

# The Witness

"FOR CHRIST AND HIS CHURCH"

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Nation-Wide Campaign

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"To Inform the Mind and Awaken the Conscience"

\$1.00 A YEAR

## THE CONVENTION GRAPPLES WITH CHURCH UNITY

The Burning Question of Twentieth Century Christianity Before the Church's Supreme Legislative Body.

Church Unity in all its phases is being threshed out at the General Convention.

Officially this burning question of twentieth century Christianity is before the American Church's supreme legislative body in two ways, the Concordat with the Congregationalists, and the proposal of the General Board of Missions that it "be authorized by the Convention to co-operate in the Interchurch World Movement to the full extent of its power, provided that the Church be not committed in the matter of ecclesiastical polity."

When the Board of Missions came forward with its report on the Interchurch World Movement, and its aim at a world league of all evangelical communions for the spread of Protestantism among all peoples, fear was expressed in the Convention that the movement might encourage a tendency to permanently substitute confederation and co-operation for that visible, organic unity for which Christ prayed in His last prayer when He was on earth.

### Opposed by Bishop Guerry.

Objections of this nature made by the Bishop of South Carolina, the Rt. Rev. William A. Guerry, resulted in the report of the Board of Missions recommending participation with all evangelical bodies in the world survey and financial campaign of the World Interchurch Movement being referred to the two houses of the Convention for future action.

Bishop Guerry in his address stated that what he had read of the official literature of the Interchurch World Movement led him to the conclusion that the Interchurch World Movement held up an ideal of unity which fell far short of the great reality for which the Lord prayed on the eve of His crucifixion.

### Advocate of Real Unity.

"They propose confederation and co-operation as a definite aim to be achieved by the Churches of Christendom rather than the realization of visible and organic unity," Bishop Guerry said.

"I would have no objection in taking part in any movement for confederation and co-operation if it were definitely understood that the ultimate aim was visible unity; but, if it was intended in any way as a compromise of a great ideal or as a substitute for what our Lord prayed for and what was actually realized and fulfilled in the early Apostolic Church, I could not take part in it.

"Further: It is proposed in this recommendation that we unite with them in a joint drive to raise money. I see in this serious complications which might arise later; and, for these reasons, I oppose the recommendation of the committee.

"I want to be known as an advocate of unity. I have proposed and submitted to a number of Bishops and to my own diocesan council in South Carolina, a 'league for church unity' which would recognize baptism as the basis of membership of

all Christians in the one Catholic and Apostolic Church; and, therefore, by opposing the resolution I am not to be understood as in any way opposing any legitimate or sincere movement which has as its ultimate aim the organic and visible unity of Christian Churches."

The president of the Board of Missions, the Rt. Rev. Arthur S. Lloyd, strongly indorsed the Interchurch World Movement.

"This resolution is not a recommendation of the Interchurch World Movement," Bishop Lloyd explained. "We merely are going through with the formality of having the whole question submitted to the House of Bishops and House of Deputies, where its merits and demerits will be discussed."

### Referred to Both Houses.

Bishop Lloyd was supported by the Rt. Rev. Joseph B. Cheshire, Bishop of North Carolina, who remarked: "We are wasting time. I move the matter be referred to the two houses of the General Convention for their action."

This was done.

The General Convention also listened to the discussion of the subject from the viewpoint of the Rev. Joseph A. Vance, an eminent Presbyterian divine, pastor of the First Presbyterian Church, Detroit. Dr. Vance said, in part:

"Ask yourselves whose leadership you are following in your objection to Church unity. What force was it that divided the Christian world? It was not Jesus Christ, for it was His desire that all Christians should be united.

### "Pride Blocks Way."

"It is ecclesiastical pride that blocks the way to this great accomplishment. It is time you gave up some of the beloved millinery with which you have decorated your ecclesiastical pomposity. It is time to promote Church unity. We have to sacrifice some of our customs and formalities, but so far as I am concerned, I am ready to do so.

"If it is necessary that men should sit in the back seats with pipes in their mouths and coats off, I am willing they should, providing they become the better Christians for it. There are differences among the Christian Churches today that should not exist.

"Born under a monarchical form of government, the Episcopal Church has had the autocracy of Bishops, but they have been gradually shorn of their autocracy.

"The Presbyterian Church was not born under monarchical form of government, but it has the inefficiency of many Bishops working as a presbytery. It is well to note that this movement for Church unity has grown up from the laity."

Dev. Dr. Manning declared that, at this time when the world needed the message of God to heal its wounds, the Church stood weakened, discounted, and in a measure discredited by its division.

The proposed world conference, he said, held up before Churchmen the ultimate ideal, the reunion of Christians throughout the world.

### Spread of Harmony Urged.

The proposed canon will enable a minister of the Congregational body to be ordained by a Bishop of the Church and exercise the duties of an Episcopal clergyman in a missionary district. Later, if he chooses to subscribe to the doctrine, discipline

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## RINGING PULPIT MESSAGES AT DETROIT, MICH

Some Pertinent Excerpts from Sermons Preached by Bishops and Priests.

### Language of the Pulpit Is as Greek to the Man On the Street.

Bishop Lawrence of Massachusetts at the consecration of St. Paul's Cathedral:

"The conventional language of the pulpit is as Greek to the man on the street," and made an appeal for a common-sense Churchmanship that will interest American men and women of the twentieth century.

"A large part of the men in this city," he said, "do not believe they are miserable sinners; they ought to, but they do not. Of what use is it, therefore, to make the first demand of the service upon them to kneel down and say that they are. They would be hypocrites if they did; and so they stay on the street. And yet these men believe in justice and right, and many of them in a Heavenly Father. Why not catch them where they are, in some simpler and more popular forms of song and prayer, and draw out their higher aspirations. Have you ever watched the men, and sometimes the women of a congregation who have joined heartily in psalter and hymns stand suddenly silent and stolid as the creed is said.

"Why? It is not so much that they disbelieve it all, but they do not understand it; it means nothing to them; the formal, intellectual statement of theological truth is entirely contrary to their habit of thought. It is not unbelief, but a hatred of unreality that shuts their mouths. Within five minutes they will be singing the great Trinity hymn, 'Holy, Holy, Holy,' or the hymn of the Incarnation, 'O, Come All Ye Faithful.' These are their creed. Why try to force on such a congregation the formal credal statement of their belief?

### Does Not Grip Men.

"The preacher, too, if he is to interest, instruct and inspire, will get his grip on the man just where he is. He has come from the machine shop, the social club, the motor ride or the game. The conventional language of the pulpit is as Greek to him."

In consequence, Bishop Lawrence said, the opportunity of the Cathedral lies in "the personal message and the personal touch."

"Church people will come from their parish churches, not to escape responsibility," he continued, "but by the power gained in the Cathedral church to go back to their parishes and carry on cheerfully heavier responsibilities. Men and women having no Church relations, of halting faith or hard unbelief, will enter and go forth touched by the spirit which they have caught within."

### Too Much Conceit in the Church.

The Rev. Dr. James E. Freeman of Minneapolis, at Trinity Church, said there was too much conceit and self-satisfaction in the Episcopal Church of America. "I have traveled 7,200 miles on this continent," declared Dr. Freeman, "and I want to tell you that there is not a class of

men in this country today more depressed and discouraged than the clergy of the Episcopal Church.

"We have got to fight for the very life of this Church, and of our religion. We do not need more legislation; we need more religion. It is not the wage scale that is important, but the principles underlying the wage scale. We need a substitute for the saloon, but not a parish house with the decalogue on the wall."

### World's Belief in Survival of Fittest Killed.

Bishop Gailor of Tennessee at St. Matthew's Church:

"War killed the world's belief in the survival of the fittest. It would be damnable if we thought that those who died on the fields of France were not just as fit to survive as those who lived," he said.

"We are not clods or brutes. We are all God's children, and it is the salt of America that its men and women have ideals and have principles which it is willing to fight for.

"We have had our squanderers in the past, dissipating, wasting, spending, who inevitably have become our mendicants and derelicts. We have had our selfish livers, a horrible kind of a lonely life. How poor they are, hunger-bitten in the midst of plenty. And there have been the rut-plodders, unenthusiastic in their routine.

"War has broken down our provincialism. We won't be contented from now on with narrow routine. We must not be."

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## RESIGNATION OF BISHOP KINSMAN IS ACCEPTED.

The House of Bishops Thursday of last week accepted the resignation of Bishop Kinsman from the See of Delaware but declined to act upon his request to depose him from the American Church.

## EQUAL RIGHTS FOR WOMEN SHELVED

House of Bishops Considers Resolution To Let Committee Discuss Subject.

Equal rights for women in the American Church will probably not be granted until the 1922 General Convention.

In the House of Bishops a resolution has been presented providing for the appointment of a joint commission of three bishops, three priests and three laymen to consider the subject.

In several dioceses women already have been given seats in legislative organizations, but this is unauthorized by the general Church body, it is declared. Appointment of a commission to make inquiry into the whole status of women in the Church has been authorized and it is to report at the next General Convention, with recommendations for legislation.

Dr. William T. Manning of New York, reporting on a proposed amendment to the Church constitution today, that the word "laymen" be substituted by the word "communicant" in designating who may sit in legislative bodies of the Church, said the constitutional amendment commission had found that women do not wish such representation, and the recommendation was made that the amendment be not adopted.

## \$75,000,000 AND 1,400 WORKERS WANTED

Various Phases of Nation Wide Campaign Discussed at General Convention.

The financial goal of the Nation-Wide Campaign for the Church's Missions will probably be at least \$75,000,000, according to figures quoted to the General Convention at Detroit last week.

The campaign, which is to cover a period of three years, calls for 1,400 additional workers to insure the success of the country-wide movement. The drive for pledges to cover the expense of this gigantic undertaking will be conducted during the week of December 7.

### Admission of Women Debated.

As there has been a tendency among some deputies to criticize the Nation-wide Campaign as "another money-raising scheme," the campaign leaders emphasized the importance of consecrating one's possessions as well as one's self to the cause. They contended that to give the latter without the former was impossible.

The question of admitting women to the House of Deputies was considered by the House of Bishops. Decision was postponed until after the House of Deputies has taken action.

"Our survey has shown that clergymen of the Church ought to be paid at least as much as bricklayers," declared Rev. Bland Mitchell in a plea for support of the Nation-Wide Campaign, delivered before a joint session of the House of Bishops and House of Deputies.

Addresses in behalf of the campaign were delivered also by Rev. Dr. Robert W. Patton, Rev. Dr. William H. Milton, Lewis B. Franklin and Rev. Dr. Ernest M. Stires, of New York.

"It has been said we should have the support of the millionaires; this isn't a millionaires' campaign," said Lewis B. Franklin, speaking of the campaign. Mr. Franklin explained the system by which 100,000 canvassers are being recruited to carry the program to 1,000,000 communicants of the Church.

"Let the Church go to the average member as the government went to the citizens of the country in the Liberty Loan and Victory Loan campaigns, and there will be no question of the success of the Church's program of extension to meet the demands made by the war," he said.

Mr. Franklin told how big financiers warned the government that a loan in excess of \$1,000,000,000 could not be floated and how, after the country had been educated to a realization of the nation's problems, a fourth loan of \$800,000,000 was raised by 21,000,000 subscribers.

A question from one of the deputies elicited the information that the Church is now raising about \$6,000,000 annually for the work embraced in the Nation-wide Campaign.

Speaking of the big fund required, Dr. Patton said in part: "This means an average per capita giving of 40 cents a week throughout the Church the next three years. That the Church can reach and pass this standard of giving is proved by the

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## SIDE LIGHTS OF THE CONVENTION

By Episcopos in Detroit Free Press.

One of the leading members of the House of Bishops, after the first outbreak on the subject of the League of Nations, said: "I was absolutely in favor of open sessions; but now see what we've done." Bishop Charles P. Anderson, of Chicago, said: "You couldn't make the House of Bishops commit itself to anything. It simply will not take a definite stand if some one were to move that the house endorse the ten commandments another Bishop would get up and object, for fear that some one would be offended."

Back of the president's chair in the House of Deputies is a large American flag, hanging downwards. During the first three days of the convention it was suspended with the field to the right. Several former army chaplains made indignant protests. Now the flag hangs properly.

Purple being the color of the episcopate, someone thought it appropriate to equip the writing desks in the Cathedral house, where the bishops convene, with purple blotters and purple pencils. The Hotel Statler followed suit by providing purple tipped cigarettes. Sunday purple cloisonne match boxes and cigarette cases were displayed at the Statler.

Equality rules in the House of Bishops. At the luncheon served in the Cathedral parish house by local social leaders, the Rt. Rev. J. B. Cheshire, bishop of South Carolina, a member of an old Confederate family; a New England Yankee bishop, the Rt. Rev. Edward M. Parkhurst, of New Hampshire, sat on either side of the colored suffragan-bishop of Arkansas, the Rt. Rev. Edward T. Demby.

When the Yankee division went to France it carried with it a great many replacement troops.

Bishop Brent ran across the division one day, and was working around with his old friend, General Edwards. Meeting one of the soldiers, the general asked: "What division are you with?" The man replied, "I am a Yank, sir." "Where are you from?" asked the general. "South Carolina, sir," said the soldier.

Another Brent story: When he came from the Philippines the last time there were 5,000 Chinese coolies en route to France. "They had never seen the ocean before, and certainly the ocean had never come in contact with them," said the bishop.

They sent a committee to the doctor in charge of them after the second day out, complaining about the food. "What's the matter with the food?" asked the doctor. "It won't stay down," gravely answered the men.

When the case of the newly created missionary district of the Panama Canal zone was discussed in the House of Bishops the other day, the question of a name for it arose. "Panama" and "Canal Zone" were mentioned. Bishop Irving P. Johnson suggested that, since the name of the chief city is Colon, it be given that name. Then the bishop would be the Bishop of Colon. He should have a suffragan-bishop, who would naturally be designated as the semi-colon," he added.

The Very Rev. Leslie F. Potter, dean of the Cathedral at Grand Rapids, was speeding in Woodward avenue the other day in his car. At Grand boulevard he was stopped by a traffic policeman. Looking him over carefully he finally said: "Faith, father, and ye had better be drivin' a little slower. The policeman at the next corner is a bloomin' Protestant and he'll arrest ye if ye go that fast."

## PLEAS FOR A CHEAPER, LIGHTER HYMNAL.

One hears many comments at Detroit among the Deputies on the new Hymnal. "Give us a new hymnal without music" is the cry from many parishes in the country.

The demand has taken the form of memorials from the Dioceses of Erie and Delaware, petitioning for the publication of a hymnal without music. The Rev. Dr. Floyd W. Tomkins of the Diocese of Pennsylvania, has presented a similar memorial.

The new hymnal is a superb production of its kind; really a most artistic volume from a typographical standpoint. But it is too bulky and it costs too much, the deputies are saying.

The hymnal contains both words and music of a carefully selected list of Church hymns.

"Cut out the trash," was the order given by the late Bishop Doane, of the Diocese of Albany, who was the first chairman of the commission on Church hymnal, and many of the sentimental hymns dear to the hearts of men and women of a former generation were blue-penciled.

The new hymnal is a work of art in its way. The paper is the finest, the printing excellent, but—the book weighs 13 ounces.

"Who wants to lug 13 ounces of music to church?" some Churchmen are asking.

Moreover, the hymnal costs \$1.10. But the commission on Church Hymnal is inclined to consider this demand for another hymnal a mistaken one.

"A hymnal with music, such as we have, will create a singing church," say members of the commission.

"Our people can sing without music. Besides, holding a 13-ounce book while singing, takes the 'pep' out of one's vocal cords," retort the critics.

The importance of the subject, particularly its human appeal, can be gauged by the discussion on the floor of the House of Deputies. The long debate centered around the inclusion or exclusion of certain familiar and affectionately regarded hymns that have become closely and emotionally associated with divine service in the Church. In the end, the advocates of the retention of many of the better known hymns that had been cast adrift by the committee in charge of the compilation of the new hymnal, won a tactical victory by having their objections to exclusion referred to the committee for reconsideration.

### Names Old Favorites.

Edward S. Elliot, lay deputy from Georgia, led the forces of retention and started a long discussion when he pleaded for the rescue from banishment of a long list of hymns, mentioning, with others:

"A Charge to Keep I have," "As When the Weary Traveler Gains," "Heirs of Unending Life," "I Need Thee Every Hour," "O Holy Jesus, Prince of Peace," "Sweet Saviour, Bless Us Ere We Go," "There is a Fountain Filled with Blood," "Though Faint Yet Pursuing," "Work for the Night is Coming."

Champions of other stand-bys addressed the House on behalf of their favorites and it soon became evident that if there were to be a free discussion of specific songs a couple of weeks might be consumed. Those concerned about the limitations of time were able to shunt the contentious question into the committee room. It was at this point in the day's discussion that President Mann broke his gavel, hammering for order.

Wednesday the chairman of the committee on dispatch of business fired the first gun in the battle of "discussion vs. action," by putting through a resolution barring discussion of political questions.

### Further Restricted.

Thursday morning he carried through a further limitation of talk. The new resolution provides that no delegate shall be permitted to speak more than once on any subject—un-

less the consent of the house is obtained. Thus, as there are only 600 delegates and the time allowance for each is five minutes, the committee on the Dispatch of Business has made it certain that not more than 50 hours or 10 days, as the house is now meeting, can be devoted to discussing any one subject.

## CHURCH ALLAYS FEARS OF JEWS FEARING PROSELYTISM.

General Convention Adopts Resolution Explaining \$1,000,000 Budget.

The General Convention last week allayed the fears of the Jews of America that the \$1,000,000 appropriation for Americanization in the Nation-Wide Campaign, was to be devoted to luring them from their ancient faith.

In the lower house, however, concrete action was taken in the matter. There, Mr. George Zabriskie, chancellor of the Diocese of New York, offered a resolution which was unanimously adopted.

### Terms of Resolution.

Its terms were as follows: "Whereas: The title of the bureau of Christian Americanization has been misinterpreted by large numbers of American citizens, notably American Jews,

"Resolved, The House of Bishops concurring, that in authorizing a plan and budget for Christian Americanization, it is far from the purpose of this convention to disparage or to criticize the notable American patriotism displayed by great numbers of our fellow citizens of foreign birth or parentage who profess other religious faith than our own; and we wish them abundant success in their earnest efforts to uphold and propagate the ideals of Americanism which in common with ourselves, they so loyally entertain; and we agree with them that the liberty which flows from obedience to the will of God is the only secure basis upon which free American institutions can be perpetuated.

### Jews Become Alarmed.

In explaining the purpose of, and necessity for, his resolution Mr. Zabriskie said that Jews everywhere had become alarmed by reports that one of the prime purposes of the Nation-Wide Campaign was the conversion of members of their faith.

The speaker referred to the remarkable co-operation of Rabbi Leo N. Franklin, of Temple Beth El, Detroit, with the Convention and his great kindness in placing his church at the disposal of the Church. He said he had conferred with the Jewish leader and could say with his approval that the resolution offered would satisfy and reassure the people of his faith.

## WHY "ADVERTISING RELIGION" HAS BEEN DELAYED.

Mr. Paul J. Brindel of the Nation-Wide Campaign's publicity staff visited The Witness office last week while en route to New York.

A month ago Mr. Brindel was ordered to take a complete rest to avoid a nervous breakdown. This not only has delayed publication of his book, "Advertising Religion," but doubtless has been a heavy handicap to General Convention publicity. A large number of Churchmen familiar with the remarkable results obtained by Mr. Brindel in giving publicity to the two last Kansas Diocesan Conventions were looking forward with no little interest and expectation to his publicity work at Detroit and will be disappointed to learn that of his inability to cover in his unique and readable way the news of the General Convention.

Advance orders for "Advertising Religion" have been very gratifying and Mr. Brindel is rushing his manuscript to completion and we hope to be able to announce its early publication.

## NATIONAL CONSCIOUSNESS HOPE OF 20TH CENTURY.

Woman Must Rejuvenate the Church and Rehabilitate the Home.

In his address at the triennial thank offering service of the Woman's Auxiliary to the Board of Missions, Bishop Wise of Kansas, asserted that the sin of the Church today is parochialism, the tragedy is diocesanism, the hope of the twentieth century is in the development of a national consciousness—that it is not enough to help the child of China or Japan, when the American child is as sadly neglected in Christian homes. He declared that if the allies had used the business methods now in use in the American Church, the Germans would be hammering at our gates today.

The Bishop looks to the women for the rejuvenation of the Church, as well as the rehabilitating of the American home. He praised them for being pioneers in leading the church to achieve what has been accomplished, because their organization, expanding along national and international lines, has really paved the way for many of the reforms the Church is contemplating today along national lines. He added they have not so far gone far enough thoroughly to convert the whole Church, as well as many of its clergymen, to this idea.

At the same time, the bishop pointed to the 4,000,000 children between the ages of 10 and 14 now employed in labor and said that unless the Episcopal Church speaks with a national voice at this convention, in protest of this sacrifice of childhood, the crime will continue to go on. He charged the women with their responsibility in this matter.

Calling the American home a crucible, women were also challenged to rekindle the fires on the family altar, to see that Church education is no longer neglected, and to guard against the breaking of home ties by an efficient national policy with regard to educational institutions. He asked them to find room in their hearts for the tragedy of life which comes to the women in rural neighborhoods. The latter point was driven home by the statement that only 28 per cent of the inhabitants of the state of Kansas have any church affiliations. He closed with a plea for a national school for the training of lay workers, and for the reopening of some 20 secondary schools that face closing for want of interest in Church work.

## JUNIOR AUXILIARY EXHIBITS.

Work of the junior auxiliaries of the Board of Missions is being shown General Convention deputies and visitors in St. John's parish house in Detroit. The elaborate exhibits reveal the development of children in the Church's Sunday Schools throughout the nation, along the lines of parish work, community service, diocesan activities, America's need and the world's appeal.

From making garments for the poor to sending missionary boxes to the far corners of the globe the keynote of service is continually emphasized. The work itself develops along individual lines so far as the child's activities are concerned, and this work is so varied that during the year each child is able to express himself in a many-sided way.

In the diocese of Michigan alone there are thirty-one junior auxiliaries. A Nation-wide movement to include every child enrolled in Sunday school work in this work of self-expression is under way.

Miss Frances Withers, of New York, is the general secretary. Proposal has been made by the woman's auxiliary, and the matter will be considered officially by the general convention, to place the junior auxiliary directly under the board of missions, instead of leaving it a branch of the woman's auxiliary.

## THE DIVORCE QUESTION.

The present canon permitting the marriage of divorced persons by priests of the Church, will not be changed by the 1919 General Convention at Detroit if the report of the House of Deputies' Committee on Canons receives the concurrent vote of the House of Bishops.

Under the present canon, a clergyman can marry the innocent party in a divorce case after the expiration of one year, but this can be done only with the consent of his bishop after the case has been reviewed by the bishop and his legal adviser. Even when a bishop consents, the clergyman is not compelled to officiate, and a majority of the clergy will not officiate at such marriages.

The following amendment to canon 40 has been considered by the commission on canons, of which the Rev. Dr. Edwin A. White, of Newark, N. J., is chairman:

"No marriage shall be solemnized in this Church between parties either of whom has a husband or wife still living, who has been divorced for any cause arising after marriage."

A minority report signed by the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, New York, would make the new canon read as follows:

"No minister, knowingly, after due inquiry, shall solemnize the marriage of any person who has been, or is, the husband or the wife of any person then living, from whom he or she has been divorced."

Doctor White reported that the commission had considered the first an amendment and "deemed it inexpedient" to make this amendment to the canon. This majority report was signed by F. D. Maxon, G. Sherwood Whitney, R. W. Covington, Rodney A. Mercur, W. H. Lightner and Philip T. Parker.

A minority report, which recommends the adoption of the amendment prohibiting the marriage of divorced persons for any cause arising after marriage, was signed by Doctor White, the Rev. Mark Rifenback, Vernon M. David, William Reid How and Ensign M. Brown.

Bishop Touret has been translated from the Missionary District of Western Colorado to the Missionary District of Idaho, succeeding the late Bishop Funston. Western Colorado has been joined to the Diocese of Colorado and will be under Bishop Irving P. Johnson. The Districts of Oklahoma and Eastern Oklahoma have been joined under Bishop Thurston.

One of the most important positions in the General Convention is that of the Chairman of the Committee on the Dispatch of Business. Judge J. Randolph Anderson is the Chairman.

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PRAYER FOR THE RECOVERY OF PRESIDENT WILSON.

Almighty and immortal God, giver of life and health; We beseech Thee to hear our prayers for thy servant, the President of the United States, for whom we implore Thy mercy; that by Thy blessing upon him and upon those who minister to him of Thy healing gifts, it may please Thee to restore to him health of body and of mind, that he may give thanks to Thee in Thy Holy Church; through Jesus Christ our Lord. Amen.

Virginia Church Starts Campaign Post-Card Journal.

St. Paul's Memorial Church, in University, Albemarle County, Va., has been inspired by the Nation-wide Campaign to undertake the operation of an unusual publicity scheme. A postcard, described as "a journal devoted to saints and sinners," is sent every day to every member of the parish. Number 1 of Volume 1 is herewith reproduced.

HIGHWAYS AND HEDGES

A Journal Devoted to Saints and Sinners  
Published daily by the Publicity Committee of St. Paul's Memorial Church in the interest of the Nation-Wide Campaign for the Church's Missions.

Vol. 1 University, Va., Sept. 29 No. 1  
If the repentance of one miserable sinner can cause more joy in Heaven than the ninety-nine just men who needed no repentance, think of the commotion among the angels should the entire congregation of St. Paul's Memorial Church repent. The landslide would puzzle them.

A Typical Country Parson and Interesting Parish.

"Recently one evening I dropped into the study of the Rev. Norman Stockett of St. James' Church, Parkiomen, Pa.," writes Mr. Joseph B. J. McGee of Roxborough, Philadelphia. "Cheerful wood fire was glowing in the wide fire place. The Rector's three sturdy boys were busy with their lessons, and his pleasant and helpful wife was busy mending stockings under the brilliant electric light. Brother Stockett, who refers affectionately to his college days with 'Jimmy Wise,' one of The Witness' contributing editors, is a typical country parson and an entertaining talker. The parish dates from 1700, it has glebe lands of 48 acres most of which are out in ground rents, an honored history, a modern parish house erected in 1905, the old Sunday School building (still standing) erected 1735, the church erected 1843; surrounded by fine old white oak trees, stands on the west side of the Germantown pike, where the American army camped over night after the battle of Germantown. The grave yard on the east side of the pike contains the graves of over 100 American Revolutionary soldiers besides many other

graves with very interesting tombstones, one of which dates from 1732-3 (old and new style) being that of William Lane the donor of the glebe. Some years back a sum of money was bequeathed to the church for repairs and maintenance of the church yard, perpetually.

"Rev Stockett is interested in the Nation-Wide Campaign and is working it up among his people.

"Ex-Governor Pennypacker of Pennsylvania was a member of this church at his demise."

Southern Boys and Girls Winning an Education.

Troubadours of old paid for the hospitality of the barons with their songs. North Carolina boys of today are learning to pay for college educations with the music of their cornets, clarinets, trombones and drums.

There's a patient little woman down in Beaufort who devised the idea. She is Mrs. Nannie P. Geffroy, head of St. Paul's School there. For years she has been the kindly mother to the boys and girls of the district who have come to St. Paul's School to study at this Church institution, and to help themselves win an education that would fit them for the future.

How could these children with small means get the higher education that so many of them were so eager for? Mrs. Geffroy puzzled over the problem. Then she organized the band of St. Paul's School. Every bright little youngster who had lungs strong enough to play an instrument, or muscle enough to manage drum sticks or cymbals was given his chance to learn and qualify.

Mrs. Geffroy decided that by the time they had finished the regular courses at St. Paul's, these young bandmen would be experienced enough to earn part of their tuition at a higher institution by playing in college bands or other musical organizations.

Now the band of St. Paul's, in which the students of the school are accumulating their musical currency, is one of the prides of Beaufort. And the boys have proved that their musical medium of exchange is sound. When a speaker came to ask them to help in a recent relief campaign, though they had no money themselves, they did not fail him. They marched out into the main street of Beaufort and gave a concert. And the speaker went away with \$50 more for the relief fund.

War played havoc with St. Paul's. All of the older students went off into the service, and some of them did not come back. Teachers left the faculty, either to enter the army or to take up other work. And Mrs. Geffroy this year finds herself facing more vacant positions in her class rooms than she, herself, can fill. Positions for which there are no available teachers to be found.

The Church has been appealed to for aid, so that the higher classes need not be discontinued and the older students prevented from finishing their college preparatory work and using their band experience to win their way through college.

And the church has answered. Through the Nation-wide Campaign, which is mobilizing membership and financial resources of the Church to extend all of its activities and meet just such post-war needs as St. Paul's, help will be given to carry on all the work of the school, and see the young North Carolina student bandmen safely through the threshold of their musical college careers.

The Bishop of British Honduras and Mrs. Dunn after a six months tour of this country and England have returned to Belize. The trip has yielded some valuable results, besides gifts of money. The assistance of the University of Cambridge has been promised in the development of the work. Instead of the thirteen priests and a deacon in the field before the Bishop left, by Christmas the Diocese will have nineteen priests in good standing. Bishop Dunn hopes to spend part of the winter in this country again.

SICK AND AFFLICTED FLOCK TO CHURCH

Throngs Seek Relief by Prayer and the Laying On of Hands by a Layman.

Faith healing as practiced by James Moore Hickson, Church of England layman, in New York, Boston and Philadelphia, is being demonstrated to General Convention delegates and visitors in Christ Church, Detroit.

For two hours daily during the past week, Mr. Hickson received the throngs of afflicted which flocked to the Church in the hope of having a modern miracle come to relieve their lives of suffering.

"Just as Jesus Christ healed the sick when He was on earth, I can do it today through faith in His continued power through me," said Mr. Hickson in an interview to The Witness. "Faith and sympathy are the only necessary qualifications," he continued.

"Nor am I alone in this power," continued Mr. Hickson in his first public interview since arriving in Detroit. "I know that other men, as a consequence of the 19 years I have been healing publicly, have come to a realization that they, too, have this power of acting for Christ. A man must have, I believe, sympathy and faith, but aside from these two requirements I do not know of anything that can be called indispensable to a successful healer.

"I want to make it plain that I claim no peculiar powers for myself. I am simply the instrument of Christ, as other men and women might be. I am what one man called 'the pipe of Christ,' through which he sends His curative influence.

"I can and do cure. But I cannot cure by the laying on of hands and by prayer without faith in the heart of my subject. There must be no antagonism. Skeptics of the power and love of God and Christ have me stopped. Indeed, I have found children the easiest to work upon, because their minds are absolutely open.

"My work is easily explained. I believe in the power of Christ to heal and cure—today as centuries ago. I believe we can, by faith in Christ, carry out his very specific instructions to us to cure and heal. Indeed, this was done up to the fifth century. I preach a revival of the practices of those days.

"I handle all classes of sickness and find that I am equally efficient with all. I want to point out that the cure is, generally speaking, a very gradual thing. It is not a question of an immediate cure with the laying on of hands.

"I have found the American people extraordinarily receptive—much more so than my own people. Your minds are open and you have little or no prejudice against what seems to be new ideas. To this I attribute my success since I came here last April. The 4,000 cases I handled in New York and the many more thousands who consulted me in that city and in Boston and Philadelphia came with a pathetic faith that made them the best possible subjects for this means of Christ's healing.

"I do not fight the doctors. I believe in them. I believe that medicine is one of the ways that God and Christ have of healing, and whenever there is any serious condition in a patient I work with doctors. Indeed, many doctors send patients to me and I have doctors themselves under treatment."

Dr. William T. Manning, rector of Trinity Church, New York, who stood sponsor for Mr. Hickson when the English healer first came to New York and under whose encouragement much of his work has been done, interposed at this point to say that hundreds of those who consulted Mr. Hickson in New York were members of the highest classes. Captains of industry, financiers, renowned lawyers, leaders in every walk of life, he said, went humbly to the Church altars where the English

healer stood and submitted to the laying on of his hands.

Mr. Hickson has refused steadily to talk about his work, and was actually healing in New York two weeks before his presence was known outside a small circle of churchmen and those whom he was helping. Reticence is a characteristic; he is a typically stolid Britisher in this respect. A large, heavily built man, with dark hair, iron gray mustache, full nose and brown eyes, he talks with a certain bashfulness and diffidence. He has been healing since he was 14 years old and regularly the last 19 years, and his work has been accompanied with remarkable results in England and has attracted the attention and support of Church leaders there as here.

Asked to differentiate between his healing and the practice of Christian Science, Mr. Hickson made it plain that he had no wish to attack or question Christian Science.

"When people come to me ill and sick I frankly agree with them that they are ailing. I make no attempt to deny it. It is not a delusion, but a very serious reality. An absence of sin and disease does away with the necessity of repentance and the forgiveness of Jesus Christ and his sacrifice. I and my patient begin by admitting the transgression and praying for the mercy of God and Christ."

Philadelphia and Portland, Ore., are both contending for the honor of entertaining the 1922 General Convention. The Quaker City practically was promised the Convention three years ago when it withdrew its claims in favor of Detroit.

"The West needs the Church and the Church needs the West," is the slogan of the western deputies who are boosting Portland. Only three of the forty-four General Conventions of the Church have ever convened west of the Mississippi, St. Louis, San Francisco and Minneapolis being the three cities honored.

The Rev. Dr. Alexander Mann, rector of Trinity Church, Boston, was elected for the third time President of the House of Deputies. He was first elected at the Convention held in New York in 1913. Judge Packard of Maryland, one of the leading laymen of the Church and of large influence in the Convention, nominated Dr. Mann at Detroit. There was no opposition. Deputies from every diocese were desirous of seconding the nomination, but were forestalled by the adoption of a motion to close nominations. The election was, of course, unanimous. "Many questions of importance are coming before you," said Dr. Mann, in accepting the election. "The report on the Nation-wide Campaign as thus far carried on seems to me of primary importance. It is an effort to lift all of us out of our comparative isolation to give us consciousness of the national life of the Church and consciousness of her responsibility to the nation. Nothing, it seems to me, can be of more importance than a deliberate consideration on the part of this Convention of the report of that Nation-wide Campaign Committee. There are many others. The time is short. If I were to suggest that we might pray for any special grace, it would be for the grace of proportion—the ability to put first things first."

Bishop Tuttle in his address of welcome at the great thank offering service of the Woman's Auxiliary to the Board of Missions, when the sum of \$464,495.16 was laid upon the altar in a golden alms basin, and 1,000 women made their corporate communion, reviewed the wonderful work of the Auxiliary from the time of its organization to the last triennial meeting in St. Louis.

General Pershing was in attendance upon the General Convention and presided at one of the joint sessions of the House of Bishops and the House of Deputies.

700 CLERGYMEN NEEDED.

Women Must Respond to the Call of the Church for Its Valiant Sons.

"The Church is right now in dire need of 700 clergymen," asserted Bishop Kinsolving of Brazil in his address at the thank offering service of the Woman's Auxiliary to the Board of Missions, "and where are we to get them? By borrowing from other denominations as is so often the case, or by stealing them from other sections of the country, as has been admitted by speakers this afternoon? I charge the women of the Church with the necessity of seeing that, in their own families, and in their own parishes, the work of the ministry be so upheld that the youth of the land will gravitate naturally to the ennobling opportunities which the Christian ministry today affords.

"Of late women have learned what it means to give their sons in response to their country's call. Now they should be equally ready and willing to respond to the call of the Church for its valiant sons."

Bishop Kinsolving stated that, while the number of communicants to the Church had increased something like 10 per cent in the last decade, the ministry had increased only four per cent and one and one-half per cent of the increase had come from other denominations.

He charged that the ministry today is bankrupt unless women, using their personality which, he declared, is the greatest possible gift which has been bestowed upon women, assist in the Church recruiting campaign by giving their sons to the work so greatly needed to be done if the Church retains its foothold and is able to forge ahead in the great Americanization work to which it stands pledged.

The Rev. Dr. Henry Anstice has occupied the office of Secretary of the General Convention farther back than the memory of the present generation of Deputies runneth. He was elected assistant secretary over forty years ago, and soon succeeded to the important position of Secretary which he has filled with marked acceptability to the Church.

The Rev. Henry E. Spears has accepted charge of Grace Church, Lake Providence, La., with the missions adjoined and began his work there on October 21.

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# EDITORIAL

By Bishop IRVING P. JOHNSON.

## ECCLESIASTICAL PROFITEERING.

The Rector of St. Mark's, Denver, recently addressed his congregation upon this subject.

He said in substance that it was not merely the packers and the manufacturers who could be called profiteers, but a large number of the ecclesiastical organizations throughout the country.

Here we have a Church worth \$85,000, which is not taxed by the state because the state believes that said Church is a force for spiritual and moral betterment throughout the land.

On what ground, therefore, can the people come to this Church Sunday after Sunday without doing anything to justify the state in this assumption.

A congregation of worshippers, who are interested merely in the salvation of their own souls, is using the indulgence of the state for their own profits.

The only way in which we can justify the state in its generosity to us is by each member of the Church engaging in personal service.

The State has the right to expect that every member of every Church which it exempts from the burden of taxation shall be doing something which will repay the State for its generosity.

What are you doing as an individual other than profiting by the Church unless you are translating into personal service the gospel of which the state approves, only when it causes you to do something in your Christian vocation.

## PASTORAL LETTER.

Bishop Johnson sent out the following pastoral letter to be read in all the Churches of Colorado, on Sunday, September 7th, as the opening gun of the campaign.

The Evangelist, Mr. Sunday, is reported to have said—"When the Episcopal Church wakes—watch out!"

We are trying this Advent to wake up for "Now it is high time to awake out of sleep." To do this each member of the Church must be willing to co-operate with us in the Nation-Wide Campaign and you can best do this by doing what you are asked to do. An army in which the several members decline to carry out the orders of the day never can be effective.

When our boys faced the Hindenburg Line they seemed to face the impossible but they did not decline the venture. At the cost of money, effort, and blood they accomplished the impossible. They did it because every boy did what he was expected to do.

This Campaign is not merely an effort to raise dollars but far more important, to vitalize our forces and to get our people to feel that each one has a particular job and that he has a duty to equip himself for that job.

The world is full of hate and every sort of propaganda seems to be more aggressive than that of the Church, but the Church is the only institution which is organized to disseminate love, faith, hope, and courage.

I am asking you to be an active force in making Christ's Kingdom a reality in the world.

## QUESTIONINGS.

All Saints' Day, November, 1919.

"Dear heart be still!—The night is dark, so dark,  
The fearsome shapes of dread thou canst not see,

But knowest they are there—beneath—around—  
And that thy strength is like a bruised reed,  
All shattered, torn and spent by this dread storm  
That seeks to wreck thy life.

While all the world seems speeding to its doom  
Thy thoughts go out to other broken hearts,—  
Torn, bleeding, troubled even as thine own;  
E'en Heav'n itself seems deaf to human cries

Of anguish or distress; Yet, oh, believe—  
It is not so, else must thou taste despair.

Raise thy sad eyes on high, for only thence  
Can any hope or help descend to thee,

True, thou canst find no words to breathe in prayer,  
Or reach the ear of Him who sorrows still  
But HE will stoop to thee and understand  
How every tear is but a call for Him.

And how thou canst do naught save shriek with dread.  
NOT for thyself—but for those others, gone—  
Thou know'st not where, not how.

Those dear, brave lads who went so nobly out  
Into the crimson horrors of that Hell

Man's wickedness devised to wreck our Earth,  
WILL they return? CAN they return to thee,

Or must it be thy fate through all the year,  
To miss them from the homes for which they died?

Nay! God Himself must answer that wild cry  
Of anguished suffering wrung from out thy soul

And (if it may be) speak to thee of peace."

"Peace?—No, I COULD not bear to hear the bells  
Ring out their triumph to the earth and sky,

When victory is ours and war is done,  
Knowing MY OWN were lying far away.

Helpless or dead up that ghastly field  
Of bloodshed and unspeakable dismay!

Thousands of mothers, sisters, sweethearts, wives,  
Will greet the day of Peace with bitter pain,

Their hearts must ache the more, because the joy  
Has come TOO LATE for them to take their share

In its delirious rapture—O my God,

If prayers of all Thy saints arise to Thee,

If even sinners may approach Thy throne,

Send angel bands of comforters to these,

Thy mourners, bow'd in agony of woe,

Grant them to know they are not desolate

In that strange hour of glory, pride and grief."

## THE SALT OF THE EARTH

By Dr. JAMES E. FREEMAN.

"Ye are the salt of the earth."—  
St. Matthew 5:13.

Two words Christ used to describe the essential qualities of His followers, "salt" and "light." The men and women who accepted His principles were to be active agents in sweetening and preserving human society. We are talking much today about what constitutes the essentials of civilization. Scholars and statesmen are seeking to re-establish human relationships upon a stabler and surer foundation than has hitherto existed. The ideals advanced by those who have attempted Utopian or Brook Farm communities have signally failed. Our economists have sought to effect well conceived systems or readjustments and for brief periods have met with moderate success. From the earliest times the problem has been not individual salvation, but the salvation of society as a whole. Matthew Arnold was nearer the heart of the matter when he asserted that conduct was three-fourths of life and that the value of any system was to be found in its effect upon human relationships. Today, again, we are driven back upon the fundamentals of life for direction in restoring a broken, disordered and distracted world. No one with half a wit believes that acts of Parliament or resolves of Congresses, however finely expressed, will restore the world's normal and healthy life. The Sermon on the Mount is in large part a declaration of what constitutes the security and happiness of human society. It is in itself a program for bettering human conditions. It is the word of one whose love for mankind has no parallel in the annals of men. Here in the text He was asserting that those who accept His teachings must disclose their discipleship in becoming vital factors in seasoning, sweetening and preserving the social conditions of life. Salt has a large and universal use. So valuable is it that the imposition of a tax upon it provoked a revolution in Rome. Homer speaks of it as "divine," and Plato calls it "a substance dear to the gods." As a matter of fact it is essential to life itself. Jesus used it as a figure to describe the essential qualities of the Christian. To season the life of the world about us, to render it wholesome and acceptable is no small part of our task. Too frequently life becomes flat and stale. It loses its zest and its charm. Money will not render it more palatable, frequently it does the reverse. A life that has the seasoning quality of salt, whether its beneficent influence is exercised in the work-room, the office or the home, is a mighty factor in maintaining the happiness and contentment of men. Salt also sweetens, it dispels that which makes for bitterness and discontent. Lincoln's personality with its fine sweetening influence was more effective to this nation during the dark days of strife than all the combined wisdom of his cabinet and all the resources of the banks. Again and again he saved a critical situation through the exercise of that irrepressible quality in his nature that dispelled gloom and pes-

simism and provoked cheerfulness and hope. Sour Christians are impossible. Apostles of gloom; destroyers of cheer; wet blankets that extinguish even the sparks of good resolves; these are they who darken and embitter life. They shut up the Kingdom of Heaven, they neither go in themselves, nor do they suffer others who would to enter in. Just now we need a liberal supply of men and women who have in themselves the qualities of good, wholesome salt. Pessimism, foreboding fear, gloomy prognostications; these we have a-plenty. The world is to-bogganing down to perdition, and there is no hope—from such false prophets, good Lord deliver us. Finally, salt preserves—it arrests decay, it is life's indispensable. In the present scheme of things we supremely need men and women of this sort. We shall not make the world better by keeping within ourselves for home and personal consumption our Christian qualities. There are some mighty bad spots in our body social and corporate, but they will not be healed by mere criticism and condemnation. To save is better than to destroy. There is a deal of ore worth saving in the rejected and neglected slag pile. Human refuse is a menace unless it is cleansed and rendered wholesome, but no "Holier-than-thou" method will do much to remedy it. Our service must lead us to unattractive as well as to attractive endeavors. Jesus came to save that which was lost. So must we, but this means being as the salt of the earth.—Courtesy Minneapolis Tribune.

## THE CALL TO THE MINISTRY

By Rev. LEWIS TUCKER.

To realize any force, study it—or oppose it. The force of Christianity has been unrealized for centuries except by Christians. Within the last two years organized opposition to Christianity has pervaded the globe, culminating in Russia, where it has destroyed, or at least temporarily submerged, one of the three great Catholic communions of Christendom. In the process it has vividly realized the power of the Christian religion, and proclaims everywhere that modern civilization cannot be destroyed unless Christianity is destroyed first. Whether this is a testimonial to Christianity or an accusation against it depends on point of view. Those who think capitalism due to Christianity make it an accusation. Those who know that capitalism controlled the Roman Empire before Christianity came, use it as a testimonial. Both agree as to a clear and vivid vision of the power of Christ in the modern world.

From the time of Constantine to the Era of the Reformation all men of ability and energy in Christendom were brought into some practical relation, either of aid or opposition, to Christianity. They could not be at the same time able and apart. They must fight or further it. When the great tempest of the Reformation died down to a jarring wrangle between sects, nearly all men of ability and energy detached themselves in sheer weariness from the welter of

traditional quarrels and inherited prejudices and went about the business of civilization. They had no will to fight old battles over again and resift arguments already trebly sifted. Chronologically we lived, until the great war, in the aftermath of the Reformation. Today the tendency has turned. The world is reborn. All things are new. For weal or woe we have left behind the Reformation period.

Two-thirds of the population of Christendom are heathen. They do not call themselves heathen. They universally admire and occasionally imitate the character of Christ. But they are not members of any communion. They belong to no organized congregation. Their thread of contact with any Christian body is tenuous and uncertain. Only about one-third of the inhabitants of Christendom even engage in Christian worship or commit themselves voluntarily with any Christian congregation. This statement has only to be made to be contradicted. It has only to be explained to be accepted sadly.

The vision of a tremendous power, the dawn of a new era, the impact of a stupendous need: these constitute a call; a call more certainly from God than any voice of man could make it. The King's business has always required haste. We have not hastened. Therefore, the King has justly placed us where the King's business has become our business, and if we do not hasten we perish, as has the Church in Russia.

We must expand and accelerate our social service, our educational and our missionary activities at least fifty fold. We must re-Christianize two-thirds of Christendom in this generation. For this we must pour out money, men, brains and prayer. It can be done. We have them all, and the power of the Lord besides. But the work needs leaders. You cannot suddenly expand an army without officers and training camps. The ministry must have men.

In the contribution of our own communion to this tremendous advance of Christendom we have three vast advantages. The rank and file of our laity, from whom we must draw our new clergy, and a man can endure hardship cheerfully in his strength if his time of weakness is provided for. These two advantages are known. The third and greatest is almost unknown. With the exception of a soldier's life on the battlefield, the Episcopal ministry is the most adventurous calling on the face of the globe. Except a few assistants at big churches every ordained man is, as soon as educated, given a city mission of a little string of country ones and turned loose with the Bishop behind him, the grace of God over him, and the devil opposing him. He is in touch with the entire gamut of life. He must be at home in ultra-fashionable parlors and at pink teas. He must be at home in slum tenements and at paupers' bedsides. He must deliver nearly as many speeches as a politician, write nearly as many articles as a reporter, teach more children than most teachers, be guest at nearly as many entertainments as a society belle, stand by more sick than many doctors. He must know more quarrels than many lawyers, travel more than most drummers, and live neatly and without debt on less pay than most laborers; all this in addition to his life on his knees and at the altar, and by the bedsides of the dying. Constant change, the keen realization which comes from education, sharp contrast, intensely difficult work worth doing, hardship and joy,—these constitute adventure. It is a grace God has given to our ministry. Some of us break under it, some of us glory in it. It is God's call to you.

Talking over his mission as a healer with the newspapermen James Moore Hickson was asked whether he ever was sick himself. He "knocked wood" and replied, "I have always been remarkably well, but one had better not brag."



## RINGING PULPIT MESSAGES AT DETROIT.

(Continued from page 1)

### Bishop Aves Speaks for Mexico.

Bishop Aves of Mexico at St. John's Church:

"The soul of Mexico is proud beyond conception, and sensitive beyond degree, and its heart is large in capacity for loving, or for hating, if need be," he said.

"If you do send an army, consider what will be the bulwark of human flesh sent against us. Not the men high in power, the advocates of autocracy, but the 14,000,000 little brown men in the army, not because they want to fight but because their poverty and the dictates of this same autocracy make them helpless in the hands of the government.

"Mexico has not forgotten the invasion of 1847 and the government sees to it that the people do not forget it either.

"If there ever was a time when we, as a nation, should be too proud to fight, or too magnanimous to fight, we will find it here."

Bishop Aves said that the last 18 months had seen some hopeful signs, especially since the government has enforced the state decrees against the holding of church property except by the state, and that Carranza himself has brought about an amendment allowing outside ministers to remain in the country. He believes the worst is over but that intervention would be fraught with tragic possibilities.

### Calls China Weak, Immoral.

China, weak and immoral, is a great menace to the world, the Rt. Rev. D. T. Huntington, Bishop of Anking, reported, but he prophesied a growth of democratic spirit which, he believes, will enable her to become a great power for good. Especially among the young students in China there is growing up a great faith in the country's future, which, while coupled with an implacable hatred for Japan, is beginning still to show results along democratic lines. Recent strikes in Shanghai were cited as proofs of the growing power of these student bodies.

"China is a unit in its hatred of Japan," he said. "The giving of Shan-tung to its arch enemy caused indignation throughout the country and renewed the spirit of patriotism. The boycott of Japanese goods is effective to such a degree that last July showed a falling off of 70 per cent over the ordinary imports."

Bishop Huntington's own province of Anking, about the size of New York and Pennsylvania combined, has a population of 30,000,000 and only seven missionaries and 14 native workers. The number of Church communicants had increased in seven years from 450 to over 1,000. Education and Christianization, the Bishop declared, constitute China's own hope, as well as the world's safety because the rise of a despot in China now would be fraught with grave disaster to the rest of the world.

### "Examine Your Christianity," Says Bishop Woodcock.

Bishop Woodcock of Kentucky, at the Church of SS. Philip and Stephen:

"Examine your Christianity. If you are living your life in such a way that you are glad you are aloof from the wrongs, and the woes and the bitter struggles of some of your fellow men, and in such a way that your sympathy and helpfulness cannot, or does not go down to those who are struggling, then you should ask why you call yourself a man and you will have to apologize for calling yourself a Christian.

"Gossip and slander and falsehood would perish from the earth if men and women were not devoting their time and efforts to finding the defects in others.

"Don't be afraid to keep your sympathies not only elastic, but active.

"If it were an honor to condemn things, what Solomons and Portias we should be!

"If we could serve God and our fellow men as we serve our own interests, we could convert the world in almost a day.

"Some folks say it is not right for women to whistle. I wish all Christian women could whistle at their work, and, like the robin, whistle the loudest and clearest when the sky looks dark, and storm clouds appear. We could set all Detroit singing if we went about our work with a song in our hearts.

"But the trouble is, many of us are just average Christians. I'd just as lief have an average egg as an average Christian.

"The average Christianity doesn't cost as much as your gasoline, or take the effort to keep up your motor car.

"The average Christianity is cheap, and like cheap clothes it will fade easily and it doesn't fit."

Bishop Tucker of Kyoto, Japan, at Trinity Church:

"World developments have brought the people of Japan, China and India to the point where they will soon be in active competition with the more civilized nations of the west. This progress in the orient has to some extent undermined the faith of these peoples in their old religions.

"It is a critical period for them, and for the Christian Church. It is time for the Christian Church to advance among them the teaching of Jesus Christ more intensively than it has.

"There is one barrier, however, that must be surmounted, and that is a skepticism resulting from oriental observations of Christian influence in America. Intelligent Japanese express doubts regarding the real power of the Christian religion. They point to political acts, to social, labor and moral conditions in America, and ask wonderingly if they are in accordance with the religion of the people.

"Japan sent a special commission to the United States to study the influence of Christianity in the lives of the American people, and the commission returned to Japan with the report that while education, commerce and industry had been developed to a wonderful degree, there was little evidence that the Christian religion was regarded as important by most of the people."

### COLLECTION FOR WEST TEXAS SUFFERERS.

General Convention delegates and visitors heard the call of the Texas flood sufferers by contributing \$2,062.80 in two minutes last week.

The Rt. Rev. William T. Capers, Bishop of West Texas, had said financial aid was required by the storm-stricken people, and by a unanimous vote the proceedings of the convention were suspended while a collection was taken.

A line made up of hundreds of deputies formed and passed in front of Bishop Capers, while each man pressed his offering into the Bishop's hand. As this process proved too slow, somebody began collecting the bills and silver in a newspaper. Then it was found that the newspaper was not large enough, and a wire basket was pressed into service. It was almost filled with greenbacks.

Bishop Capers was literally overwhelmed with money. Even Liberty Bonds were tossed into the basket.

### Private Prayers for the Faithful

By Bishop Sage of Salina.

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(Continued from page 1)

fact that it already has parishes that are giving between 40 and 50 cents a member each week.

"The origin of the Nation-wide Campaign is in the will of the Eternal God of love; the genius or power of it is the over-shadowing, all-compelling presence of the divine spirit of love. And this divine spirit has corrected our mistakes and transformed them into victory.

"The campaign came into being in an idea, about 10 years ago. That idea embodied itself in a vision, the vision took on a body, the body became a plan, and the plan a fruit that all eyes can see.

"After the war was ended there came from Bishops, priests and laymen of the Church thousands of demands, to the Board of Missions, that the Church be given an opportunity to have a great campaign, that its aims might be realized now, while the world stands aghast and in awe as to what tomorrow will be.

"Let me say here that the spirit of this campaign, so far as it can be expressed in one man, is the spirit of Bishop Arthur S. Lloyd, the president of the Board of Missions. Now, when these demands came to the Board, it felt that such a campaign could only be conducted for the interest of the Church's whole task.

"The first step was to ask the three boards of the Church to accept the plan of the campaign. And, because the whole power of the Church was needed to fulfill the Church's whole task, every agency, such as the Woman's Auxiliary and the Brotherhood of St. Andrew, recognized as a spiritual power in the Church were asked to accept the plan and to aid in its accomplishment.

"Then we went before the Bishops of the Church with the plan, and asked them to work with us. Within ten days perhaps 90 per cent of the Bishops had pledged their support. Then, at diocesan conventions and, where there were no conventions, at special meetings of representative clergy and laity, the plan was again submitted, and again, within a short time, there came a response from practically every diocese and missionary district in the whole Church.

"Thus the campaign, so far as any authority could be obtained outside the General Convention, was driven in, riveted and clenched.

"The organization for the Nation-wide Campaign began with the establishment of a national office, divided into special departments, headed by men who have been pronounced as able and efficient as could be found in the Church.

"Let me say that from the start it was our disposition to get men of weight behind the campaign from the beginning. But they declined. And we came to feel that once again it might be God's purpose to manifest His power by choosing the weak and the humble that He might be glorified. We trust that these men of weight are going to back the Church in this campaign. We have tried to put them at the top, and thank God we have them at the head of the Diocesan Campaign Committees.

"This Church needs but one thing. That thing is God. God is all-sufficient for this campaign.

"The end of this campaign is to inform the mind and awaken the consciousness of the Church by visualizing before it, as far as we can, the Church's work. We have never proposed to put a burden or a budget upon this Church. That is not our responsibility. Our aim has been to present a picture of the whole task before the Church, and that picture is a very beautiful and inspiring one.

"At the recent convention of the Brotherhood of St. Andrew, here, I was asked to give a monosyllabic definition of the purpose of the Nation-wide Campaign. And I gave this definition:

"To see the last man in the

Church, and with all our might to urge him to demonstrate his love for and faith in Jesus Christ with all he is and with all he has.

"I was asked to say whether this is a financial or a spiritual campaign. To ask that question is to misunderstand the nature of money. Money is not a material. As soon as it becomes money it becomes the sacrament of a consecrated life. Whether it is used for the soul's uplift depends on how it is invested and for what purpose. Money that is consecrated as an actual sacrifice to Christ is holy.

"The end of this campaign is to consecrate not merely the persons of the Church's people, but the power of the Church's possessions. There is no such thing as the consecration of life without the consecration of the possessions of that life. You cannot separate prayer and sacrifice."

### Work Among Negroes Planned.

For work among the Negroes the nation-wide program asks \$50,000 a year for three years to strengthen the program of the American Church institute, which has official connection with nine Negro schools in the South. The sum of \$2,174,826 will be asked to provide for the maintenance of these and other schools.

Resident priests, teachers, nurses and physicians will be sent to work among the American Indians. The program also provides for women workers to teach home-making to the Indian women and girls. It provides also for the building of manual training schools and an increase of facilities in the schools already established.

The program also calls for \$3,300,000 for work in educational institutions and among students. The sum of \$2,000,000 will be appropriated for the extension of educational, social and religious work in Latin American countries.

### Printers' Strike Delays Book.

The effect of the printers' strike in holding up the publication of a book of surveys on the campaign was told by Rev. Mr. Bland Mitchell. Owing to the strike in New York, the surveys could not be published there, Mr. Mitchell said, whereupon they were shipped to Philadelphia in three trunks. Upon the arrival of the books in Philadelphia, it was discovered that the printers' strike had shifted to that city. When the work was finally completed the books were sent to Detroit as first-class baggage, but the deputies are still awaiting their arrival.

"The diocesan surveys reveal that the Church has been running under about one-quarter power," Mr. Mitchell told the Churchmen.

### Five Major Groups to Benefit.

Five major groups of the country's population will be the principal

beneficiaries—the Indians, Negroes, isolated mountaineers of the Appalachians, dwellers in rural districts and the millions of foreign-born and their children.

The sum of \$1,500,000 will go to the Church's new department of Christian Americanization, which has formulated its program in co-operation with the federal department of Interior. It will institute a wide-spread campaign of "Americanization" among Italians, Scandinavians, Czechoslovaks, Mexicans, Greeks, Russians, Rumanians, Jugoslavs, Syrians, Albanians, Welsh, Magyars, Hungarians, Armenians, Jews and oriental peoples living in this country, with a view to educating them along lines of safe and sane Americanism.

### CONVENTION GRAPPLES WITH CHURCH UNITY.

(Continued from Page 1) and worship of the Church, he can be elected rector of a parish.

In this manner, say its advocates, the Churches that represent the early Puritan and the cavaliers who brought the worship of the Church of England to Jamestown, Va., in 1607—Churches which in their beginnings were as far apart, religiously and socially, as the poles—will be brought into harmonious Christian fellowship, setting an example to all other Church bodies to hasten the time when they "all may be one."

A large number of Churchmen have an impression that the concordat is not popular in the Congregational Church, that it is dividing that body into hostile camps and in consequence, the Episcopal Church will do an unfriendly thing to a sister denomination by promoting this discord.

The objectors also contend that such an important matter as the ordination of ministers of another Church body calls for a change in the constitution of the Church, and constitutional changes require action by two general conventions, which will carry the concordat over to 1922.

Christ Church Cathedral, Lexington, Ky., has purchased a Dodge automobile for the use of its Dean, the Very Rev. R. K. Massie, making some provision for running expenses and upkeep of same.

The call of the suffering peoples of the Near East has been heard and answered by Mr. Robert Darbishire, member of Trinity Congregation, Danville, Ky. His application to the Armenian and Syrian Relief Committee, New York, for service where needed, has been accepted and Mr. Darbishire has been directed to report to New York for sailing. Mr. Darbishire, at this writing, is most likely on the "great deep."

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## New York Letter

The Rev. JAMES SHEERIN.

### A FAMOUS PREACHER.

There used to be a great Jowett, head of Balial College, Oxford, who was so striking a personality that all kinds of anecdotes and rhymes were attributed to him, one of them running something like this:

"I am the learned Benjamin Jowett, What there is to know I know it."

But the name, Jowett, again famous in the world, is not now that of a learned pundit but of a popular preacher, the Rev. J. H. Jowett, once noted in Birmingham and London Congregational Churches,—for seven years previous to and during the war the well-known pastor of the Fifth Avenue Presbyterian in New York, and again a London minister of the highest rank among dissenters.

Dr. Jowett is back in America for a visit, and is preaching a few Sundays in his old pulpit, which was made famous long before his day by the Rev. Dr. John Hall. At each service there has been a tremendous crowd, many being unable to get in. I tried it at 11 o'clock last Sunday morning, and was directed by the police to go to the end of the line. I found the line, three abreast, extended the full length of the Fifth Avenue block, and half way down the 56th Street block, which made the line equivalent to three city blocks in length, and being constantly added to. By the time I got in, every seat but one was taken, and soon there were hundreds, perhaps thousands, turned away. The church seats 2500, is of oval shape, and has a highly paid quartette singing at the people from over the head of the minister. It is noticeable that the amens are sung, which would have shocked John Hall and his congregation; and the prayers were for the most part from a book, each introduced by an audible rubric, "Let us pray," for this or that, as is advocated in our own ritual and practiced at all retreats.

Dr. Jowett does not read well. He is too low in tone for the faroff people under the gallery. His voice is light and not offensive, unless one objects to the decidedly "old country" accent. There is pathos in it, almost forced at times, but nevertheless, as a whole, indicating a devout man in earnest. He is a tall, spare man, with bald head and gray moustache,—quite like many a New England type. and not unlike our famous Boston layman of the last generation, Robert Treat Paine, though not holding himself so haughtily erect as that great friend of Phillips Brooks did. His four-in-hand tie with turn-point collar belong to the same category, not overcome by the preaching gown.

Is Dr. Jowett a great preacher? If drawing a crowd at Presbyterianism's most famous church proves it, he is. An usher who favored me to a seat whispered eagerly, "He is a wonderful man! You just note if he isn't like Jesus, saying words that no other man can!" A less reverent remark was made out in the slow-moving line, when a stately looking woman dropped out because of the uncertainty of getting in. One man said to another, "Well, I am going to try to hear him, and people with silks and diamonds are no better than others." "Not a damned bit," replied his friend, which according to some authorities sounded more Episcopalian than Presbyterian!

The sermon was on faith, and was forty-five minutes long. It was descriptive, expository. He made out that the most concrete people in the world next to the Jews are the Americans, who would express ideas in figures first as Jesus did when he said if ye have faith like a grain of mustard seed ye shall remove mountains. "Mountains" he interpreted as the "mountainous," "the stupendous." Herein, with his various il-

lustrations, he showed keen psychology, for men and women in both England and America will listen most to the sermon with the most familiar things named and illustrated. There was no vulgarity in the sermon, as with a Billy Sunday, but neither was there a dignity beyond the reach of the ordinary man.

In voice and appearance, nor indeed in thought, should I call him a great preacher, but that he has caught the ear of the great middle class, and of the simply devout-minded rich, is true, and no one can doubt his genuine loyalty to the truth of the gospel. It may be that the familiar, homely way of putting old truths, with a large grain of sentiment, is the best way of preaching if multitudes are to be won to religion.

### Some Roman Catholic Singers.

I have heard nearly all the choirs of Rome supposed to be worth hearing, and, with due respect to my lack of technical training, I am disposed to agree with a monsignor friend of mine in Massachusetts who said to me as I was starting for Italy the first time: "There are no good choirs in Italy. The organs are bad, and though the singers are good, they are seldom trained in the best way for Church music. You can hear better singing in most of our American parish churches." I shall never forget listening to a choir high up above the chancel of the Milan Cathedral at a great festival, and getting the impression of boys straining to sing at the tops of their voices, until shrieking was not an unfair word of criticism. One of the boys, who all looked somewhat in the distance, like "Donatella's Singing Boys," while reaching out for a particularly vigorous high note, looked at his neighbor with a mischievous smile and dug him in the ribs, as if to say, "How is that for high!" Those who look for reverence will hardly find it in many of the famous churches of Europe.

Selected groups and individuals from similar choirs in Rome are now singing together under the name of "Vatican Choirs" and are making a tour of America. I heard them last Sunday night in the Hippodrome, with nearly 6,000 people in the audience. There were 16 boys and 37 men, besides the leader, making 54 in all. If many of our American church choirs are too light in men's voices, they are decidedly top-heavy in the so-called Vatican choirs. But it must be said that the men's voices are good, as they could hardly help being coming from Italy. The boys' voices completely lacked that beautiful flute-like quality which stands out so prominently in our Anglican choirs. Their singing gave the impression of strain, and when they had to cry out aloud, in the very fine Spanish "Ave Marie" of Ludovico Da Vittoria, the "Sancta Maria," repeated over and over again, at the top of his voice, became almost a "yell." Taken from the standpoint of natural and untrained emotion, it was most effective; but from the standpoint of refined music, or heartfelt desire of a reverent soul, it was painfully barbaric to the ear.

All the pieces were ecclesiastical, every one but one being of the 16th century, and mostly all by Palestrina, still the favorite "maestro" of the Roman Catholic Church. The modern piece was a *Miserere* by the conductor, Canon Casimiri, who wore his red cassock and lace-fringed cotta. The effect of a choir in vestments facing an audience from a stage, singing sacred pieces to tremendous applause and having to render encores, could hardly be called edifying from a spiritual standpoint. But I could imagine Grace Church Choir doing it more successfully under the same circumstances.

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## WORLD CONFERENCE COMMISSION REPORT

### Not to Desire Unity is to be Out of Accord With the Mind of Our Lord—Prayer Urged.

The report of the Joint Commission on the World Conference on Faith and Order to the General Convention covers the work of the Commission since the last General Convention, which has been given publicity through the Church press. The Commission, so the report states, "has of course, taken no direct part in encouraging these partial and local efforts for reunion, for our function is to invite the Christian world to participate in the World Conference on Faith and Order. We foresaw, however, from the outset that the creation of interest in such a Conference would develop not only a sense of the possibility and necessity of reunion, but also a certain impatience at the necessarily slow progress of our movement, and that this would lead to many partial efforts. All successful efforts of this kind are of great value. They develop the Conference spirit, the desire for reunion, and the belief that it is possible, with God's grace, to attain it; and they tend to clear our minds of prejudice and suspicion, and increase our knowledge and understanding of each other.

We wish once again to urge the need of far more general and constant prayer for the guidance of God the Holy Spirit. On the one hand there has been too much reliance upon human wisdom as the effective force, and on the other, too little confidence in the possibility of manifesting that visible unity of His followers which our Lord regarded as the evidence potent to convince the world of His mission. Not to desire that unity is to be out of accord with the mind of our Lord. To doubt that it may be attained is to doubt the power of God the Holy Spirit. A union brought about merely by ecclesiastical agreements would not endure. If the unity of the Body of Christ is to be manifested to the world, every member of the Body must be moved by the spirit of prayer; for Christian unity is no mere matter of polity or of individual assent to statements of the Faith, but it is the sharing of the one Life of the one Body; and that Life becomes ours by the surrender of our human wills to the Will of God.

For several years we have urged the Christian world to observe the Octave, January 18-25 (January 5-12 in the Eastern calendar), as a season of special intercession for unity and for God's blessing on the World Conference. The observance of this special season of intercession has been increasing throughout the world, though we regret that less attention has been paid to it than its importance requires. We implore the Churches for such an outpouring of prayer next January as shall fill all Christians with a real desire for the reunion of Christ's flock and shall bring down power from on high for its achievement. We beg also that such prayer be offered all through the year, daily in private, at least every Sunday in public and especially at the Holy Communion, and in little groups wherever these may be most conveniently gathered.

We have adopted all the recommendations of the European Deputation. They are as follows:

I. That this Commission seize the earliest opportunity after the restoration of peace to get into touch with the Churches of Russia and Germany for the purpose of securing as far as may be their hearty cooperation in the World Conference.

II. That this Commission go forward at once, in cooperation with the various commissions and committees already appointed, with the necessary preliminary arrangements for the World Conference.

III. That immediate steps be taken to assemble a preparatory meeting of

representatives of the various commissions and committees or such other representatives as the Churches may appoint, for the purpose of arranging for and organizing the Conference.

IV. That such preliminary meeting for organizing and arranging for the Conference be held at The Hague.

V. That the time for such meeting be as soon as may be practicable after an opportunity has been given to the Churches of Russia and Germany, and such other Churches as have not yet been approached, to appoint representatives to it.

VI. That a communication be addressed as soon as practicable to all commissions and committees, informing them of the present status of the World Conference and of the above-mentioned plans for furthering it.

VII. That prior to said preliminary meeting, a representative of this Commission be sent to Europe and the Near East to forward the interests of the meeting.

VIII. That prior to said meeting, a representative of this Commission be appointed to further the interests of the meeting on the part of the Churches of North America.

IX. That this Commission take favorable action on the invitation to appoint a delegate or delegates to the proposed International Church Conference at Upsala.

X. That this Commission appeal for funds to enable it to carry out the great task which has been committed to it.

The Commission asks to be continued, with power to fill vacancies, and to add to its members."

### PLEA FOR INDUSTRIAL AND ECONOMIC FREEDOM

Dr. Howe, Social Scientist, Addresses Church League for Social and Industrial Democracy.

"America must recover her industrial and economic freedom," Dr. Frederick C. Howe, former immigration commissioner in New York, told the Church League for Social and Industrial Democracy last week at a General Convention mass meeting in Detroit.

"The old freedom which Americans were glad to fight and die for has gone and something very much like the old European system has come into our industrial life," the speaker said.

### Flays Bank Control.

Dr. Howe said that corporate control has become so binding upon the country that "a half dozen banks which radiate out of New York," combined with six groups of railroad systems, all interlaced through interlocking directorates, control \$25,000,000,000 of the nation's resources and influence the lives of 110,000,000 people.

Two channels are open to restore America to the people, Dr. Howe said—socialism and industrial democracy. He rejected the former, and indorsed the latter.

"Industrial democracy," Dr. Howe continued, suggests a return to earlier American traditions and the participation of men in their employment. It assumed many different forms. The most constructive proposal before the country is the Plumb plan for the management and operation of the railroads.

### Wants Land Owned.

"There can be no complete industrial freedom until the land is opened up to humanity. Today one quarter of the land of this free country is held by less than 50,000 people. Nearly one-half of the farmers are tenants. Land speculation in cities is driving up rents while land speculation in the country is driving the people to the cities. The war speeded up land speculation. These speculative forces are destroying agriculture, they are killing production, in time they may destroy America."

"The thing that has made this country different from all others," he said, "is that it was settled by men seeking economic freedom; peasants from England, Ireland, Scotland, who

never would have been more than peasants had they remained there. But they came to America and found what they sought, and out of this race of peasants grew a nation of economically free men with the ideals of free men.

"They became economically free because here they were able to own things, the tools with which they worked and the land. It was economic freedom more than political freedom that made America.

"But while America gave them the chance to be free men, it has not evolved a system that insures economic freedom for their descendants. In time the great stretches of free land were taken up, the tools changed from individual hand tools to great factories; wagons and wagon roads were displaced by great railroad systems.

"And the ownership of these tools went out of the hands of the men that used them, and each man could not be economically free. We must restore this freedom that made America great.

"All over the world now men are reaching for this freedom. Labor has found that more wages and shorter hours are slogans of the past. Labor now wants something else—it wants to look at the plans and specifications, to have an essential part in the world's management. In short it wants what has come to be called industrial democracy. And that's what America means to me.

"The Plumb Plan is the railroad brotherhoods' expression of this desire.

"While it may not be the perfect and ultimate program, it does contain the four big principles by which this industrial democracy must be achieved. It demands, first, that the railroads should be run for service and not private profits; second, that they should be run at cost; third, that the people should buy them and in doing so pay only for real value and not for water; and fourth, that their operation should be taken out of the hands of money and placed in the hands of men.

"Think of the initial economy that would result in the elimination of the water in the railroads through Government purchase. The private owners want 6 to 8 per cent profit guaranteed on the \$20,000,000,000 'property investment account' they say represents the value of the roads, while all unbiased figures show the real value is not more than \$11,000,000,000 to \$13,000,000,000.

The Rev. Dr. Patton and the Rev. Louis G. Wood, director and vice-director, respectively, of the National Wide Campaign, gave addresses before two big mass meetings of Church people in Chicago on Sunday evening last. Dr. Patton spoke at the Cathedral of SS. Peter and Paul, and the Rev. Mr. Wood at the Church of the Redeemer.

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## DISCUSSIONS BY ORTHODOX GREEKS AND ANGLICANS

Translation from "Pantainos,"  
Weekly Supplement of the  
Organ of the Orthodox  
Greek Patriarchate,  
Alexandria, Egypt.

As appears from the subjoined notes which Mr. Alivisatos took of the discussions,\* the first question proposed was that of the validity of Anglican Orders, whether the Orthodox Church recognizes the Anglican clergy as canonically ordained. The discussion resulted as follows: The Orthodox Church can, by the principle of "economy," recognize the validity of Anglican Orders, that is to say, can accept Anglicans in case of a union of the Churches as being canonically ordained and as possessing the grace of Holy Orders, under conditions chief of which are the recognition by the Anglicans of Holy Orders as a sacrament, the rejection of the Thirty-nine Articles as a credal document, and the recognition of the Episcopal body of the Church as having the right in an Ecumenical Synod to declare infallibly the firm and Catholic faith of the Church in the name of the Church itself, which consists of both clergy and laity. The Anglican conferees accepted these conditions from the start, and stated that they recognize Holy Orders as a sacrament in accordance with the teaching of the Book of Common Prayer. In fact the Anglican Church has continued to accept Holy Orders and the hierarchy of the Church in accordance with the Book of Common Prayer, in the sense that ordination is an apostolic rite which of itself confers grace and priestly character. In order to make this doctrine wholly orthodox, it must be stated clearly that it (the Anglican Communion) regards ordination as a divine sacred rite. Professor Hall declared at this conference that the Book of Common Prayer affords the basis for this recognition of Holy Orders as a sacrament. Incidentally the question of all the sacraments was touched upon; it appears that the Episcopalians are disposed to recognize them with certain distinctions.

But Professor Hall, an authority among American theologians, stated plainly the understanding of Anglicans as to the Synods, which were discussed at length, namely that they can recognize them in the same spirit as that of the Orthodox Church in the question of the celebrated Thirty-nine Articles. After Professor Hall's statement, the further declarations of the American Anglicans, which were repeated in England, leave no doubt that the Thirty-nine Articles are regarded by them not as a dogmatic but as an historical monument, and that they in no wise form the basis of Anglican dogmatic teaching. The conclusion of this entire discussion as to Anglican Orders was expressed by the venerable Bishop Courtney, who presided over the discussion in New York, to the effect that the Anglicans accept all the conditions under which the Orthodox Church can recognize the validity of Anglican Orders.

Bishop Courtney then proposed for discussion the question of the Filioque. It was made clear that the Anglicans have the Orthodox conception of the Holy Trinity and do not recognize two sources in the Godhead, but some of them consider it necessary to retain the addition of the Filioque in the Creed so as to avoid certain heresies which now flourish in America to the detriment of the teaching of the Church as to the Divinity of the Son. But our impression is that a full agreement can be had between Orthodox and Anglicans. Our Episcopalian friends in America were under the same im-

pression, which they hastened to communicate to their co-religionists in England.

The principal question considered at the discussion at Oxford, England, was that of Baptism, but the related question of Christ came up also. As to the first of these, we Orthodox stated that properly speaking there is no difficulty in the way of recognizing the baptism of Anglicans. We explained the current practice of the Orthodox Church in this regard, and stated that the Orthodox Church could follow its present rule for re-baptizing heterodox persons, which was established specially for those who come into the Orthodox Church from the Latin Church. The long discussion which resulted, as appears from the subjoined notes, disposed of the explanations between the Orthodox and the Anglicans which various circumstances called forth. In the discussion of the sacrament of Chrism, the conception of the Orthodox Church was accepted and its practice was recognized as right, in that the sacrament of Chrism ought to be celebrated immediately after Baptism. As a consequence of the discussion at Oxford, of which the subjoined notes give a faint representation, it was clear that it is possible to attain a full accord between the Orthodox and the Anglicans in regard to the questions of the sacraments of Baptism and Chrism.

The outcome of the discussion at London, which turned on the Seventh Ecumenical Synod, was also very satisfactory. Explanations were given as to that Synod and its decisions with reference to the reverence of the holy sikons of the Orthodox. On the part of the Anglicans the reasons were indicated for which the Anglican Church does not recognize that Synod, and the discussion closed with the declaration that in the union of the churches which is to be effected, they will recognize the Seventh Ecumenical Synod.

Our general impression is that union is possible, because the Anglican Church, which rejects the character of Protestantism, and which avoids the extremes of Papacy, is closely like our Church in doctrine and worship and general religious life. Its doctrine is sufficiently indicated by these unofficial discussions. As for its worship, besides what was said in the discussion at London of the Seventh Ecumenical Synod, our personal observations have convinced us that the Anglican Church rightly worships God. Besides the well-known religiousness of the Anglicans, their regular attendance at church and their devotion in prayer, their worship has outward manifestations similar to the mode of our Church. Thus their churches are ornamented with images set in the windows or in the church falls and above the Holy Table, over which the Cross is always hung, giving in contrast with the Protestant Churches a sacred and fitting character to the churches of the Anglicans and evoking corresponding religious feelings on the part of the people. In some churches, and in the shrines in the homes of some Anglicans, candles burn before the images, and in some cases tapers and incense are used at the celebrations in the churches; and in all the churches sacred hymns are sung in honor of the Saints and in commemoration of the great events of the Christian Religion, whose spirit is manifested vividly by the people.

A consequence of the above tendencies of the Anglican Church is the introduction in the last few decades of the monastic life, on the basis of the Orthodox monastic life which commands the constant confidence and sympathy of the English people. Various monastic bodies of both sexes, governed by strict monastic rules and numbering members of great culture and religious devotion, have undertaken the domestic and foreign mission work of the Anglican Church and its social activities. Members of other monastic orders, especially of the Society of St. John the Evangelist, are proclaiming

Christianity in Africa, India, Asia and America, and other monks who are carrying on the philanthropic and general social work of the Church are contributing to raise up a truly religious and Christian disposition in the Anglican Communion.

As is well known, the Anglicans long ago officially forbade their missionaries to engage in proselytism among the Orthodox. On the occasion of the visit of the Ecclesiastical Delegation under the Metropolitan of Athens, the impropriety of proselytism amongst Orthodox and Christians generally was pointed out especially to the missionary organizations in America. On October 16-29, the great organization in New York of the Federation of Churches, and the Presbyterians who that same day received and welcomed the delegation in their offices, discussed various questions and manifested the desires for union with our Church. The Metropolitan at both meetings pointed out the impropriety of proselytism on the part of missionaries from America in the Orthodox East, and received the assurance that for the future, proselytism of Christians would be forbidden, and that missionary effort would be directed to non-Christians. To the Protestant bodies of America in general which manifested the desire for union with our Church, it was intimated in advance that in order for such a union to be achieved, the Protestant bodies must first of all be united amongst themselves, and that true unity can be established only upon the doctrines of the Orthodox Church.

This basis of union was indicated also in the discussions, of which summary notes are appended. They give, we think, a complete picture of the conceptions prevalent among Anglican theologians, and show clearly the many points of contact which make the union of the two Churches credible and relatively possible, or at least their friendly fellowship. In concluding, we repeat that in America among the Episcopalians and in England among the Anglicans of all schools, the desire for union with our Church is very keen and very genuine. A similar movement on the part of our Church is needed, in order that the union may some day be accomplished. For the present, the dogmatic and mystical communion of the Anglican Church is not possible, but fellowship in a spirit of Christian love is possible, in preparation for unity in accordance with the promise of our Lord and Saviour, Jesus Christ.

(The discussions will be printed in a later issue.

Archim.

Chrysostomos A. Papaopoulos,  
Hamilar Alivisatos.

\*Discussions in New York with Episcopalians, and in Oxford and London with Anglicans, by Meletios, Metropolitan of Athens.

The Rev. C. R. D. Crittenton, rector of St. Paul's Church, Key West, Fla., writes to The Palm Branch:

Everyone suffered more or less in the recent terrible hurricane, but all are now recovering and manifesting a fine spirit. Ten years ago we had a hurricane, but it was not so severe as this last. The church, which we have just completed, suffered, especially the roof, which was seriously damaged, the asbestos tile shingles being blown off with a velocity that embedded them in trees. It may take one thousand dollars to restore the roof which made our beautiful church a joy to behold. All will be restored as soon as possible. The Rectory and Parish House suffered, but both are now partly repaired.

Our books, furniture, vestments and organ were very hardly dealt with, the coverings of windows torn off, and interior deluged with water, but with no damage to the material fabric of the building. It stands firm, being concrete, reinforced with steel and seats 700. The chimes escaped any damage and they ring out joyously, "Praise God from Whom all blessings flow," in thankfulness that no lives were lost.

## A PERSONAL VIEW OF THE CHURCH MISSIONS HOUSE.

Everybody Is Friendly and Nice—A  
Cheerful, Democratic Spirit  
Everywhere.

Miss Baseline Prince of Athens, Ga., writes as follows to The Witness: "At a meeting of our Women's Auxiliary I read a few extracts from letters from a young woman who spent a part of her summer holidays working in our Church Missions House in New York. The women of the Auxiliary were so much pleased that they insisted upon my sending the extracts to your paper.

New York, Aug. 1st.

"I am working in Mr. Woods' office and he is a charming man. I see Bishop Lloyd constantly also, and a number of the other men here. I am intensely interested in it all, and have learned this since coming—and it is worth coming here to learn—I had pictured the Missions House as the head of everything in missions line, but I see right away that it is just our detail office, and the inspiration and support and enlargement of mission work depends on the many churches, little and big, all over the country. It is the Woman's Auxiliary meetings, and the little guilds and small contributions in envelopes and mite boxes which make it all up, and without that, the Missions House would not be. So our work at home is equally, if not more important than the work here.

We will have several missionaries leaving for the East in a week or so. They have a farewell service for each one in the chapel down stairs before they go. We also have prayers every day at noon for missions. Bishop Lloyd usually conducts this service, if not, Mr. White or one of the other secretaries.

Everybody is friendly and nice here, and there is a cheerful, democratic, interested spirit everywhere in the building. I am glad I came and feel that I am getting a lot out of it already.

I am enjoying the Board of Missions more all the time, although I am a little disappointed about the kind of work I am doing. I am in the foreign department, and while the constant correspondence with the missionaries in the field, and meeting a good many of them here, greatly increases my interest in them, yet I have not learned as much about the Church at home as I would like. Still I am glad I came, and I will go home with the lesson that the real work of the missionary world is being done in all the little Churches around the country. If it were not for them the Board of Missions would not be. The Board is simply the clearing house between those who can go to the foreign field to help and those who want to help but who cannot go. Bishop Lloyd made a beautiful little address along those lines the other day when two missionaries, Miss Ernestine Gardiner, and Miss Lucy Myer left for the Orient. He said that more and more was it brought home to him that the Church at home and abroad is one whole, and that if part of the whole body is sick it must influence the rest of the body. Especially was he talking to those who, though part of the Church body, do nothing but find fault with the whole, instead of realizing that they themselves are the whole. I have seen too that the inspiration comes from the small Churches everywhere to the Board, and not from the Board only back to the small Churches. Bishop Lloyd said that the work these missionaries do is not dependent on their faith and strength and ability, but upon the support and faith and prayers and sympathy of those who are sending them. It was very impressive. Bishop Lloyd is a most wonderful man. Every one in the building seems to get inspiration from him."

## AMERICAN CHURCH BUILD- ING FUND COMMISSION.

At the regular meeting of the Commission held at the Church Missions House, New York City, on September 18, 1919, loans amounting to \$48,650 were voted to the following parishes and missions: St. John's Church, Homestead, Fla.; Church of the Good Shepherd, Lake Charles, La.; Emmanuel Church, Rapid City, S. D.; St. Peter's Church, Brenham, Tex.; Epiphany Church, Denver, Colo.; St. Paul's Church, Wood Ridge, N. H.; Grace Church, Chicopee, Mass.; St. Cyprian's Church, Lufkin, Tex.; St. Luke's Church, Fort Collins, Colo.; Church of the Holy Cross, Harrisburg, Tex., and Church of the Holy Advent, Clinton, Conn. Gifts amounting to \$8,360 were voted to the following parishes and missions: St. Stephen's Church, Mito, Japan; Church of the Good Shepherd, Cooleen, N. C.; Church of the Good Shepherd, Athens, O.; St. Paul's Church, Fort Morgan, Colo.; St. Andrew's Church, Lawton, Okla.; Epiphany Church, Flagstaff, Ariz.; St. Andrew's Church, Lexington, Ky.; St. George's Church, Rochester, N. Y.; St. Paul's Church, Freeport, Tex.; Grace Church, Holland, Mich.; St. Mary's Church, Deerfield, Fla.; Church of the Holy Cross, Pittsburg, Pa.; St. John's Church, Colville, Wash.; St. Cyprian's Church, New Bern, N. C.; St. David's Church, Rayville, La., and St. Mary's Church, Micco, Fla. Grants amounting to \$3,350 were voted to the following parishes and missions: Grace Church, Port Lavaca, Tex.; St. Mary's Church, Guelph, N. D.; St. Mary's Church, Los Angeles, Cal., and Trinity Church, Chocowinity, N. C.

## Community House for Augusta, Ga., Parish.

The Church of the Atonement, Augusta, Ga., is on a drive for \$35,000. They are trying to raise this money to repair the rectory and church both of which are greatly in need of repairs. Then they are going to build a community house to be a social center in place of the old Parish house.

The Church of the Atonement has always been a leader in the idea of making the social life of the church a feature for the young people of the community, and their old Parish House has been the scene of many enjoyable parties.

The new community house will be centrally located and will have among other features, a Day Nursery where mothers may leave their little ones while shopping, with the assurance that they will be well taken care of by a competent force of ladies, assigned to this work.

## ORDINATION.

On September 29, St. Michael and All Angels, at St. Andrew's Church, Fort Thomas, Ky., Rev. W. B. Dern, Deacon, in charge of the church here, was ordained to the priesthood by the Rt. Rev. Lewis W. Burton, Bishop of Lexington. Morning Prayer was said at 9 a. m., the ordination service following at 10 a. m. Rev. George H. Harris, president of Margaret College, Versailles, Ky., was the presenter and Bishop's Chaplain; Rev. J. Howard Gibbons, rector of Trinity, Covington, the preacher. Others present, and acting in various capacities, were: Rev. George N. Eastman, of Cincinnati, representing the Diocese of Southern Ohio; Rev. E. T. Jillson, St. Paul's, Newport, and Rev. Ira D. Lang, Deacon, St. John's Bellevue-Dayton, both of the Diocese of Lexington. The offering at this service was for the Ministerial Educational Fund. A full choir attended, rendering excellent music, and luncheon was served by the ladies of the congregation in the Sunday School room. A solid silver private communion set was presented the Rev. Mr. Dern by his congregation, Mr. A. D. Cole, of Maysville, Ky., who presented Mr. Dern for confirmation, making the presentation address.



## MEETING OF THE BOARD OF MISSIONS.

The regular meeting of the Board of Missions was held in Detroit, Michigan, on October 6 and 7. This meeting was preceded by a conference on the second between the Board and the Continental Domestic Missionary Bishops at which sixteen of the domestic missionary bishops were present, and on the third by a conference between the Board and the foreign and Latin-American bishops. At both these conferences many questions of large and vital importance were discussed and at each conference a committee was appointed to bring in its findings at the meeting of the Board on the 6th. Twenty-five elected members were present at this meeting, every province in the Church being represented. In addition there were nineteen of the continental domestic missionary bishops and seven of the bishops from the foreign and Latin-American fields.

The matter of first importance was the report of the committee appointed to bring in their findings on the conferences preceding the meeting of the Board. The first report was on the conference between the Board and the continental domestic missionary bishops. This organization, of the bishops in this country has been in progress for two years, and for the first time in the history of the Church the bishops have agreed upon a policy in the domestic mission field and have made up their budgets when all were present and could consider the needs of each in relation to the whole. The budget as thus presented carried with it the unanimous approval of the bishops and the Board agreed to underwrite it. In turn the bishops agreed to place themselves at the disposal of the Board as speakers and use every endeavor to assist in the raising of the budget.

The next report was on the conference between the Board and the bishops in Latin-America and the foreign field. Among other things the following recommendations were made: That the formation of unofficial organizations to provide special funds for special features of the work under the care of the Board of Missions should be discouraged; that the Board of Missions should establish some definite plan for the pensioning of lay workers; that women workers should receive the same support as unmarried men of the same length of service. They laid special emphasis on the training of a native ministry and strongly recommended to the Board that it give the fullest assistance to the bishops of the various fields in the theological training of their candidates.

The question of giving larger measure of Episcopal supervision to the Panama Canal Zone and parts adjacent received careful consideration by the Board. Within the last four years the Canal Zone has become a great American center and has now one of the eight American military garrisons. It is a federal center to which the eyes of all men are turned; it should be a great Church center also. In view of all these facts it was considered desirable in order that we may properly discharge our responsibilities in this district, to recommend to the House of Bishops that it elect a bishop to have jurisdiction in these portions of Panama and Columbia over which the Church of England has given us jurisdiction. Owing to the inaccessibility of Haiti from Porto Rico and the difficulty found by the Bishop of Porto Rico in properly administering it, it was further recommended that if the House of Bishops should see fit to elect a Bishop of the Canal Zone he should also be put in charge of the Republic of Haiti.

The question of our participation in the Interchurch World Movement was presented very fully to the Board for whatever action it might determine wise to take. As this question will be presented to the General Convention at one of the joint sessions between the Board of Missions and the two Houses, the Board, in view of the facts presented to it, hoped that the

General Convention would see fit to authorize the Board of Missions to cooperate in the movement to the full extent of its power, provided that the Church be not committed in the matter of ecclesiastical polity.

Naturally the Nation-wide Campaign received a great deal of attention at all the meetings of the Board. The interest in this was expressed by the large attendance of General Convention delegates when the question was discussed. Dr. Patton, the national director, explained most fully and clearly the genesis of the Movement and its progress up to the present time. Dr. Milton, rector of St. James' Church, Wilmington, N. C., who among others is giving freely of his time to the furthering of the movement, outlined the plans for publicity. He spoke especially of the fine spirit of cooperation which both the Church and the secular press have shown in their efforts to keep the news of the Nation-wide Campaign before the people. The Board unanimously adopted a resolution expressing its appreciation of the newspaper men of the country as a whole for their help in securing a well-informed public opinion on this most important programme of the Church. The Rev. R. Bland Mitchell, who has so ably managed the central office, explained in detail the plan of the survey. It was apparent from the first that the Nation-wide Campaign had the approval of every member of the Board, from the frequent applause that greeted the speakers. This question will be one of the most important

which the Board of Missions will present to the General Convention.

The treasurer, Mr. George Gordon King, who has served the Board so faithfully for ten years, had presented his resignation to a previous meeting of the Board. This resignation will take effect at this General Convention when his successor will be elected. The feeling of the Board is best expressed in the following resolution which was adopted by a rising vote:

The members of the Board of Missions place upon their record as the ten years' service of Mr. George Gordon King as Treasurer of the Board comes to an end, the expression of their high appreciation of the great work which he has performed for the Board and for the Church. He takes his place as a great servant of the Church by his long and patient and arduous labor. He has given to the provision of the financial support of the missions of the Church a fine spiritual tone which has been of the highest value. He has been an inspiration to all of his fellow-laborers and his great example of faithfulness and devotion will be treasured by them as long as they shall live. The Church has been made richer by his unwearied service for the extension of the Kingdom of our Lord. He has stood for a large and wise policy in our missionary work and no words can adequately state our feeling of obligation to him. With deep sense of gratitude for his fellowship in the endeavor to heed the Lord's command to preach the Gospel to the

whole world, we give to him the assurance of unbroken remembrance and affectionate regard, with the hope that the richest blessings of the Master whom he has served so well may come to him abundantly.

One of the greatest losses the Board has sustained in past years is in the death of the Bishop of New York. A memorial reciting his service to the Church at large and especially that part of it expressed through the Board of Missions, and voicing the profound sense of loss on the part of the Board was presented and adopted by a rising vote.

The Treasurer reported receipts to September 1 as \$1,001,857. It was noted especially that the Sunday School Lenten Offering was \$34,000 in excess of any previous year with four more months remaining in which remittances could be made.

The budget for the work both at home and overseas were presented to the Board for its approval and for its presentation to the General Convention at the joint session as required by Canon. These budgets will on action of the Convention, become part of the total budget of the Nation-wide Campaign.

## House of Bishops Endorse Red Cross.

The House of Bishops last week passed unanimously a resolution commending the fall campaign of the American Red Cross. The resolution was presented by Bishop Williams of Michigan.

## HOUSING CONDITIONS IN SOUTH AND WEST INTOLERABLE.

## Clergy Picture Need of Decent Homes in Their Districts.

Intolerable housing conditions in the South and West and their influence upon social unrest, were pictured to the General Convention last week.

Even in little Orleans in the Sacramento valley of California, the Karak Indians face a serious housing problem, the Rev. C. W. Baker told the Woman's Auxiliary mass meeting. He declared that he had been obliged to send his wife and daughter out of the territory for shelter, while he would be obliged to construct some sort of a shack for himself this winter.

The little strip of territory over which the Rev. Mr. Baker has charge is 135 miles long and never more than a mile wide, but so mountainous that it takes seven days for a return trip from one end of the valley to the other. Indian children walk 14 miles in order to attend school, and hundreds of their elders have never seen an automobile or other modern improvements. In the winter mail is brought in by mules wearing snow shoes and the little church has been named "Parcel Post" because all supplies, practically, have to come in that way. These Indians, something over 1,000 in number, were described as being above the average in mentality and extremely desirous of securing an education. Over half of the 437 living in the southern portion have been baptized, and the tiny service flag shows 23 stars, one of them a gold one.

The Rt. Rev. Julius W. Atwood, Bishop of Arizona, gave a graphic description of the work being done by St. Luke's Mission in fighting the great white plague in Phoenix and the Tucson desert, and of new plans for a mountain resort near Prescott for the summer months.

Work among the Negroes was presented by the Rt. Rev. Henry B. Delaney, Suffragan Bishop of Carolina, and the Rt. Rev. Edward T. Demby, Bishop of Arkansas. Both declared that the Negro problem can be reached through education and especially through the ministrations of the Episcopal Church.

A religion broader than merely a fight to save a soul from hell was advocated by Bishop Mann of Southern Florida, and the great need for work among the mountaineers of Kentucky and Tennessee, most of whom are descendants of early American stock, and yet need Americanizing today, was described by Archdeacon Wentworth of the Diocese of Lexington.

Vital need for intensified welfare work among mill workers in the south was presented by the Rev. Mr. Phillips, of La Grange, Georgia, as one of the best known methods for curing labor unrest, and work in the Sierras and in San Joaquin, California, respectively, was described by Bishop Hunting of Nevada.

Snap shots of work in other fields were given by Bishop John P. Tyler, of North Dakota, Bishop George A. Beecher of Western Nebraska, Bishop Robert L. Paddock of Oregon, Bishop E. A. Temple of Texas, and Bishop F. B. Howden of New Mexico. The program was in charge of the Rev. Francis S. White, D. D.

## 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.

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

$$1,245 + 36 + 161 = 1,442$$

How many additional workers must we have if the Church is to make good its great opportunity in the next three years?

We no longer need to base our answer to that question on mere speculation.

The figures are available, based on the Survey of seventy-seven of the Church's dioceses and missionary districts.

1,245 workers are needed in the domestic field.

36 are needed for Latin America.

161 are needed for Asia.

In the domestic field alone there is need for 665 additional clergy.

Religious directors; social service and community workers; nurses; doctors; musicians—all these are needed, and many others.

The Survey makes it certain that we shall have no duplication of effort; no lost motion; no misplaced emphasis.

Every step taken will be chartered and tested in advance. That is the basis of

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