. Through the kindness of Mr. H. Percival Dodge, our American Charge d'Affaires, and Mrs. Dodge, we were able to meet a distinguished gathering at luncheon. The Metropolitan also gave a large luncheon in our honor. Addresses were made by the Metropolitan and by Dr. Tugomir Alaupovitch, the Minister of Religion, to which the deputation replied. The Prince Regent, Alexander, granted us an audience, thanked us for our visit and expressed the kindest interest in our mission. So did the Prime Minister. One of our number addressed a mass meeting in the public square. These meetings gave us abundant opportunity for presenting our cause to the responsible officials of Church and State, to the educational and social leaders of the city and to the people at large. The press made a special feature of our visit, and gave generous accounts of our doings from day to day. We were strongly urged to visit other cities in Serbia, and the Roman Catholic Primate of Serbia, Mgr. Nicolas M. Dobrecie, Archbishop of Antivari, begged us to visit him in Montenegro.

In the meantime the Holy Synod had met and had formally sanctioned the participation of the Serbian Church in the World Conference. The resolution of the Synod is appended hereto as Exhibit V.

15. From Belgrade the deputation proceeded to Rome, to take the World Conference invitation to the Vatican. We had previously met Archbishop Cerretti, Secretary for the Extraordinary Affairs, who had kindly volunteered to arrange an audience with the Supreme Pontiff and a meeting with Cardinal Gasparri. Immediately upon our arrival in Rome, the Archbishop called upon us. On the following day his Grace informed us that the Pope and Cardinal Gasparri would receive us on Friday, May 16.

At this point the deputation desires to make record of its appreciation of the courteous services rendered by Archbishop Cerretti. No one could have done more for us, and no one could have done it more graciously. Through his kindness, the formal invitation of the Commission in Latin, and a statement in English of the motive and status of the World Conference, were presented to his Holiness in advance of our visit. A brief statement was also made on the occasion of our visit.

At the appointed hour we were re-

ceived by Cardinal Gasparri. His Eminence gave us a cordial welcome, commended our enterprise, and gave expression to an earnest yearning for the visible unity of the Church. Endeavoring to elicit some expression of opinion from his Eminence as to the attitude of the Roman Catholic Church towards the World Conference, he replied that the Pope would receive us cordially and give us his answer. This the Pope did. He received us most cordially, he answered most distinctly. The contrast between the Pope's personal attitude towards us and his official attitude towards the Conference was very sharp. One was irresistibly benevolent, the other irresistibly rigid. The genuineness of the Pope's personal friendliness towards us was as outstanding as the positiveness of his official declaration of our invitation. His Holiness himself emphasized the distinction.

It was pointed out that substantially all of Christendom except the Roman Catholic Church had indicated a readiness to take part in the World Conference, and that in a very real sense, though unofficially, our invitation represented this large constituency. We also ventured the opinion that the World Conference at this particular crisis in the world's history presented a strategic missionary opportunity to the Roman Catholic Church. But it was difficult to press our view of the case in the face of a contrary decision which had previously been reached. The answer had been given and we took our leave. We cannot truly say that we were surprised, but we think that a large part of Christendom will share our disappointment that the authorities of the Roman Catholic Church could not see their way to enter into friendly conference with other Christians. When we had concluded our business, the Pope extended the hospitality of the Vatican to us, urged a longer stay in Rome and gave us his blessing. The Pope's reply to our invitation was given verbally; but as we left the audience room, the following written statement, which had been prepared represents the official language of his Holiness, was handed to us by Archbishop Cerretti:

"The Holy Father, after having thanked them for their visit, stated that as successor of St. Peter and Vicar of Christ he had no greater desire than that there should be one fold and one shepherd. His Holiness added that the teaching and practice of the Roman Catholic Church regarding the unity of the visible Church of Christ was well known to everybody and therefore it would not be possible for the Catholic Church to take part in such a Congress as the one proposed. His Holiness, however, by no means wishes to disapprove of the Congress in question for those who are not in union with the Chair of Peter, on the contrary he earnestly desires and prays that, if the Congress is practicable, those who take part in it may, by the grace of God, see the light and become reunited to the visible Head of the Church, by whom they will be received with open arms."

Together with the above, the Archbishop placed in our hands at the same time a copy of the letter of the Cardinal Secretary of State, of November 8, 1865, "Ad quosdam puseistas anglicos," and a copy of the Encyclical Letter of the S. Congregation of the Holy Office, of September 16, 1864, "Apostolicae Sedi."

(To be Continued.)

The Witness will be sent through the mails in bulk to one address or direct to every family in a parish or mission for two or three months or more, to cover the period of the General Convention and the National Wide Campaign, at the low rate of one and two thirds cents per copy for each issue. 25 copies for twelve issues, \$5.67. 50 copies for twelve issues, \$11.34. 75 copies for twelve issues, \$17.00. 100 copies for twelve issues \$22.68. It is the best investment a rector, vestry, or parish could make.

IN MEMORIAM.

Mr. Charles Frederick Hoffman.

The funeral of Charles Frederick Hoffman, president of the Union Club and treasurer of the Cathedral of St. John the Divine, New York City, whose death occurred on Thursday, Aug. 28th, at Newport, was held at his summer home there, attended by many Newport and New York friends and the vestrymen of Trinity Church, Newport, the Rev. Stanley C. Hughes, the rector, officiating. Following the services, the body was placed aboard the Fall River steamboat for New York, accompanied by members of the family.

A service was held at the Cathedral of St. John the Divine at noon, Sept. 1st, and interment followed in the old Trinity Cemetery at Broadway and 153d St., where other members of the family are buried. The clergymen assisting at the services were the Rev. Dr. William P. Manning, rector of Trinity Church, New York; Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church; Rev. Dr. S. De-

lancey Townsend, rector of All Angels' Church, of which Mr. Hoffman was Senior Warden; Canon Robert Ellis Jones and Dean H. C. Robbins of the Cathedral of St. John the Divine, and Right Rev. James Henry Darlington, Bishop of Western Pennsylvania.

The Rev. H. E. Bush, vicar of St. Stephen's Church, Newport, Oregon, is preparing to do some propaganda work for the Church at the County Fair which will be held at Newport next week. He will distribute a number of The Witness leaflets, and have on sale Dr. Atwater's book on "The Episcopal Church" and other Church literature. Mr. Bush writes that he has "become an ardent admirer of The Witness."

"The future lies
With those whose eyes
Are wide to the necessities;
And wider still
With fervent will
To all the possibilities."

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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By this plan any rector, vestryman, Sunday School Class, or parish organization, can place every family in the Parish AT ONCE on the subscription list of The Witness.

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I hereby subscribe for _____ copies of The Witness for a period of six weeks, to be sent to the enclosed list of families and individuals in _____

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I will act as your representative in this parish.

Date _____ Signed _____
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PUBLICITY LEAGUE BULLETINS

By PAUL J. BRINDEL.

St. Paul's Church, Kansas City, Kansas, advertises its services in a unique and effective way, without a cent of cost to the parish, which is a weak one. Each week, a faithful parishioner (a woman) takes her copies of three national Church weeklies after reading them to the public library. Before giving them to the librarian to file, however, some variation of the following is neatly typed on a piece of colored paper and pasted on the front cover:

FOCH

(Roman Catholic)

PERSHING
(Episcopalian)

HAIG
(Presbyterian)

These three men found time even while winning the world war, to attend the public worship of their Creator. Surely you can find time also.

A hearty welcome awaits you at
St. Paul's Church
712 State Avenue
Services—7:30-11 A. M.

Not long ago the librarian, who is a Presbyterian, attended the morning service at St. Paul's. In greeting the rector when the service was over, she remarked:

"You know I never thought much of the Episcopal Church until I started to read your Church papers you are putting in the library."

All of which sounds like a rather good endorsement for Church papers as good advertising medium for the Church.

The powers that be in the Nation-Wide Campaign have recognized the importance of the Church publication to the Church's welfare, by making it a part of the duties of the 100,000 campaign workers, to obtain subscriptions for one of the four national weeklies, all of which have made special trial subscription rates for the Campaign.

DIOCESE OF SOUTHERN VIRGINIA.

The 105th Convention of the Convocation of Southwestern Virginia held its sessions in Trinity Church, Rustburg, September 1 to 4.

This was one of the most important meetings of the Convocation, for probably it will be the last, since the territory covered by this Convocation expects to be set aside in a new Diocese by the General Convention meeting next month. Through its long history this Convocation has labored hard to stimulate and build up the Church throughout this Southwest Country, and now, the Diocese having consented to be divided, the members who have long been associated with the Convocation feel that its labors have been fruitful, inasmuch as the territory has grown to that strength and importance to be allowed to enter independently in the family of Virginia Dioceses.

It is further of moment that this meeting was held in the historic village of Rustburg, the county seat of Campbell County, not a large place, but retaining the traditions and customs of Old Virginia. While in the march of industries and commerce, parts of that very county have gone forward to a great wealth and Nation-wide fame, yet the village of Rustburg, where are centered the county authorities, has stood for the development in a quiet way of the true principles of both Church and State.

There were twenty clergy in attendance at the meeting who were most hospitably entertained, not only by the few Episcopalians of Trinity Church but the people of the town irrespective of their Church associations. There is a wonderful spirit of unity among the Christians of the village. It is said that, though there are several Churches, there is only one congregation, and surely they manifested their spirit of unity and

kindness in taking care of and entertaining the members of the Convocation.

On Monday evening, September 1, Bishop Tucker preached and confirmed a class of four. This was a service of the greatest interest. Trinity Church had been renovated and beautified, being completed just before this Convocation meeting, and so it was a re-consecration of the old Church along with the Confirmation and opening service of the Convocation. On the three succeeding mornings at 10 o'clock, the Rev. J. W. Cantey Johnson, of Roanoke, conducted the Devotional meeting, using as his general subject: "Devotional Writings and Readings as Furnished Through the Whole Christian Era." As the Leader brought to the attention of the Convocation the ancient as well as the modern Devotional writings, of course, emphasizing the Sacred Scriptures, the whole Convocation felt deeply enriched and helped by this address and the hours spent in their consideration.

As usual, there were two essays. The Theoretic Essay was read by the Rev. Dr. J. B. Dunn, of Lynchburg, on the subject: "The Congregational Concordat and the Proposed Canon on Church Unity." This, as his theme, brought forward the discussion which has been prominent in the Church on the great question of unity, which all of the members of the Convocation participated in. The Presidential Essay was read by the Rev. G. F. Rogers, of Lynchburg, touching matters pertaining to the proposed new Diocese.

The Nation-Wide Campaign was the topic for one evening, and the Rev. Mr. Mead and the Rev. Mr. Smith were the speakers.

The Rev. R. B. Nelson preached the Convocation Sermon, and the Rev. J. J. Gravatt, Jr., of Staunton, preached the final sermon on Wednesday night.

At the business session many matters of interest to this territory were discussed, especially those pertaining to the organization of the new Diocese. Missionary appropriations were made as usual, taking care of needy places, and officers for the ensuing year were elected, viz.: Dean, Rev. F. H. Craighill, Wytheville; Secretary, Rev. Thomas F. Opie, Pulaski; and Treasurer, Rev. Thomas Howell, New Glasgow.

At the close of the morning session Thursday, the members of the Convocation went to Lynchburg to participate in a large Laymen's Meeting which had been called together by the laymen of Lynchburg, and there were present laymen from the various points in the Southwestern Convocation. This meeting commenced with a delicious luncheon served at the Oakwood Country Club, immediately following which the Rev. H. Minor Davis was elected chairman, who called the meeting to order and stated the purpose to look into all of the practical questions which the members of this section should be now considering and to bring out such points as may be further considered pending the creation of a new Diocese. Nearly every person present participated in the discussions which lasted until 5 o'clock, and on adjournment they all declared it was a wonderful step toward concentrating the minds of the clergy and laymen on the practical needs of this new territory and prompt preparation of data looking to the time when the General Convention would permit us to organize. It was a gracious thing on the part of the Lynchburg Laymen, which was greatly appreciated by all who were privileged to attend the meeting.

Lynchburg—The Rev. D. L. Gwathmey has accepted position at the Virginia Episcopal School as one of the teachers for the coming session. This School has a large capacity and has enrolled for the coming session 110 boarders. The grounds and the building have been greatly improved and it is wonderful in the short life of this School what has been accomplished.

For Boys and Girls

In my last letter to you, I think I promised to tell you of my visit to the New York Zoological Park. It is not an easy matter to get so large a subject into a small space.

I have heard it said, that this park is the largest of its kind in the world, with the exception, perhaps, of the one in Paris.

I took a subway express train, at the Grand Central Station, 42nd St., which rushed along forty blocks before it made a stop, so that only a few minutes elapsed before we were at 180th St.—a short walk brought me to the gate of the park. Once you passed inside, however, short walks were replaced by long ones, for the park covers an area of 264 acres.

It is that portion of Greater New York now known as Bronx County.

From east to west, it is half way between the Hudson River and Long Island Sound; from north to south, it is midway between the mouth of the Harlem River and the town of Mount Vernon.

They tell us that: "Speaking broadly, the Park is composed of granite ridges running from north to south. In many places their crests have been denuded of earth by the great glacier which pushed its edge as far south as New York City. In one spot—the Wild-Fowl Pond—what was once a green glacial lake of fifteen feet deep, became a vast rock-walled silo filled with vegetable matter and a trembling bog of peat.

The Park contains thousands of glacial boulders of rough granite or smoothly rounded trap rock, varying in size from a cobble-stone to the thirty-ton Rocking Stone, which have been dropped just where the warm southern sun freed them from the ice."

About two-thirds of the land area of the Park is a magnificent forest growth which consists of oaks, tulip, hickory, beech, sassafras, maple, wild cherry, dogwood, hemlock, cedar and many other species of trees and shrubs. Many thanks are due the former owners of this land who during their eighty years of ownership did not allow the virgin forest cut down for firewood or lumber. Great care is now given it by the Zoological Society of New York.

Thirty-four acres of the Park is still water—Bronx Lake of 25 acres, a smaller one and the Wild-Fowl and Beaver Pond, which is 3 1-2 acres. The Bronx River feeds these Lakes and where this river falls over a ledge of pink granite, there is a pretty waterfall.

It seemed to me that every variety of animal, bird, insect and serpent in the world was to be found in this Park. They are all kept very clean, so are the houses they live in.

They are all housed and grouped as nearly like their former surroundings as possible, with plenty of space to exercise, and all care is taken to keep them well and in good condition.

To me, the most beautiful of all were the birds. Think of looking at perhaps 20 Golden Pheasants all at once, transplanted from their native home in western and southern China. The guide book says of them: "They are too beautiful to eat. One might as well try to describe a sunset as to pen a mental picture of the wonderful combination of golden yellow, orange, blue and deep crimson that appears in the plumage of this gorgeous ghir." Next to him were the Silver Pheasant (for where you see the one—you also find the other) with its snow white tail (very showy) and the white mantle of feathers which covers the upper part of the bird. The under part is dark. I am sure the bird houses included a block of space.

The largest house, containing the tropical birds, is a most beautiful thing to look at. It is all glass and filled with lovely tropical plants. In the center is a pool of running water. Here are birds of gorgeous plumage—the Blue and Yellow Macaw, also the Red and Blue, as well as the Green Macaw. The most wonderful

one is as the Bleeding Heart Pigeon from the Philippines, with a creamy-white breast, upon which is a large red spot.

The Primate House contains the apes, monkeys and baboons, of every variety. All the houses are so made, that the animals may be outside or in as they may please.

One enormous chimpanzee did not wish to be gazed at, so he turned his back and folded his arms and never moved for a long period.

The Reptile House made one creep, for here one was surrounded on all sides by glass cages containing the box tortoise, enormous turtles, lizards, chameleons, the Gila Monster, centipedes, tarantulas, pythons, cobras, rattlesnakes, boa constrictors, salamanders.

The Crocodile Pool was in a jungle setting of Palms, Cacti, Spanish Moss, Ferns and Butterfly Orchids. They all come from Florida with the Alligators.

But I could write a volume on all I saw. What do you suppose the Editor will say when he sees all this amount written! I guess I have used up all the space given me for the older people as well as two or three weeks of letter space. It would take a week to properly go through the Park, every minute of which would be of interest, for there are the Ostriches, Beavers at work, Seals Giraffes, Bears, Zebras, Camels, Elephants, Deer, Buffalo and hundreds more.

One gorgeous sight I came unexpectedly upon! A large space, surrounded first by feathery fir trees, then a velvety green lawn and the large center filled with vivid red salvia all in bloom.

Your friend,
Grace Woodruff Johnson.

Campaign Like Sight of Sail To Ship-Wrecked Crew.

The Nation-Wide Campaign is like the sight of a sail to a ship-wrecked crew," declared the wife of a missionary in a letter to the Woman's Auxiliary to the Board of Missions. "May it not pass us by," writes Mrs. H. W. Wells, wife of the rector of St. James' Church, Port Gibson, Miss. She adds:

"I cannot write to anyone at the Church Missions House without saying what an inspiration the thought of the Nation-Wide Campaign is to the wife of a missionary who is really doing exactly what the advertisement of the Campaign spoke of a few weeks ago, i. e., trying to keep four parishes going and supplement his own income besides. If he doesn't kill himself trying to do it and if the Church will give the Bishop men and money to carry on the work in three of the places and let him devote himself to the fourth, there is no limit to the service that can be done.

"When my husband began his work in this corner of Mississippi he took charge of six different stations. The Bishop said it was a diocese, and I assure you that the eastern Bishop can travel from one extreme of his diocese to the other in less time than it took my husband to go from home to a station not sixty miles distant in a straight line!

"I might write indefinitely and not yet tell you half of what bad roads, poverty and isolation are doing for these people, but nobody could understand without living among them and actually having their experiences. And now, if the Church really does mean to go to work in a practical way to help the 'country Churches,' why I have the old, childish feeling that it is just too good to be true. It is the sight of the sail to a ship-wrecked crew. 'May it not pass us by.'"

The Rev. Richard Whitehouse, for the past six years priest-in-charge of the mission of the Good Shepherd, Reedley, California, and Ascension Mission, Duinba, has resigned, and accepted an appointment as general missionary in the Bitter Root Valley, Montana, with residence at Hamilton. He entered upon his new duties the first Sunday in this month.

WHY DO YOU ONLY PRAY AT NIGHT?

By Mrs. MALLORY TAYLOR.

Yes, "more things are wrought by prayer than this world dreams of." If this is so, and there are none so poor would contradict it, why do you only say your prayers at night? Why do your children only say theirs at night? Is it not a species of bravado and cowardice? The reasoning seems to be something like this: "I can take care of myself without any help through the day, when I am awake to defend myself, but through the darkness and when I am asleep it is different—I need a protector then and I remember the God of Israel neither slumbers nor sleeps. I am sure he will watch me during that time." The children easily imbibe the ideas of the parents, without their being actually put into words.

Poor little children, brought into this world through no request nor desire of their own and yet handicapped by the very persons who are responsible for them. Who is to teach them that all their temptations to do wrong, that all their actual sins occur, while they are awake, that to avoid and overcome them they need a higher and stronger help than any human power can give, and that that help can only be invoked by prayer?

Who is to explain to them that their education is to fit them for the work God has waiting for them when they reach the years of maturity? Therefore every time they study a lesson they should pray for help to learn it. Who is to make them understand that prayer is the lifting up of the heart to their Heavenly Father—that the thought as they pass into the class room, "Dear Lord, help me," is a perfect prayer for their needs at that moment and in fact for most of their troubles through life.

Dear Lord, help me—to bear it—to resist it—to do it—to say it; Thou knowest my need; give me Thy help, through Jesus Christ our Lord.

Is not a child who has had this idea of prayer woven through all its thoughts, much better equipped to go over the top into life's battlefields, than those who only say their prayers at night and limit their petitions to requesting God's care until daylight returns? There are no thanks given for favors received, no forgiveness implored for sins committed. That is where the old rhyme loses out: "Now I lay me down to sleep"—the only thought it carries to the childish mind, or any other, is that of protection. Is it not better to impress upon the child that the worst that can befall it at night, is death, and that death need not be feared if they have God's forgiveness as they have always had His love?

As prayer is the humble lifting of the heart to God, why do you sit at your ease in a chair while your child kneels at your side? Very poetic the expression: "Keeping at its mother's knee," but in this generation, when we know without peradventure what great impressions, pictures and postures make on the mind, particularly of small children, this touching sentence shows up as a great absurdity. The example of the mother humbly kneeling in as lowly a position as the child by her side is never forgotten and the impression is very different from that of the small boy who insisted that he said his prayers to Aunt Lucy and not to God.

What can be said of parents who permit lazy prayers by children cuddled comfortably in bed, or what is worse, the distinctively selfish petitions from those whose only wishes and thoughts are for themselves. Such prayers one might expect from the offspring of those who accept every blessing of Christian civilization as their right, but when asked to help extend this blessing loudly proclaim they do not believe in missions, —not only will not give but will not pray for them.

The Babylonians first divided the hour and minutes into 60 parts.

PORTO RICO NOTES.

St. Luke's Hospital, Ponce, has been entirely restored after the destruction by earthquake last fall. It is a fine looking structure now crowning one of the hills above the city. Under Miss Hick's able management it has become a model of hospital efficiency within its limited means. Many improvements are still hoped for in the near future. Miss Wyatt has already proved her ability and adaptability as instructor of nurses. Her position is a difficult one, but her patience is quite equal to her many problems.

The mission family in Mayaguez, now established in their fine, new buildings, are rejoicing over the arrival of a new helper, Mrs. Fink of Ft. Smith, Arkansas. She comes full of enthusiasm and energy and with a friendly spirit toward every one which is a splendid asset in the mission field. Another helper for Mayaguez is expected at any time. Miss Edwina Van Deuser comes all the way from Montana, and no doubt she, too, will bring something of the breezy west with her. The Rev. and Mrs. Saylor will go to the States the latter part of September to attend the convention, as delegates from Porto Rico.

The Mission of the Resurrection in Manati has just been visited by the "flu." Both Mr. and Mrs. Droste were victims, but are recovering. One of the boys, Elias (the prophet) was also ill. Nine children compose the New World School, and well behaved children they are, too. Mr. and Mrs. Droste do not know how they could live without them now. One, whose name is Jesus, a common name in Porto Rico, a boy of about 12 years, is to be a future priest of the Church. It is interesting to watch him at work, humming the hymns of the Church. The farm has changed its character recently. Pineapples are to give place to coconuts, and a dairy is already started with the purchase of several cows, the milk being sent to San Juan daily. Instead of taking a much longed for trip to Holland, Mr. and Mrs. Droste invested in cows till they can go. A recent gift of a hundred dollars from the Woman's Auxiliary of Newark, N. J., brought joy to their hearts. It made possible some seemingly impossible purchases. It was a most timely and welcome gift for the school.

St. John's School, San Juan, re-opens Sept. 15 for its fifth year. There were five graduates in June, three of whom had attended from the beginning. One, Bishop Colmore's son Harry, enters Kent School for boys this fall. One of our other pupils enters St. Agnes' School, Albany. About twenty of our American children are in the States, not to return for several months. In the meantime the enrollment increases daily. About half the school this year is composed of Porto Ricans. The school has found favor among them and we are glad it is so. We shall have two new teachers from the States, Miss Parsons of Ilion, N. Y., appointed by the Board of Missions, and Miss Skinner of Detroit. Both of our last year's teachers were married, and also a member of the household for three years, a faithful member of our Church and for eight years soloist in our choir at St. John's. The three weddings have won for St. John's School a reputation—it is not only considered an excellent school but now a matrimonial bureau also. It is and has been for four years a favorite home for American teachers employed in San Juan.

Mrs. Edith Rafter, who came to Porto Rico to assist in the parish work of Ponce, has been transferred to Fajardo, where the work has become disorganized through lack of leadership, and because of the recent death of our native worker. It is a difficult field and will tax the ingenuity of Mrs. Rafter to organize the faithful few into a nucleus for future development. She, like Miss Davidson of Vieques, must hold services and in Spanish, too, which is no simple task after only six months in Porto Rico.

DIOCESE OF WESTERN MICHIGAN.

The Nation-Wide Campaign Committee.

The Diocesan Nation-Wide Campaign Committee consists of the Ven. B. R. Vercoe, Chairman, the Rev. Harold Holt, Chairman of the Survey Committee, and the following members: The Rev. J. E. Wilkinson, Ph.D., A. A. Anderson, F. A. Gorham, C. L. Dibble, Mrs. Thos. Hume, Mrs. Lucius Boltwell, Mrs. Collins Johnston, and Mrs. Sullivan.

Religious Education at Grace Church, Grand Rapids.

The most notable work in the Diocese at the beginning of September is the inauguration of an adaptation of the Gary System of religious education by Grace Church, Grand Rapids. The Church School of this parish under the enthusiastic rector, the Rev. G. P. T. Sargent, has made good progress for several years. Now by the co-operation of the Superintendent of Public Schools and the parents, the Church School is to be extended from Sunday to every school day in the week. The aim, according to the rector, is to study each child and to teach, nurture and develop the God-given instincts. The desire is to help the child to become, by the grace of God, the well-rounded Christian citizen and Churchman God intends him to be. One hour a

week on Sundays is not enough for religious nurture and instruction. As the state law forbids religious instruction at public expense it becomes the duty and function of the Church to give this instruction. The ideal set forth is (1) that all children attend the public school; (2) that the public school send all children whose parents sign a written request at definite hours, to the Church of the parents' choice for religious instruction; (3) that credit be given by the public school for the work. Grace Church starting this method with the approval and assistance of Mr. A. W. Greeson, Supt. of Schools, Bishop McCormick, and the Rev. Dr. W. E. Gardner, General Secretary of the G. B. R. E., is the third in the American Church to adopt it. As affording assurance of success the rector points out that the parish provides the most up-to-date and scientific course of instruction in "The Christian Nurture Series"; that this is correlated with the work of the same grades in the public schools; that the teachers are trained; that the school building (which is the parish house) is attractive and centrally located for receiving pupils from three high schools and many grade schools; and finally, that this new development comes after four years of satisfactory work in the Church School for which pupils have already received credits toward graduation in the public high school. Children will be excused from day school every afternoon at 3 o'clock

and two grades will be taught during the hour until 4.

The parish has provided the rector with a curate and has been fortunate in securing the Rev. Frank Van Vliet, M. A., a former teacher in the Grand Rapids Central High School, where he was successful and esteemed. His character and experience will be of great value in this new work of Grace Church.

Besides initiating this fine work, Grace Church is even now installing some splendid gifts to the church structure. A beautiful new stone altar, reredos, credence, marble steps, and a mural painting of the Ascension of our Lord, are the gift of Mrs. Klinans in memory of her husband, the late Hon. Jacob Klinans. There are also a new altar rail and two rich windows in memory of Mrs. Roberts and Mr. Lawrence Boer. It is, moreover, expected that the final payments on the notes covering all debts of the church, aggregating some \$30,000, will be made on or before Oct. 1. It is a great year for the diocese when a parish has such a record and manifests such enterprise for Christ.

A Pageant of Christian Nurture.

At St. Paul's Memorial Church, St. Joseph, the opening of the Church School for its fall term was marked by an impressive little "Pageant of Christian Nurture" rendered by the children. The pageant was prepared by the rector, who is the President of the Diocesan Board of Religious

Education, and was presented in place of the sermon at Holy Communion. It occupied, with the appropriate hymns, less than half an hour, enhancing the solemnity of the service. The five-fold aims of Christian Nurture were illustrated by groups of children led by a Teacher for Instruction, a Catechist for Memory Work, a Captain for Loyalty, a Sister for Devotion, and a Nurse for Service. It served to enlighten parents and teachers in regard to the need and the excellence of the Church's splendid system of Christian training.

Mrs. Sargent has been appointed one of the five members of the Educational Committee of the Provincial House of Church Women, a body which represents the women's work in the five states and twelve dioceses of the Province of the Mid-West.

Answers to Questions

About Nation-Wide Campaign.

An answer to the thirty-two most frequent questions being asked about the Nation-Wide Campaign for the Church's Missions, has been prepared for broadcast distribution. This latest publication of the N. W. C. is entitled "Answers to Questions."

"Is the Episcopal Church going to make a drive for \$20,000,000?" is the first question in the book. The answer is:

"No. To describe the Nation-Wide Campaign as a drive conveys an incorrect and incomplete impression. A drive is a persistent effort to raise a certain sum of money, and is a success if that sum is secured. In this Campaign there will be of course, a canvass, but it is possible that this canvass might be financially a success and yet the Campaign in its larger aspects a failure."

Another frequent question, "How did the Campaign originate?" is answered:

"In the most natural way possible—by the action of the Board of Missions, the agency entrusted with the responsibility of prosecuting the Church's Missions at Home and abroad. The chosen leaders in this great work, acutely sensible of the need, perceiving the opportunity, full of the vision of what might be, are calling to the people of the Church seriously to face and measure the work, to provide all that is needed to accomplish it and to undertake it in earnest."

"What is the Nation-Wide Campaign?" is another insistent question which is answered.

"Answers to Questions" describes it as "A movement through which it is hoped, God willing, that the Church learning all the truth about herself, her condition, her short-comings, her needs, realizing her whole duty and glorious opportunity, awakened and repentant, will equip herself adequately with workers and means, and with renewed spirit will undertake, courageously and unitedly to do her full share of the Mission given to the Church by her Lord and Master. The spiritual revival of the Church is the aim and hope of the Campaign."

"Answers to Questions" is more than its name implies, for throughout the book there is a thread of devotion and inspiration. At least 500,000 copies for distribution through diocesan campaign committees are being printed.

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Half-a-Million Plastic Souls

SUNDAY after Sunday, over 500,000 children come to our Sunday Schools.

AND somewhere among them are our future Bishops and Priests, our future Woman's Auxiliary Leaders—all the men and women of the Church to-morrow.

WHAT we make them to-day in the Sunday Schools, how well we teach the law of the Lord, the honor we build and the character we impart, will be clearly reflected in the future of the Church and of the Nation.

AND what are we doing for the children committed to our care? Are we playing square with them?

CONSIDER these facts. Our system has been unstandardized. Our teachers have been splendid in spirit, but untrained in practice. On secular education we spend \$48 a year per child—on religious and moral education we spend 34 cents.

WHAT could we not do with these children—what could we not make of the Church to-morrow?

To this problem also the Church must and will have an answer.

The Nation-Wide Campaign for the Church's Mission