

# The Witness

"FOR CHRIST AND HIS CHURCH"

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## THE NATION-WIDE CAMPAIGN AND DEMOCRACY

**Church Alone Can Prevent a Catastrophe—Human Nostrums Fail—Must Convert the Man and Woman in the Pew.**

By BISHOP GUERRY.

We are all agreed that the future belongs to Democracy. No one doubts for a moment that we are in the midst of a great world movement which is sweeping everything before it, and whatever may be the mistakes and the dangers of Democracy, the remedy, as Jefferson said long ago, lies in the direction of not less but more Democracy. We cannot go back. We must go forward.

Now there are certain dangers which threaten our Democracy which need to be pointed out here so that in this period of constructive leadership for which the Church is equipping and preparing herself through the Nation-Wide Campaign, we may worthily discharge the great task assigned us.

### A Danger to Democracy.

One of these dangers to the Democracy of the future is the danger of building our democratic institutions upon a purely materialistic basis. It is possible, as someone has said, for Democracy to gain the whole world and lose her own soul. Economic gain is not the final test of success. A socialistic program which seeks only an improvement of environment and a more equal distribution of wealth is not going to save the world or regenerate the human soul. Far more important than a living wage is the spiritual welfare of the people who toil. We are concerned for the future of Democracy and especially of industrial Democracy in all its forms, because if one may judge of the hopes and aims of the Labor Party, both in this country and in England, from what one reads in the newspapers, it is perfectly evident that there is a disposition to lay undue stress upon economic efficiency and physical well-being to the neglect of the higher claims of the soul.

No man in our own Church ever saw more clearly the fatal mistake of a Democracy built upon an economic theory than our own late Bishop Spalding of Utah. As a member of the Socialist Party, he never tired of pointing out the necessity of a spiritual motive to uplift and redeem the new democracy of labor which he saw coming. He said repeatedly that no great movement for liberty or human rights could possibly succeed, unless it had at the heart of it a great moral and spiritual passion. In other words industrial Democracy needed the Church, the estranged masses needed to be shown that what they are striving for through their various organizations and schemes of social reform is in reality completely comprehended in Christ's conception of a Kingdom of God. A Kingdom founded upon human brotherhood and righteousness and social justice for every child of God—without such dominant and compelling religious motive shaping and guiding this great world movement, industrial democracy is doomed to degenerate into a selfish class struggle for rights rather than destined to rise into a desire to share with all our brothers the rights and privileges we ourselves have achieved.

### The Church Alone Can Prevent a Catastrophe.

The Church, and the Church alone, can prevent so great a catastrophe. When we say "the Church," we mean the Church in its broadest sense, that Catholic Body of Christ which includes all who have been baptized with water in the name of the Trinity. If the Church, which is the greatest living exponent of the truth of universal brotherhood on earth today—the home and citadel of the principles of a true Christian democracy—cannot supply that spiritual idealism which so often seems to be lacking in modern Socialism, then, indeed, there are dark days ahead for us all. The religion of Jesus Christ provides the only adequate remedy. And the immediate task before us is so to interpret Christianity that it will meet the special needs of the age in which we live, and so to apply its principles that men will find in it the only power of God unto salvation, for the individual, for society, for the nation, and for the world.

The more we listen to the babel of voices which the war has liberated, and to an explanation of the various remedies by which it is proposed to save the race, the more we are convinced that Jesus Christ, and Him Crucified, working through His Body, the Church, is the only hope of a sinful and disordered world. All schemes of social regeneration which the universal fact of sin and the need of repentance, are powerless to deal with the present situation. We read in the public press of lectures on Prohibition, and on sex-hygiene before large mixed audiences; but one looks in vain for the lecturer to point out any real remedy for the twin evils of intemperance and immorality. It must be evident to every thinking person that there are limits to what legislation may accomplish. It may be desirable to correct certain evils and to safeguard the moral and physical well-being of the young man and the young woman in our midst, but after all if one's character has to be safeguarded, what is it but a hothouse plant that will wither in the first blast of the winter of temptation.

Unless we can build up in our people a love of virtue for its own sake, and give them a sufficiently compelling motive to live pure, clean lives, they are lacking in all the essentials of true womanhood and manhood.

### Where Human Nostrums Fail.

Now it is just here in the very citadel of human character that all human nostrums and palliatives which aim at saving the world by an improvement of environment or by establishing some scheme of economic or social reform, break down and miserably fail. While, therefore, it is the duty of the Church to labor unceasingly for the improvement of conditions and to lend her support to every reform which makes for social and civic betterment yet she must make it equally clear that no man is saved unless he is saved from sin, and no man is completely saved until he is saved to holiness and life in Jesus Christ. And all her social activities should be undertaken solely under the banner of the Cross and in His Name Who alone can save and regenerate the human soul as well as the social order.

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## CHAOS IN CAMP OF THE CHURCH WOMEN

**Women Anxious to Work—Endless Opportunities Awaiting Them—Lack of Vision, Knowledge, Leadership, Prayer and Faith.**

Deaconess HELEN M. FULLER.

There is chaos in the camp of the women. Will the Nation-Wide Campaign bring order and efficiency where there is now the greatest lack of both? Some think that the rise of Houses of Churchwomen is a great step in advance, but is it not rather adding to the confusion? Two lines of development are seen; in some places women are, or are to be, on vestries, leading logically and, as some hold, dangerously to a partnership throughout the Church's organized councils. To avoid this danger separate Houses have been formed in some localities, rather hastily as it would appear, since the women are unprepared and ignorant of the scope of the work thrust upon them. This makes two opposite lines of development which cannot well be related. Is the Church going to solve the problem and decide what shall be the form of women's representation and participation before the confusion becomes any worse?

### The Modern False Distinction Between Church Work and Social Work.

With regard to practical work, will the Campaign lead us to a clear cut policy and statesmanlike plan? Will it overcome false distinction between Church work and Social work and replace it by a practical co-operation? The corporal works of mercy remain the same as in the Middle Ages and, because it has become essential that each department should be scientifically studied and the work accurately performed and recorded, need we turn our backs on those who engage in it and reproach them for not doing "Church work"? Should we not rather send as strong a force as possible of truly religious women to join the ranks in every form of social service?

For example, a young woman, without any suggestion or encouragement from her Church, decides to enter the nursing profession. If her rector is unusually careful he will send a letter of commendation to a clergyman near her new sphere of work. Does he make it his special duty to keep in touch with her by every means in his power, by letter, by Church paper, by asking her to tell of her work and experience in her home parish, when at home? Is she recorded as a member of the parish sharing in the greatest service a woman can perform? Is there any effort made to learn whether she has opportunity for Church attendance, and, if not, to draw the attention of the local Church to the need? Is there, in short, any of the attention lavished upon her that was lavished upon those who did the very same work in France? Is it less Christian service to tend the sick and save lives in the slums of our great cities than on the battle fields of Europe?

The same applies to those in the medical profession or in any social work or training. We lose hold on those who are in the forefront of the

battle for lack of properly organized communications during training. Should we not apply to higher social education the same principles we are learning to apply in other education—not to segregate our people into a mediocre duplicate college, but to follow them into university and college and build up their spiritual life side by side with the rest of their life. Let us stand beside them in the medical college, in the nursing school, in the schools of civics and wherever they go, and make it possible where it is apt to be most difficult, though most needed, to maintain religious duties and religious enthusiasm.

### No Organized Appeal for Gifts of Life Service.

Coming to women's work strictly within the Church, what are the conditions as to supply, training and support? For the mission field there appears to be no definite system of enlisting candidates except through occasional visits to colleges. The Auxiliary makes great appeals with wonderful response for funds, but is not this just one example of the fact that the effort expended to raise money, which should rightly come through a regular practice of tithing, has resulted in the neglect of great departments of the Church's work? In a Mid-West diocese, which expects to present several thousand dollars in Detroit as the Auxiliary's contribution to the Triennial Offering, there has been no organized appeal for gifts of life service, and no such gift has been presented by the Auxiliary during the last five years at least. The women are ready to lend to the Lord for His warfare, but systematic recruiting has not, apparently, even been considered. This must surely be changed if the Mission of the Church is to go forward and the Church at home to be healthy.

In parishes, if a trained woman worker is needed and the vestry has reached the point of believing it is worth while to provide her salary, where is the woman to be found? The rector inquires of friends and at the training schools, and seems surprised that there is no large number for him to choose from. He wishes for a woman who shall personify all the virtues and attractions of her sex, and have every ability and adaptability imaginable, but has he ever sought a candidate in his own congregation? Has his parish made any contribution towards the little army of trained women workers? Only too often this point of view has not occurred to anyone and the parish is expecting to be dependent upon some other part of the Church for workers without making any life contribution themselves.

When the candidate is forthcoming, usually through her own initiative, and with but little encouragement from family or friends, what of her training? It has been left to private enterprise to provide training for women in the Church. The schools are few and but inadequately supported. The courses compare favorably as a preparation for Christian service with those given to the young men in the seminaries, but they still leave much to be desired and the Church should not rest until the training given to every woman is such as can exchange credits in the department of social work with any school of civics or philanthropy, in the department of Education can bear comparison with standard Normal Colleges, and has a definite high

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## PROGRAM FOR EXPANSION OF THE KINGDOM

**The Nation-Wide Campaign Considered From the Standpoint of Good Business Rather Than Sentiment.**

By the Rev. A. W. S. GARDEN

"And as they went to tell the Disciples, behold, Jesus met them."

These words form a part of the wonderful story of the Resurrection given by St. Matthew. The three faithful women had come early on the first day of the week for the purpose of anointing the body of their Master whom they supposed to be dead. When they reached the sepulcher they were surprised to find the stone rolled away, and an angel sitting at the head. Amazed and frightened they knew not which way to turn, and the angel said to them, "Be not afraid, Jesus who was crucified is not here, He is risen from the dead. Go tell the Disciples also that the Lord is risen." And as they went to tell the Disciples, behold, Jesus met them. The point that I wish to especially emphasize is one that is implied rather than stated, namely, that the women met the Master because they were in the way of carrying out the commands given. Had they lingered around the open tomb, discussing the strange fact that had been revealed, they would never have met the Master, but they met Him because they were doing the thing they were supposed to do.

### Where is God in All This Trouble?

For the past four and a half years the world has been at war, and the natural question on the lips of every one is, "Where is God in all this trouble?" The fact is that we are out of harmony and contact with God Himself. Failing to carry out the command of the Divine Master to go and tell others of the Resurrection, we have passed Him by. In other words, the world war is the direct result of the failure of the Christian peoples of the world to propagate the Gospel of Christ. Had Christian nations been spending one hundred and fifty million dollars a year for the propagation of Christianity the allied nations would never have been compelled to spend one hundred and fifty million dollars a day to defeat the Prussians. Christian mothers and fathers in America persistently refused to encourage their sons to enlist in the Armies of the Christ, and as a consequence have seen those same boys conscripted to fight in the trenches of Europe. And so I want to press this whole question of the Missionary program of the Kingdom of God from the standpoint of good business rather than of sentiment.

### A Great Mistake Has Been Made.

I think a great mistake has been made in emphasizing too strongly the sentimental side of missionary endeavor. The vital question is not what will become of the poor benighted Hindu on the other side of the globe if we do not take the Gospel to him, but what would become of us in our present civilization if we failed to do this thing that we have been told to do. And so I affirm without hesitation that the missionary program of the Kingdom of

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## CHATS WITH LAYMEN

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

I find that most of the people at lovely Crawford House, in the White Mountains, are members of the Episcopal Church. Many come from large city parishes. It is interesting to learn of the methods and manners of these Churches of the Eastern cities. I am more familiar with our smaller Western variety, especially the very small ones, the kind in which you can hear the Junior Warden shaking the furnace during the Venite.

I became well acquainted with one layman from a parish whose rector may have been elected a Bishop before these words are in print. We climbed Mt. Willard together, and he said, casually:

"I noticed in the morning paper a statement that the Diocese of \_\_\_\_\_ would build a Cathedral to cost so many dollars."

"I am not interested," was my rejoinder, though said with a smile and with such an emphasis as to invite further talk on the subject.

"Why not?" he asked. "Is it not an evidence of growth?"

"Fruits before roots. By-products. English Cathedrals sprang out of the life of communities saturated with centuries of Church life and tradition. We need other things first."

"What do we need most?" came the question.

"That's a big order for one short mountain climb, but I believe that I can state the heart of the matter in a few words. The Church in final analysis consists of people. The Church must have its servants, clergy and laity, devote all their time to the service of the Church; and the Church must have a source of supply for its congregations.

"At the present time the main problem of the Church is to safeguard and augment these two vital elements of its life. We must upbuild a ministry adapted to the needs of the people of this land. We need priests for rural work, for industrial work, for parishes and missions. We need a thousand laymen at once to prepare to serve this Church.

"Moreover we must capture the child life of the nation. The Living Church prints the statement that St. Bartholomew's Church in New York City with 3460 members, has 70 children under instruction. I believe that their new church building has cost over a million dollars. If our Churches and parishes, in the East, now so strong, fail to capture the rising generation, within a few years they will be deserted monuments to a glory that is past, tombstones marking the place where opportunity has been buried, religious homes for the aged. The same is true of every section of our land.

"Could this Church capture the child life?"

"It might, if it would begin to train laymen for work among children, if it understood the meaning of the Boy Scout movement, if it poured its money into training men and women, rather than into brick and mortar, in other words, if it accepted the challenge of the children, as Dr. Gardner so finely puts it, and brought the training of children out of the basement into the chief place in the life of the Church.

"Moreover, never forget this: the surest way to the heart and life of the parent is through an interest in the child."

"Will the General Convention undertake a national policy for the capture of child life?" he asked.

Who knows?

Many letters without signature, city, town or state addresses are on file in The Witness office, containing remittances, requests to have names placed on our subscription list, or changes in addresses. The following is a sample: "Columbus, Ohio, September 13th, 1919. Dear Sir: My former address was 1359 Wesley Ave., Columbus, Ohio. New address: 1052 Denison Ave., Columbus, Ohio."

## CHURCH MISSION OF HELP

By MARY WILCOX GLENN.

Her attitude was defiant when the Church Mission of Help visitor first talked with her. She, an English girl, had come to America after the young Englishman to whom she was betrothed had been killed in action. She had forced him to go to the front—she could not let him be a "quitter"—but when she heard that he was dead she felt herself to be his slayer.

The visitor's solicitude, sane point of view, set the tragedy in its right relation to her young life, and she went back to England ready to make a new start. Half the money loaned for passage has been returned, and frequent letters tell of her affection for her American friend.

The English girl was no lonelier in her grief and remorse than the young Dane left alone in New York by her family when they moved to the Middle West. The Church Mission of Help lifted her from the degradation of the streets and aroused latent ambition. She is now learning to be a stenographer at an evening school, while temporarily supporting herself as a waitress.

As types these two foreigners are simple compared with the artistic young Russian, who holds fast her baby, with a yearning ardour of affection, and claims that because she wanted to be a mother she had the right to decide in what manner her baby should be fathered. The mystery of relationship with God, the Father, is being slowly unfolded, and gradually she is grasping the meaning of the bond of family and the social results of individual actions.

More complicated in treatment was the problem of the American girl found by a Church Mission of Help visitor in one of the public parks, after her soldier lover had betrayed and deserted her, had fought and died. She tried to kill herself, and when rescued had to return to a home in which the threads of family responsibility were loosely held. Encouraging the girl, finding her a job, were but steps in a process which had to include bringing the father to take and keep work, getting small brothers to attend school regularly, making the home itself a clean place in which to live. Reactions were quick. The father's proper pride was aroused, and the girl got a fresh grip on her life. The interval of time between the visitor's first talk with a desperate girl and her attendance on her wedding was, in fact, brief.

Affection for frail creatures which springs from a love of God can work great changes, even where there are grave temperamental faults. When the visitor, a colored woman, took into her own home an unstable, erratic colored girl, patience, judgment, and faith got a result which now shows fruit when the visitor—a serious loss to the Church Mission of Help—is dead.

These five girls, living their better lives in New York, are but typical of thousands who in the cities are being perplexed, tempted, betrayed; who in their ignorance and defenselessness make unconscious appeal for light and guidance.

Since 1910 a group of Churchmen and Churchwomen have in New York been working in behalf of the wayward girl and of the men who have been involved in, or been the cause of, their misdirected or shameful lives.

In the dioceses of Pennsylvania, Newark, Long Island, and New Jersey, similar societies have been organized. In June a Church Mission of Help council was formed by representatives of these several societies for the purpose of strengthening the work of each and stimulating the establishing of Church Missions of Help in other dioceses. The council believes the Church should take its rightful place as a leader in the fight against the social evil. It knows that the Church should now make a vigorous, sustained effort to fight the social evil because of the war's aftermath of turpitude, because of the heavy emphasis being placed by those who accept the teaching of the Freudian school on the tyranny of sex over mind and body. The Church can draw on her deep store of human experience; can hold the cross before the girl tempted, thwarted, betrayed, before the man who is her accomplice or betrayer, and prove the power of the Incarnation to conquer the forces of evil.

The Church Mission of Help is a means by which the men and women of the Church can, holding the Cross before their own eyes, respond to one of the most urgent challenges of the present time.

## DEPARTMENT OF BUSINESS ADMINISTRATION FOR A DIOCESE.

Efficiency as Applicable to Church Affairs as It Is to Business Matters.

Portland, Maine.—Religion on a more practical, efficient, business basis is contemplated for the Diocese of Maine through the Nation-wide Campaign of the Church to increase and expand its activities at home and abroad, according to the survey of the needs of the diocese forwarded to campaign headquarters, New York.

Believing that there is no reason why efficiency is not as applicable to the administration of Church affairs as it is to business matters, the Right Rev. Benjamin Brewster, D.D., Episcopal Bishop of Maine, has included in his Nation-wide Campaign asking a request for a business administrator to act as an advisor to the Bishop in order to achieve the highest efficiency in all the temporal affairs of the diocese.

Bishop Brewster, the Rev. R. W. Plant, rector of Christ Church, Gardiner, chairman of the Nation-wide Campaign Committee for Maine, and the other members of the committee, believe that there is a pressing need in the Church generally and in Maine specifically for the creation of this new department of business administration. They believe it will aid the Bishop in obtaining the exercise of the full strength of the diocese in any activities in which it is now engaged or which it may undertake in the future.

For adequate support of his work in Maine the Bishop asks for five more clergy, two deaconesses and a woman worker in addition to the business administrator. The Nation-wide Campaign program for the state contemplates three more general missionaries in the outlying districts.

Aid is asked in giving more adequate support to the House of the Good Shepherd, a home for orphan children, at Gardiner. Bishop Brewster, who is president of the home, which was incorporated in 1889, asks the sum of \$1,000 a year for the three years for which the campaign is raising funds and increasing its workers. The House of the Good Shepherd is splendidly equipped and for the last twenty years has been doing some of the best work in the state for orphan children. It is entirely out of debt, but needs more funds to meet the increasing demands made on it through the high cost of living and the increasing number of children who find shelter and educational and spiritual training there.

The program for Maine contemplates the erection of eleven new buildings, eight churches and community houses and three rectories which shall be models of their kind.

Two old college chums, after their ordination to the ministry, once went on a fishing trip together. Tom was a Churchman and Jim a Presbyterian. Before setting out the latter said: "There is just one thing that I want to ask you. When we get to talking 'Church' I don't want you to be calling in question my orders." "Sure, I will not," said Tom; "but, Jim," he added, "I don't care how much you call my orders in question."

## A Complex Problem to Deal With.

Co-operative buying of all necessities for its parishioners is one of the functions of the twentieth century Church, according to the survey of its resources and needs filed by Grace Chapel, New York City, in the Every-Name Campaign of the Diocese of New York.

Although more than a score of New York City parishes have filed their surveys to date, none indicate such a complex problem as Grace Chapel has to deal with. Located on the lower East Side, only fifteen per cent of its 3,600 communicants are native born Americans, sixty-five per cent being Italians. It has the largest percentage of Sunday School enrollment among the downtown Episcopal churches and chapels, having 450 children in its school from the 800 families in the parish.

Despite its Sunday School record, the children of the neighborhood still need much religious instruction, according to the survey which states that one of Grace Chapel's problems

is the constant theft of brasses and other valuable ornaments from the chapel which must be kept open daily for prayer.

Although already having extensive auxiliary religious work consisting of gymnasium, swimming pool, Industrial schools, in session both summer and winter, Boy Scouts, Camp Fire Girls, Social Clubs, Community street services and street playgrounds for children on thoroughfares temporarily closed for traffic by the police, Grace Chapel through the Every-Name and Nation-Wide Campaigns of the Church proposes to establish evening "movies" for children under sixteen who are barred from the ordinary shows. A sidewalk restaurant like those in Spanish, Italian and French cities is another feature contemplated. As another substitute for the saloon, the survey recommends municipal club rooms serving non-alcoholic beverages, with music, and lounging and reading rooms.

Red Cross weather forecast: Always fair.

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## The Witness

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One Methodist in every five takes a religious paper. Our ratio is less than one in fifty.

"Everybody doing something," is the slogan for the year of St. John's Evangelist Church, St. Paul, Minn.

Figures presented by the Inter-church Emergency Campaign Committee for France and Belgium show that pastors in France receive less salary than street-sweepers.

No Churchman who has been reading The Witness the past two months would raise the question being asked by many, "What is the purpose of the Nation-wide Campaign?"

A meeting of the Fourth Province, the Province of Sewanee, will be held at Detroit, Mich., on the seventh inst. Deputies to the General from the several dioceses in the Province have been appointed to serve as delegates.

A largely attended People's Peace Service was held at Washington, D. C., Sunday afternoon, September 28th at the Peace Cross, Cathedral Close, Washington, as an act of thanksgiving for such measure of peace as now prevails, and of supplication for full and enduring peace. Bishop Brent was the preacher. At 11 a. m. the same day, in the Bethlehem Chapel of the Cathedral there was a festival celebration of the Holy Communion, with a solemn Te Deum of thanksgiving.

## Unique and Interesting Gift.

Miss Marie L. Wolfs, two years in France with the Smith College Relief Unit, part of the time as its directress, and responsible for a magnificent work of relief, in spite of great privation and hardship, has on her return brought from the battlefield of the Somme a pair of French 75 cm. shells, to be polished and inscribed and presented to St. Andrew's Church, Newark, N. J.—no longer for their former deadly use of destruction, but as flower-holders on the Altar of the Prince of Peace.

## Will Lead Campaign in Diocese of Chicago.

The Nation-Wide Campaign of the Episcopal Church is well on the way toward the goal, December 7th, when the Nation-Wide canvass will be made to meet all the needs shown by the recent survey.

At its meeting in Chicago last week the Diocesan Committee unanimously elected Mr. George K. Gibbon of Evanston, a vestryman of St. Luke's, as Chairman and voted \$10,000 to cover the expenses of the local campaign.

Dr. Stewart, who is a member of the National Committee, is serving under Mr. Gibbon as chairman of the committee on speakers and conferences.

## A Church Consecration At South Haven, Mich.

The Church of the Epiphany, South Haven, Mich., was consecrated to the glory of God the Father, the Son, and the Holy Ghost, and in honor of His Manifestation to the Gentiles, on Wednesday, Sept. 17, by the Rt. Rev. John N. McCormick, D. D., assisted by Archdeacon Vercoe, several of the clergy, and a large congregation, the number of men being particularly noticeable. The rector, the Rev. Kenneth Ives Rice, acted as master of ceremonies. The pastoral staff was borne by the Rev. Percy R. Deacon, rector of St. James', Albion, and former rector of the parish. The Instrument of Donation was read by Wardman Walter Ioor. The Rev. B. F. P. Ivins was Gospeller, and the Rev. F. O. Grannis, Epistoler. The excellent sermon on St. Mark 11:17, was preached by the Ven. L. R. Vercoe, Archdeacon of the Diocese.

In view of the beauty of South Haven, its attractiveness as a summer resort, and the devoted character of the Church people who spend their summers there, as well as the loyalty and generosity of its own people, the Church of the Epiphany seems to be under God's blessing destined to continue its good work far into the future.

## A Good Motto for Every Bishop.

Recently a tablet was placed in the mantel of the fireplace in the Assembly Room of the Bishop's House in Harrisburg, Pa., with the following inscription:

The Bishop is set over his See  
Not to be overbearing but to  
Overcome by Faith  
Oversee with Hope  
Overlook in Love

The stone, bearing this inscription is gray in color to correspond with the stones of the mantel. The inscription is in quaint letters and the whole is effective.

## The "Batavia Plan" of Religious Education.

Thursday, Sept. 11th, marked a new day in the advance of religious education at Batavia, Ill., a suburb of Chicago. On that day, writes the Rev. Frank Victor Hoag, rector of Calvary Church, in his parish leaflet, children from all but one of the Christian bodies in Batavia were dismissed from the public schools and went to their respective churches for instruction. Some important facts are to be noted:

1. It is the recognition, by practically the entire community, that there is no education that is complete without religious education.
2. The pastor, as is right, becomes personally concerned with the teaching of his children.
3. Practically every home, through its children, chooses a church.
4. The emphasis is thrown on Sunday as a day of worship, and not just as "Sunday School day."
5. Attendance is regular, without coaxing by prizes. The old gold-star Sunday School is the direct parent of the present "chautauqua-performance" type of church service. Religion is a duty, not an occasional indulgence.
6. Religious education—the introducing of the souls of boys and girls to the infinite riches of the life of God—is at last undertaken seriously and done in a business-like way.

## Social Service Plans for the General Convention.

Under the auspices of the Joint Commission on Social Service there will be held at the coming General Convention a series of meetings which should attract considerable attention and interest. The program includes a daily Open Forum, to be held at 1:45 (except Saturday and Sunday) in the temple Beth El, directly opposite the Convention Hall. The speakers and topics, as thus far decided upon, are as follows: October 9, Rt. Rev. Benjamin Brewster,

D. D., Bishop of Maine—"The Stranger Within Our Gates"; October 13, Rt. Rev. W. T. Sumner, D. D., Bishop of Oregon; October 14, a meeting under the auspices of the Church League for Social and Industrial Democracy, Rt. Rev. C. D. Williams, D. D., Bishop of Michigan, Acting President; October 15, Rt. Rev. T. P. Thurston, D. D., Bishop of Eastern Oklahoma—"The Country Church and the Rural Problem"; October 16, Rev. John W. Lewis, D. D., St. John's Church, Waterbury, Conn.; October 17, Rt. Rev. W. A. Guerry, D. D., Bishop of South Carolina; October 21, Dr. Graham Taylor (Professor of Social Economy, Chicago Theological Seminary, and President of the Chicago School of Civics and Philanthropy)—"The Industrial Crisis and the Church"; October 22, Rt. Rev. J. N. McCormick, D. D., Bishop of Western Michigan—"Overseas Experiences as Affecting Social Conditions in 'America'; October 23, Rev. William Austin Smith (editor of The Churchman)—"Stewardship"; October 24, Dr. Worth M. Tippy (Secretary, Social Service Commission, Federal Council of Churches)—"Religious Work for Specialized Industrial Groups." It will be seen that the above list includes some of the most active, interested and well-informed clergy of the Church; while of the two speakers from outside our ranks, one, Dr. Graham Taylor, of Chicago, scarcely needs advertisement, being widely recognized as one of the foremost social workers in the country. The other, Dr. Worth M. Tippy, has had extensive experience during the past two or three years as one of the executive secretaries of the Federal Council of Churches, with which the Episcopal Church has been related through the Joint Commission. In view of the success of a similar Forum at the St. Louis Convention, the Commission is confident that general interest will attend the proposed sessions. It is hoped that the addresses will be followed by informal discussion, questions being invited from the floor.

On Tuesday morning, October 21, at 11 o'clock, there will be a special joint session of the Convention for the consideration of the work and plans of the Joint Commission. The speakers will be the Rt. Rev. Chauncey B. Brewster, D. D., Bishop of Connecticut, Chairman of the Commission, who will formally present the Third Triennial Report; the Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, Va., a member of the Commission; and the Rev. Frank Monroe Crouch, executive secretary.

At a mass meeting under the Commission's auspices on the evening of the same day, in Arcadia Hall, the speakers will be the Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan, member of the Commission, whose subject will be, "The Challenge of the Times to the Christian Ministry"; Dr. Graham Taylor, above referred to, who will discuss "The New Democracy—Its Challenge to the Church"; and Miss Mary Van Kleeck, of the Russell Sage Foundation, one of the most competent authorities in the country on her topic—"The Industrial Position of Women." These topics are all timely and vital, and a cordial invitation is extended not only to delegates, but to the general public.

## Pershing Swings Colorado Into Line.

How James H. Pershing, cousin of the great General, exercised the family gift of leadership and swung the state of Colorado into line for the Nation-wide Campaign was related Monday, Sept. 22, by the Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., speaking at the 182nd chapter meeting of the Northeastern Deanery in Trinity Church, Highland Park, the Rev. Dr. Wolcott, rector. In the absence of the leading clergy of the district at the time the proposition was introduced, and in the face of hesitation among the laity, Mr. Pershing,

who is chancellor of the Colorado District, raised \$10,000 for expenses of the campaign in that diocese within a few days.

Americanization of our thousands of foreign-born citizens is the cry of Dr. Stewart in laying before the convention the needs and responsibilities of the Church. "In England," he said, "there is the same constant struggle between capital and labor, but when you get beneath the level of the bickering you will find a firm stratum of real patriotism. That is not true here in America. Right in Chicago there is a distressingly large number of foreigners without American ideals or any knowledge of them."

"I contend that the Episcopal Church can make of itself the greatest force in the country for the Americanization of these new citizens who are waiting to be molded into a substantial resource or a real menace to the nation."

December 7, an army of minute men working on a plan similar to that used in the Liberty Loan drives, will begin a canvass of the whole United States, Dr. Stewart explained, putting before every individual in the Church the plans and purposes of the Nation-Wide Campaign which the Church is now conducting. Two main points will be stressed in the project, the parochial needs and the needs of the Church as a whole.

From this drive the Church hopes will come a great mass of laymen and laywomen consecrated to the work of the Church. "I believe the whole Church will rise to meet this task put to it," said Dr. Stewart. "People are tired of small undertakings, and they are ready for this big, all-embracing campaign. It is a challenge to you and me, and it is a challenge we accept."

Among the new projects which the Nation-wide Campaign will make possible is extension of the Church's activities in colleges. Racine College has asked for \$350,000 for five years' expenditures in training layworkers for the Church.

Walter D. Moody, managing director of the Chicago Plan Commission, spoke at the business session of the Deanery meeting in the morning. Both sessions were held out of doors under the trees of Trinity Church.

"Over there" the Red Cross stood for life. Over here it stands for life—and health. Join the Red Cross November 2-11.

"Bill," said Jack, "alcohol is a poison, cut it out." "It ain't as bad as an aeroplane," replied Bill, "one drop from it will kill."

## 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.

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The cards are enameled; highly finished and come in attractive boxes, with rules for the game in each box.

Here is a list of them:

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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.

—o—  
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THE WITNESS

6219 Cottage Grove Avenue

Chicago, Ill.



# EDITORIAL

By Bishop IRVING P. JOHNSON.

## THE NATION-WIDE CAMPAIGN—ITS OBJECTIVES.

The most persistent question which one meets in connection with the Nation-wide Campaign is, "What are you trying to do?" And one finds what is probably a purposeful indefiniteness as to the exact aim in the preliminary literature that was sent out because it was thought best to make the campaign a growth instead of a plan.

We know perfectly well that the objective of the Church must be to combat the world, the flesh and the Devil more effectively, and we must realize that Satan is now engaged in a drive against Christian forces, so that greed, lust, envy and murder have possessed the sons of men.

This drive of the spiritual then demands extra-ordinary exertions on the part of the soldiers of Christ. This extra-ordinary exertion is called a campaign and has for its chief objectives:

The arousing of the Church to an appreciation of the danger which confronts it.

The time for smug self-complacency is passed and we need to train our troops, to stir up our resources, to formulate our plans.

This movement is a campaign, not a drive. It may end in a counter-drive but just now we are trying to mobilize our resources.

\* \* \* \* \*

### Our Troops.

The morale of our army is much like that of the Allies at the outset of the war.

We have plenty of men and women, and they are as a rule possessed of courage and good-will, but they are untrained in the tactics of warfare.

I believe that not one-tenth of our soldiers are at work and that largely because they do not know how to do Church work.

This Church, like this nation before the war, believes in vague indefiniteness as sufficient for our needs.

If it ever was so it is so no longer.

I would put as the objective of this campaign, the enlisting of every soldier of Christ in some branch of the service and training him to do that work.

To this end I believe, that a manual should be put into the hands of every layman which should put before him in a simple form what a layman ought to do and how he can do it.

An untrained army is predestined to failure and we have an untrained army.

\* \* \* \* \*

### A Board of Strategy.

I hope that this Nation-wide Campaign will open the eyes of the General Convention to the fact that we need a National Executive Council who can do something definite in conducting the warfare of the Church.

We have a large number of constituents who think that vagueness is liberality; that definiteness of expression is intolerance; that a body can function without a head.

Canon 58, which proposes an Executive Council of the Church which can function for the Church, is as necessary to the effectiveness of the Church in its warfare as a General Staff is to an army.

I know that a great many people, who seem to me ecclesiastically to be as socialistic, as politically they are federalists, think it isn't nice to have anybody tell us what to do in the religious world. I believe the time has passed when we can think of being nice and when we need to be effective.

A good soldier is one who has learned to obey and not to criticize, but we have an army which is short on obedience and long on criticism, largely because we prefer a soviet government, which same looks nicely on paper, but, whenever it accomplishes anything, is more imperialistic than the imperialists.

To have no executive staff is to be ineffective.

Better have a staff that makes mistakes than to have an untrained army without leadership.

I hope this Nation-wide Campaign will not only train the individual, but organize the Church into an effective body.

\* \* \* \* \*

### The Counter-Drive.

The drive comes as a result of the campaign.

The Church must have a Nation-wide staff; it is getting its subordinate organization in province, diocese and parish, but we are met with states-rights advocates who want no federal organization.

"The Diocese is the unit," say they. I am willing to concede that it has been the unit and in the development of its campaign it must preserve its local color and deal with its local problems, but does any one know of a really effective Diocese in the United States? If there is such a one I have never seen it.

Neither have I ever known a bishop, whose policy of Diocesan management was such, that his demise was any more than an incident in its placid and ineffective history. There are strong and effective parishes, many of them, but they are not combined anywhere in a strong and aggressive Diocese.

When an active and energetic rector is elected a bishop, much

is usually expected of him and everybody is usually disappointed, for instead of being a more aggressive force than he was, he finds that he has been put upon a sort of retired list, for there is no machinery that works.

\* \* \* \* \*

We think parochially. The average layman is not interested beyond the walls of his Parish Church, because he has been educated parochially. When you see a Roman Catholic, Methodist, Christian Scientist, he is all that these names imply—he is interested in his general organization because there is a general organization to be interested in, but your average Episcopalian does not know any more about the General Church than he does about the dark side of the Moon, and he isn't interested because there isn't any real thing, that speaks and acts, in which he can be interested. The Parish is the reality; the diocese is a legal fiction; the General Church is a metaphysical concept. Let us make this Nation-wide Campaign not only train the individual soldier, but let it also bring us together into a real federal government.

This Church of ours was organized in the U. S. A. when there was no federal government, merely a confederation of States without any national credit or resources.

The U. S. A. saw the necessity of federalizing and did it and because it did it, the federal government is a bigger reality than the petty state.

The Church in its conservatism refused to follow the lead of the federalists and Diocesan isolation prevailed and consequently the Diocese today is the unit and a mighty petty unit, it is—about the same as Central America in which the only central thing is its geographical location. I realize that the bishop who has deluded himself with the idea that he is the important head of an important state will oppose this, and so will the prosperous rector of a really strong parish.

For the same reason that New York and Virginia opposed the federal government.

They magnified their own importance. If they had prevailed New York and Virginia would have been petty states in a loose federation.

To my mind a bishop in the Episcopal Church comes as near being the head of nothing as a petty Prince of Andalusia, and no parade of garments can make it otherwise. The average Episcopalian is a parishioner who knows no more what is going on outside of his own parish than did a Virginia planter of 1776 know what was happening in New Hampshire.

It is a nice respectable thing to be a parishioner of a strong parish, but it is a pity to promote the rector thereof from a place of power to one of isolated ineffectiveness.

This Church is going to wake up to the necessity of training the individual to a larger vision than a parochial one because the times demand it and we will do it or else become the victims of our own innocuous desuetude.

This campaign is going to be a great thing and I hope that it is going to make something more of us than an aggregation of parishes, selfishly enjoying their own prosperity, and deluding themselves with the idea that they are in a big game.

## THE CHURCH IN ACTION

By Dr. JAMES E. FREEMAN

"Lengthen thy cords and strengthen thy stakes." Isaiah 54:2.

During the past year more than in any preceding period of its history the Church of every name over the country has given evidence of new vitality. The "dry bones," that in some instances seemed so inanimate, have suddenly been clothed with new flesh, and institutions that were supposed to be out of vital touch with modern conditions have disclosed a flexibility and an adaptability that has evoked widespread interest. With statesmanlike vision the Church, Protestant, Catholic and Jewish, has come to occupy a place in the public eye hitherto unknown. The call of a war emergency disclosed a potentiality and efficiency in this ancient institution that in practical service and utter devotion commands the deep admiration of all thoughtful people. We once thought of the Church as "other-worldly," but in the light of what it has in manifold ways contributed to the lightening of the awful burdens of war we must hereafter reckon with it as one of the mightiest agencies in human affairs. First, let us note that the war brought about a combination of hitherto unrelated religious agencies that swept away all distinctions and leveled all barriers.

The story from France is one that speaks wholly of the spirit of federation and unity. What could be effective

in the time of struggle MUST continue in days of peace. We will with more humility and modesty proclaim our party principles and speak our party pass-words in the coming days. We shall doubtless have different forms for expressing our worship but it would be nothing short of a tragedy did we fail to continue the spirit of true camaraderie that has characterized our united endeavors during these past years. A second marked evidence of the Church's awakening is its statesmanlike endeavor to meet in various ways the challenge of the new age.

The great Roman Church on the one hand through its constituted authorities has disclosed a remarkable evidence of its grasp of economic conditions, and urgently demands a fairer and more equitable recognition of the common obligations of capital and labor. The honored Anglican Church has with like vision submitted its unbiased findings as well as its definite program for the solving of the complex problems that confront a world in the re-making.

The great Protestant bodies on this continent have evolved plans that contemplate the application of the machinery of the Church in its every part to meet the critical needs of the present hour. Only a captious and biased critic witnessing these new activities, planned on a colossal and unprecedented scale could maintain that the Church as an institution is playing no important part in present world conditions. There is no sphere of human activities it is not seeking to lend its helping hand to; in the language of St. Paul, it is seeking to "be all things to all men," and never

before as now has it been so ready to re-adjust, if need be, its whole enterprise that it may practically minister to human needs.

A third thing that must be recognized today is the cordial and enthusiastic and unfailing co-operation of all Christian people in the effort to make the Church a vital power in all human concerns. There must be those whose business it is to administer the Church in its corporate worship and to discharge certain definite ministerial duties, but that church is impoverished indeed which can only boast of a gifted preacher or a fine choir. A one-man church is an anomaly. The present age places the responsibility upon the church member with the same force and urgency that it places upon the clergyman. We are passing through critical days and a slacker in the church is just as reprehensible as a slacker in the army. Let us herald as the watchword of the new era, "In essentials unity, in non-essentials liberty, in all things charity," and let us with a fine vision of the true purpose of the Church seek to build its platform so broad and ample, that all men who believe in its beneficent ministry may find a secure and satisfactory place of standing. — Courtesy Minneapolis Tribune.

## CAN WE DAM BACK THIS FLOOD?

For some years past, the people of the United States have been expending more than two billion dollars annually for the narcotic, habit-forming drug, alcohol.

Few minds can comprehend how vast this sum of money really is.

It is three times as much as we spend to maintain all of our public schools.

It is twice the capital in all the national banks.

It is as much as it costs to operate all our railroads.

We Americans have been expending nearly four thousand dollars every minute of the day for alcohol. That is more than the average cost of a working man's home.

Our diseased appetite for this harmful drug has caused us to swallow more than half a million workmen's homes every year.

We have been spending for alcohol as a beverage twice as much as we spend for bread and clothing. These and many other interesting calculations have been made by that careful statistician, Charles Stelzle.

How colossal the diseased appetite represented by these figures.

How great the task to wean this perverted desire. It is to this work that the energies of patriotic Americans must be directed during the next few decades.—Progress.

## 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.

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## RECTORS AND VESTRYMEN, ATTENTION!

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## MEXICANS INVADING TEXAS.

Not an Immoral Lot But Just Unmoral—Church Preparing to Meet the Situation.

New York, Sept. 25.—The peaceful "infiltration" of Mexicans into Texas continues apace, bringing in its wake many problems which confront not only the state and the nation, but the Church as well. The Mexicans who cross the Rio Grande into the Diocese of West Texas, from Brownsville to Eagle Pass, are not an immoral lot, according to the Rev. Benjamin Dennis, missionary in charge at Brownsville, who has been in this city conferring with the directors of the Nation-Wide Campaign of the Church regarding the expansion of the Church's activities in the West Texas Diocese, but are simply unmoral.

Mr. Dennis journeyed to New York to impress upon the minds of Bishop Lloyd, President of the Episcopal Board of Missions, and the Rev. Dr. Robert W. Patton, National Director of the Church's Nation-Wide Campaign, the need for one hospital immediately in that section, and at least four more soon, to care for the Mexicans who are "invading" Texas.

"The hospital," Mr. Dennis, who was formerly a physician, told the campaign directors, "is the best approach to the Mexicans. Their morals can be most easily influenced through building up their bodies. They are not immoral, as has commonly been said of them, but just unmoral.

"With a hospital established at Harlingen, where we can treat the Mexicans in need of medical and surgical attention, we have a point of advantage from which we can 'attack' their unmorality. Those who have been treated at such a hospital as we wish to establish at Harlingen will carry back into Mexico with them a new attitude towards the United States and towards the Church. We, in turn, will be able to carry out a 'peaceful infiltration' of the Church's 'troops' into Mexico."

Mr. Dennis told Dr. Patton that a block of ground facing the park in Harlingen had been given to the Church for a hospital. The plant, he estimates, will cost \$150,000, of which he believes \$90,000 can be raised in the Diocese. The remaining \$60,000 is the sum the Nation-Wide Campaign is asked to contribute toward the hospital. Included in the cost estimate are building, equipment, a chapel and a rectory. The Right Rev. William Theodorus Capers, D. D., Bishop of the Diocese of West Texas, heartily concurs in this scheme of Mr. Dennis.

Eventually, Mr. Dennis holds, the Church should erect a string of at least four hospitals from Brownsville up to Eagle Pass, right along the course of the Rio Grande. There are only two small hospitals—really infirmaries—in the 6,000 square miles of the Diocese for 70,000 people.

In addition to the Harlingen hospital project, the survey of the needs of the Diocese of West Texas, which was among the first to be received at National Campaign headquarters in New York City, calls for the building of a new church and rectory at Del Rio and the conversion of the present church into a community house. Two-thirds of the cost of this project the Diocese is prepared to bear if the Nation-Wide Campaign will take care of the rest. Because of the United States training camp at this place it is felt that the Church should greatly enlarge its activities. There are also many Mexicans among the 10,000 population of Del Rio.

The editors of three most widely quoted newspapers, the New York Evening Post, the Springfield Republican and the Boston Transcript, are the product of Sewanee, the University of the South, a Church institution.

## HALF A MILLION WOMEN SLAVES TO THE SILK WORM.

Farmers' Wives in the U. S. A. Live Like Queens in Comparison to Rural Japanese Women.

Half a million of the wives and daughters of the farmers of Japan are slaves to a little worm twice a year for a period of about three weeks each, according to figures compiled for the Nation-Wide Campaign of the Church. In some sections of Japan there are three "crops" of this worm.

It is the silk worm. The farmers of Japan cannot make their entire living out of their "farms" of three and one-half acres or less each, and their wives and children must help them eke out a subsistence. This is done in various ways. One of the most important is the rearing of silk worms in their homes.

The rearing of silk worms, the reeling, spinning and weaving of silk is the chief wealth-earning domestic industry of the farmers' wives and daughters, according to writers familiar with the subject. Japan supplies about twenty-eight per cent of the total silk of the world and sixty per cent of that used in the United States. The value of the silk exported from Japan the year before the great war was \$65,000,000. Ninety per cent of the labor involved was performed by women.

The work is unusually hard while it lasts. The men and the boys bring in mulberry branches and the women and girls strip off the leaves, exercising care that the leaves are neither damp nor old, chop them up and feed them to the silk worms. The feeding must take place at regular intervals day and night. During the last three or four days of the three weeks' feeding period the silk worms eat ravenously and continuously. Everything else must give way to the feeding of the worms and old and young alike get little rest. They are veritable slaves to the magic creatures which later spin the silk into cocoons about themselves.

Experiment has shown that the rearing of the worms can best and most profitably be done only on a small scale where each worm can be given careful, almost individual, attention. This makes it necessary to rear them in the homes of the people rather than in large establishments. They can much more readily be cared for in the homes of farmers than in the homes of the artisans and merchants of the cities because the mulberry leaves cannot be so readily obtained in the cities.

The farmers' wives in Japan have anything but an easy time of it. Many women living on farms in the United States have a hard enough time of it, but they live like queens in comparison to hundreds of thousands of rural Japanese women. The Christian missions in Japan have not been able to minister on any large scale to the women of the farming class in Japan, but even there a foothold has been gained and the work among them will be expanded through the Nation-Wide Campaign of the Episcopal Church, now in progress in the United States, for that is a campaign in spiritual education to raise men and funds to increase that Church's activities at home and abroad.

After the cocoons have been formed, the silk must be reeled off as quickly as possible before the sleeping worm awakens and starts to gnaw its way out, destroying the silk it has spun. Again the women must work under pressure for time, letting other things wait.

Perhaps the men are too clumsy to reel the silk—at any rate the women of Japan are employed for that work, both at home and in the factories where of late silk reeling is increasingly done. An accurate eye and a quick hand are required to catch the thread of silk in a vessel of boiling water, in which the cocoons are immersed, hasten it to the wheel on

which it is to be reeled and unwind the cocoon without breaking the silken thread.

## Brotherhood Meeting in Ohio.

The Autumnal Quarterly Meeting of the Brotherhood of St. Andrew, Akron, Ohio, Region, representing Akron, Alliance, Barberton, Canton, Cuyahoga Falls, Hudson, Kent, Massillon, Medina, Peninsula and Ravenna, was held at St. John's, Cuyahoga Falls, Ohio, on Tuesday evening, Sept. 23d. Being switched over from Ravenna on a week's notice, some doubts were felt as to its success, which were happily dispelled. Sixty-five men and boys assembled for luncheon in the club rooms at 6:30 p. m. and then adjourned to the church, where after a short time spent in looking over the beautiful church the meeting was called together and capital addresses were made by the Revs. R. W. Woodroof of Emmanuel, Cleveland; J. L. Stalkin of St. Timothy's, Massillon, and Franklyn C. Sherman of St. Paul's, Akron.

The rectors at Kent, Ravenna and St. Andrew's, Akron, were present, and the rector of St. John's conducted devotional services. The Brotherhood men plan a vigorous campaign for the new year.

## A Laudable Undertaking.

St. Paul's Church by the Lake, Chicago, Ill., the Rev. Henry Neal Hyde, rector, is undertaking within one year to double the number of children in the Church School, to double the number of men in the active work of the Church. Within two years, to increase the number of communicants by one-half. Within three years to pay all indebtedness and raise twenty thousand dollars toward a new church building and lay its foundations. Each and every year: Every member a regular contributor to missions. To pay in full the apportionments of General and Diocesan Missions. An increase of twenty per cent in the parish income. Each and every Sunday: At 7:30 a. m., communicants present equal to one-eighth the parish list. At 11 a. m., every seat occupied by a Christian-in-earnest or by a visitor brought. Each and every day: One hundred persons praying for the Church, its work, its people, its children, its pastor.

## Rector Calls Advertising the Essence of Christianity.

Advertising is of the very essence of Christianity, says the Rev. Henry Clark Smith, vicar of Christ Church, Jerome, Arizona, in a letter to the Rev. Dr. Robert W. Patton, director of the Church's Nation-Wide Campaign. The letter, which was written in response to Dr. Patton's appreciation of Mr. Smith's efforts in furthering the publicity of the Nation-Wide Campaign, is as follows:

"It has been my policy for the last eighteen months to keep the Episcopal Church before the eye of the public constantly. Results cannot be shown statistically, but they are telling and will tell with cumulative effect. This is a community in which it is conventional not to go to church, but time will tell in creating a social authority for church-going. This is a town which has plenty of people in it who intend to go to church once in a while. On occasions when their intentions shall correspond with their will they will naturally think of Christ Church, for they feel they know it, at least through the local paper.

"Clergymen should consider that it is selfish aloofness not to advertise. Advertising shows an interest in the community at large, which people at large appreciate. After all, advertising is of the very essence of Christianity—of missions—that is, what is worth having is worth passing on to your brother."

Humanity is subject to one ailment for which as yet no cure has been found—old age.

## CHRISTIAN AMERICANIZATION THROUGH THE CHURCH.

We Must Take Care of the Foreign-Born or They Will Take Care of Us.

"If we don't take care of the foreign-born in the United States, they are going to take care of us."

With these words, the Rt. Rev. Dr. Charles Sumner Burch, newly elected Bishop of the Diocese of New York, emphasized the necessity for a broad policy of Christian Americanization through the Church, at a conference of Church leaders held in the Church Missions House to pass upon a \$1,000,000 tentative program to be submitted in the Nation-Wide Campaign budget to the General Convention in Detroit next month.

"We have not done our duty," Bishop Burch said. "Many of us have been discouraged at the progress made in Americanizing the 20,000,000 foreign-born in this country.

"But we must not lose hope. If we do, this republic may well be considered to be very close to the danger line. The task of Christian Americanization is one of the vital issues before the Church today. And now that the Board of Missions has created a department especially to take hold of the problem, there is reason for great hope—and great work."

Following the Bishop's address, the conference took up in detail the Americanization program laid before them by the Rev. Thomas Burgess, secretary of the recently organized Department of Christian Americanization of the Board of Missions. The essential provisions of the program, which involves the expenditure of more than \$1,000,000 in the next three years, were approved.

It was recommended that the program, after being laid before a committee of experts appointed by the Board of Missions, be submitted to the General Convention with a recommendation that sufficient funds to finance it be provided for in the budget of the Church's Nation-Wide Campaign, which is now being conducted to finance an expansion of all the Church's activities, to meet reconstruction needs.

The program as submitted to the conference has been formulated after a study of the Americanization problem by specialists on the various races represented in America's alien population, and in conference with the Federal Department of the Interior, with which the program has been designed to co-operate.

The creation of a permanent Americanization organization within the Episcopal Church is the primary proposal of the program. This organization is planned to co-operate with all existing government, voluntary and religious forces now working in the

field; to assist in the co-ordination of existing work, and the suggestion and organization of new work among the foreign-born.

A function of this department will be to provide religious education and pastoral care for unchurched immigrants. Literature and speakers to interpret the Christian ideals of American civilization are to be sent to centers of alien population. Men and women workers are to be trained in special courses in Church educational institutions, and scholarships for children of foreign-born, to be educated as Americanization leaders, also are proposed.

Experimental centers are to be created in downtown foreign-born neighborhoods, by taking over, or backing "dead" or "dying" parishes whose communicants have moved out of range. Social workers and educators are proposed to be attached to these centers. Similar centers are provided for industrial districts, to be equipped with clergy, women workers and literature. A special provision is made for covering the rural fields where aliens have settled, through rural missionaries and student colporteurs.

In addition to Bishop Burch, those present at the conference included: the Rt. Rev. Rogers Israel, Bishop of Erie; the Rt. Rev. Thomas J. Garland, suffragan Bishop of Pennsylvania; the Rt. Rev. Edwin S. Lines, Bishop of Newark; the Rev. Dr. G. C. F. Bratenahl, dean of the Cathedral at Washington, D. C.; Rev. J. G. Hammarskold, general missionary to the Swedes; Rev. Lucius A. Edelblute of the Church of the Holy Apostles; Rev. Dr. W. T. Manning of Trinity Parish; Rev. Paul Micou, director of Collegiate Education department of General Board of Religious Education; Rev. Edmund J. Lee of the Board of Missions; Rev. Dr. T. J. Lacy, Church of the Redeemer, Brooklyn; and the Rev. John L. Zacker, superintendent of Jewish work.

Miss Nellie Smith, chairman of the Committee for Women's Work for the Nation-Wide Campaign in the Diocese of Kansas, has requested the women of all parishes and missions in the diocese to have intercessions for the Triennial and the Nation-Wide Campaign, Wednesday, Oct. 1.

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## THE NATION-WIDE CAMPAIGN AND DEMOCRACY.

(Continued from page 1)

The Church, therefore, has a unique opportunity for leadership in this crisis. The time is most opportune because what we are witnessing throughout the world today is the utter collapse and breakdown of every human substitute for religion. History affords no such colossal examples of failure to save the world by the gospel of culture or by an appeal to international treaties, as the late war affords. The time has come for Christians everywhere to lift up the figure of the Crucified, as Moses lifted up the serpent in the wilderness and to proclaim Him Lord of all.

The part that this Church of ours is destined to play in the present and future construction of society will depend largely upon the faith and spiritual vision of its individual members, both clerical and lay.

### We Must Convert the Man and the Woman in the Pew.

We have inaugurated a Nation-Wide Campaign to raise money to make the Church more efficient, to inform our constituency of the needs of the whole field, and to send out a challenge to our people everywhere to show their faith by their works and by their offerings. But we are not going to get the response to our appeal that we expect and hope for unless we can convert the man and the woman in the pew to the conviction that it is infinitely worth while—that the Gospel of Jesus Christ through His Church is after all the most fundamentally important thing in the life of the individual and of the nation, not only fundamentally and vitally important, but that it is the only hope of the world—the only bulwark against the powers of darkness—the sheet anchor of our civilization—a thing worth working for and making any sacrifice for, necessary to equip and maintain and extend.

### PROGRAM FOR EXPANSION OF THE KINGDOM.

(Continued from page 1)

God is not only the biggest but the best business that any Christian person can invest either their money or services. Let me give you a concrete illustration of what I mean. Fifty years ago when Juarez won his revolution in Mexico and overthrew the Maximilian government, his first step was to divorce the relation between the Church and State because of the pernicious influence of the Church in politics. At the same time he realized that the great need of Mexico was a constructive type of Christianity. He turned to the rest of the world to see what Christianity had done for other nations, and he was very deeply impressed with the effect of the Anglo-Saxon Church on the Anglo-Saxon people in England and America. So deeply impressed was he, in fact, that he said to our Board of Missions, "Come over to Mexico and help us, and give to this country the helpful and elevating influence of your Church which has done so much for your people." To show his good faith he actually deeded over to our Board of Missions a number of very valuable Church properties in the Republic of Mexico. Among these was the Church of San Fernando, near the Porter's Hotel, and the Church of San Pedro, near the Thieves' Market. The Board of Missions turned to the Church people of that day and said, "Give us the money and the men to do this thing for the Lord. The door of opportunity is open wide in Mexico. Let us go in and occupy it for Christ." But our Church people said, "No, we will do nothing of the kind. We are not interested and we don't believe in foreign missions. We have enough heathen to take care of at home, and anyway the Mexicans are satisfied with their own religion, why should we interfere?" And so they refused. The result was

that the effort of the Board was so feeble that it soon came to naught, and one by one the Church properties that have been given us by Juarez passed out of our possession and were sold by forced sale. Only one remains today, a silent reminder of a lost opportunity, the Church of San Pedro, near the Thieves' Market.

### Revolutions Would Have Been Impossible.

Suppose, on the other hand, our parents had seen the vision and had invested a few hundred thousand dollars in the enterprise so that the Board of Missions might have planted our schools and churches all over the Republic of Mexico, we can readily see that in the two generations that have since passed, the Church would have so influenced the thought and character of the people that the revolutions of the last eight years would have been an utter impossibility. These revolutions have cost hundreds of millions of good American dollars, because our parents did not believe in Missions. Thousands of splendid lives have been needlessly sacrificed through the revolutions because our parents fifty years ago did not believe in Missions. Perhaps you will say, "I am not interested because I didn't lose any money and I didn't know any of those who were killed." Three years ago when our government sent the troops to patrol the Mexican border, it cost us fifteen million dollars a month to keep the bandits of Mexico off the American soil, and that bill is still going on. Who has to pay the account? You and I have made a considerable personal contribution to that heavy expense bill simply because our parents did not have the vision, and refused to believe in foreign missions.

### Failure to Do Our Duty in Mexico a Piece of Bad Business.

Eliminating the religious aspect of the question altogether, am I not right when I say that the failure to do our duty in Mexico was a piece of bad business? The same situation confronts us today. We hear people say they are not interested in the missionary work in Japan and China. We are giving to these oriental people the latest development of our western civilization; our scientific discoveries, increased armaments and all the weapons of force. They have the intelligence to use everything we give them because they are among the most intellectual people of the world. They outnumber us six or seven to one. If we continue to give to them the material forces of destruction, but withhold from them the restraining Gospel of Christianity, we will develop a "Yellow Peril" for the next generation or the generations after, that will shake the earth to its foundation and bring upon the heads of our children or our children's children in this country, a catastrophe that will make the present European war pale into significance.

Therefore, from the standpoint of personal security and self-preservation the investment that we make in the missionary program of the Church in the far East is the best and soundest business investment that we can think of. Every dollar that the Christians of America put in to the enterprise of the Church, buys the only insurance that can guarantee the security and permanence of our valued civilization.

### Anti-Expansionists a Misfit.

The world war has given us a world-wide vision of our responsibility. Five or six years ago many people were openly opposed to what they considered imperialism, because they argued we should have nothing to do with the political or internal condition of other nations. We hear nothing of that talk now. The majority have been converted and so thoroughly converted that they have gladly given their money and have sent their sons to bleed and die on foreign soil, in behalf of the world's needs, because they realized that our own safety, in fact, our whole existence,

could only be guaranteed by concerning ourselves with the needs and sufferings of Belgium, Serbia and Armenia. So it is in the Church. The anti-expansionists in the Kingdom of God, and the conscientious objectors are no less a misfit in the program of the Kingdom than they are in the program of the nation. We are beginning to realize as we never have before that our own safety and personal security depends primarily upon an active and aggressive program for the spread of the Gospel of Christ, not only in our own land, but throughout the world. Our President has very aptly said that we have fought this war to make the world safe for democracy. It is now the task of the Church in these days of reconstruction to make, if need be, even greater sacrifices and greater effort for the spread of the Gospel, to make Democracy safe for the world.

### CHAOS IN CAMP OF THE CHURCH WOMEN.

(Continued from page 1)

standard in the department of Religion.

#### Will the Church Remove the Scandal.

That which makes for hesitation in encouraging women in the highest vocation that can come to them is the utter inefficiency of the Church in the matter of support. Will the Church now once for all remove the scandal of her sweated work? In parishes the rector seldom seems to hold himself responsible to see that the woman, who works most of Sunday, takes some other day of rest in seven. Even if she has an adequate salary, which is apt to be the exception, the constant seven day and overtime work wears out her physical and nervous strength in a way that no four weeks' vacation can re-create. And is it not intolerable that anywhere in the Church's mission field a woman, well educated, thoroughly trained and experienced, should receive but \$400 or \$500 a year, be able, maybe, to afford meat once a week, and be dependent upon friends for her vacation? A standardization of women's work and women's pay is a crying need in the Church and our house must be put in order if we are to speak with any right in matters of industrial conditions.

There are women anxious to work, there are endless opportunities awaiting them; what hinders their ministry is lack of vision, lack of knowledge, lack of plan, lack of co-ordination, lack of leadership, lack of prayer, lack of faith. Will the nation-wide Campaign help us? We believe that it can; God grant that it may.

### SAILORS' DAY NOVEMBER 9TH, 1919.

"I am glad you are to keep 'Sailors' Day' right heartily on the 9th of November," writes the Rt. Rev. Dr. Tuttle, Presiding Bishop, to The Seamen's Church Institute of America.

"What an important portion of the workers of the world the sailors are!

The benefits of commerce, the comforts of civilization, the treasures of advancing knowledge, the protection of our coast lines—all these in large measure we owe largely to the sailors. Our Navy we are proud of; and the Merchant Marine of the World is a constituent comradeship to which the whole world, if it thinks, is abundantly grateful.

Your Seamen's Institute and your fine building at 25 South Street, New York, are outward and visible signs of the world's interest and gratitude.

I am glad you are going to put the Institute and push the Institute and press the Institute upon the attention of all on November 9th.

May God give you a great success! I send you good wishes from my cottage on Lake Michigan. I look out upon 'The many twinkling smile' of the great internal sea as I write the greeting."

### "A FORWARD LOOKING BISHOP."

The virile manner in which the Rt. Rev. Dr. Charles Sumner Burch, Bishop-elect of the Diocese of New York, has assumed leadership in his diocese as successor to the late Bishop Greer, has not only awakened instant response from members of his own communion, but among Church-goers of all denominations there is recognition of the fact that a new force is at work of incalculable value in the promotion of Christian citizenship in the community.

Almost concurrently with his election, Bishop Burch appeared at a meeting of the General Committee in charge of the Every Name Campaign for Church Betterment, and in his first public utterances as Bishop endorsed the Every Name and Nation-wide Campaigns and urged their prosecution as the most important and immediate duty of the Church. His action has met with the approval of the metropolitan press, which almost without exception has referred at length to the ringing speech of the Bishop-elect.

An illustration of the backing he is receiving from the press is found in the following editorial from the New York Evening Mail of September 22nd:

"It is becoming apparent at the beginning of the episcopate of Dr. Charles Sumner Burch that the New York Episcopal Diocese acted wisely when it elected him to the office vacated by the death of Bishop Greer. Bishop-elect Burch, by his active enlistment in the Every Name Campaign for Church Betterment, has shown that he is made of the stuff that so peculiarly qualified his predecessor for the spiritual leadership of the most important diocese in America.

"It has become increasingly apparent since the beginning of the war, and it is becoming still more evident as the new era of peace advances, that the Church must take an active part in the regeneration of society, or admit its impotence to carry out the mission imposed upon it.

"It also has become quite evident that, as in every other line of endeavor for the reconstruction of society, there must be close co-operation between all religious elements in the working out of the new problems. Bishop Greer made a splendidly effective Bishop because he was a human, red-blooded, distant-visioned man; because he applied to his official and personal life the doctrine that the best way to bring the people into the Church was to make it a factor in their daily lives. He believed, too, and acted upon that belief, that all Churches are doing a common work, and that the best results in that work are to be accomplished by co-operation and not by cross-purposes, by softening denominational differences and not by emphasizing them.

"At the beginning of his duties as head of this diocese, Dr. Burch is revealing the purpose and the spirit that animated his predecessor and made him a figure of light and leading in the Church and the community."

Exchange of the clergy of the Harrisburgh, Pa., Diocese on Sunday, Oct. 26th, at 10:30 a. m., has been arranged by the Bishop, at the request of the Nation-wide Campaign Committee of the Diocese. The clergy are requested to arrange for the entertainment of the visiting clergyman, write him the name of his host and announce his coming the Sunday before. No offering is to be asked for the movement on that day. The sermon is to be on the Great Commission, St. Matthew's Gospel, Chapter 28: 19th and 20th verses, the Missionary Mandate of our Lord to the Church; and is to be in explanation and furtherance of the nation-Wide Campaign.

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## HOME MAKING

By GRACE WOODRUFF JOHNSON

It is much easier for Beginners in Home Making than it used to be. Time was, when they learned from their mothers and if, being young and not inclined to apply themselves until the necessity for it arrived, they showed an objection to being trained, it occasioned great worry to the mother. Now and again there were mothers who were not capable of training along this line. If that happened in these days, the beginner would have no cause for alarm, for there are study courses, books, and many ways and means all around one by which—coupled with desire, common sense and an understanding mind, one may learn efficiency along that line.

I think there is no profession quite so great as that of properly feeding the human race. Women complain that it is a thankless task. I do not feel that way—for when one considers that we are, in a way, what we eat, and realize that with proper food values and properly cooked food we are making the human race, I cannot see why one should not be thrilled with the task. To me, that and training the young is the biggest task in the world and it has been given to women to accomplish. No wonder we feel so set up!

As for thanklessness, true! We may not always hear words of praise from the men, women and children before whom we have placed a well-balanced, well-cooked meal—but did you ever fail to see satisfaction? and who could do it, without experiencing a feeling of pride and a sense of well-doing—just as much as though one had painted a picture or written a book.

However, like everything else, a certain amount of knowledge on the subject is needed, lest we labor in vain and do not produce good results. Much that we read and learn is not practical. It behooves us to hunt for the best instruction and after we have learned it, to so adjust our work that it does not consume our whole time—for that would be foolish. We need a certain amount of time for work, for rest, for recreation and for mental stimulation.

There is a series of articles appearing in the Boston Herald called "The Business of Home Making," by Mrs. Christine Frederick, which I have enjoyed very much. I think she has a book published on this same subject. She says: "That each different food we eat has different qualities and that we can make our bodies just what we wish by skilfully combining the right foods.

Protein—These foods make muscle: White of eggs, meat, milk, nuts, fish, grains (wheat, oatmeal, etc.) Starches—These foods make energy and fat: Rice, potatoes, macaroni, bananas, white bread, any form of cornstarch, tapioca.

Fats—These give heat and energy: Fats from meat and fish, olive, peanut or other vegetable oils, butter, lard or fats from animal origin.

Sugar—This creates heat: Cane and beet sugar, honey, sugar in milk and in many vegetables and fruits.

Mineral Salts—These are needed to clean the body and keep the blood pure: Salts and acids from all fruits and vegetables like tomatoes, peaches, berries, melons, apples, grapes, etc.

Bulk Foods—These help elimination and keep the intestines empty: Cabbage, spinach, celery, lettuce, all green and coarse vegetables with and seeds.

A balanced meal is one that has something from each of these groups of foods.

Age makes a great difference in the kind of food we should eat. A very elderly person should not use fats or starches; the active adult needs starch, bulk and protein. Less fat is needed in warm weather or when doing indoor work or mental work. The person who sits at a desk needs a light diet and quantities of fruit, vegetables and salads.

Growing children are building up body tissue and using up a great amount of energy. A child of 10 will need as much food as a man of 35 doing desk work. The point is to furnish the child with the sufficient kind of food that he need not eat such a quantity. Fruits and vegetables in plenty, peanut butter, beans, cream cheese, lentils, plenty of milk and eggs.

Girls and women need more vegetables and solid foods than they usually take. Girls should avoid over-sweet foods, the pastries and desserts which make digestion difficult.

The careful stockman watches the food he feeds to his prize hogs and cattle. We should take as much pains to watch and prepare the food for "prize people."

As I wrote this, I was considering why the men who eat at restaurants do not more of them learn food values, that they may order what is best for them.

Another article was on "Free Air." Mrs. Frederick is a great advocate for sleeping on an outside porch to avoid the dust, gas and ashes of a heated room, but she puts emphasis on the fact that one must be properly protected by enough covering—nothing left uncovered but face and hands and, of course, a sleeping bag.

Still another article takes up properly building houses, in order that housekeeping may be easy; and another, on stocking the kitchen shelves. She says that each metal has its own special uses: Iron, for frying and roasting; aluminum, for lightness and durability and its clean look; enamel or agate, for utensils in which are to be held food—fire or heavy cooking cracks it. If it is chipped it is dangerous. Better to use aluminum for heavy cooking. She speaks with great praise of glass dishes for oven cooking and tells us to avoid the trap of buying the 5 in 1 article. Separate tools are better than a combination. In buying any utensil, notice its shape and its handle. Can it be held comfortably? Is it seamless and no cracks for dirt to lodge? And, above all, hang the utensils in the kitchen in such places as will save steps. In other words, let your head save your heels.

## DIOCESE OF KANSAS NOTES.

The hot weather has about gone and the Church in Kansas is coming back to normal once more and making preparations for the great drive that is to come. The diocese has been very fortunate in having such a capable leader on the Nation-wide Campaign—Mr. John McEwen Ames, Trinity Church, Arkansas City. He has put that type of leadership in his work that the Church needs today. If the Church in Kansas does not do its part it will not be the chairman's fault. The organization of the diocese in the Nation-wide Campaign was worked out on the Deanery basis with a chairman in each deanery. The chairmen are Mr. Sheffield Ingalls, a son of the late Senator Ingalls, N. E.; Prof. J. R. MacArthur, English Professor in the Agricultural College, N. W.; Rev. Carl Nau, S. W.; Rev. R. Y. Barber, S. E. They were asked to secure the appointment of a committee of two in each parish so that the deanery chairman could deal directly with them and not the rectors. Preparations are being made to have a meeting in each deanery the last week in September with outside speakers.

The Rev. Otis E. Gray, who was with the 89th in France, has returned to the diocese and is going over the diocese as a missionary.

Trinity Parish, Arkansas City, has begun a very extensive advertising program. They are publishing the book, The Episcopal Church, by the Rev. George Parkin Atwater. About sixty inches is published in the Friday issue of the local paper. This campaign of advertising will be followed by a mission.

The Rev. A. W. Pannell is on a visit to England to see his mother and also to get a much needed rest after a hard year's work in the oil boom around Eldorado.

## DIOCESE OF LEXINGTON NOTES.

The Fall Convocation of the Diocese of Lexington met recently in two days' session at the Cathedral Parish House, Lexington. Deep interest was manifested, practically every parish and mission in the diocese being represented by both clergy and laity. The Nation-Wide Campaign and the Sewanee Endowment Campaign were the "order of the day."

The afternoon was given over entirely to the Sewanee Endowment Campaign, Mr. S. L. Postlewaite, of Washington, D. C., one of the campaign directors, and Mr. W. R. Ulrich, who will have charge of the campaign in this diocese, giving direction to our organization. Much interest was aroused, and inspiration given, by the address of Major McKellar, who had come directly from Sewanee to address the convocation.

The evening session, devoted exclusively to the Nation-Wide Campaign, was addressed by the Rev. I. H. Noe, of Atlanta, who represented the New York office.

Work of the convocation was completed during the morning session, on the second day, when, after much deliberation, it was decided that in this diocese it was best to hold the Nation-Wide Campaign and the Sewanee Campaign simultaneously.

Bishop Burton presided during the convocation, at the urgent request of the Very Rev. R. K. Massie, its elected president, who was busily engaged otherwise; the Rev. Ira D. Long serving as secretary. It is interesting to note here that the minutes of this convocation will be recorded in an early minute-book of the convocation of the Diocese of Kentucky before its division. The Very Rev. R. K. Massie was elected president of the next Fall Convocation.

The Woman's Auxiliary of the Diocese held its annual meeting in the Cathedral Parish House on the second day of the convocation. Thirteen parishes and missions were represented, with forty-eight persons present, the meeting being one of the best ever held. Mrs. Preston Johnston presided in the absence of Miss Kate Scudder, to whom greetings were sent. A constitution was adopted providing for elective, rather than appointive, officers subject to the Bishop's approval. Instead of one vice-president there are to be three, corresponding to the three regions into which the diocese was divided. Elections are for a period of three years, co-incident with the Triennial, so arranged that all expirations will not take place at the same time. Miss Kate Scudder was re-elected president; Mrs. J. R. Cowan, secretary; Mrs. Samuel Bennett was elected United-offering Custodian, and Mrs. Howard Black, Junior President.

Delegates to the Triennial are Mrs. John Scott, Lexington, chairman; Mrs. Samuel Bennett, Custodian of United-Offering; Miss V. I. Reed, Covington, representing the Juniors; Mrs. W. F. Wheeler, Ashland.

Due consideration was given the Nation-Wide Campaign and the Sewanee Endowment Campaign. Mrs. F. B. Wentworth, Winchester, was elected Diocesan Chairman of the Woman's Division of the campaign, and a resolution was passed to petition the Board of Trustees of Sewanee to admit women to the university. Rev. I. H. Noe, of Atlanta, addressed the Auxiliary on the Nation-Wide Campaign.

Margaret College, Versailles, our diocesan school for girls, held its opening exercises on Wednesday, September 17, at 10:30 a. m., with prospects for the best year ever.

Communications intended for the Nation-Wide Campaign Headquarters of the Diocese of Lexington should be addressed to the Cathedral Parish House, Lexington, Ky. Same office is also for Diocesan Headquarters of the Sewanee Endowment Campaign.

Mrs. John W. Scott, Lexington, Ky., is Educational Secretary of the Woman's Auxiliary for the Diocese of Lexington.

## "HOPE COTTAGE."

Saratoga Springs, N. Y.—Thirty years ago, upon the door of a small cottage near the Geyser Spring, a little wooden anchor served as knocker.

It was the symbol of an idea, that had here taken hold on realization.

Today, the idea has grown into one of the leading schools for girls conducted by the Church. And the idea is giving impetus to a movement for bringing the daughters of Church missionaries in far lands to their birthright of American environment and education—at St. Faith's School.

St. Faith's School was founded upon that anchor, and what it represented. The daughter of a clergyman then prominent in New York fixed it upon the door of the little cottage. And, having put it there, she called the cottage, "Hope Cottage," because it was the concrete expression of her hope to found a school for girls that would meet the needs of those who could not pay large sums to obtain education for their children.

Miss Eleanor A. Shackelford, daughter of the Rev. Dr. John Shackelford, then rector of the Church of the Redeemer in New York City, came to the cottage one summer with three little girls. One was the daughter of a nurse in a New York hospital, who could not care for her child during the day, and had not the means to put her in an expensive school. Another was a little cripple, whose relatives could afford only a very small amount for her maintenance and education.

With the aid of a friend, Miss Shackelford opened "Hope Cottage" as a school for these nurses. The cottage had a single large room on the first floor, with a lean-to kitchen, and three or four small sleeping rooms upstairs. But it served. And at the end of that summer, the three little pupils were rosy with health, and happy with their studies.

Pleas came from other mothers that the school go on, and that their girls be taken into it, though they could afford to pay only a little toward the care and education of their children. And Miss Shackelford determined to go on.

"Hope Cottage" was succeeded by an ancient farmhouse, which was rented at \$8 a month—though, to be sure, that was thirty years ago. And the school of the anchor moved. Its moving consisted of the transfer of a cookstove and a carpet. But friends of Miss Shackelford, rummaging in their attics, found furniture. A young English widow came to her, with a three-months-old baby in her arms, and was made housekeeper and cook. And, in October, 1890, St. Faith's School formally began its existence, with twelve little girls as pupils instead of three.

Next spring Miss Shackelford found a real home for the school. An old colonial house, surrounded by forest oaks, came into the possession of her family, and was given to the school. It was sadly in need of repair, but it was welcome, for the school had grown already to the full capacity of the new building, and the little pupils overflowed into the attic, where cots were set up under the rafters. Then friends came again to the rescue, and a wing was built and dedicated in 1892.

The old Colonial house is still the center of the school group. And the group is still growing. Girls come to it now from all parts of New England and New York. Once more the school is too small for its possible pupils. A score or more were turned away this fall. Missionaries who are working for the Church thousands of miles from home are seeking to send their girls to St. Faith's, but their remuneration is often so small that this cannot be done unless aid is given.

Miss Shackelford, who put the anchor on the door of "Hope Cottage," has retired from her post as principal, after 21 years. The task of making possible a new expansion rests with the present principal, Rev. Harry

Clarke Plum, and the friend to whom Mr. Plum has gone for aid is the Church, which, last year, made St. Faith's an official school of the Province of New York and New Jersey.

In an intensive study of the needs and opportunities of St. Faith's which has just been submitted to the executive committee of the Nation-wide Campaign in New York, Mr. Plum has asked for additions to the school covering an expenditure of \$30,000; for an addition to the endowment totalling \$200,000, and for a special fund to provide scholarships for the daughters of Church missionaries. These askings, if approved by the committee, are to become part of the program of expansion in every field of the Church's work, which the Nation-Wide Campaign aims to achieve.

## Prominent Singer to Attend Convention.

Among the visitors expected during the Detroit Convention is Miss Ethel Jones, a popular Chicago singer. She is the daughter of Mr. C. D. Jones, of Independence, Iowa, a deputy, and the sister of the Rev. C. E. Jones, Curate of St. Stephen's Church, of Providence, Rhode Island.

Miss Jones completed the course offered at St. Katherine's, a Church School at Davenport, Iowa. Then she immediately came to Chicago, where she devoted herself to her musical training under the best teachers and coaches in the city. Last winter she was among the few able to secure some coaching from Robert Schmitz, a French composer, conductor and coach of remarkable attainments, who spent a few months in America. While she has traveled extensively abroad, Miss Jones is an American trained artist, and she is one more strong argument for the truth of the statement that it is no longer necessary to have the stamp of foreign training in order to be recognized in America.

Her professional work includes concert, recital, oratoric, orchestral and festival programs in Chicago as well as outside.

Miss Jones possesses a voice of an unusually beautiful mezzo quality, rare calibre and the range is wide and of smooth evenness. She has a very definite poise, a charming ease and a radiant personality, and presents her programs with artistic finish.

## What Industrial Relations Department of Interchurch Movement Will Undertake.

Fred B. Fisher, director of the Industrial Relations Department of the Interchurch World Movement of North America, in advance of the Christian Conference on Industrial Relations to be held in New York City Oct. 2 and 3, gave out a detailed statement of the comprehensive plans that have been laid to give the Churches of America an economic policy.

This policy will be based on a detailed study of the facts of present economic difficulties. Dr. Fisher already has spent three months in conference with experts preparing for the work of the department.

The Industrial Relations Department is an outgrowth of the Socialist Parade disorders which occurred outside the door of the Interchurch Conference in Cleveland last May Day.

The aims of the department as a whole are stated to be:

"To formulate and give expression to the principles and policies of the Interchurch World Movement with reference to industrial relationships.

"To disseminate by means of lectures and publications a knowledge of the historic development of economic and social conditions.

"To represent the movement in its relation to outside economic, social or governmental agencies, in the solution of industrial problems.

"To keep the various units of the organization informed as to the developments in the existing industrial and social conditions."



## OPENING OF ST. JOHN'S COLLEGE, GREELEY, COLO.

The formal opening of St. John's College took place on Wednesday morning in Trinity Church, Greeley, Colorado, the Rt. Rev. Irving Peake Johnson, D.D., Bishop of the Diocese of Colorado, preaching the sermon and the Very Rev. B. W. Bonell, M.A., dean of the college, being the celebrant at the Celebration of the Holy Eucharist. The college opened with an enrollment of ten students representing six different states. The enrollment this term is double that of last year and indications are that St. John's will have a most unusual year. A number of clergy from out of the city were present at the opening Wednesday.

The college is located at 819 11th St., and will this year occupy the entire building, Miss Jessie Fowler being matron and in charge of the rectory. The following is the faculty: The Very Rev. B. W. Bonell, Professor of Dogmatic Theology; Rev. Thomas Worral, Professor of Apologetics and Old Testament History; Rev. C. H. Shutt, Professor of Pastoral Theology; Rev. G. A. C. Lehman, Professor of Church Polity and Canons; Rev. R. A. Russell, Professor of Greek and Exegesis; Rev. N. M. Walters, Professor of History.

The following is the list of students and the states they are from: Lewis Smith, Wyoming; H. C. Benjamin, Greeley, Colo.; Eric Smith, Denver, Colo.; E. L. Pickard, Oneida, N. Y.; George S. Hoard, Cedar Rapids, Ia.; Victor Facrel, Minneapolis, Minn.; George V. Hewes, Des Moines, Ia.; Robert Y. Davis, Charleston, S. C.; Joe Tenney, Pueblo, Colo.; Kenneth McKinstry, Greeley, Colo.

Students at St. John's College also attend Colorado State Teachers' College and receive their B. A. degree simultaneously with graduation from St. John's.

Although the college was founded only a few years ago, it is growing rapidly and has a high standard of instruction. The daily program is practically the same as the one which eastern theological colleges use. Students of St. John's rise in the morning at 6:30 and attend chapel at 7 o'clock. Breakfast is served at 7:30 o'clock and from 9 a. m. until noon the lectures are held. Dinner is at 12:05 p. m., supper at 6 p. m., and study hall is held from 8 till 10 o'clock. At 10:30 p. m. taps are sounded, completing the day's work.

## The Opening of Kenyon College.

On Wednesday afternoon, September 17th, 1919, Kenyon College began its eighty-sixth year with the largest enrollment in its history. Over seventy new men entered and the total student enrollment will reach one hundred and sixty. The dormitory buildings are not only filled but crowded. More space both for classrooms and for students' rooms is imperatively needed.

The College Faculty remains unchanged except for the appointment of Dr. David I. Green to the Edwin M. Stanton Professorship of Economics and Business Administration. Professor Green took his Doctor's degree at Johns Hopkins and will offer courses in the principles of economics, money and banking, commercial law, business administration and sociology. For several years Professor Green has been in administrative charge of organized charitable and sociological work at Hartford, Conn.

Grafton Hall, Fond du Lac, Wis., opened Tuesday, September 23rd, with every room filled. After the registration was closed September 1st, a number of rooms usually reserved for teachers were released for students in an effort to meet the demands upon the school. Several are already on a reserve list waiting for another year when the Hall will undoubtedly be prepared with an additional dormitory. In order to accommodate the large number of students, a part of the Cathedral Parish House will be used for the grade school.

## THE CINCINNATI CITY MISSION.

The Cincinnati City Mission was organized in 1909, "for the purpose of caring for the sick, the poor and the misdemeanants in the various institutions in and around Cincinnati."

This caring for the unfortunate and afflicted people has a wide scope, only limited by the funds and the number of workers. The necessity of such a work has been proven by the existence of similar work in the Church in New York City and Philadelphia. New York has a staff of 120 workers; 50 specially trained for the work. Philadelphia has an equally equipped City Mission with its own Church building, in the basement of which are offices and store rooms. The Cincinnati City Mission has only four clergymen who give a portion of their time to the work, and a deaconess who gives all her time. It has part of an office and a press for old clothes in the Cathedral House. Yet statistics show that it is doing in proportion as much as the older societies with their ample equipment.—The Church Messenger.

## Campaign Conference At National Capital.

A Nation-Wide Campaign conference was held in the Parish House of Epiphany Church, Washington, D. C., on Monday, Sept. 22. There

was a splendid attendance of both clergy and laity from the Dioceses of Washington, Maryland and Virginia. Inspiring addresses were made by the Rev. Dr. Robert W. Patton and Philip Cook, and also by the Bishop of Southern Brazil. In the absence of the Bishop of Washington, the conference was presided over by the Rev. Dr. R. H. McKim, Rector of the Church of the Epiphany. There was great enthusiasm, and plans are being perfected by nearly all of the parishes for another campaign in the near future. Dr. Patton was the special preacher on Sunday at the mass meeting at Epiphany Church, while the Rev. Francis S. White preached at St. Paul's.

## Priest for School Director.

The Rev. John Hall Griffith, who has been vicar of St. Peter's Church, Plymouth, Pa., a part of the Wilkes-Barre parish, has been nominated by good government circles to become director of public schools in Plymouth. The official announcement, after speaking of the discreditable and partisan administration of schools, says "Mr. Griffith has been interested in our public schools for the past twenty-two years. He is a college graduate and stands for economy in administration of school affairs, and the highest possible educational standards."

The college Mr. Griffith graduated from is St. Stephen's College, Annan-

dale, New York, which is now showing signs of renewed life under the vigorous new president, the Rev. Bernard Iddings Bell. While in college he was greatly interested in the problems of reform, and was the chief baseball player of his time. After graduating, he was private tutor in the family of one of the great Standard Oil magnates, later taking theological studies in Seabury, and doing Church work for some years in the West. His varied experience among all classes, his studious mind, and his thorough human touch make him willing to risk some peace and comfort to help the schools of his home town develop as they ought.

Mr. Griffith is a member of the Standing Committee of the Diocese of Bethlehem, and in a quiet way has won respect and high standing in the whole community. His eldest son, Edward, graduated recently from Lafayette College, where he was the successful manager of the college baseball team. Another son attends Chestnut Hill Academy, and a daughter is at Elmira College.

## New Church Dedicated at Guelph, N. D.

The first Episcopal church in Dickey County, North Dakota, built within the past three months, was dedicated at Guelph September 21st. It is a frame building, 50x32 feet, with a cement basement which will be used for community meetings and will

be provided with games and literature. The little group of about 35 communicants, who so zealously labored to provide for themselves and those who will come after, a house of prayer and worship, deserve the highest commendation. Much credit is due to Messrs. D. T. Cowley and Nick Burkhardt, without whom the building could not have become a reality. Gifts and furnishings were received from the Rev. L. G. Moultrie of Valley City; St. Andrew's Guild at Waterville, Minn.; Mrs. Stolly, and Archdeacon Martyn. The church is largely the result of the Archdeacon's faithful and earnest work among the people for the past three years. It was a great day for the church people of Guelph.

## PERSONALS.

The Rev. Dwight Benton, who has been serving at Mont Alto, Pa., Sanitarium, by appointment of the Bishop, has resigned the position and his resignation takes effect October 1st.

The Rev. B. S. Pulsifer who has been rector of St. John's, Marietta, Pa., for several years, has resigned that parish and accepted a position as one of the pastors at Yeates School, Lancaster, Pa.

The Rev. A. R. Hoare reports his arrival at Point Hope, Alaska, after an absence of two years in this country on furlough. The epidemic of influenza last winter fortunately did not reach as far north as Point Hope. Its ravages on the Seward Peninsula and further south, Mr. Hoare says, were terrible. "At Wales, 178 natives, out of a population of 270, perished. At Teller only one man was left alive. Many were frozen to death because there was no person well enough to get fuel. Some hanged themselves in despair. The mortality appears to have been greatest among the adults. We expect to take care of some of the orphans at Point Hope. The people at Point Hope appear to be in a very satisfactory state of health."

The Rev. A. G. Head has resigned the curacy of Christ Church, Norfolk, Va., and has accepted a call to become rector of Grace Church, Newport News, Va., taking charge on the first Sunday in Advent.

The Rev. Samuel N. Watson, D.D., rector emeritus of the American Church in Paris, has been called to be the rector of St. Elizabeth's Church, Glencoe, Ill. He has agreed to take the Church for a year. The present rector, the Rev. A. A. McCallum, has accepted a call to St. Luke's Church, Lebanon, Pa. He was chaplain of the 149th U. S. Field Artillery.

Dr. Watson achieved fame as the rector of the American Church during the early part of the war, when he practically represented American humanitarian interests. He was chairman of the relief committee of the American clearing house, and for seven months was head of the American hospital in Paris.

Dr. Watson was made a Cavalier of the Legion of Honor by the French Republic; he also was decorated by the Belgian King, being made a Cavalier of the Order of Queen Leopold. Mrs. Watson also received a decoration from Belgium. Serbia made Dr. Watson a commander of the Order of St. Sava.—Chicago Tribune.

## THE CHURCH TEMPERANCE SOCIETY.

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*"To inform the mind and awaken the conscience"*



## The Priest—a Social Engineer

THE president of the largest industry of its kind was speaking:

"I COME to my office," he said, "with my mind absolutely open. For the world is changing so fast that yesterday's madness may be to-morrow's conservatism. The man who says *'We have always done it this way'* is lost in times like these."

WHAT is true in industry is true also in the Church. The demands upon the priest have changed and are changing all the time. His tasks are growing every day.

COMMUNITIES whose sole requirements were Sunday services and the ordinary pastoral ministrations, now look to their clergy to take the lead in every phase of social progress.

TO-DAY the priest functions as a divine, as a civic consultant, as a teacher and as a practical social engineer.

FOR these responsibilities he must be trained. Every member of the Church must keep behind our seminaries as they shape their plans to graduate priests awake to their responsibilities and opportunities and well-equipped to meet them.

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