

The Witness

"FOR CHRIST AND HIS CHURCH"

Vol. III. No. 50.

CHICAGO, DECEMBER 20, 1919

\$1.00 A YEAR

PARISHES AND DIOCESES GO OVER THE TOP

Dr. Patton Points Out that Reports are From the Most Efficiently Organized Units.

New York, Dec. 12.—"Five hundred and thirty-three thousand pledged, with less than half the parish reports in! Eight hundred thousand to one million dollars expected."

This, in effect the message of the Nation-Wide Campaign headquarters from the Diocese of Southern Virginia, is the keynote of the early returns from "Mobilization Day."

Telegram after telegram was flashed to the headquarters during the first few days following the conclusion of the Nation-Wide Campaign every-member canvass of Sunday, December 7th. And every message brought the first fruits of them that toiled—the assurance of victory, the statement of quotas met and quotas oversubscribed.

Clearly these telegrams constituted but the merest sketch what the Church has done. Practically all represented partial reports, and only a few of the dioceses made any report. The greater number of first reports came from the third and fourth provinces. And in each instance the indications were of success.

But the leaders of the campaign were not content to accept victory for the whole Church on the evidence of these scattered messages.

"Naturally," said the Rev. Dr. Robert W. Patton, National Director of the Campaign, "we have heard thus far only from a few dioceses and parishes. These reports come from those units of the Church which made most efficient preparation for the Campaign. Every report thus far received, and there has been a considerable number for so short a time, shows either a quota subscribed or oversubscribed. But it is to be anticipated that reports from a large part of the Church will be delayed several weeks at least."

Contrasts to the victorious messages that have been received will come, in the opinion of Lewis B. Franklin, chairman of the executive committee of the Joint Commission on the Campaign.

Reports Show What the Church is Capable of Doing.

"We know," Mr. Franklin said, "that there are many places where the campaign was not conducted with enthusiasm and thoroughness, and of course no such results as those now coming in may be looked for in these quarters. These first reports show what the Church is capable of doing. They seem to be setting a standard by which the whole Church will be measured in this, its greatest effort. They are the force which will impel those units which have not succeeded, to build their records up, in the months to come, to a higher plane of achievement."

Let these first reports speak for themselves.

Oversubscription by Southern Virginia Predicted.

The quota of the Diocese of Southern Virginia was approximately \$670,000. A total of \$533,000 was shown by the reports of 100 parishes, with 130 parishes not yet heard from. Upon this basis was estimated the possible \$800,000 to \$1,000,000 grand total.

By-products of the Campaign in this diocese were the gift of a home and farm from one man, to be used as a home for homeless girls; the establishment, by a Negro Church, of a home for the care of old women. In one parish, a Negro girl, just confirmed, indicated her desire to be one of the 1,470 workers needed for the Nation-Wide program.

In the same province the Diocese of Virginia showed an annual pledge of \$270,000 in 179 parishes. Incomplete reports from eighty-four parishes showed total pledges of \$164,000. Sixty-three parishes went over the top, according to figures now available. An over-subscription by the entire diocese was assured.

Good Reports from Diocese of Bethlehem.

The Diocese of Bethlehem submitted an analysis of partial returns. The Church of the Good Shepherd in Scranton subscribed \$7,000 annually for missions alone, increasing the number of its pledges by 575 over last year. St. James', Pittston, pledged \$24,000, equally divided between missions and parish support. Trinity, Bethlehem, pledged \$8,179 for parish support, an increase of 300 per cent, and \$1,403 in an independent drive for a parish house fund.

Trinity, West Pittston, pledged \$2,131 for parish support, and \$1,550 for missions. Calvary, Wilkes-Barre, pledged \$2,926 for parish support and \$2,127 for missions; and St. Clement's in the same city, \$3,833 for parish support and \$2,630 for missions. Trinity, Carbondale, pledged \$5,433 for parish support, and \$3,100 annually for missions. A two-thirds report from Grace Church, Allentown, shows \$24 per person for parish support, an increase of 100 per cent over last year; and \$11 for missions, an increase of 500 per cent. The Church of the Mediator, Allentown, shows a 60 per cent increase over last year for parish support and 400 per cent for missions.

Quotas Oversubscribed in West Virginia.

Returns from the Diocese of West Virginia were slow in coming in. All parish reports showed quotas met, most of them oversubscribed. Indications were that the diocese would meet its quota. A message from the Diocese of Harrisburg said that slow returns made the result there undecided, but bore the assurance that every effort was being made to list the diocese with the victors.

Only two parishes were heard from in the Diocese of Maryland; Emmanuel, Baltimore, had gone over the top, and St. Peter's, Ellicott City, with a quota of \$2,000, had subscribed \$4,500.

Parishes in East at South Carolina Oversubscribed.

East Carolina, South Carolina and Atlanta were the three dioceses of the fourth province that sent definite messages for returns to headquarters. In East Carolina, wire and telephone reports showed quotas raised and passed, and indications were that the diocese had subscribed its quota. Partial reports received in South Carolina came from nineteen churches, of which eighteen had met their quotas. A majority of these were oversubscribed and "still going." Indications were that the diocese would oversubscribe.

A Terrific Storm Does Not Stop Atlanta.

Despite a terrific storm in Atlanta, "Mobilization Day," the incomplete

(Continued on page 3)

INSPIRING SIGN OF THE TIMES

A REVIVAL OF THE MISSIONARY SPIRIT OF OLD MANIFESTED IN NEW YORK.

"The Nation-wide Campaign will go on," said Bishop Burch at a noon-day service in St. Paul's Chapel, New York. "One of the inspiring signs of the times is the response of the Church to the appeal which has been made through the Nation-Wide Campaign, and the Every Name Campaign here in New York. It is a revival of the missionary spirit of old; and especially noteworthy is the awakening which has been manifested among the laity of the Church in the movement which reached a climax last Sunday."

Bishop Burch, who was speaking at a service which was held primarily in the interest of the Seabury Society of New York, stressed the importance of the effort of this society in applied Christianity, said it was the spirit which many years ago resulted in the formation of the society which has come to life again in the Nation-wide Movement. He referred to the results of the canvass of last Sunday, and of November 16, which he has received, which indicate from 45 to 400 per cent increase in personal service pledges.

"It is as gratifying," said he, "to see these names signed to the pledge cards which are pouring in as it is to find them signed to pledges on the other side."

One important result of the Nation-wide Campaign, the Bishop declared, would be its influence for good upon the troubled industrial situation throughout the nation.

"After every such period," he said, "there has been a reaction in which the spirit of man, operating through Divine guidance, has carried humanity to higher spiritual levels."

ARKANSAS CAMPAIGN IS VICTORIOUS

Mr. R. S. Templeton, Chairman of the Diocesan Committee of the Nation-wide Campaign for the Diocese of Arkansas, telegraphs to The Witness as follows:

"December seventh was a great day throughout the Diocese of Arkansas. Every church and mission that followed the Nation-wide Campaign instructions and put on the intensive canvass report substantial gains, some as high as two hundred and fifty per cent. All that have finished up the canvass have gone over the top. Desarc, Brinkley, and Tollville, some of the missions attached to the Cathedral, met their quota ten days before the conference. Forest City was the first parish to report in as over-subscribed. Some results! Parishes revived, missions awakened, new enterprises planned, spiritual life deepened."

A tablet erected in honor of the 123 members of St. Matthew's Church, Worcester, Mass., who served in the world war, was recently unveiled with appropriate exercises, consisting of services, sermon by the rector, the Rev. George S. Southworth, and a social program. The Mayor of the city extended to all the greetings of the city. The junior warden welcomed the men home in the name of the parishioners.

WILL "SEE THE YOUNG PEOPLE THROUGH."

Children by the Hundreds Flock to Meetings and Are Recruited for Service.

Boys and girls of the "teen age" who have been recruited for the Episcopal Church in a recent series of conferences in sixteen Eastern dioceses, are one of the principal concerns of the Nation-wide Campaign, which on December 7th set out to raise \$42,000,000 for the Church's development.

"See them through" is the motto of this movement within the Nation-wide Campaign to follow up the recent recruiting conferences and hold the young people in their newly-awakened enthusiasm for the Church and its work. The results of the conferences were so gratifying and the children were so ready to take part in the Church activities that the Nation-wide Campaign faces the further extension of this young people's work as an immediate duty.

The recruiting conferences were the outgrowth of a plan formulated at the Detroit Convention, at which time speakers were summoned on a few days' notice and sent out in teams of three each to break ground for the new enterprise. These three teams finished their preliminary work in about ten days, and were later reassigned as speakers for the recruiting conferences, the dates and arrangements for which had been settled on their preliminary tour. Each team was composed of one woman, one clergyman or candidate for Holy Orders, and one layman. The three speakers were to present respectively: 1, The Needs of the Church at Home; 2, The Needs of the Church Abroad; 3, The Call to Service.

The conferences began the week of November 10th. From that date through the 29th, the three teams covered an area reaching from Pittsburgh to Long Island and from Worcester, Mass., to Alexandria, Va. Inexpensive suppers preceded the conferences and children by the hundreds flocked to the meetings. Young people in all walks of life were touched. Factory boys and girls, farm children, students from Church Schools and young people of the Sunday Schools were all recruited for the service of the Church.

The conferences are over. But the work is just begun. The Episcopal Church is out to see the young people through.

Miss Eliza W. Thackara has resigned her work as superintendent of the Hospital of the Good Shepherd at Fort Defiance, Arizona, after twenty-five years of service among the Navajo Indians. In 1895 Miss Thackara—who was then associated with the government school on the Indian agency at Fort Defiance—found that in all that vast tract of 15,000 square miles containing a population of 30,000, there was no place where medical or surgical aid could be procured. Touched by the suffering she saw, Miss Thackara began the work which grew into the Hospital of the Good Shepherd. For many years she was practically alone, doing the hardest kind of physical labor, mothering, nursing, teaching and ministering to the souls and bodies of these children of the Arizona desert. In the long roll of devoted women who have given their all to the service of their Master, the name of Eliza W. Thackara will have an honored place.

FIRST REPORT FROM CANVASS

West Texas Goes Over the Top — Spirit of Diocese Pente-costal and Full of Wonderful Hope.

The following telegram was received by The Witness from Bishop Capers of West Texas, on Monday, December 8th:

San Antonio, Tex., Dec. 8, 1919.

The Editor of The Witness:
Chicago, Ill.

All parishes and missions of Diocese of West Texas that have been canvassed went over the top in some cases by several thousand dollars. Have had to postpone canvass of Corpus Christi and coast towns and parishes and missions without missionaries. Spirit of diocese Pente-costal and full of wonderful hope in face of disadvantages of flood and storm conditions.

Wm. T. Capers, Bishop West Texas.

BISHOP BRENT SPEAKS AT PHILADELPHIA.

Bishop Brent of Western New York was the principal speaker at a great mass meeting held in Philadelphia just prior to Mobilization Day. The Philadelphia Ledger describes the Bishop as a man of rugged personality. His jaw is firm and his shoulders square. He wastes no time in useless phraseology, but has the knack of getting to the point with unquestionable logic. While he speaks forcefully, a twinkle in his gray eyes bespeaks a genial spirit.

Although the day had barely started when newspaper men called, the Bishop was up and ready for action.

After touching on the subject of a broader education which would promote a greater Christianity, the Bishop said: "The American nation has not dealt with the influx of immigrants in the proper manner. We invite them here, but when they reach our shores we ignore them. They have alien minds because we do not make proper effort to educate them. Proper and vigorous efforts should be made to eliminate the Red element. Proper education would prevent the development of such an element in the first place."

The Bishop then spoke of the negroes and how their welfare was neglected in some parts of the country. "We should pay more attention to the education of the negroes," he said, "and we would find them more contented and with a better conception of society generally."

"There would be more contentment in this country generally if there were a greater human touch between employer and employee. The employer should not regard employees as mere machines and bear in mind that they have other interests aside from the mere problems of work. The employer should take a personal interest in his men and see that living conditions generally are such as to enable them to become good citizens."

Mr. Geo. Wharton Pepper explained the purpose and aim of the campaign in the course of which he said: "If this campaign does not batter the gates of hell off their hinges, it is your fault and not mine."

Mr. Reynold D. Brown presided at the meeting.

EDITORIAL

By Bishop IRVING P. JOHNSON.

THE APPROACH TO CHRISTMAS.

If it be true that God's love for men was so great that He gave His only begotten Son that whosoever believeth in Him might grow into the measure of His stature, then the acid test of your life and mine is whether we are able to meet that test;—whether we are able to return love for love, for there is no other commodity in which we can repay love but with love.

Of course I am willing to concede that the story of the Christ-Child is almost too good to be true, but then this world in which we live is so wonderful that nothing is impossible for the One who created it.

He who gave to man the capacity for friendship and who gave us the power to have high ideals is not incapable Himself of manifesting the same qualities that His creatures sometimes display.

It is a tolerable world for the righteous, only because he believes that God is love, and that God's love is more powerful than any malice which may seem to oppose it.

So the life of Christ is a powerful stimulus to human faith and to our perseverance in that faith just because it so dramatically presents to us the greatest of all comforts, viz., that no matter how much malice may seem to be victorious that it is not finally as powerful as God's love.

It is just because God's love is so condescending in His infinite tenderness, that the Word became flesh and dwelt among us, and that he did this in order to try out our ability to comprehend such love.

There is no appeal to man so strong as that which comes to us through human agencies.

It is the glint of the eye, the touch of the hand, the word of a friend that makes life the lovely thing that it may be, unless we deliberately reject it. It was the fact among the apostles, that their eyes saw Him, their ears heard Him, their hand touched Him that made Christ the Beloved.

And after all, it is through love that God makes His appeal to win our love.

There is something about the mother love of Mary, and the devotion of the shepherd, and Jesus, the boy, among the doctors, and in the carpenter shop with His foster father, that makes the Gospel story attractive to children and to parents.

There is no attempt to philosophize about these facts. They are stated in the language of peasants and they are facts that appeal to the affections of common people.

* * *

We boast of our civilization, but the Great War has shown what a cold-blooded thing it may become.

We knew it before, but would not acknowledge it. We fancied that we had outgrown the simple Gospel. We talked about some new thought and twentieth century philosophy as though it was something on and beyond the Gospel of Christ, but we have learned that kings and captains pass away, but the one great sacrifice remains as the hope of frail humanity.

It is the spirit of Christmas rather than the wisdom of Marcus Aurelius that is the hope of the world.

Then why not meet God on His terms, rather than be constantly seeking the living among the dead!

What can a university give a young man that can possibly take the place in his life of the simple lessons of love that he has learned at his own fireside?

What can our new cults and philosophies give a human soul that cannot be found in the Word of Christ and the touch of His hand?

What can business success give to a man that will repay him for the loss of that comradeship with his fellow men that comes from an intimate knowledge of the Nazarene?

What can fine furniture and elegant surroundings give to the human heart that has learned to be cynical of human nature and to isolate itself from simple folks?

After all, is not this world as men make it, one big fraudulent concern in which men exchange human love for perfectly useless things?

Is not this what our best poetry and fiction and drama, as well as the Word of the Master, try to tell us, and we substitute our aesthetic appreciation of these values for any real participation in human fellowship?

* * *

We have overtrained our human faculties and gone stale in the qualities that really count. You move into the silent circle of the world's elect and you find them as clean hygienically as icebergs and the churches as free from human love as a cold storage plant.

The Epistle of St. James sounds like the tinkling cymbal of some faint memory in such surroundings. If Christ were to come, as a Nazarene, He would be patronized by those who would be mildly interested in His message but critical of His clothes.

If you flee from this atmosphere to the innumerable sects of the proletariat, you find Pharisaic righteousness as a substitute for the Sadducean coldness of the bourgeoisie.

Here is narrow prejudice and all uncharitableness. The class

bitterness of the laborer is the strife of tongues in the churches.

The laboring classes have discarded the faith of their fathers but retained the bitterness that marred that faith.

You go into the country town and by their own testimony in their frank opinion of one another, there is none that is righteous, no not one. And the score of religious conventicles, each attended by two or three score adherents, merely emphasize the spiritual poverty of the place.

You flee to our universities, and what is there to stimulate the love of man except the comradeship that the boys have brought from their own homes?

Of course, there is a remnant of goodly homes in all these circles, for if it had not been for this remnant, during the past thirty years of crass materialism, America would have been as Sodom and Gomorrha. But is not the home slipping, and are not the evils of prosperity undermining the home-like places where Christ would still be welcome?

* * *

As we approach Christmas and the plainness of our Lord's birth, through the neglected season of Advent, let us come seeking the human touch that Christ so deftly gave.

Let us discard our presumptuous philosophies, which put God on trial before a jury of His creatures; let us lay aside our affectations of superior culture, intelligence or virtue; let us forget our absorption in the things that inebriate but do not cheer the human heart; and let us truly repent us of our sins; let us be in real love and charity with every neighbor; let us draw near in faith, that we may so eat the flesh of the Son of man and drink His blood, that our sinful bodies may be made clean by His body and our souls washed in His most precious blood, and that we may truly dwell in Him and He in us.

In short, let us try to feel the spirit of the human Christ, having no respect for sinners, forgiving human frailties and seeking the touch of human hands, that whatever light we have may not be hid under the bushel of our selfish isolation, but may be a light to lighten anybody who comes along our way.

* * *

The world is in chaos because the message of the Christ Child has been forgotten.

It is the breaking down of love among Christians that has caused the deluge of class hatred that has engulfed the world.

What can we do about it?

We can approach more closely to those standards of genuine simplicity and wholesome friendship which Christ glorified and which we have replaced by artificial pomps and social vanities.

Each man and each woman can kneel humbly at the altar in which the Word is made flesh for us, and each one can pray earnestly that He may become as a little child in simplicity, earnestness and friendliness in order that we may be fit for the Kingdom of Heaven.

Let us strip ourselves of any arrogance of demeanor or pride of life, or silly affectations of superior merit, and as pilgrims who go forth to meet our Lord be content to be natural and to be unpretentious.

After all, isn't the simplicity of Christ a greater glory than the ermine of kings, and the friendliness of Lincoln a more glorious crown than the studied isolation of princes?

If this Church could retain the glory of the Heavens in its worship and the simplicity of the Christ in its members how winsome it would be to weary souls seeking rest and refreshment.

We have the one; let us seek to put on the other.

The rented pew system is dying a natural death in many a parish church under the reforming influence of the Nation-Wide Campaign.

"When the Episcopal Church wakes up, look out!" exclaimed Billy Sunday, a few years ago. It is awake, Billy. Look out!

We wonder what sort of punishment Dante would conjure up for the profiteers, if he were living to revise the Inferno?

A small boy, climbing the Alps, with his father, exclaimed, "Watch out where you go, daddy, I'm following in your steps!" Every boy is very apt to follow in the footsteps of his father, "Watch out where you step, daddy!"

The author of the prophecy that the world would come to an end in the 17th day of this month showed less wisdom than other members of his school who, as a rule, fix the exact date of the world's extinction several centuries ahead.

A resident of Sangamon County, Illinois, was assessed thirty cents personal tax and \$17.00 dog tax. That's nothing. We know a member of the Kingdom of Christ who assessed himself fifty cents a day for cigars and ten cents a week for the Church. Comparisons are odious.

A Chicago reporter wrote a sensational story, years ago, based upon a statement of the late Bishop Whitehouse containing the item, "\$50.00 for Champaign." The reporter failed to associate the item with the then struggling mission of Emmanuel Church, at Champaign, Illinois.

A teacher in a Church School, after carefully explaining to her class last Sunday the meaning of Advent, asked the question, "Now, boys, whose birthday comes this month?" Whereupon a precocious youth promptly replied, "My daddy's."

An erroneous story is going the rounds of the leading secular dailies of the country to the effect that "The Episcopal Church is to establish a presiding Church Body similar to the Vatican at Rome." It is unnecessary to correct this misstatement so far as the readers of The Witness are concerned who are familiar with the action taken at Detroit by the General Convention in creating an Executive Council consisting of sixteen members: four bishops, four presbyters, and eight laymen, to be presided over by a bishop, all of whom are to be elected triennially by the General Convention. Bishop Gailor of Tennessee was elected at the last General Convention as president of the Council.

WHAT ARE WE MOBILIZING AGAINST?

By A. S. KING, St. Louis.

From the remotest bounds of the earth—

From Greenland's icy mountains—

From Africa's coral strand—

Comes the news of the mobilizing of the Church.

If we enter into the silence as the New Thought say, we can hear the bells pealing from an hundred countries, never has there been a Christmas so pregnant with great issues since Time began, except the one Great Christmas.

When the constellation of Virgo rises on high as it always does just before the anniversary of the Nativity it will look down upon many millions of souls mobilized anew in the service of Christ.

Above the standards of all nations that ancient and holy symbol—the Cross—is now erecting itself.

People are ceasing to talk of the British Lion, the Gallic Cock, the Russian Bear and are beginning to feel that the hope of the world is not in these standards but in the standard of the Cross.

But we still catch occasionally the scream of the American Eagle, the campaign workers tell us what a great and wonderful people we are, forgetful that "in that day the Lord only shall be exalted"; forgetful that he who speaketh of himself or of his own country seeketh his own glory and not the glory of Him who sent him.

The first aim of the campaign then must be to concentrate our thoughts upon extending the glory of God.

But what then do we mobilize against? First our ignorance.

We are mobilized against principalities and powers very great and very terrible, and not until we conquer these principalities and powers which are far more potent than the influence of individuals will the glory of God cover the earth as the waters cover the sea.

We are mobilized against a science which in Germany speaks of Christ as the "neurasthenic Christ," against a science which in France speaks of Christ as a "neurotic Christ" and Anglo-Saxon scientists must prove to continental scientists that the Christ life is the ascending life and not the retrograding life.

We are mobilized against an enormously powerful continental literature which ignores God and Christ and exalts the immoral life as the true life.

With these great questions, the scientists and litterateurs of the Church must deal. But if we are wise we shall begin to read more of Continental literature, in the books of the continent and not the newspapers only. For only when Christ has been enthroned above the science and literature of the continent and of England and America, will there ever be a lasting peace.

For the power of science and of literature and of a godless art are more powerful than we can estimate for many millions are influenced by them in their conceptions of God and Christ.

Thus we see the Church must expand her intelligence very greatly to really extend the reign of Christ.

We are mobilized against the hosts of sin, against dishonesty in business, against corruption in politics, against a selfish and empty luxury, which embitters the poor, against ignorance and stupidity in ourselves, against a futile and immoral dogma, against the lying tongue and the flattering lips in ourselves and others.

Under the standards of the Lion, the Bear, the Cock, the Eagle, all the animal sins have been tolerated, but now above these standards the standard of the Cross erects itself.

It comes again upon the midnight clear that celestial radiance against which man sees himself black with selfishness and sin and feels above all longings for terrestrial possessions the longing to be fit to be numbered with the saints in glory everlasting.

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NOTICE!

The Witness is reduced to four pages temporarily, on account of the coal strike and shortage in print paper.

A LIVING CROSS.

At the Church of the Evangelists, Oswego, N. Y. (Rev. G. M. Brewin, rector), special services emphasizing the duty of service were well attended. At the suggestion of the parish chairman, Mr. William Fearn, the evening service consisting largely of hymns was brought to a close by having the choir and congregation form themselves into a huge living cross in the aisles of the church where all knelt before the Blessed Sacrament and sang "My Faith looks up to Thee." It made a profound impression on all present which will never be forgotten.

For more than a year this parish has had a weekly Bulletin which has exercised considerable influence. The usual heavy expense has been eliminated by having several thousand forms printed with a cut of the Church and list of services and a brief concise statement of what the Church is and stands for. The inside pages are produced at the rectory on a revolving duplicator.

Distribution of this and all circulars is accomplished by a rack of pigeon holes in the vestibule containing one labelled compartment for each family. On Monday morning the rector can tell by glancing at the rack which families have been represented at service and for how many Sundays they may have been absent. Periodically the boxes are cleared and the matter mailed together with a note calling attention to delinquency. This plan also enables the treasurer to send out quarterly statements at very small mailing expense.

During the course of each week the Community House of St. Philip's Church, Circleville, Ohio, houses many organizations totalling approximately 300 members of all ages, sizes, temperaments and creeds, while each group is allotted definite time for clean, wholesome recreation under moral and competent supervision. The whole atmosphere breathes of kindness, consideration, fair play and true democracy. With such surroundings, Bolshevism, I. W. W.ism or any other fanaticism find no foothold; nothing which might tend to social or moral unrest.

A very attractive Year Book has been issued by St. Peter's Church, Hazelton, Pa., containing much matter of local and general interest, including a letter from the rector, Rev. Dr. Clattenburg, departments devoted to several parish organizations, the parish history and a complete list of communicants and contributors. Mr. and Mrs. James C. Hayden have been constant supporters of St. Peter's parish for more than fifty years.

IN WHAT FORM OF SERVICE WILL I ENLIST?

South Carolina Layman Says the Episcopal Church Needs to Show Its Goods.

Mr. W. B. Moore, President of the Neely Manufacturing Co., and of the Travors Cotton Mills at York, S. C., writes to The Witness, as follows:

The N. W. C. is sending out a card asking the above question, and after looking over the suggestions on the card I do not feel equipped for volunteering for any of these undertakings, but I do not want to be an I. W. W. Realizing that the Episcopal Church is greatly misunderstood and that there is a prejudice existing from ignorance which is brought about by the lack of contact and information, I have concluded that one service that I might do is one that would be of great benefit to the Church indirectly, and that is to place The Witness, your most interesting and enjoyable paper, in the hands of every minister of the gospel in the diocese of South Carolina, other than those of the Episcopal Church. Doubtless you have means of securing the names and addresses of all the ministers of the various denominations in this state, and I hereby authorize you to send The Witness for four months to each and every one of them, sending me the bill for same at your special club rates. I believe that it will do something to break the existing prejudice and show the denominations that we are now alive and desirous of reaching all men. This not with the idea of proselyting, but simply to teach them that we are in the field in the interest of the Master. We know of no publication that would serve so well this purpose as The Witness. For years I never looked at a Church paper, but have become so interested in your publication that I read every word of it weekly and enjoy it immensely, especially the editorials.

The Episcopal Church needs to show its goods. In the commercial world this is the first step to secure business. Samples must be exhibited and if attractive nine points are scored in favor of doing business.

FIFTEENTH ANNIVERSARY OF BISHOP ROOTS.

Bishop Logan H. Roots has just completed fifteen years as Missionary Bishop of Hankow, China. In this time the mission has grown continuously by the acquisition of new equipment in land and buildings. The staff also has grown steadily and women's work, which was only fairly begun fifteen years ago, is rapidly approaching a point where it is almost equal in strength with that of the men. Every part of the work is now better organized and better planned as well as better equipped, and unquestionably the greatest advance is in the steady upbuilding of the staff of Chinese workers trained and at work in the mission, while evangelistic work, the schools and the hospitals have also contributed in direct ways to the strengthening of parochial and diocesan Church life. Two of the congregations have reached almost complete self-support so far as running expenses are concerned, whereas none of them was anywhere near this point fifteen years ago.

The Secretary of the United Offering of the Woman's Auxiliary in the diocese of Northern Indiana has hit upon a novel plan to interest the women of her own parish in the personnel of the United Offering workers. She pastes the name and address of a worker on each box given out. Each woman is asked to acquaint herself with what her particular worker is doing, to pray for her, and finally, if possible, to write a word of encouragement. At each semi-annual collection of the offering the boxes are changed about so that each holder receives the name of a different worker, and thus the vision is extended.

PARISHES AND DIOCESES GO OVER THE TOP.

(Continued from page 1)

canvass showed the Cathedral of All Saints over the top, and tonight indications that all other parishes would overscribe. Christ Church, Macon, Ga., oversubscribed 50 per cent, and a number of smaller parishes doubled their quotas. Oversubscribed by the diocese was reported as certain.

A single report from the Diocese of Tennessee showed Trinity Church, Clarksville, over the top.

No reports came to headquarters from the First Province in the early half of last week. In the Second Province, the Diocese of Central New York reported returns coming in slowly, with figures showing subscriptions from 30 per cent of quota to over subscription. Many canvassers had not yet made reports and a more representative showing was expected by the end of the week.

Remarkable Showing by Mr. Franklin's Parish.

In the Diocese of Newark, St. Luke's Church at Montclair, N. J., with a quota of \$22,500 showed an oversubscription of \$7,500. Mr. Franklin's own parish, St. George's, at Flushing, Long Island, increased its number of pledges over last year's by 394. It pledged \$7,235 for parish support, as against \$2,400 last year; and \$6,159 for missions, as against \$1,800 last year.

The only report from the Fifth Province came from the Diocese of Indianapolis. This showed St. Paul's, New Albany, oversubscribed 140 per cent; and over subscriptions in St. Paul's Parish, Columbus; St. Matthew's and Christ Church, Indianapolis, and St. Paul's, Anderson. St. Paul's Richmond, was reported doubtful.

In the Sixth Province, St. Mark's, at Aberdeen, S. D., reported over the top.

West Texas Over the Top Despite Flood and Storm.

The Diocese of West Texas, in the Seventh Province, reported all parishes that were canvassed "Mobilization Day," over the top, in some cases with a margin of several thousand dollars. The canvass was of necessity postponed at Corpus Christi and in the coast towns. "Despite flood and storm conditions," reported Bishop William T. Capers, "the spirit is Pentecostal and the people are filled with wonderful hope." A report of oversubscription also came from Trinity Church, Arkansas City, Kansas.

Oregon Heard From.

Among the first reports received was that from the Diocese of Oregon, Eighth Province. Of the forty-one parishes in the Diocese, twenty-five reported \$75,430. The diocesan quota is \$238,000. Sutherland Mission was reported the first over the top. The Portland group, in this early partial report, showed a 30 per cent subscription, with the largest church not reporting. The Umpqua Valley and Rogue River groups showed 70 per cent subscriptions.

FROM THE CHURCH MISSIONS HOUSE.

To the Editor of The Witness:

May I briefly encroach on your valuable space in order to say to all contributors to the missionary work of the Church, through the Board of Missions, that the books of the treasurer will be closed for the year on the evening of December 31, 1919. We will be glad, however, and will take pleasure in doing so, to give credit, on this year's business, for all remittances received after December 31, provided their envelopes bear the post office mark of December 31 or of an earlier date.

On the Feast of St. Katharine of Alexandria, Nov. 25, in St. Augustine's Chapel at Holy Cross, the Rev. Joseph Henry Smyth took his life vows in the Order of the Holy Cross.

WHAT A SAMPLE WITNESS "AD" BROUGHT

"The article you published recently about our advertising campaign in the Diocese of Central New York in our effort to discover and minister to lost, strayed and unattached communicants in the rural districts as well as those who have moved to the cities and are not attached to any local parish, has had two results," writes the Rt. Rev. Dr. Charles Fisk of the Diocese of Central New York, to The Witness. "(1) It has proved conclusively the value of The Witness as an advertising medium, and (2) it has burdened me with a large task which I had not meant to undertake!"

Our advertisement (which you reprinted) was printed in the leading newspapers circulating in this diocese in the hope and expectation that it would enable us to get in touch with communicants of our Church within our own reach. It has enabled us to find many lost parishioners. Since its republication in The Witness as a sample of Church advertising, many people in other parts of the country have assumed that it was intended for them and that I was opening a general "lost and found" department. Already I have received the names of nearly a hundred such communicants, outside the diocese, who desire the ministrations of the clergy. I have been sending these names to the Bishops of the dioceses where the people reside. Of course I cannot undertake to care for

them myself. It is illuminating, however, to discover how many such persons there are who might be made the nucleus of work through occasional services for the administration of the sacraments in districts which the Church does not touch at present. Will you kindly explain that the advertisement which you reprinted had to do with our own diocese only?

Meanwhile the number of names I have received is proof of the value of such advertising in the discovery of communicants of the Church who are without pastoral care. Perhaps the occasional insertion of an advertisement such as the enclosed could be your free will contribution to the work of the Church. It would doubtless lead to the discovery in many dioceses and districts of faithful Churchmen and women anxious to have the Church's ministrations and zealous enough to secure others to gather in small groups whenever the Archdeacons or General Missionaries could come to them, or to help in bringing back to the fold some of their own friends who have wandered, so stopping the leakage which is a serious loss to the Church at present. The Church League for the Isolated might also be used in such advertising.

It will be of interest to you to know that your copying of my local advertisement has, called forth so many replies, because, as I said, it shows the value of The Witness as an advertising medium. If business houses, Church publishers, etc., could know that, that one little "ad" got such results, you would doubtless secure from them sufficient advertising to add appreciably to your income."

STOP THAT LEAK!

Annually the Church loses thousands of communicants who remove from one parish and are never enrolled in another.

LOST COMMUNICANTS

SOME ARE LOST IN THE CITY. They were your friends; now they are among strangers, attached to no church home. If you know such, anywhere, get from your rector the name and address of the Bishop of the District and send him a list of them. He will do the rest!

SOME ARE IN THE COUNTRY, where we have no Church, or a small one. If you give names and address to the Bishop of that Diocese, he will have his missionaries get in touch with them. If you wish, you can

DO SOMETHING FOR THE CHURCH

SHOW YOUR INTEREST in this way, at least.. Why not also drop a letter to the Church members you know who are lost, strayed or stolen, and help get them back?

SOME ARE INDIFFERENT. Your letter may arouse them to faithfulness. Your note to the Bishop may open the way for his clergy to tie them up somewhere.

DO IT NOW!

Church Furnishings

of Gold, Silver, Brass, Bronze, Marble or Wood, suitable as

MEMORIALS

or

THANK OFFERINGS

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CHICAGO.

Saint Katharine's School

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls; beautifully situated on a bluff overlooking the Mississippi. Address the Sister Superior, Saint Katharine's School, Davenport, Iowa.

New York Letter

By The REV. JAMES SHEERIN

ORPHAN CHILDREN REMEMBERED.

The Christmas season is a good time in which to think of children in normal homes, and it is an especially favorable time to keep in mind those who are orphans and without visible means of support other than the friendly welcome of some endowed institution. Of these there are two in the city of New York and on Manhattan Island directly connected with the Episcopal Church. One is the Sheltering Arms, a beautiful name, at 129th Street and Amsterdam Avenue, and under the protecting care of the former rector of St. Michael's Parish, the Rev. Dr. John P. Peters. It has several plain buildings adjoining on St. Mary's Church, Manhattanville, and has a considerable yard with trees, something quite unusual in the metropolis. Lately Mrs. Zimmerman, who belonged to St. Michael's, and was of an old New York family named Furness, passed away and left the Sheltering Arms \$100,000. It does a fine work with a capacity of about 190 boys and girls in residence, admitting them between the ages of six and fourteen. The children are not necessarily orphans, and are not bound to remain any length of time. Mrs. Augusta Page is superintendent.

The other Children's Home is more diocesan, and has the cumbersome title of "The Orphans' Home and Asylum of the Protestant Episcopal Church in New York." The Rev. Robert S. Claiborne was superintendent for nine years until he died last December. It is now in charge of the writer of these words. There is an endowment of nearly \$700,000, recently added to by the bequest of \$50,000 from the estate of Mrs. Samuel W. Bridgman. Only orphans and half orphans of American and Protestant birth are admitted, and these must be between the ages of three and eight. But there is this peculiarity about this Orphans' Home, that it does not let people come in and adopt its children until it has finished with them. It takes them for as complete an education as it can afford, and all are supposed to graduate at least in the grammar grades, and can go farther in high school or college if they have the desire and ability. There is a beautiful summer home up the Hudson, where all the children spend three happy months every year in the midst of 65 acres of as pretty a park as any millionaire's estate can show. The children come back in time for September school, radiantly happy and healthy.

The income from invested funds is the same now that it was before the war, and, for the first time in its history, the Orphans' Home has to seek funds from outside. To care for the same number of children with the same high standard as we all know requires much more money nowadays. The city building is along side the beautiful city college at 168 Convent Avenue, between 135th and 136th Streets. Visitors are welcome.

A SHEPHERD ORISON.

Jesu, Shepherd, pity me, —
Way-worn, weary, full of care;
In thine Arms is refuge, free:
Let me find a solace, there.

Jesus, Master, chasten me,
Cleanse my soul from every sin;
Let my life be found in Thee
Ere that dreadful Day begin.

Jesu, Saviour, hallow me
By Thy Holy Sacrifice,
Ere my soul from sin set free,
Rests, at last, in Paradise.

Glorify Thyself in me, —
Shepherd, — Saviour, — Lord of
Might, —

When my soul, immortal, wakes
Into everlasting Light!
— P. B. Peabody, Blue Rapids, Kans.

A CHRISTMAS LETTER TO CHRISTIAN PEOPLE.

Dear Friend:

Another little child has shriveled up and died!

The mother, creeping back, gaunt and cold, from the desert, has put down the thin little bones with those that strew the road, so many miles, and has sunk beside them, never to rise again.

Only a little child, and a mother, out on the bleak Armenian road—but what is that Vision hovering there—and what is that Voice the cold winds bear to the ears of our souls—"I was hungry and ye gave me no meat—I was naked, and ye clothed me not?"

Today—yes, today—while we are preparing our gifts for Christmas—many more of these little children—not a hundred, nor a thousand, but two hundred and fifty thousand of them—are still wandering uncared for and alone in that dead land, "their wizened skins clinging in fear to their rattling bones," and they are crying out with gasping breath, "I am hungry! I am hungry! I am hungry!" And the Voice of One who watches us as we prepare gifts to celebrate His Birthday, comes again to the ears of our souls—"I am hungry! I am hungry! I am hungry!"

Now the children, and the mothers of Armenia are dreading the winter. "Just human remnants, they are, not protected, many of them, from the elements by even the dignity of rags."

But we can feed and clothe those perishing ones—some of them—before it is too late. Herbert Hoover cabled from the Caucasus: "It is impossible that the loss of 200,000 lives can at this day be prevented, but the remaining 500,000 can possibly be saved." They need not starve, and freeze and die if we will save them.

Open now your heart and purse. They need not die! Give ye them to eat!

Today nearly eight hundred thousand destitute Armenians—His people—need food and clothing. He took little children in His arms and blessed them. Today will you take one, or more, of those sad, cold, hungry little children of Armenia into your arms and heart, in His name, and give them food, and warmth and life?

"In as much as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Faithfully yours,

For the Executive Committee,
Near East Relief,
Wm. H. Taft.
Alexander J. Hemphill.
Henry Morgenthau

The December number of The Spirit of Missions is largely given over to stories of Christmas in widely differing parts of the world. The Christmas message is the same whether it be given in the semi-darkness of the Arctic night or under the tropical sunshine of Africa; to the quaintly-clad little ones in a Japanese kindergarten or the children of a mill village in the south; among the peons of Mexico or the Igorots in the Philippine mountains; on the South Dakota prairies or in the crowded streets of China. Specially appealing is the story of little Van Fok's first Christmas in the Slave Refuge of Shanghai. Read it and we are sure you will feel that this story alone is worth the price of the magazine—ten cents!

THE PARISH CASH BOOK

The Board of Church Finance announces that the Parish Cash Book recommended by the General Convention is now being printed and published. It is arranged for use during six years. Copies at the price of \$3.00 postpaid, which covers the actual cost, should be ordered at once from

THE BOARD OF CHURCH FINANCE

289 Fourth Ave., New York City

For Boys and Girls

Is there an individual in this world who does not at times feel cross or depressed? There are perfectly good reasons, too, why this should be so—ill-health, worries, sorrows, trouble, environment, loss of sleep, improper food, overwork and idleness are all causes, and it would seem at times almost impossible not to get our minds into one or both of these conditions.

But what we must guard against—allowing our feelings, when in this state, to affect those around us. We have no right when we are grouchy to be the cause of making others so. We must, no matter how unpleasant we may feel, keep our faces, our remarks and our manners from showing it—and if we cannot do this, then we had better remain alone in our own company, until it passes over. One of our Bishops told me, many years ago, "that when a little boy, and a fit of grouches was beginning to show itself, his father would take him by the hand, lead him to the cellar door and say: 'Now let us throw old Grumpy down the stairs.' (You understand of course that he meant the ill-temper, not the child). I may not have this word for word, but the idea is the same—and this idea I passed on to my little sons; it never failed to bring a smile and chase away the gloom.

It is too bad that at times, we cannot see our faces, in order to realize what those people who do, have to put up with. I read the following in the Detroit Free Press, which made me think on this subject:

"Shine yer boots, sir?"

"No!" snapped the man.

"Shine 'em so's yer can see yer face in 'em," urged the boot-black. "No! I tell you."

"Coward!" hissed the boot-black.

I also read, I think in the Gethsemane Parish Visitor, the following essay on Success—which received the prize offered by a Kansas paper for an article on this subject. It surely deserved it for it is short and to the point; and if we want success, we might do well to keep in mind and to follow the words of this essay of 97 words:

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men, and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's fine beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, his memory a benediction."

Doesn't reading this over inspire you with the desire to be that sort of an individual. It does me—and what a Church we would have if all her members took this essay as a guide through life! Please do not forget that I have asked you to write me and given you the address in the issue of The Witness before this one. In about a week more I hope to be busily engaged reading letters from you. Let me see, how many do I expect to receive? As there are 27,000 copies of The Witness being mailed each week, I should at the very least, receive 5,000 letters, and shall be very disappointed if I do not.

Grace Woodruff Johnson.

The Rev. Frank E. Wilson, chaplain of the 332nd Infantry, A. E. F., and recently director of the speakers' bureau of the Nation-wide Campaign for the Diocese of Chicago, has accepted a call to become rector of Christ Church, Eau Claire, Wis. He will go into residence Dec. 21st.

Invitations have been issued for the World Survey Conference to be held at Atlantic City, January 7th to 10th next, under the auspices of the Interchurch World Movement of North America. The conference will consider the preliminary results of the world-wide surveys and decide on a joint program.

STORY OF AN AWAKENED PARISH

The new Church year marks an epoch in the life of one of our mid-western parishes, for with its approach the congregation has become conscious of the tremendous change and splendid improvement which has taken place in the life of their beloved Church. While in no way unmindful of the meaning and solemn sacredness of the Advent season and ever ready to fill full these precious weeks with a suitable and worthy preparation for the observance of the Feast of the Holy Nativity; yet, at the same time, they find it difficult to restrain the joy and happiness in the realization of the complete restoration of the fabric and spiritual life of St. Paul's Parish, Marion, O. Having a history which dates back almost the allotted span of man, "being three score and ten years," it has known the myriads "ups and downs" which always is associated with old age and length of service. St. Paul's Parish is one of the oldest organized fields in the Diocese of Ohio, being the evident harvest of one of the fine efforts of the good Bishop McIlvane, who in his prime accomplished so much for the spread of Christ's Kingdom in this extensive diocese. The work in Marion has until recently been marked by a very slow and steady progress and owing to a number of difficulties which so frequently mar the advance and extension of the Church, it has taken a longer time in "pressing toward the mark of the high calling" than is customary in most of our mid-western ventures for God. However, in reflection one observes that the work while slow, has been sure, that firm foundations have been laid so that the work of the future gives promise of fine advance, and a most excellent growth is looked for in the coming years.

During the present rectorate (Rev. C. Bertram Runnalls) the improvement has been most marked, for both in the restoration of the material side of the work as well as in the deepening of the spiritual life of the congregation there has been a continual and constant manifestation of new vigor and a richer enthusiasm which bespeaks a progress which is unusual and supremely encouraging.

GRACE CHURCH, NEW ORLEANS.

Work will be started on the new edifice of Grace Church, New Orleans, La., the first of the year. It is expected that the building will be completed within seven months and consecrated free from debt.

Under the administration of the Rev. A. Edbrooke, the parish has made splendid progress. The membership at present exceeds 700. Mr. Edbrooke has been rector of the parish for a quarter of a century and has made the Church a factor in prison, hospital and missionary work. There are many who remember his first going among the wards of the big parish prison. One of his initial acts was to obtain the donation of a little folding organ which drew many to the worship he installed, and enabled him to appeal to the better nature in a large number of postulants. The instrument could be contracted into a bundle no bigger than a small valise, and he was taking it home one night in a street car when the conductor's curiosity moved the latter to inquire for particulars concerning the contrivance. Dr. Edbrooke described its nature, but the conductor was incredulous. To prove his case, Dr. Edbrooke set up the organ in the car and played upon it. It was literally a moving sacred concert. Nearing his destination, the rector folded up the instrument and started out with it.

"Say," said the conductor, in appreciative parting, "if you could only get a monkey you could make a living with that thing."

Dr. Edbrooke doesn't mind repeating the story, especially as it gives him a chance to say that the new Church will have one of the finest organs in the city.

The most comprehensive and interesting campaign survey and program that has come to our table from any parish was issued in a pamphlet of forty-two pages by Christ Church, Brooklyn, N. Y., the Rev. Dr. William Sheafe Chase, rector. It contains a complete analysis of the field to which the parish ministers, including diagrams and statistical tables showing the population of the district, nationality of the people, religious affiliations, helpful institutions, social clubs, schools, religious associations, places of amusements, hotels, public dance halls, pool parlors, harmful influences, financial history of the parish, suggested substitute for the saloon, social, and moral influence of the parish, the problems confronting the parish, etc.

SIMPLE ANSWERS TO COMMON QUESTIONS ABOUT THE CHURCH

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will be here very shortly and if you plan to give

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