

The Witness

"FOR CHRIST AND HIS CHURCH"

VOL. III. No. 44.

Nation-Wide Campaign

CHICAGO, NOVEMBER 8, 1919

"To Inform the Mind and Awaken the Conscience"

\$1.00 A YEAR

BISHOP BURCH FORMALLY INSTALLED

Impressive Service at the Cathedral Attended by Eminent Personages—Banquet at the Waldorf-Astoria.

The Rt. Rev. Dr. Charles Sumner Burch was formally installed as Bishop of New York in the Cathedral of St. John the Divine on Tuesday, October 28th. A quaint and picturesque ceremony, says the New York Tribune, found him at its beginning waiting at the door of his own Cathedral for the word to enter. He was attended by Bishops L. Brent and George H. Kinsolving.

Within the Cathedral all was still. A great procession had just found its way to the chancel, singing as it went, "Oh! 'Twas a Joyful Sound to Hear," and "Rejoice, Ye Pure in Heart." Then Bishop Edwin S. Lines, of the Newark Diocese, president of the province in which the New York Diocese is placed, accompanied by the president of the standing committee, the dean of the Cathedral and the acting president of the trustees of the cathedral, stood at the portals and bowed solemnly to Bishop Burch.

The president of the province, receiving an acknowledgment from the new head of the New York Diocese, turned to retrace his steps to the sanctuary. Bishop Burch and his two distinguished chaplains followed.

As the new Bishop entered the great choir sang the One Hundred and Twenty-third Psalm, "I was glad when they said unto me, We will go into the House of the Lord."

Prayers for New Bishop.

The president of the province read the versicles and prayers for the new Bishop, for the clergy and the people and for the diocese of New York.

Then Mr. George W. Zabriskie, chancellor of the diocese, wearing a doctor's gown and hood, stood in front of Bishop Burch, who was at the gates of the sanctuary, and read the "Instrument of the Ratification of the Election," issued by presiding Bishop Tuttle.

Following this reading, the Rev. Frank Heartfield, president of the standing committee, accompanied by the dean of the Cathedral, led Bishop Burch to his stall, saying:

"I, Frank Heartfield, president of the standing committee of New York, do place thee, Charles Sumner Burch, in the Bishop's stall of this Cathedral church, and do hereby receive and acknowledge thee as Bishop of New York, possessing all authority and jurisdiction which pertain to the Bishop of this diocese, wherein may the Lord Jesus Christ preserve thy coming in from this time, forever more. Amen."

Bishop's Declaration.

Then Bishop Burch, sitting in his stall, made the following declaration: "I, Charles Sumner Burch, Bishop of New York, do hereby promise to respect, maintain and defend the rights, privileges and liberties of this church and diocese, and to exercise my office therein with truth, justice and charity, not lording it over God's heritage, but showing myself in all things an example to the flock. So help me God. Amen."

(Continued from page 2)

BOSTON STARTS SCHOOL TO TEACH CHURCH EFFICIENCY.

Twelve Weeks' Course to Instruct Laymen How to Be of Real Service.

(Written for The Witness)

A school to teach men how to be efficient members of a Church is a novelty and a much needed innovation. The world has long been familiar with the theological seminary to teach fledgling clergy how to shepherd their flocks, but it has always been taken for granted that no instruction was necessary for the members aside from the sermons and the Sunday School lessons. But present day ecclesiastical ideas are giving the layman powers and duties in the Church almost as important as those of the clergy.

The Nation-wide Campaign to raise a minimum of \$55,000,000 to enlarge and expand the scope of all phases of its activities at home and abroad is developing several new ideas in the application of religions. One of the latest is that of a school for laymen and comes from Boston where the Board of Religious Education of the Diocese of Massachusetts is offering three courses for the benefit of communities who desire to equip themselves for more efficient service in the Church.

One course for lay assistants is designed to give men "a background for work as lay curates." A second course is intended for those who work with boys—a very large and promising field which is receiving more and more attention as the Church comes to realize the strategic importance of thoroughly grounding the youthful mind in the elements of faith.

To do this effectively the leaders of work among the boys and their assistants must understand something of the psychology of the boy mind, how to appeal to it, stimulate its interest and make the early religious instruction become ingrained in character.

The third course which will be offered by the Diocesan Board of Religious Education for the Massachusetts Diocese is for licensed lay readers and for others who may desire to become lay readers. This course offers drill in reading and speaking.

This school for lay instruction is being given evenings at St. Paul's Cathedral in Boston. Two classes recite on Monday evenings and five on Tuesday evenings. The courses run for twelve weeks.

WATCH THE WITNESS GROW

14,000

New Subscriptions In Eight Weeks

Since the fifteenth of September new yearly and short term subscriptions have been pouring into the office of The Witness at the rate of from one thousand to as high as four thousand per week.

When we closed the forms for this week's issue we had received over fourteen thousand subscriptions in eight weeks.

A REMINDER FOR LAYMEN

B. S. A. Urges a United Observance of the Holy Communion On St. Andrew's Day.

Among the several tasks to which the Brotherhood of St. Andrew during four decades of life has set itself, none has been richer in results than the endeavor to cultivate among the men of the church the custom of regular and frequent reception of the Holy Communion. Originally, the Brotherhood groups came together as chapters for their own Corporate Communion; and, without thought of the far-reaching example, the Brotherhood's motive and spirit spread among the men of the church generally. The Chapter's Communion became the Parish Men's Communion.

The Call Should Find a Ready Response.

The Brotherhood has thus served to remind the men of the church of their sublime privileges at the Communion rail. It had done so especially when unusual conditions called for increased spiritual power. With the Nation-Wide Campaign summoning all laymen to a renewed consecration of themselves to the Master, the reminder, by the Brotherhood, for a united observance of the Holy Communion on St. Andrew's Day this year, should find ready response in the heart of every confirmed man and boy.

Happily, Advent Sunday and St. Andrew's Day this year will coincide. The day marks not only the beginning of the Church year, but also the entering upon a forward movement of the entire Church. Again, therefore, the Brotherhood reminds the men of the Church, and especially its own members, of the strength that may be had through a devout and holy reception of the Sacred Elements. Members of the Brotherhood of St. Andrew are being asked by its leaders to take special notice of this day. Chapters are requested especially to observe the day with a Corporate Communion in the morning. Where practicable, at a later service, they are asked to arrange a review of laymen's work in the Parish and Diocese, with an inspirational address and an onward look.

The Brotherhood will regard the observance of the day as being far from complete if these services are not engaged in by large numbers of men in Bible Classes, Men's Clubs and other organizations of the church. It is hoped that all men of the Church will as eagerly avail themselves of the season's privileges and blessings as do those who are members of Brotherhood Chapters.

Literature Available for Services.

In order to aid in promoting a holy and universal observance of this dual festival, the leaders of the Brotherhood desire to place at the disposal of rectors and laymen of the church literature and other aids that may be suggestive in arranging for the services. Those desiring to avail themselves of these should address the General Secretary of the Brotherhood at the Church House, Philadelphia.

The Christian Religion Must be Given to Men.

The coincidence of these two great days of the Church is opportune. We need at this time of parting of the

ways the help that a right observance will bring. President Bell of St. Stephen's College, in his address at the Brotherhood Convention in Detroit, had this to say: "We want to live up to our responsibilities in the new age; but we cannot do it ourselves. And Jesus comes down and says: 'Here is my hand in our holy religion; take hold of it; I will help you to be a man.' What else is the meaning of our holy religion? What is it to pray, if not to a friend who understands us, Jesus Christ? What is it to come to the holy altar, if not to turn from our weakness, our temptations and limitations, and knowing our failure to live up to our responsibilities, to find Him as He reaches out His hand? We come, knowing He cares, and He helps us to be men. So the Christian religion must be given to men, or we won't have men. If we don't have men, we can have no New Day. It will be a new night."—George Herbert Randall, Associate General Secretary.

NEW YORK CHURCHWOMEN TO FIGHT BOLSHEVISM SUNDAY SCHOOLS.

New Organization Announces War on Soviet Efforts to Poison Children's Minds.

(Special to The Witness.)

NEW YORK.—As a protest against the "Soviet Sunday School," a special campaign of religious education will be launched by the Churchwoman's League for Patriotic Service, the woman's public service organization just formed in the Church and working in the Nation-wide Campaign.

Through an active committee, the Churchwoman's League will wage aggressive warfare against the Sunday Schools of Bolshevism, an institution which the League considers "one of the greatest menaces of the age." Public talks, moving pictures and other educational means will be used to spread the doctrine of Christianity versus that of Bolshevism.

"The religious world as a whole is profoundly concerned over the claims made for Bolshevism as a cure-all and omnipotent panacea," says Mrs. Hamilton R. Fairfax, president of the Churchwoman's League. "We are willing to attribute the temporary spread of Bolshevism to the prevailing unrest of a world turned topsy-turvy by the greatest war in history. But we are not willing to allow the substitution of radicalism for religion."

"The Churchwoman's League is therefore going to translate its concern into deeds. We are going on active duty and our fight is to show that radical political lectures given to children on Sunday morning, are not, after all, nourishing for young minds and hearts. We are out to show that the doctrines of mob violence, hysterical greed and selfishness, cannot be substituted for the greater philosophy of love and selflessness that are the corner stones of the Christian religion."

Miss A. E. Warren of New York, long identified with the social service work of St. Cyprian's Parish, is the chairman of the national committee which will undertake this campaign, and local committees are to be organized throughout the country as quickly as new branch organizations of the Churchwoman's League are formed.

THE KING'S BUSINESS REQUIRETH HASTE

BISHOPS ANSWER TEN THOUSAND PETITIONERS

Definition of a "Christian Man" and "Special Occasions"—Urge Fidelity to Church Laws.

The Bishops in Council, having received from the House of Bishops, among other communications, a memorial and petition signed by 10,508 communicants of the church, the burden of which is concern for certain matters of a disciplinary nature in the life of the Church, makes answer to the petitioners and others as follows:

Everywhere it is recognized that the ordained clergy of the Church are the authorized teachers of the faith; that the accepted definition of a "Christian man" in Canon 20 is that he is a man who has been baptized with water in the Name of the Father and of the Son and of the Holy Ghost and desires to live according to the law of Christ; that the phrase "special occasions" in Canon 20, line 12, was intended to describe such meetings and services in the church as are held to meet some particular emergency or deal with some special need and are not part of the regular order and worship of the Church; that the normal way of admission to the Holy Communion is through baptism in the name of the Trinity, completed by receiving the Gift of the Holy Spirit through the Laying on of Hands; and that wheaten bread and pure natural wine, separately consecrated, are the true and requisite elements for the celebration of the Holy Communion.

Whenever variations from these recognized standards occur, they must be recognized as unusual and exceptional and care must be taken that they are so treated.

The matter of the ordination to the Diaconate and to the Priesthood of ministers of other Christian bodies, under special provisions, has been placed in the hands of a joint commission for careful consideration, to report to the next General Convention.

For the rest, the bishops call upon all the faithful members of the Church for respect for the rubrics of the prayer book and fidelity to the laws of the Church as in its canons expressed. It is of the essence of faithful churchmanship that there should be free and willing acceptance of and obedience to the church's direction and rules concerning worship, and the discipline of the church's life.

Attest: Charles Fiske, clerk of the Bishops in Council.

Rev. Charles A. Marks, rector emeritus of St. Matthew's Parish, Wilton, Conn., has retired from active parochial work. He will accept engagements to assist rectors in times of special services or take the Sunday work in vacant parishes. His address is 90 Wall St., Norwalk, Conn.

The first week in December—The most important week in the history of the Church in America, when 100,000 workers, each the center of a group of ten, will seek to bring into active service the one million communicants of the Church in this land.

BISHOP BURCH FORMALLY INSTALLED.

(Continued from Page 1)

Following this declaration, the solemn Te Deum was sung. Then there were more versicles and a prayer by the Bishop, after which he pronounced the benediction.

A celebration of the Holy Communion was begun after the singing of "Christ is Made the Sure Foundation," and then Bishop Burch, at the time appointed for the sermon, delivered an address to his clergy and the laity.

Bishop Burch took as his text, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Convention Crisis Averted.

He reviewed the proceedings of the recent General Convention, saying: "Only a few weeks ago this Episcopal Church was stirred with whisperings and rumors of impending strife. The triennial convention was to meet. Disturbing questions were to be debated and settled. Some of these questions, in the minds of the multitude, were of so delicate a nature, shot through and through with such variance of opinion, that discussion was foredoomed to bitterness and the widening of chasms already dangerously wide. Defections were feared and a breaking up of this branch of the Church universal was broadly hinted at and even threatened. The convention met with no little trepidation. One of its noble leaders sounded a cry to the Church to undertake a brave and solemn leadership."

This was an allusion to the sermon at the opening of the convention preached by Bishop Brent. Bishop Burch commented upon the declaration of Bishop Brent that the Church must awake to the social responsibilities of her mission and recognize and define the great moral issues in the industrial crisis.

"Some said these utterances were dangerously radical," said Bishop Burch, "but when they realized that each plank in the new platform of a vital leadership was bulwarked by the sacred restraints of the governance of the spirit of God, they saw clearly that the force of the utterance was placed upon the call of self-sacrifice as the most compelling invitation that ever won men to a great cause, they became aware of the fact that a high spiritual message had struck the keynote of the convention."

Indorses National Campaign.

The Bishop indorsed the National Campaign and the approaches made by the General Convention toward unity. Also, he voiced his approval of the reorganization of the general activities of the Church. He pledged himself to the completion of the Cathedral. Then he said:

"In a word, we begin our new mutual relationship today in the most auspicious hour of our American Church's life with every reasonable hope of assuming our true share of this advance movement in this great diocese."

"Your new Bishop approaches the no inconsiderable task with humility, but with confidence, in the blessed thought that we go forth together—you and I—as brother workers, as soldiers under orders, marching shoulder to shoulder in a high and holy cause."

"Your Bishop should be your spiritual leader, striving to hold before you the truest and highest ideals of vital discipleship. Your Bishop should be the Bishop of the whole diocese, not more the Bishop of the grandeur of this Cathedral than in the humblest mission station in the deserted villages of Ulster, or the dry and barren mountains or mining fields in Putnam and Orange counties."

"May I close by telling my brethren that my highest ambition and my anxious strivings shall be to approach, measurably, at least, and surely as far as God will furnish me strength and wisdom and grace, the ideals set before me? Your pray-

ers, your co-operation, your individual support, which I crave, will help me beyond measure as we press on together toward the mark for the prize of the high calling of God in Christ Jesus."

Bishop Burch was guest of honor at an evening dinner given by the Church Club of New York at the Waldorf-Astoria. Bishops Brent and Lines, the Rev. Hudson Stuck, archdeacon of Alaska; Stephen Baker, vice-president of the club, and Bishop Burch were the speakers. About 600

the icy confines of the frozen North and on the battlefields of France.

Adventurers they were in the true sense of the word, real adventurers in the service of the Lord and in the service of their country. Their congregations listened to sermons through which they could feel the breath of the White Silence and hear the rattle of musketry and the roar of artillery.

Bishop Burch, big man in stature and big man in brain, but humble in his calling, has had a career of ro-

THE MORGANTON, N. C., MISSIONS.

One Clergyman Ministering to Many People Scattered Over Hundreds of Square Miles.

The Rev. George Hilton, priest in charge of the Morganton, North Carolina, Missions, is accomplishing a great work under many difficulties. He is the only Episcopal clergyman in Burke county, with its 24,000 inhabitants, and hundreds of square

teachers' house, well, school chapel, etc., thanks to the generosity of many friends last year. The need is now to make full use of it all and this can only be done by maintaining efficient teachers. This is a steady, continuous and necessary expense. As each month comes around I feel almost ashamed to offer them the meagre allowance which our funds admit of but we confidently look now, as in the past, to those who love the Church and her Lord to do through others what they feel it is their duty and privilege to do somehow.

The mountaineers greatly appreciate the Mission and all that is done for them and their children. It is an inspiration and an incentive to see how eagerly they come and listen whenever there is 'a preaching.' On the other Sundays the teacher takes a Sunday School service which is attended by old and young. We are grateful for what we have got—house, the well, the school chapel, etc.—but we must have \$1,000 a year for the maintenance of two permanent teachers to these mountain people.

St. Stephen's Colored Mission.

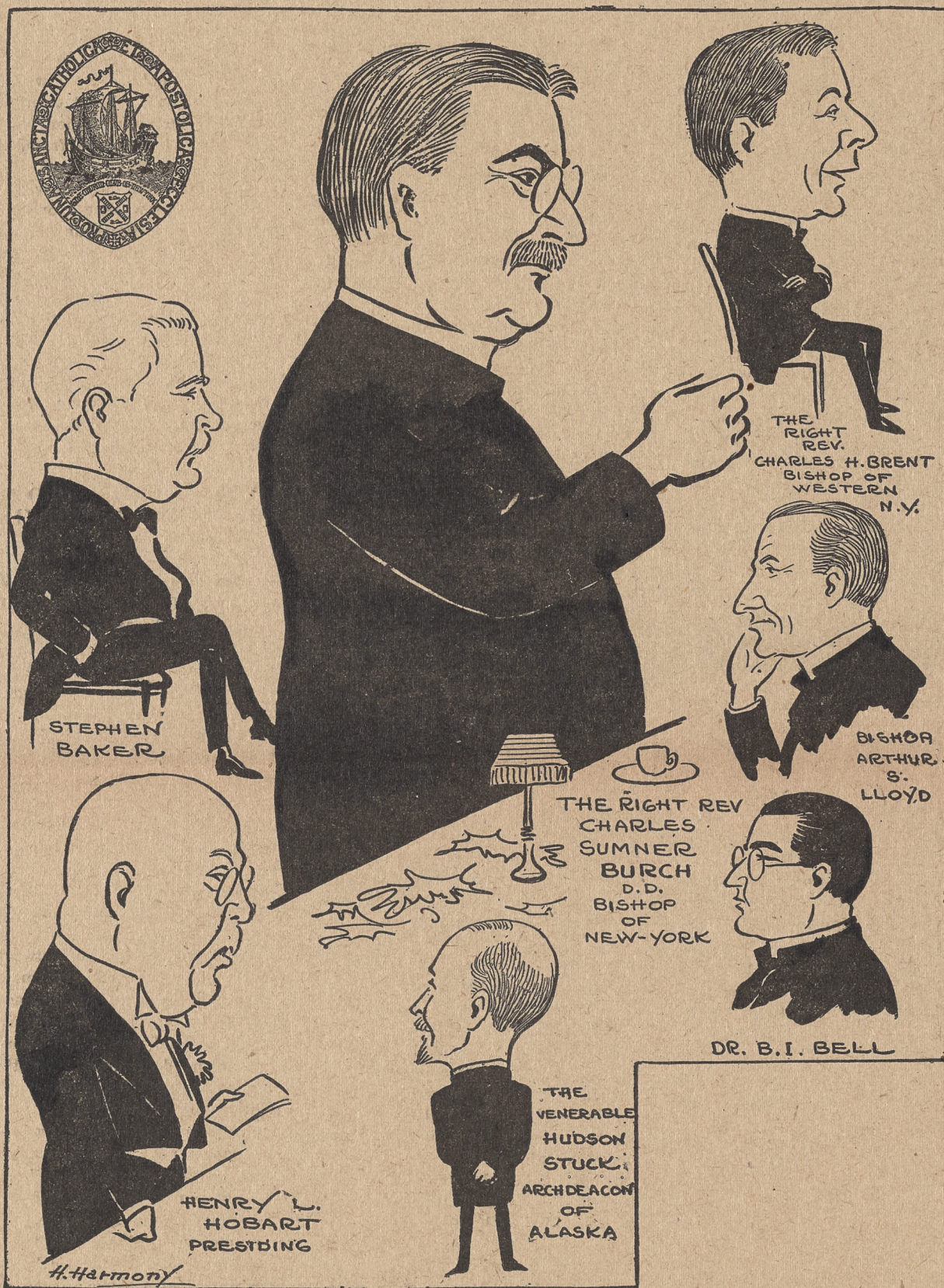
Of all the great problems facing this country indisputably the greatest is the Race Problem. Many years ago a fundamental sin was committed when these people were torn away from the homes their Creator had provided for them in Africa. The first shipload was cheap then, but the balance is now due. We can only pray for wisdom, guidance and a right solution. Without the Spirit of Christ we can do nothing effectual and permanent. I could wish that this work amongst the colored people appealed more to our friends. The response to our oft expressed needs has been meagre. The Church and school buildings which the Rev. Mr. McDuffy caused to be erected in 1899 are sadly in need of repair and the congregation is quite unable to do it without outside help. For this we need \$750.00 at once or the school house will go to pieces. The colored priest for whose salary I have asked for two years is still a hope. It would greatly increase my usefulness in other spheres if I could thus have an assistant to take charge of the colored work. The Day School reopens this week for the fall and winter session but we are doing it on faith that others will largely supplement the only certain sum on which we can rely, viz.: \$100.00 a year from the W. A. of Pennsylvania.

Transportation—Very Important.

Our chief problem is to cover a wide field and to lessen as much as possible the time taken in traveling from place to place. My horse is quite done and I have had to dispose of him and the old buggy has gone all to pieces. With the distinct improvement in the roads it is not advisable to replace either and now I must have an automobile if I am to do my work. Meanwhile I have to hire to convey the teachers and myself long distances and this is expensive. In response to our notice in the last leaflet I have received a nucleus of an auto fund. Then the matter was tentative as I had a horse and buggy of a kind with which to get around. Now it is of immediate and pressing importance or the work will suffer. We must have \$1,000 for auto and its upkeep for a year."

New Bishop of New York and Some Notables Who Greeted Him at Church Club Banquet

Courtesy New York Evening World.



persons attended.

The New York Evening World says the banquet was unique in many respects.

An organ, augmented by brasses, furnished the music. The walls were destitute of the usual display of flags and banners. Men and women of the diocese in evening dress surrounded the tables and filled the galleries, while the upper tiers were crowded with deacons and deaconesses, the latter in their robes giving an air of solemnity to the occasion. There was the atmosphere of the Church, frequently disturbed by gay laughter, as if the door of the Church during service had been swung open by a gust of wind, admitting the sounds of the outer world.

Men of the industrial world, men of might and millions were there; women leaders of settlement work, of social and charitable election, and of New York's Four Hundred. But the greatest interest was manifested in the men of the cloth, men of the Church, soldiers of the Cross, who had done their work not only in the Church, but in the vast beyond, in

mance and danger. He was not ordained until he had reached the age of forty and had lived the life of the man of the world. He had been a newspaper man and had run the gamut of the game from reporter to publisher. His sudden elevation to the highest position in the Diocese of New York was a surprise to many. From an obscure parish priest he had been shot like a star shell into the head of the Church in New York.

Private Prayers for the Faithful

By Bishop Sage of Salina.

A Manual which thirty-five thousand Church people have found helpful in their private devotions at home and in church.

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miles in area. This is his parish. This year he has had to work under great financial disability. Last January the work suffered a large loss due to the breakdown in health of Mr. Hilton, when he had to cancel all appointments except two, and go to the hospital, and the work has had to be maintained on considerably less than half of the usual income. St. Margaret's Cotton Hill Mission is doing well, writes Mr. Hilton, in his Mission Leaflet. "It is wonderful how in so short a time the change has come about from an untidy crowd who understood nothing of worship into a quiet, reverent congregation intensely interested in the Church service. This is due to the influence of their surroundings in the new, well-appointed church. I wish you could see the church and its congregation. The membership is steadily increasing."

The Mission of the Cross.

The Mission of the Cross, near Table Rock Mountain, about which I have written frequently in previous leaflets, is now fully equipped with

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ST. ANN'S, BROOKLYN, OBSERVES ANNIVERSARY.

The Fiftieth Anniversary of the first services held in the present St. Anne's Church, Brooklyn Heights, Brooklyn, N. Y., in the one hundred and thirty-second year of its corporate existence, was appropriately celebrated on Sunday, Nov. 2.

The program consisted of the early celebration of Holy Communion at 8 a. m., the Corporate Communion of the parish, a sermon by the rector, Rev. G. Ashton Oldham at 11 a. m., festival services, prayers and thanksgiving at 8 p. m., with an historical address by Rev. Reese F. Alsop, D.D., and greetings by the Rt. Rev. F. Burgess, D.D., the Rev. Charles H. Webb, the Rev. J. Howard Melish, and the Rev. L. Mason Clarke, D.D., followed by a "Home Gathering" of the present and former parishioners and friends in the parish.

Work of the Cincinnati City Mission.

The Cincinnati Mission is an Institution of the Church, doing a very varied and splendid work, covering services every Sunday afternoon at the City Hospital, and ministrations in the twenty-eight wards twice a week; services every Friday afternoon in the Tuberculosis Sanatorium, a service for women every Sunday afternoon and Bible class every Thursday afternoon at the Work House, a service on the fourth Sunday of each month and visitations at the City Infirmary, a service on the second Sunday of each month at the County Infirmary, a service on Sunday afternoons and Bible classes every Tuesday afternoon at the Home for the Friendless, a service every Sunday afternoon, and classes at the Girls' Opportunity Farm, a service every Sunday afternoon by Lay-readers at the Clovernook Home for the Blind, services every Sunday afternoon and weekday celebration of the Holy Communion at the Widows' and Old Men's Home.

At the Tuberculosis Sanatorium, "every patient is given a stick of peppermint candy, or reading matter, or something else, to brighten the lot of these victims of the white plague."

Clothing and shoes are provided for many of the needy in these institutions. They are visited and helped whenever required. Deaconess Drant visits all the Chinese people here and has one man in a Sunday school class. The clergy bury the dead and provide for the decent interment of those who "rest from their labor."

The City Mission distributes many hundreds of Testaments, Bibles, portions of Scriptures, Sunday school papers, tracts, Church magazines, prayer books, hymnals, prayer cards, toys, dolls and miscellaneous reading material, and through a specially designated gift, helps to pay the rent of the Foreigners' Christian Home.

The following comprises the staff of the City Missions: Superintendent Rev. Charles G. Reade, Rev. J. D. Herron, D. D., Rev. George Heathcote Hills, Rev. Stanley M. Cleveland and Deaconess Drant.

CENTENNIAL CELEBRATION OF ST. LOUIS CATHEDRAL

The Centennial celebration of Christ Church Cathedral, St. Louis, was made a civic event with the city generally joining in the 100th anniversary program. The men at the head of the parish since its organization in 1818 have always been citizens of deep and active devotion to the welfare and progress of St. Louis and Missouri. The late Rev. Montgomery Schuyler, who for 42 years was rector of Christ Church and was the first dean, and the present dean, the Rev. Carroll M. Davis who succeeded Dr. Schuyler on his death in 1896 have stood for community service and civic betterment as firmly as for church ideals. During the Civil War, Dean Schuyler, a Northern man in a congregation of Southern sympathizers, excluded politics from his pulpit, preached good will to all, and served the wounded and sick prisoners of both sides. In the late war, Dean Davis went to France as chaplain of Hospital Unit 21, and served for six months among the American soldiers.

With the practical service of the leaders of the Cathedral so plainly demonstrated, is it any wonder that St. Louis gladly joined in the Centennial celebration.

The celebration began on All Saints Day with union services of all Episcopal churches at the Cathedral with the celebration of Holy Communion at 8 and 11 a. m. There were thanksgiving services for the hundred years' progress of the church in St. Louis and a memorial for the dead who made the present greatness of the Cathedral possible. Bishop Arthur S. Lloyd, president Board of Missions preached at 8 o'clock, and Bishop C. H. Brent, who was head of all the American chaplains in France, at 11 o'clock.

On Sunday morning Bishop T. S. Gailor of Tennessee preached at the cathedral, and other visiting bishops at various parish churches. Sunday evening, there was a big mass meeting at the Odeon under the auspices of the National Board of Missions. Monday afternoon, November 3rd, all women of the city were invited to attend the Cathedral meeting under the auspices of the Womens' Auxiliary, at which the speakers were Bishop L. S. Kinsolving of Southern Brazil and Bishop N. S. Thomas of Wyoming.

Monday night there was a reception to Bishop Tuttle, who is the Presiding Bishop of the American Church, at Moolah Temple with the visiting clergy as guests of honor. Tuesday night, November 4th, there was a reunion supper for all who have sung in the Cathedral choirs since its organization in 1889, and this was followed by a big song service for the public with many favorite oratoric numbers. Many well known singers from all parts of the country were present for the reunion.

Thursday night, November 6th, all members of the Cathedral congregation attended a dinner at the City Club. There were various meetings during the week at the parish churches, and the visiting bishops were the speakers at civic meetings. On Wednesday, November 5th, Bishop Kinsolving talked at the Chamber of Commerce luncheon, and Bishop Charles D. Williams of Michigan, who is well known for his interest in labor questions, spoke at the Central Trades and Labor Union meeting, Sunday afternoon, November 9th. Others addressed the City Club, Town Club, and the Social Service Conference.

The Centennial celebration will close Sunday night, November 9th, with a community mass meeting at Moolah Temple, with Governor Gardner, Mayor Kiel and ministers of all churches of all denominations in the city attending.

THE CAMPAIGN IN SOUTH-WESTERN VIRGINIA.

Conferences in Every Church—A Gas Attack.

Christ Church, Pulaski, Va.—Great interest has been aroused in the Nation-Wide Campaign in this section of the diocese, soon to be established as a new diocese, probably to be called the Diocese of Southwestern Virginia, by reason of Teams of Five that have been holding parish conferences on the Campaign in every parish and mission in this field. The rector of this church, the Rev. Thos. F. Opie, Mrs. Opie and Mr. C. P. Macgill, members of the parish, and two others, Mrs. J. W. Boyd and Mr. R. L. Pierce, of a neighboring parish in Wytheville, have held parish conferences in practically every church in this territory in the past month and have set forth the Nation-Wide Campaign from every angle.

A chart or outline gotten up by Mr. Opie on the Why, the What, the How and the When and Where" of the Nation-Wide Campaign has furnished the basis of the conference discussions and after invading a parish with what one of the team calls a "gas attack" the congregation generally knows something of the scope and purport of this, the greatest movement ever inaugurated by the Church.

In addition to the conferences, arrangements have been made to place Information Men and Information Women in every parish for short talks on the Campaign from now until December. There are some hundred or more men and women available for this purpose and Mr. Opie and five sub-chairmen, Rev. C. J. W. C. Johnson of Roanoke, Rev. E. W. Hughes of Graham, Rev. C. F. Smith of Lynchburg and Rev. J. L. Gibbs of Staunton, are placing these men and women by assignment to all parishes for at least one talk a Sunday.

Coming as it does on the eve of the setting up of the new diocese in Southwestern Virginia, the Nation-Wide Campaign promises to give considerable impetus to the work in this territory from the start.

TWENTY CENTS Will Put THE WITNESS

In a Home for Twelve Weeks.

Twelve weeks will cover the full period of the great Nation-Wide Campaign.

Rectors and vestries and interested laymen would do well to see that The Witness is in every home in their parishes.

No Churchman or Churchwoman should be deprived of the privilege of reading the inspiring stories covering the greatest undertaking in the history of the American Church that are appearing weekly in The Witness.

A Series of Witness Leaflets for the Laity

DID HENRY VIII. FOUND THE ENGLISH CHURCH?—A four-page leaflet by Bishop Irving P. Johnson, which should be in the hands of every Church boy and girl attending High School, and will enable Churchmen generally to answer the question effectively for themselves and others. 50 cents a hundred.

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IMPRESSIONS OF THE GENERAL CONVENTION

GEORGE PARKIN ATWATER, D.D.

The General Convention of 1919 has passed into history, and for all time the Episcopal Church in our land will be affected by its achievements. All the usual phrases which appear in countless speeches, "the dawn of a new era", "the critical hour", "the reconstructed social order", "the catching of a new vision", will be applied to this Convention.

The Convention deserves the phrases. It enacted legislation that will reconstruct our work from top to bottom. Moreover the Convention had a new temper, especially the House of Deputies.

My own impressions may be faulty and my diagnosis wrong.

The readers of The Witness are urged to read all the accounts of the Convention and to compare them, in order to get a well-balanced impression.

Speaking especially of the House of Deputies, I shall present first what seemed to me its general characteristics.

(1) The House was courageous. Sometimes in the past the House of Deputies has seemed like a transport, towed by a powerful sea-going tug, the House of Bishops. This year the transport moved under its own steam, and chose its own pathway. The Deputies showed not only leadership, but determination to propel this Church with new vigor.

(2) The House was forward looking. The arrested development of the Church in many sections of our land aroused the House to the need of new methods.

(3) The House of Deputies was impatient of oratory, and deaf to appeals to consider the ways of our grandfathers good enough for our children. The best speeches were generally the three-minute ones. Most of the speeches were notable for their clarity of thought, their lucidity of expression, their aim to enlighten the mind rather than to arouse the emotions.

(4) The House of Deputies was essentially catholic in its point of view. It was determined to adopt what was universally good, irrespective of the previous labels attached to those things that were good. For example, the House was heartily in accord with prayers for the departed. The war produced this frame of mind. Again the House approved the report of the committee which presented the plan for what is called "The Concordat with the Congregationalists." This report advocated legislation which would permit, under certain conditions, the ordination of a Congregational minister by one of our Bishops, the minister to retain his own congregation. Surely a House that approves these things is not swayed by partisanship.

Legislation.

The Convention definitely determined to define a Church member as a baptized person affiliated with our Church. This is in accord with our position that Baptism is the act by which one becomes a member of Christ's Church. By this act not only will the full strength of our Church be revealed in statistics, but the splendid teaching of the membership of children in the household will be emphasized.

The Nation-wide Campaign has received the endorsement of the General Convention. The papers will be filled with this subject and I need only refer to it in passing.

By far the most important legislation enacted by the Convention

was Canon 58, which creates a National Council with a Presiding Bishop at its head. The enactment of this Canon alone, with no other legislation, would have made this Convention the most constructive one for a generation. We should all begin to speak of the body of executives created by this Canon as "The National Council". It was so referred to several times by the President of the House of Deputies, and it is an exact description of the body. Let us allow no other name to creep in to take its place. "The National Council" is the proper name.

The National Council consists of a Presiding Bishop, four Bishops, four Presbyters, and eight laymen elected by the General Convention, and one council member elected from each of the eight provinces of the Church, twenty-five in all. These elections were all made at the Convention and the National Council will come into power on January 1, 1920. It will unite and co-ordinate and administer all the work now done by the General Board of Missions, the Board of Religious Education and the Social Service Commission. In addition it will have a department of publicity and a department of finance.

Thus, the National Council is a national administrative body. Our decapitated federal organization now has a head. The choice of members for the National Council was splendid. Big men, with ability and devotion, were selected. The Church may be congratulated on possessing such a council.

The whole Convention was marked by unity of spirit. The deputies came away convinced that centrifugal forces which were tending to cause greater partisanship and divisions of thought and action were displaced by centripetal forces which will bring the whole Church into the unity of harmony, peace and good will.

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EDITORIAL

By Bishop IRVING P. JOHNSON.

THE GENERAL CONVENTION.

It is very difficult to give a real estimate of a Convention until its sessions are over, and one gets far enough away from the rush and the turmoil to compose one's thoughts and get a perspective.

The Convention is never over and one cannot tell what has been done until the gavels have fallen for the last time, and the last resolution has been disposed of, for such is the irony of the situation that by far the most important legislation is consummated after the delegations begin to thin out and the House of Bishops has been reduced to its lowest terms.

For example, the final disposition of such questions as the "Concordat," "the Presiding Bishop and Council," and the selection of such Presiding Bishop and Council took place in the last three days of the Convention. It is for this reason that I have refrained from editorial comment until it was definitely known just what had been done.

* * *

To my mind the most outstanding impression of the Convention is the wonder that such large groups of men, differing so radically on such vital questions, can endure one another in parliamentary debate for fifteen days without one word of personal abuse or impatient bitterness (and some of us were most trying), marring the proceedings.

If charity is the biggest thing in the world, then (the Detroit Free Press to the contrary notwithstanding) the General Convention is the greatest exposition of I. Corinthians xiii. that I have ever witnessed.

For when one considers that this Convention had before it such widely divergent questions as the ordaining of Congregational ministers, and the status of priests in the mission field who used Roman Catholic practices in dealing with natives familiar with such practices, one realizes the wide range of theological prejudices that might easily be stirred up by the discussion of said questions.

I therefore place first in importance, as the finest thing done in the Convention, "the bearing all things and enduring all things," as well as "believing all things and hoping all things" that characterized this Convention.

* * *

The next thing that struck me most forcibly was the earnest desire in the Convention to lengthen the cords of the Church at the same time that we strengthened the stakes.

It is a definite principle in pitching camp, that if you are going to have long ropes you have to have strong stakes. The two must go together. I believe that this Convention tried to reach out, as far as it could, in meeting any who showed any disposition to come half-way. At the same time there was a disposition to state most clearly the fundamental principles without which we would have nothing to give.

The answer to the 10,000 Memorialists, the Pastoral letter and the answer to the Congregational ministers are all indicative of this combination between conservatives and radicals, so that if you are going to answer the demands of those who want to reach out, you are also going to satisfy the conscience of such as lay the emphasis on the form of sound words.

The two things are not inconsistent. It is a matter of rightly dividing the word of truth and placing the proper emphasis on such tendency that makes one feel safe about the outcome.

* * *

Along with this charity and poise went the disposition to do nothing by a mere majority.

I believe that this principle of fraternal regard for the convictions of the minority in both houses is so great, that no vital question affecting the peace and quietness of any considerable minority of this Church would be forced through in final legislation. This was illustrated in the work of the committees in both houses, who were anxious to put through such legislation as would meet with our overwhelming support, rather than to put through legislation that would represent a small majority.

There is no question but that there were large majorities in each house who had very definite views about the Concordat and the Nation-Wide Campaign, one way or the other, but who refrained from pressing such action as would have been distressing to the minority even though it could have been accomplished.

* * *

Regarding the work that was accomplished, it was not in our judgment so much in quantity as it was excellent in quality.

I question whether there has been in the history of this Church, a more carefully considered plan than that of Canon 58 (the Presiding Bishop and Council), in which the various ideas submitted were worked out into such practical unanimity by the careful consideration of the committee of each house, meeting separately and then jointly, to accomplish this end.

It is our purpose to write a series of editorials on the various acts of legislation accomplished at the Convention in the following order:

1. The Nation-Wide Campaign.
2. The Presiding Bishop and Council.
3. The Concordat.
4. The Answer to the 10,000 Memorialists.
5. The Sagada Incident.

But for the present we will content ourselves with these general observations.

* * *

In all of the acts of the Convention it was noticeable that there was a kind of electrical expectancy that this Church was going to attempt great things, in which the timid conservative as well as the lawless radical were going to find themselves in a hopeless minority.

The temper of the Convention was that neither of these schools represented the present need of the Church, which may be best expressed by the trumpet call of Isaiah, "Spare not! Lengthen thy cords and strengthen thy stakes."

It is this spirit of understanding and mutual concession between those who desire to attempt great things for God along new and untried paths, and those who feel that there are certain fundamentals of the faith which cannot be ignored, which your editor believes holds great promise for the future.

Human nature is made up of those who wish to reach out and those who are anxious to hold fast, and the Church's mission is to use both these elements.

They must therefore learn to trust one another.

The natural radical must go slow enough for the natural conservative to be assured of his essential loyalty; and the natural conservative must go fast enough to make the radical feel that he is not merely a hopeless reactionary. It is this union of forces that work out the problems of the Church.

HELP KEEP THE PRICE OF THE WITNESS AT ONE DOLLAR PER YEAR

The cost of printing *The Witness* was increased twenty per cent the first of October, and during the past few months there has been an advance all along the line in the cost of producing a newspaper. The Board of Editors have been debating in conference as to the best way in which to meet the situation without increasing the subscription price, and have decided to discontinue allowing commissions, to representatives and parish organizations, on subscriptions secured.

We have been allowing a commission of twenty per cent on new yearly subscriptions and ten per cent on renewals. It is our purpose to continue this commission until the first of January, to parish organizations and individuals, with whom this agreement has been entered into. This will give them ample time in which to complete a drive for subscriptions. Parishes having sent us lists of short term subscriptions with this understanding will be counted among the number entitled to a commission. But we shall not be able after this issue is put to press to enter into new arrangements for the allowance of a commission.

We are determined, if possible, to keep the price of *The Witness* at one dollar a year. We can do this if the thousands of friends of the paper will lend us their assistance.

WAYS IN WHICH TO HELP THE WITNESS.

See that a canvass for subscriptions is made in your parish at least once a year.

Urge your friends to subscribe for *The Witness*.

The Government requires subscriptions paid in advance. Watch the address on your paper, which indicates the time of the expiration of your subscription, and make your remittance promptly. This will save us the expense of sending you a notice and avoid the dropping of your name from the list. Every paper that goes out must be paid for if we are to keep our subscription at one dollar a year.

Write your name and address clearly in remitting for your subscription or in requesting a change of address. A large number of names and addresses sent to us are not legible, causing many mistakes and no little expense. We have several letters on file unsigned by the writers, places of residence omitted, or other deficiency which makes it impossible to comply with their requests. One good Church woman forwarded us her remittance of two dollars in currency to cover her own subscription for a year and that of a clergyman. She failed to write her name or town so that they could be deciphered. She is a great admirer of *The Witness* and stated in her letter that it is her purpose to remember the paper in her will. We entered her name on our lists as best we could and wrote a letter to her, but the papers and letters have been returned undeliverable by the postal service.

No receipts are sent for subscriptions. If you wish a receipt enclose a postage stamp with your remittance, and if you feel like doing so, add five cents to cover the exchange on your check.

It costs about three cents to put a name on our list or to change an address. One good woman, receiving the paper through her parish guild at eighty cents a year, changed her address about ten times the past year, and we were required to write to her twice, explaining that the reason she had missed receiving copies of the paper was due to her failure to notify this office promptly of the change in her address.

We are not publishing *The Witness* to make money, but if we are to continue publishing it at the low price of one dollar a year, friends of the paper must see to it that we do not lose money on any subscription. The margin of profit is very narrow.

HYMN OF THE WORKERS.

From "Peace."

For all the splendor of living
Wrought in Thy servants, Lord;
For all the glory of giving
That has our sonship restored;
For the battle-cry that called us
To spend and be spent for Thee,
Accept our humblest praises,

For Thine is the victory!

Grant that the years of striving
May not have been in vain;
That we at Thy goal arriving
Render the fruits of Thy pain;
That the world of Thy redeeming,
From service of self set free,
May offer Thee endless praises,
For Thine is the victory!

LET'S CHEER UP.

This Rector Doesn't Think the Church is Going to the Bow-Wows.

The Rev. R. K. Gimson, rector of St. Matthew's Church, Newark, N. J., writes as follows to *The Witness*:

"Every time I pick up a copy of a Church paper, I read some statement to the effect that the Episcopal Church is going to the everlasting 'Bow-Wows'; or at least that is the impression which has been forced upon my mind, after several months of reading two of our weekly Church papers. I, along with all of our people, know and realize that we are not perfect, but who is perfect, and where is the Church that is doing all it should do, and not falling short, in some measure at least, of its full duty?"

"Isn't it about time that we stopped a great deal of this pessimistic talk, and GOT BUSY on the job we each have in hand? I know a good many priests, who are going about their work in a quiet, consecrated way, and I cannot call to mind one who is not successful in his work, and who has not the Love and co-operation of his people, and who is not, under God, accomplishing great things here and now, for the betterment of mankind, and the building up of the Kingdom of God. I read a statement in this week's *Witness* to the effect that some one has traveled 7,200 miles on this continent, and finds that there is not a class of men in this country today more depressed and discouraged than the Clergy of the Episcopal Church, and I think the gentleman is mistaken. I have met, and talked with, numbers of our clergy, and I have not seen any indication of the depression and discouragement of which he writes. On the contrary, sometimes I think we are too optimistic, which in itself is a good sign, because without enthusiasm we cannot accomplish very much.

"Discouragement and difficulty is the lot of all, clergy and laity, and in every walk of life, and we must expect it and meet it and fight it, if we ever expect to amount to anything, so let's try to be more cheerful and trusting. If we all do the work which God has given us to do, in a cheerful spirit and leave the rest with Him, I am sure this dear old Church of ours will be what God intends it to be. Grouchiness never accomplished anything yet, except to cause more trouble, so let's cheer up, and realize who and what we are, and whose work we are doing. Can the work fail, with such a Leader?"

The Dominant Thought in the General Convention.

The following is an excerpt from an impression of the General Convention by the Rev. Charles E. Jackson of Fall River, Mass.:

The General Convention in Detroit gave the sense of national oneness in the ideal of Christ. To see the representatives from the various dioceses and missionary districts in the House of Deputies, to listen to the discussion of the many questions which are of deep import to the life of the Church and of the Nation is a real privilege. The spirit of consecrated endeavor to learn the various points of view on great questions of religious and social problems was very evident.

Underlying the discussion was the very present conviction that the needs of our day must be seen and solved from the standpoint of the Christian religion. At first glance that might seem a light remark, but one often sees leaders of real weight who forget the contributions which the Church must give to the final solution. Even questions of parliamentary procedure, which often appear on the surface, were approached in a way which made for true understanding and brotherhood. I am trying to say that devotion to the aim of Christ Jesus in bringing in the Kingdom of God was the thought which most truly impressed me in the Convention.

THE JUNIOR AUXILIARY AT THE CONVENTION

In St. Johns' Parish House in Detroit a very interesting exhibit was displayed during the General Convention. Part of it was Christian nurture materials and the Sunday work of a church school; but the larger part was taken up with articles made or collected by boys and girls during their week-day session of the school. No one needs think that children are not interested in missions and working for mission-boxes after seeing this fine display.

Urge Two Meetings a Week

All of the eight classes held under the direction of the General Board of Religious Education and the Junior Auxiliary devoted half of each session to this matter of week-day activities in connection with the Church School and it is the earnest hope of the leaders that all the classes in every school in the land will have two meetings a week. The work done at these week-day meetings is divided off in "blocks" according to the "New Junior Plan," giving a part of each year to work for the Parish and Home, Diocese, Community, Nation and World—thus enlarging the missionary knowledge and interest of the children and incidentally—their parents.

But the week-day session isn't all work—pageants and plays are rehearsed and presented; and games and hikes come at frequent intervals.

The children are to have an important part in the Nation-wide Campaign. As the Church is responsible now for the training of only 500,000 children, it is hoped the number may be doubled in three years. To this end the campaign will be repeated in part each year with the definite aim of 1,000,000 children by 1922. Plans for the children's part of the Nation-wide Campaign have been worked out very carefully by the Rev. Gabriel Farrell and other Church School workers; and may be had from Mr. Farrell by writing to the Headquarters of the Nation-wide Campaign, 124 E. 28th St., New York City.

The Junior Auxiliary has been made a separate organization so it is now the "Junior Auxiliary to the Board of Missions" and is no longer a part of the "Woman's Auxiliary". When every Church School has organized so that it has a week-day session as well as a Sunday one and carries out the "block" system of working for each of the "five fields of service" the name, "Junior Auxiliary," will be dropped and each child will be a member, not of this or that branch of the Junior Auxiliary, but of the "Church School Service League."

L. E. Lamb.

MAORI PRINCE IS RECTOR OF A CHURCH IN ARKANSAS

(Special to The Witness.)

HOT SPRINGS, Ark.—St. Mary's Church here differs little in appearance from hundreds of other small Episcopal edifices throughout the nation. On the bulletin board outside appears the name of the Rev. Dr. Edward de Claybrook as rector. Each Sunday scores of strangers pass by without entering, not knowing that they are missing the opportunity of hearing probably the only prince in the world filling the role of clergyman.

According to diocesan leaders of the Nation-wide Campaign, Dr. de Claybrook's royal name is Prince Eldabo De Barroarryo and his father, Guillermo Eldabo De Barroarryo (William Edward de Claybrook) was king of New Zealand prior to his overthrow by the British in 1870. That was the year the young Maori Prince and heir apparent to the native throne was born. Fourteen years later his father led a futile Maori revolt against British oppres-

sion, was captured and exiled to St. Helena, where he died. His family shared his exile from their native land but were allowed to settle in France instead of the bleak island home for recalcitrant royalty maintained by the British Empire at St. Helena.

In France he became a protege of the London Missionary Society and was sent to the United States where he acquired an education at the University of California. Later the young prince became a Baptist minister and served in China and the Philippines as an interpreter. From the University of China he received his degree of Doctor of Divinity.

In 1917 Bishop James B. Winchester of Arkansas induced him to become a priest of the American Church and he was ordained in 1918 and placed in charge of St. Mary's Church, Hot Springs.

Although few of the white population of Hot Springs know of the Rev. Dr. de Claybrook's royal ancestry, many of his flock do and also most of the colored population of the city. This and the fact that Dr. de Claybrook still retains most of his Baptist oratory, has made him one of the most popular clergymen among the negroes in the state.

The Nation-wide Campaign is planning to help him make full use of this popularity by adequately financing, for the first time, the Church's work for the negro in Arkansas and other Southern States.

BROTHERHOOD WORKER LEARNS WHY BOYS AVOID THE CHURCH.

Questionnaires to Boys Themselves
Reveal Startling Opinions by
Most Youngsters.

(Special to The Witness.)

DETROIT, Mich.—What is it that causes a boy to screw up his face and say "Aw, Mom," and for half an hour before going to Church on Sunday morning make himself about as popular around the house as the measles? Is it the stiffness of his starched collar, the tightness of his new boots or the discomfort of his kid gloves? Gordon M. Reese says it is none of these things. He has it from the boys themselves. They say boys do not like to go to Church because the service lacks "pep", the sermons are too long and the gang doesn't go.

Mr. Reese came here from Philadelphia to conduct an intensive campaign among boys for the Brotherhood of St. Andrew. He met with unusual success and while his work here is done it will be possible for him to continue it in other cities through the Nation-wide Campaign being conducted to enlarge all its activities.

The purpose of Mr. Reese's campaign was to train boys for Christian service. He knew boys didn't like to go to Church but he didn't know why. He had his own ideas on the subject, of course, but they did not wholly satisfy him. He decided to put it up to the boys themselves.

In a few days Mr. Reese was swamped with answers to his questions: "Why don't boys go to Church"? The number who said they were too fidgety to last through the service was astonishing. "Don't like to sit still that long", "Have to sit still too long", "Most boys can't sit still that long without monkeying", were typical answers on this point. One lad who likes to laugh and grow fat replied: "Church lasts too long; boys can't cut up and laugh."

While only one boy admitted that he did not like to dress up, several say they "go with the gang and the gang doesn't go". Another found insincerity in the attitude of the "Greeters". "Perhaps they may shake hands with you and inquire of someone's health standing near you", was that lad's comment. One answer said that not enough fellowship was shown by the older people. Many blamed sermons which they said were

too long, too dull and quite over their heads. Some blamed the choir. One said: "Can't join in the service, choir screeches too much, don't understand them, ought to have plenty of singing for all". Several blamed their parents and a characteristic answer along this line was: "Parents don't go but they insist on their children going". Some lads confessed they didn't like getting up. "Church too long, too dry and boys like to sleep on Sundays" was a characteristic answer.

Somewhat similar were the answers to "Why don't boys go to Sunday School?" One who may have been influenced by the Sunday "comics" wrote: "I peddle papers. I don't like the teacher. It's too dry. We don't have any fun". A good many admitted they stayed up late on Saturday nights. "Don't get the habit; out too late Saturday night," "Don't want to get up that early Sunday morning" and "Some fellows are too lazy" were typical replies.

A good many asserted that Sunday School was too "sissified", the lessons too dull, the teacher uninteresting. "Doesn't seem as practical as public school", was one boy's interesting answer. Another confessed: "Out too late Saturdays, also too many good times in the afternoon on Sunday, so they stay at home for dinner to get a good start in order to keep their date". Still another wrote: "No pep (the school not the fellows)."

All this gave Mr. Reese a clear viewpoint on the situation. In his plan to train the boys for Christian service he bore their answers in mind and he made his talks as interesting and as attractive as he could. He woke the boys from their lethargy and before he was done not only attracted the boys to Church but got them to bring their fathers and their mothers. Thus he laid the foundations for Christian service by the whole family. Now through the Nation-wide Campaign it will be possible for him to conduct similar campaigns in other cities.

Rev. E. C. Prosser has resigned his rectorship of St. John's Church, Columbus, Ohio, to accept his election to the rectorship of Holy Trinity Church, Burne Ave., Cincinnati.

The Episcopal Church ITS MESSAGE FOR MEN OF TODAY

By GEORGE PARKIN ATWATER,
D. D.

Rector of the Church of Our Savior
**This Book Will Interpret the
Services, Answer Objections,
Attract the Casual Attendant,
Instruct the Inquirer.**

Suitable for Confirmation Classes,
Adult Sunday School Classes,
Strangers and Newcomers, Brotherhood Chapters, as Well as for
General Use in Parishes and Missions.

Bishop Nelson of Albany writes: "Having read this book, I am prepared to endorse every word of the publisher's statement. I hope the book may be read by many of the clergy and laity."

Rev. Paul Roberts: "The book is splendid. Just the thing for college boys and for missions."

Cloth, \$1.00; paper, 60c. Order from
THE MOREHOUSE PUB. CO.
Milwaukee, Wis.

ST. THOMAS'S CHURCH CHOIR SCHOOL, NEW YORK.

Three Scholarships available for boys with good voices between the ages of 11 and 12 years.

Apply to

T. TERTIUS NOBLE,
1 West 53rd St., New York City.

CHURCH SERVICES CATHEDRAL OF ALL SAINTS

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

WHAT DO YOU THINK OF THIS ADVERTISEMENT?

Progressive New Jersey Priest Invites Criticism of His Efforts to Reach the Unchurched.

By PAUL J. BRINDEL.

The Rev. Walter H. Stowe, priest in charge of Trinity Church, Woodbridge, N. J., has asked me to criticize the advertisement reproduced below.

Criticising another man's advertising copy is like criticising another man's short stories, books, his wife or his baby—it usually gets the critic into trouble. So to avoid playing this unwelcome role, I showed the advertisement to a young woman of the very type the Rev. Mr. Stowe is trying to reach in his weekly advertisements—a member of that great body of American people who doubt the motives of organized religion and do not mind saying so openly.

Her criticism was enlightening and indicative of why most religious advertising fails. She said:

"It doesn't ring true. There is too much of the 'goody-good' in it. The advertisement says 'the Church is a power for good; yet I can point you out dozens of Church members, pillars if you please, who can't be trusted around the corner.'"

Typographically, this advertisement is quite good, having good margins of white space. The heading "Why Go To Church?", should be in large type, however, and the cross at the top labels it as religious advertising and thus scares away some readers. Personally I think the advertisement is quite good for a parish priest, and is quite as good as may be expected until the Church's Seminaries start teaching their students something about this science as well as the present many unessentials.



WHY GO TO CHURCH?

Do you ever ask yourself that question? What answers can you give? How do these three appeal to your reason and spiritual perceptions?

First—Your Duty to Worship God. The primary function of the Church is to afford you the opportunity to express your gratitude for the blessings God has bestowed. Who has no blessings for which to be thankful? You can't worship by proxy. "Worship the Lord in the beauty of holiness."

Second—The Need of the Individual Soul. Everyone needs every atom of strength and help he can get from God. Moreover, he needs it as it comes by association in worship with his fellowmen. The Church is a channel of Divine Grace. The sacraments, prayers, hymns and sermon will help you if you want that help.

Third—The Power of Example. Are you on the side of good or evil in this community? The Church is a power for good. That power will be increased if you ally yourself with the Church. There is no moral neutrality. "He that is not with me is against me."

Trinity Episcopal Church

Morning service and sermon, 11 o'clock. Evensong and sermon, 4 o'clock. You are welcome.

Unity of Design
Harmony of Color Scheme,
Uniform Character of Work, and
Economy of Expenditure

Are attained when we design execute and install

Furnishings for Chapel, Church or Cathedral

Are attained when we design, execute and install

We solicit an opportunity to submit designs and estimates for any or all articles intended for church use or adornment.

Spaulding & Co.

MICHIGAN AVENUE AT VAN BUREN STREET,
CHICAGO.

WHAT IS THE GENERAL CONVENTION?

An Informing Pen Picture of the American Church in Council.

By GRACE WOODRUFF JOHNSON

(This illuminating and entertaining story was written especially for our Boys and Girls column. We are putting it under the different head in order to attract the attention of "grownups" who will also find it interesting and profitable reading.)

I attended the General Convention in Detroit, Mich. It is a nice city and has grown very rapidly in population the last few years. One of the reasons for its attraction is, that it is populated with very many young married people who are just starting out in life. This, as a rule, creates a pleasant atmosphere to live in. The Diocese of Michigan did everything possible for the comfort and welfare of this General Convention.

What is a General Convention?

What is a General Convention? you ask. Well, it is to the Church what Congress is to the Government. It is a body of men who represent the Church and who pass the laws for the Church. Like Congress with the Senate and House of Representatives, so this body of men is composed of two Houses, the House of Bishops and the House of Deputies. The Deputies are the priests of the Church and the laymen (meaning those who are not of the clergy).

A diocese is the name given a collection of parishes, in a state, with a Bishop as the head. Each diocese sends its Bishop and makes choice of four of the clergy and four laymen as delegates to the convention as its representatives.

Missionary Districts are churches not yet strong enough in numbers or in money to become self-supporting. They send a Bishop, one priest and one layman.

The convention meets every three years and in any city of the United States that invites it. It is not an easy thing to do, to be host to this large body of people for three weeks (that is the length of time that they meet); and it takes a large sum of money to accomplish it (although, of course, each delegate pays his or her own expenses).

There is no doubt but that it is very helpful to the Church in any city, and the people to do this thing once in a lifetime; as it is also profitable to those who attend to know more about the cities where it meets. However, one wonders as one watches the Triennial (this means three years) grow in numbers, if it will not be necessary some time to have one place for meeting with large enough buildings, built for the purpose.

Women delegates are also sent to the convention to represent all the women and girls' societies in the Church as: the Girls' Friendly, the Daughters of the King, the Woman's Auxiliary to the Board of Missions, its child, the Junior Auxiliary, which is now old and strong enough to sever its connection with its mother who brought it into being, and will in the future, work more directly with the Board of Religious Education and include boys' work as well as girls'.

There is also the Guild of Nurses called St. Barnabas.

Now you can have some idea of how large in numbers this convention was and very proud you would have been, I am sure, could you have seen them all assembled together. There were about 120 Bishops, 600 clergy and laymen, besides Bishops from the Greek, Syrian, Armenian and Polish National Churches, present.

The Opening Service.

Moving pictures were taken of the Bishops and choirs at the opening

service. Perhaps you will see them at the movies. I did, but I did not enjoy them for they were turned so fast as to make the gait of the Bishops appear ludicrous. It may cause you to smile, as it did me, though I did feel indignant.

Our Presiding Bishop (the head of the Bishops) is Bishop Tuttle of Missouri, who is dearly beloved by all.

At the opening service they sang a hymn in memory of our American men who died in the war. It was so beautiful, sung by that vast crowd, that I shall make an effort to have it printed in The Witness for you to learn. The words were by John S. Arkwright and the music by the Rev. C. Harris, D.D. I hope you will sing it often to the memory of our dead soldiers and I hope that you will mention them in your prayers, especially when you go to the Altar to receive your Communion.

The Principal Things Discussed.

The principal things the Convention discussed were: A few changes in the Prayer Book, a little closer and more friendly relationship towards the Church bodies outside of our own, how best our Church can adapt herself to some of the modern viewpoints, and not give up the principles upon which our Lord built up His Church and for which He gave His life, and the Nation-wide Campaign.

The Nation-wide Campaign.

I want you all to keep this last in your mind, for it is the biggest movement that the Church has ever begun, and every Bishop, priest, layman or woman who is capable of getting the big vision of it, is on fire with enthusiasm for it.

First, a survey is to be taken of all our resources as to men, women, work, buildings, money, ability, etc., as well as the needs that confront our Church wherever she has been established. Just as our soldiers faced battle, so must we face the work that is before us to do—and every man, woman and child must help. It is a call for service, prayer and money and money comes last—for everywhere there is work to be done and not enough workers to do it. So, women must be trained for nurses, teachers, social workers and men for priests, doctors, etc. Schools, hospitals and churches must be built. Foreign children taught to become Christians and loyal citizens; able men prevented from becoming priests from lack of funds must be helped. Weak places must be made strong. Isolated people must be visited and the Church taken to them. The Bishops of all our Missionary Districts are begging and calling for men and women to help. All this to be done by the Nation-wide Campaign, and I beg every boy and girl to take an interest in this work of the Church that is before us—and if any of you can do so, do offer yourselves for a certain length of time, (when your education is finished) for training and work. The world is sick. It needs the Church of Jesus Christ and the Church needs you. I beg of you to heed the call.

Women's Meetings All Fine.

The women's meetings were all fine and well attended. Their work will be of much larger scope in the future. They voted to have representation on the Board of Missions. Miss Grace Lindley was unanimously elected General Secretary of the Woman's Auxiliary to the Board of Missions for another term of three years. Discussions also arose over the changing the name of the Auxiliary.

Many resolutions, which showed much time and thought given to them by the committees appointed to form them, were passed and the committees discharged. Many conferences were held and much benefit derived by exchanging ideas. A very inspiring talk was listened to of the work in foreign fields by the English Church from one of the woman workers, Miss Henty, as well as a reverent address from the English-

man, Mr. Hickson, who is trying to revive the old custom in our Church of healing by prayer and the help of our Lord by the laying on of hands. He has performed some wonderful cures among crowds of people who came to the Churches of Boston and New York to have him pray for and try to help their ills. He takes no money whatever and allows no advertising and sees only the sick (not the curious).

Beauty and Solemnity of the United Offering Service.

One cannot describe the beauty and solemnity of a certain early morning Communion Service in the Cathedral (a beautiful building!) when the United Offering (which is the money given by all members of the Women's Auxiliary during the three years between conventions to train and pay women workers) was offered to God at His Altar. One had to be present to get the Vision. It was a dull, rainy morning outside and the hour was 7:30 a. m., but every bit of space in that large church was filled with women, with a look on their faces that one only sees once or twice during a lifetime. Transformed is the name for it—perhaps.

At a large afternoon meeting, the amount of this offering was showed them by large figures on a blackboard—their suspense being allayed by Mr. King, the faithful, efficient and well-beloved treasurer of the Board of Missions (now resigning, to the regret of all) through three addresses, some hymns, etc. But, when finally the flag which covered the board, was removed, and the women saw the figures \$463,721.16, and were told that considerably more than \$700 was to be still added to that, they stood and with thankful hearts sang: "Praise God from Whom all blessings flow."

The Meetings, Conferences and Sessions.

Almost every day there were conferences or mass meetings to attend or joint sessions of the two Houses or the House of Bishops or the House of Deputies. The Bishops voted to have the open door (for the first time ever). One large mass meeting for women was held in the ballroom of the Statler Hotel. This was the headquarters for the convention, as the Bishops were in this hotel.

As we listened to reports and exchange of ideas and heard often the name of Jesus Christ spoken in reverent tones, so we could also hear from the next room strains of music and sounds of dancing. The thought came to me—Jesus Christ in and with His World.

There were classes being held daily by able leaders.

There were conferences on the work of Diocesan Officers.

There were Corporate Communion.

There were Missionary talks and much instruction on the Nation-wide Campaign.

Afternoon tea was served each day by the Michigan Parishes.

There were three large receptions. One to the Bishops and their wives by Bishop and Mrs. Williams of Michigan; another for Miss Grace Lindley and all the Auxiliary, by the Michigan Auxiliary through Mrs. Stevens, its efficient President (she presided at all these long meetings), and a third, to every one attending the convention by the Diocese of Michigan. It was one big crush! Two enormous ballrooms full of people and another room partly filled.

There were exhibits of Mexican drawn work and embroidered linens from other Missionary districts.

Also a beautiful exhibit of ecclesiastical embroidery, carved wood and designs for gold and silver vessels used in the Church, at the Arts and Crafts Shop where the Girls' Friendly served lunches.

I saw some maps there showing how well organized this society is in the United States, with the miniature Rest and Holiday Houses and the six tiny ambulances starting out to France.

There was also a picture of all the costumes (colored properly) worn by them in their various work during the war. There were splendid exhibits of all the material used in the Christian Nurture Series and the Junior Work.

There were useful books to be had from the Morehouse Pub. Co. and literature and pamphlets for educating purposes, every where.

There were chances to subscribe for all the weekly and monthly Church papers and may every Church member who doesn't do so have a troubled conscience until he or she does.

In a tent was an exhibit of the Seamen's Church Institute of America. This is a movement to provide clean and wholesome places for the sailors who are on shore leave and avoid the evil dens that are always in evidence to get him, and his money.

There was also the Church Mission of Help—a society to help girls and women who have wandered away some, from the right paths.

The Church Periodical Club was there too—on the job, as well as the Socialists, who had daily meetings and conferences.

And one's old-time friends were there too. Such a chance to renew old friendships! Best of all, we enjoyed having our Missionary Bishops returning to their homeland after three years' absence, and telling us of their work.

And all the while I hoped and prayed for co-operation and good will. Among such a number were many viewpoints but each and all were working for Jesus Christ and His Church. So, above all, let us have co-operation and good will!

I hope, dear boys and girls, you will read and try to understand this long letter.

Your friend,
Grace Woodruff Johnson.

THE CHOLERA EPIDEMIC IN CHINA.

St. Mark's School, Wusih, Turned Into a Hospital—Story of Fight Made by St. Andrew's Hospital.

Eastern China has recently suffered from a very serious epidemic of cholera. Writing in August from Shanghai, Bishop Graves said:

"Cholera is rife in this part of the country. Today, part of St. Luke's is being turned into a cholera hospital. Miss Bender gives up her vacation to nurse."

"At Wusih, St. Mark's School is now a cholera hospital. Dyer gives up his vacation to handle the accounts. Dr. Lee is working night and day. The city authorities furnish the funds."

"The missionary doctors are a help to China when ordinary help fails. What a splendid set they are!"

The China Press, an English daily, published in Shanghai, tells the story of the fight made by St. Andrew's Hospital, Wusih, in the following letter from its Wusih correspondent:

"St. Andrew's Hospital was full almost to over-running with 65 patients in the wards and practically all the beds full, with the doctors and nurses all busy, and then—suddenly, with no warning the cholera patients began coming in. They came on boats, in rickshas, in chairs, on beds or doors carried by friends; they were brought into the dispensary or laid on the grass outside the gate—some were recently stricken and many, perhaps most, were in the last stages. They could not be admitted into the hospital and infect the other patients and there was no place else to put them."

"Once they began coming, they came in crowds; the largest day saw 69 patients treated. After treatment they were put back on their boats and kept there at the hospital gate so that the doctors could follow up the treatment, or they were placed on the grass plot and watched over by their friends. Then the situation became so desperate that Dr. Lee

called the Rev. E. R. Dyer into consultation, and with the consent of Bishop Graves, obtained by telegraph, St. Mark's School for Boys, only five minutes' walk from the hospital, was opened as an emergency hospital.

"Doctors were obtained from St. Luke's in Shanghai, every one about was put to some sort of work, and from six in the morning till midnight every day for a couple of weeks, relief measures went on full blast. No more patients were taken into St. Andrew's, and the dispensary was closed, only being reopened again on August 15. Everybody and everything was placed at the disposal of the Emergency Hospital for those afflicted with cholera. To date, something over 535 patients have been treated, of whom 425 have had saline transfusion."

"This treatment is the marvel of the age—at least to one who lived here through the plague of 1902 and saw patients die by the tens, and saw a city in which a coffin could not be bought and people were buying the lumber to have carpenters make the coffins in front of their houses. Now, the number of deaths is wonderfully few. Of all this large number only three or four who have come early enough and have stayed long enough, have succumbed to the disease; nearly all deaths have been of those who came too late and were practically dead on arrival. Even including those in the number there have not been very many. Some most remarkable cures were effected, which show what the new treatment can do."

"One man died just as he arrived at the hospital, and the people who brought him laid him down on the open space next the door, refusing to take him away at the demand of the owner of the lot. Dr. Lee was called from the hospital to help, and when he came out felt that the man had some little pulse left, took him in, gave him treatment—and he recovered. A policeman in very bad condition came in, recovered the same day the treatment was administered, went out and did some work, walked a considerable distance and ate a hearty meal. The next day he was back again with an attack that was worse than the first had been. He was brought through, however, and the next time remained in the hospital until discharged by the doctor."

Now the epidemic seems to have nearly run its course. It began outside the South Gate, went through the city, then outside the North Gate, and recently has been receding into the country at the north of the city. There are only a few patients in the Emergency Hospital, and unless there is a recrudescence it will be possible to restore the school to its normal order and open for school work as usual, early in September. The gentry have been interested in having the epidemic met, and subscribed about \$600.00 for the work of the Emergency Hospital. \$300.00 has been paid in, and the remainder is on call, but as the smaller amount has not yet been used, the call is not made. The small cost is due largely to the generosity of St. Andrew's, through Dr. Lee. It seems really almost like magic that so many lives could be saved, and at so exceedingly small outlay of money."

None of the members of our Mission staff in China have been attacked by the disease.

(Signed) John W. Wood.

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PRACTICABLE AND TANGIBLE OBJECTIVES OF THE N-W CAMPAIGN

By Rev. THOMAS F. OPIE.

Men of affairs are usually interested in anything that is big. If it can be seen, if it be practicable and tangible, if it be definite and well-defined, the thing will challenge the practical, busy man.

Is the Nationwide Campaign moving towards something definite and clear cut? Is there any real feasible objective?

To those who think and see in terms of money, this is a campaign for money. To those who live and act in terms of service, this is a campaign of service. To those who agonize for and represent the spiritual life, this is a campaign for spiritual life.

These are all expressed in definite terms so far as the classes indicated are concerned, but what of the real tangible objectives that all may see and work for and help to achieve? What are the Diocesan, what the National, what the World-wide objectives of the Nationwide Campaign?

1. Surveys from every parish and mission, for instance, in the diocese of Southern Virginia have been appraised and these are some of the actual needs of the field, as expressed in tangibles: (a) workers: 21 ministers, 14 women workers, 10 social workers, 8 teachers for negro work, 4 missionaries for mountain territory, 1 deaconess, 1 nurse for negroes, 1 naval service worker, 1 port clergyman, 1 Brotherhood of St. Andrew secretary, 1 college worker; (b) Equipment: 16 new churches and chapels, 13 new parish houses, 9 automobiles, 8 repairs for buildings, 5 new negro schools, 2 equipments of furniture, 1 rectory; (c) Funds: about half a million dollars.

2. Multiply this by 70 and we have some conception of what the national objective probably is. All the dioceses are expressing needs in terms of life, equipment and money. It is understood that 63 dioceses want 700 ministers, 1000 women workers and possibly 50 million dollars. The Protestant Episcopal Church in the United States not only wants, but actually needs these definite objectives if she is adequately to administer to the actual needs of the people.

It is estimated that of the 107 million people in the United States only some 25 million are Protestant Christians, and that of these only some 10 million are active Protestant Christians. A definite objective is to arouse the non-affiliating members of the Church and to evangelize the rest.

3. As to the wider program of the church, the Commission of Social Service, is undertaking to study and report on social, industrial, economic and hygienic conditions, to co-operate with other communions in all humanitarian endeavor and to encourage sympathetic relations between capital and labor. It is said that 85 per cent of South America is illiterate, and that one-sixth of her children are born out of wedlock. This the Church hopes to cope with adequately. In China and Japan, where the people are reacting from heathenism and agnosticism the Church hopes to Christianize them. This is a practical, tangible program!

Everywhere in the Diocese of Chicago the Nation-Wide Campaign has assumed added interest for clergy and laymen through mass meetings, rallies and training centers. From three to five meetings daily were scheduled for the week of November 2. Afternoon rallies, led by men and by women, added greater impetus to their already active enthusiasm. The Rev. Frank E. Wilson of St. Paul's staff, Chicago, is in charge of all mass meetings, and the training classes.

Eight churches of the diocese were chosen as headquarters for the training course for Information Men and

Conference Leaders. From October 27 to 31, these classes in preparation for the Intensive Week of the Campaign were held at St. Peter's, St. Barnabas' and Christ Church of Chicago; St. Mark's, Evanston; Emmanuel Church, La Grange; Christ Church, Joliet; Church of the Redeemer, Elgin, and Emmanuel church, Rockford.

Practically every parish in Chicago diocese is now publishing a weekly bulletin, devoted for the most part to the Nation-Wide Campaign. News bulletins of campaign activities in every part of the diocese are sent out weekly by diocesan campaign headquarters to every rector. These parish bulletins have been instrumental in arousing interest in the Nation-Wide Campaign among the communicants who have not been elected to campaign committees.

COPIES OF THE G. B. R. E. IN DEMAND.

Copies of the elaborate triennial report of the General Board of Religious Education which were so popular at Detroit that profiteers had no difficulty in selling them for fifty cents each, may be obtained by writing to the board, 286 Fourth avenue, New York.

The report which is a forty-eight page booklet with nearly 500 illustrations sets a new record for church publications, being as easy to read as a popular newspaper or magazine. The cover is in three colors, with a picture of St. Paul's Cathedral, Detroit, and the inside pages are beautiful samples of the printers' art in olive sepia on cream-cream paper.

The report was prepared by the Board's three secretaries, the Rev. Dr. William E. Gardner, the Rev. Lester Bradner, assisted by Mr. Paul J. Brindel, of the Nation-Wide Campaign publicity staff.

Admiral Grayson Endorses Sewanee Campaign.

Bishop Knight, Vice Chancellor of the University of the South, recently received a telegram from Rear Admiral Gary T. Grayson, physician to President Wilson, which is indicative of the interest taken in the drive by the Sewanee men all over the United States in backing up the Million Dollar Endowment Fund to the limit. Admiral Grayson's telegram follows:

"Have been watching progress Sewanee campaign with keenest interest. As an Alumnus of the University, myself, I can testify that she is one of the most vital units in the service of the Episcopal Church in the South. It is the height of wisdom to so equip Sewanee that she may be better prepared to produce the type of leaders so much needed at the present time. The Church has a wonderful opportunity in Sewanee."

THE JOY OF LIVING FOR THE MASTER.

As the Master's will unfolds for us each day, how simple it would seem if we would follow in His footsteps. But, we are all apt to turn aside, at the least provocation, we love to turn to the things of this life. Seemingly we can find no joy unless it is tinged with the glory of this world, the love of God is manifest to us in wonderful ways, ways too manifold for our eyes to see, but deep in our hearts, we each and all, have that inner vision, and we know that the one God reigns over all, and one God alone, He speaks to us in every plant that grows, He speaks to us with a thousand tongues, in each tiny voice of nature, if we would but look and listen, but the busy lives of men go on and on, and when the final call comes, alas, how few, how very few are ready for that call, and what anguish, and lamentations, fill the soul at that dread summons. Oh, my people, look up, look up, for I am the God of love, no earthly Father can have the love in his heart, that your Heavenly Father hath, who sees not the sparrow fall unnoted, and who yearns over each and all His children, with a love undreamt of.—Contributed.

PRACTICAL CHURCH UNITY IN NEVADA.

Theological Bickering is Ignored By Mormons, Romanists, Methodists and the Church in Co-operation.

When a Mormon church is chosen to be the setting for Church services; when a Roman Catholic church offers to pay half the cost of erecting a non-Roman chapel, and when Methodist and Roman Catholic clergymen join in urging the need of an Episcopal church in their community, the ideal of Church unity seems to be drawing near to realization.

All three things have happened in Nevada. They have just been revealed to the National leaders of the Nation-Wide Campaign by Bishop George C. Hunting of the Missionary District of Nevada, in a survey of the needs of his diocese which the Nation-Wide Campaign is asked to supply.

The Mormon church is at Caliente. Caliente has no Episcopal church, and Bishop Hunting believes that one is needed. Apparently the Mormons are willing to step aside and leave the Episcopalians in charge of the field, for Bishop Hunting has recommended that the Nation-Wide Campaign provide funds to purchase the Mormon structure and transform it into an Episcopal place of worship.

In the Bishop's diocese is the mining camp of Good Springs, which contains the only deposit of pure platinum in the world. Bishop Hunting recommends in his survey that an Episcopal church be built at the camp. And he appends, as an explanatory note, the information that the Roman Catholic Church is willing to provide one-half the necessary funds and to permit the ownership to remain within the Episcopalians!

At Lovelock, Nevada, there is a Methodist pastor and a Roman Catholic priest. Bishop Hunting states that both the pastor and the priest urge that the Christian work in the community be extended, and that the extension be in the form of an Episcopal church and an energetic rector. Bishop Hunting asks that the Nation-Wide Campaign provide the means for this extension.

CHURCH HELPS BANISH ILLITERACY FROM SOUTH.

Two Religious Community Schools in Cumberland Mountains Most Unique in Entire U. S.

Up in the southern Appalachian Mountain region, the land of Presidents Jackson, Polk and Johnson, the Church has two of the most unique educational institutions in the United States.

Nativity in the Cumberland Mountains and a desire to shake off the shackles of illiteracy which have bound the mountaineers to poverty, feuds and unhappiness for decades, are the only requirements for admission to St. Andrew's School at St. Andrew's Post Office, a few miles from Sewanee, Tenn. Schools of any kind, especially one with twelve complete grades and offering instruction in five trades, including agriculture and a business course, to graduates of the four-year high school course, were unknown in the mountains before 1905.

That was the year the Order of the Holy Cross, the Church's only monastic order founded in America, established St. Andrew's. The school had a mushroom growth from the start, the number of boys seeking to become students always being at least twice the institution's capacity. This year 102 boys were taught by the eleven instructors. Not all will return next year for even \$50 for a year's tuition, board and lodging is not easily obtained by a mountain lad.

But even one year at St. Andrew's gives the mountaineer a taste of "learnin'" and, if he is above the fifth grade, an insight into what hands trained in the manual training

classes can do in making tasteful as well as substantial furniture for their rude mountain homes. For although any boy can prepare for college at St. Andrew's, the Holy Cross Fathers have not overlooked the fact that few will be able to go on to an institution of higher learning, or even attend St. Andrew's for more than a few years. So in the short time under their guidance they seek to fit the mountain lad for a better life in his native home by showing him better methods of agriculture, the joy of friendly competition in a baseball or football game and the positive side of religion seldom taught by the circuit-rider missionary.

Because of the spiritual awakening which, resulting from the Nation-wide Campaign, it is hoped that St. Andrew's facilities will be increased as to make it unnecessary automatically to condemn each year to a life of illiteracy scores of eager mountain boys, because the school's capacity is so limited. Also that the task of the Holy Cross Fathers in raising \$25,000 annually will be lightened.

The Cumberland Mountain girl will also be benefited by the campaign to awaken the Church to its responsibilities. Several miles to the south of St. Andrew's, the Sisters of St. Mary operate a similar school for girls where a few of the future mothers of the mountain region are taught how to make attractive homes out of squalid shacks, for the youth who has at least obtained the rudiments of an education in the army or at St. Andrew's.

Some Arkansas Projects.

Little Rock Arkansas, Oct. 27.—A community house and chapel at Hot Springs, the greatest health resort in the United States, probably will be established by the Diocese of Arkansas, as one project growing out of the Nation-Wide Campaign. In a survey of needs of the diocese, Bishop J. R. Winchester, Suffragan Bishop E. W. Saphore, and the Rev. H. A. Stowell of Pine Bluff, chairman of the executive committee for the campaign in the diocese, have recommended the projects. However, if both establishments cannot be obtained, the diocese will content itself for the present with the community house, which can serve also as the beginning of the hospital.

The sum of \$30,000 is asked for the

proposed parish house at St. Luke's, Hot Springs, with an additional \$13,000 for three years' salary for an assistant clergyman, two social workers, and other necessary expenses.

The survey asks for \$35,100 to further the work at the State University. The present St. Paul's Church building is in an obscure location which does not attract the students. It is far from the University and the property and equipment are entirely inadequate according to Bishops Winchester and Saphore, for the obligations and opportunities which confront the Church. A new church building on a site easily accessible to the students and properly equipped is desired, together with a student pastor and an organist. The majority of the students, says the Survey, do not attend any church regularly, and many no church at all.

The sum of \$14,700 is asked for development of the Helen Dunlap Industrial School for Mountain Schools at Winslow. A new school building to cost \$6,000 is urgently needed. A heating plant, the enlarging of the dining hall, repairs to the present buildings, and two additional teachers are among the needs noted as most urgent.

It is proposed to establish an Industrial School for Mountain Boys at Berry Mountain, Havana postoffice, where the diocese now owns 80 acres of land with several buildings. The Survey Committee asks \$12,000 from the Nation-Wide Campaign to put the proposed school into actual operation. A warden, matron, two teachers, a school building and dormitory are needed.

The first week in the new Christian year. When one million communicants will hear the Advent call to awake—to cast off the works of darkness and put on the armor of light—to go forth to a year of achievement for Christ and the Church.

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

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LONDON LETTER

Mr. K. O. Staps, organist and consulting organist architect of Cincinnati, Ohio, who is making a tour of Europe with the purpose of studying especially the great cathedrals, choirs and choir music, gives in his first letter to The Witness an entertaining account of his trip across the "pond," the cost of living and housing conditions in London. Next week he will give his impressions of a service in Westminster Abbey.

London, October 15, 1919.

I had counted on writing a letter to The Witness soon after my arrival in London, but the fact of London being so overcrowded, I soon discovered that my task of finding a desirable room was not an easy one. However, I did find one after a long weary search.

One learns much of the necessary requirements for travel abroad after procuring a steamship ticket. The passport, of course, has been received from the American government. You then proceed to the custom house, where you appear before uniformed officials, who ask all about your intended visit, how long to be gone, etc.

Uncle Sam Wants More Money.

Then you learn that Uncle Sam wants more money before a sailing permit is given. I had paid my income tax for 1918-1919, but I found that an advance payment on the 1919-1920 tax was necessary. Naturally I paid this with some reluctance. There were quite a large number of third class passengers held up until they produced a receipt showing they had paid up in full. Some had been held in New York over four weeks, these men, all of the foreign labor type had thought of embarking with all their worldly goods intact, but the government officials were too watchful. One of these men had over \$15,000 in drafts on his person.

I am of the opinion that ocean travel will never be so cheap as it was before the war; there will be no cut rates; conditions are such that steamship companies have to ask a higher rate of fare, because the rate of pay or wages has increased 100 per cent. The stewards are now receiving the minimum wage of \$70 per month, the maximum is much higher. Then comes the question of fuel, a liner will require more days to cross, as fuel is too costly to be thrown in and come out smoke just for the sake of completing a voyage in 4 or 5 days. I was most agreeably surprised at the food one receives on an English boat—the food is excellent and well cooked, and strange to relate, there is plenty of it.

We had six meals every day, it is indeed quite an experience after the morning bath to find a hot cup of coffee with bread and butter in your stateroom, this keeps off the pangs of hunger until breakfast, which is at 9 o'clock. The boat was one of the slowest of the slow type, making the passage in twelve days. Much interest on board centered on the railroad strike in England, but luckily for us, the strike ended the evening of our arrival in Liverpool. All hotels were so crowded that many of the passengers decided to remain on board over night. The train for London left next morning at 11:30, reaching London at 5 o'clock.

No Room in London for Travelers.

The housing conditions in London are of a very serious nature, hotels are packed to the limit, turning away streams of applicants.

It is useless to telegraph, as no notice is taken of a telegram. One, however, can find quite a nice room in a rooming house for about \$2 in our money, including breakfast.

I imagine conditions will be far worse next spring and summer, when the great tourist army will be arriving; they are already beginning to prepare for this invasion.

Food while expensive is not quite so costly as in the States. One can secure a good meal for about 50 cents. Sugar is the hardest to obtain, as the nation is again on war ration-

ing. How long this will last no one knows, as they are expecting the resumption of the strike in about eight weeks. The plan is to give the people another taste of war rationing, in order to create public opinion which will have great influence when the question comes up for further consideration.

One living in America has no conception of the suffering this nation endured through those sad five years of war. I don't see how the English found it possible to stand up so bravely and hold on. I maintain that we Americans have much to be thankful for, that the English people as a nation did not collapse. They saved civilization.

Attitude of Chinese Toward The Good Samaritan Is Changing.

Poverty, ignorance and superstition can quench all the kindly impulses of the human heart as the age-long attitude of the Chinese toward the Good Samaritan, now happily changing, shows. Of the three superstition is most deadening, according to Church missionaries who look to the Church's Nation-wide Campaign in America to furnish workers and wealth for extension of the program of service.

It was superstition which kept the Chinese from ministering in any way to a man lying sick by the roadside. To have cared for him in any way

would have meant, in the old attitude which still sways many Chinese, that the kind-hearted helper would have brought down upon himself the ill-luck that was pursuing the sick man.

Formerly no one would have thought of taking such a sufferer into his own house to die. To have done so would have meant that the Good Samaritan obligated himself to pay for the coffin and the funeral expenses of the deceased—something that would have forced the great majority of Chinese into debtors' prisons, for they would have had to borrow money to fulfill those obligations and would not have been able to repay.

Then, too, according to old Chinese customs, the men who had taken the sufferer in would have been compelled to answer to the man's relatives for his death. It is no wonder that Occidentals first becoming acquainted with the Chinese think they are without the human attributes of sympathy and pity.

Almost the only philanthropy practiced in ancient China was that of almsgiving—the nation was overrun with beggars of all descriptions—and that was done for the sake of "acquiring merit," that is, for the peace, comfort and future reward to accrue to the giver and not out of sympathy for the beggar.

The introduction of the Christian ideas of philanthropy into China coupled with the increasing enlightenment of the Chinese, is bringing

about a great change in the young Republic of the Orient. The recent revolution was another factor in awakening in the hearts of the Chinese the impulse to social service as understood in America. The Chinese, Christians and non-Christians alike, have responded enthusiastically to the idea of caring for the sick, the poverty-stricken and the mentally afflicted. Hospitals, orphanages, refuges, model prisons and industrial plants built with a view to the health of the workers have arisen in great numbers, some under Christian auspices, many not.

Without question the initial impulse to this social service idea now sweeping over China, was due to the establishment of hospitals, dispensaries and orphanages by the Christian missionaries. In this work the Church had its share through St. James' Hospital and Training School for Nurses at Anking, St. Luke's Hospital, St. Elizabeth's Hospital and St. John's Dispensary at Shanghai, St. Andrew's Hospital at Wusih, the Elizabeth Bunn Memorial Hospital and the Fu-Kai Dispensary at Wuchang. These institutions will receive added support as a result of the Nation-wide Campaign now in progress, to arouse the Church to a sense of its full obligations and opportunities for service at home and abroad, as will also the missions, schools and institutions of higher learning maintained in China by the Church.

THIRD TRIENNIAL REPORT OF JOINT COMMISSION ON SOCIAL SERVICE.

The third Triennial Report of the Joint Commission on Social Service, the publication of which has been delayed by the strike of New York printers, is now ready for distribution. This report of 200 pages is largely given to a comprehensive review of the industrial situation as related to the Church, involving a survey and interpretation of the six outstanding labor movements—Trade Unionism, the Shop Committee and Joint Industrial Council Movement, Socialism, Syndicalism, Guild Socialism, and the Co-operative movement—followed by a consideration of the basic relation of work, life and religion and the duty incumbent upon the Church to recognize the human aspirations of the workers. Other divisions of the report deal with Americanization and Immigration, the Country Church and the Rural Problem, and the Church and Public Health, while special sections also contain a review of the Commission's activities during the past triennium and recommendations for future expansion of the social work of the Church.

The report is being mailed to Bishops and Deputies to the General Convention. Others interested may secure copies on application to Rev. F. M. Crouch, Executive Secretary, 281 Fourth Ave., New York City.

THE IRISH QUESTION.

There are, I think, indications that a section of the American public are beginning to really understand the position of England in regard to the Irish question, writes Fondix in Church Work, Halifax, Nova Scotia. But I fear only a section and (numerically) a small one at that. The last few weeks have demonstrated the fact that a very large majority of Americans are still inexcusably, and I fear wilfully, and I am tempted under the circumstances to add, criminally ignorant of the Irish situation today, which is simply this, that no "settlement" in sight can be effected or ever seriously attempted, without bringing about a state of things incomparably worse than the present, bad as it is. The only result of the adoption of either of the two schemes at present under consideration, viz., Home Rule for the whole country, or the setting up of a Republican Government, would be a bloody civil war, which would be out of the frying pan into the fire with a vengeance. That the Ulstermen, who comprise one-fourth of the population and at least three-fourths of its wealth and intelligence, and who have repeatedly declared their intention of resisting to the death the application of Home Rule to themselves, would submit to Sinn Fein rule, is simply inconceivable. They would fight it to the last ditch and drop of blood, and in this they would be no doubt assisted by tens of thousands of sympathizers in other parts of Great Britain. Does anyone in his senses imagine that the Protestants of England and Scotland would stand quietly by and allow their brethren in the North of Ireland to be slaughtered into submission to a government they detested? Of two evils, choose the lesser. Conditions are bad enough as it is, but they are heavenly as compared with the hell that any attempt to coerce the Ulstermen would let loose in Ireland. People cry out that "something should be done." My own opinion is that the best policy of the British Government is to attempt nothing that "their strength is to sit still," even at the cost of another rebellion, which would be far less disastrous than a civil war.

The purpose of the Nation-Wide Campaign is to see the last man in the Church and urge upon him to prove his faith in Jesus Christ, with all he is and with all he has.—Rev. Dr. Patton.

"To inform the mind and awaken the conscience"

Nothing Else can Avail

ONE greater and more essential need over-shadows every other—the need for a quickening of the spiritual life of the Church through prayer.

PRAYER is not selfish begging; it is not an effort to bend the vast purposes of God to our own personal desires.

PRAYER is power.

"THE effectual fervent prayer of a righteous man availeth much."

Do we believe it? If we do how can we excuse ourselves for failure to use this "effectual" weapon to the utmost for Him?

"WHATSOEVER ye shall ask the Father in My Name, He shall give it you."

THERE is God's promissory note, signed by his son.

HAVE we the vision and the faith to accept it at its face value?

Who shall measure the blessing that will come to the Church and to the world if, in this Nation-Wide Campaign, we *do* accept it, linking our united effort to His vast resources through constant fervent prayer?

The Nation-Wide Campaign for the Church's Mission