

The Witness

"FOR CHRIST AND HIS CHURCH"

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\$1.00 A YEAR

A NEW VENTURE IN RELIGION

The Campaign in South Dakota—Indians Will Always Give to a Good Cause.

O Zion wankatan wanisipi kin, Wakantanka Iyoyanpa hoo cin, Qa wicanagi wan ta cin sni kin he Daotanin kta e inalhni yo!

Red language, yes—the language of the Red Indian; and the average white man, hearing the swelling chorus rising from the throats of a band of Sioux Indians might reasonably fear they were on the war path. Yet in point of fact the chorus is a definite assurance that the faces of the singers are actually turned in the opposite direction—along the path of peace: for it is nothing more than a rendition in pure Dakotan of the grand old hymn, "Oh, Zion! haste, thy mission high fulfilling," which 5,000 Sioux members of the Church in South Dakota have adopted as their rallying cry in the Nation-wide Campaign in that State.

The movement is probably unique in religious movements in the United States. In South Dakota, which comprises one of the Missionary Districts of the Episcopal Church, there are 30,000 Sioux, or Dakota Indians, fifty per cent of whom have been baptized in the Christian faith, and 5,000 of whom are actual members of the Episcopal communion. There are nine different groups of the Indians, which are scattered about in all parts of the state; and in crude chapels, mission houses and preaching stations, still more widely scattered, and with congregations frequently numbering not more than a dozen, the Church is spreading its doctrine through a force of workers under the direction of the Rt. Rev. H. L. Burleson, Bishop of the Missionary District, which already numbers twenty-two priests and deacons who are full blooded Sioux. Services are conducted in Dakota, the language of the Sioux; the Bible, Prayer Book and Hymnal have all been translated into that tongue. Sunday morning in an average Indian community presents the strange sight of Sioux braves in blanket and moccasins trudging along the road to worship, beside the motor cars driven by their more progressive brothers attired in the ordinary habiliments of civilization.

When the Nation-wide Campaign was launched six months ago, Bishop Burleson, who told about this unique movement among the Indians at the Church Mission House, New York, first turned his attention to the white population in his district, and put the campaign through with flattering success. More time was necessary for the work among the Indian communicants. As with the whites, the aim was to awaken the Indian to the duties and responsibilities of the Church in the New Age. All the literature which had been prepared for the whites must therefore be translated into Dakota, the special prayers, the aims of the campaign, the budget requirements together with the sum which the Red Men are to be asked to contribute and the purposes for which it is to be used.

This work has now been completed, and the preliminary campaign has been started. Intensive week will

begin on February 22 and the campaign will reach a climax one week later, when the canvass will be made and pledges asked of the Indians for the three year period covered by the budget.

"Nakaha unkitokab anpetu teca wanka se kin on Okolakiciayo Wakan tookihi he woecon hca woowolanla waecon kte cin heca," says the leaflet which introduces the campaign, which in the vernacular may be roughly interpreted as saying that the campaign starts off with a whoop.

Indian Constancy and Generosity.

Bishop Burleson strikes an inspiring note in his discussion of the possibilities among his Indian charges. Asked if they were a devout people whose conversion to Christianity was lasting, he replied:

"I wish the same constancy was shown among our white converts as is displayed by the Indians. I might also wish that white men were as generously disposed. The Indian will always give to a good cause. In this campaign we are asking \$14,000 from our Indian people, and though that averages from \$2.50 to \$4 a communicant, we have no doubt that the entire amount will be subscribed though the conditions among the Indians, who are mainly devoted to agricultural pursuits, is one of approximate poverty."

Enthusiastic Results Among Whites.

Bishop Burleson is enthusiastic over the results which were attained by the canvass of December 7 among the white communicants of his district. Their quota was \$23,000, of which \$3,000 was for diocesan purposes and the remainder for the general work of the Church. Forty-two out of a total of 56 congregations completed the canvass, and the total pledged to date is \$19,643.72.

"We confidently expect," said the Bishop, "to get the full 100 per cent of our quota when the remaining places have been canvassed. The trend is shown in the fact that at Sioux Falls, with a population of 30,000, of whom 400 are communicants of the Church, we got guarantees of \$4,000 as against \$400 raised last year. At Aberdeen, with 18,000 population and 250 communicants, we secured \$2,500 as against \$250 last year. Especially cheering were the results at the State University at Vermillion and at the Agricultural College at Brookings. Vermillion, with but 34 communicants, had a quota of \$225, and subscribed \$414.80, and Brookings gave \$320, as against a quota of \$280. The result in both places seems to have been due to the work among the student population, which is most hopeful. One of the needs of the Church is that not only money shall be given, but that there shall also be consecration of life to the Church, and the greatest interest seems to have been taken in this campaign by these young people who can give their lives to the work of God."

Bishop Burleson also brings us news that as a result of the campaign the salaries of all the missionary clergy in the district will be increased by twenty-five per cent.

In memory of Albert Glenn Richardson, killed in France, Sept. 29th, 1918, Bishop Fiske of Central New York, recently dedicated a window in St. Paul Church, Warner, N. Y. The window, which represent "The Centurion," was presented by Mr. Richardson, mother of the deceased hero.

NOTES ON THE NATION WIDE CAMPAIGN

The Simplicity of the Campaign

One of the striking features of the canvass of the Nation-Wide Campaign is the simplicity with which the reports indicate that it was conducted everywhere, and especially in those parishes and dioceses where the highest results were obtained.

Among many reports along these lines, that which has just been received from Holy Trinity Parish, Manistee, Diocese of Western Michigan, is a case in point. Rev. James E. Wilkinson, Ph.D., writing on the success of the Campaign there says:

"There was nothing dramatic or spectacular; just plain hard work. The people responded, and we succeeded far better than I anticipated."

Which is brief, almost to the extent of being commonplace. But the complete report is illuminating.

"We are a small, isolated parish of working people. No outside helpers were sent. From early Summer to late December no Sunday passed without information or suggestion of the Nation-Wide Campaign. Under the leadership of an active Churchwoman, literature was distributed by a committee, whose members talked Campaign to every member. Posters were displayed in church and guild room. The most active business man in the city—a communicant—was induced to take charge of the drive. At a parish party he spoke interestingly and convincingly on Christian giving. He got his teams together at his own home, discussed plans with them, sent out letters, canvassed the more difficult cases himself."

Which again sounds commonplace until you read, in conclusion that by "just plain, hard work."

"When the returns came in it was found that the number of pledges for parish support had increased from thirty to sixty; for missions from half a dozen to forty-four; with a total of \$482.50—being four times as much as any previous year!"

And you are reminded of Robert Browning's "Scissors Grinder," who, protesting "Bless you, I have no story to tell," was really living one of the most beautiful stories in the world.

TEN THOUSAND DOLLARS A YEAR IN UVALDE.

The third week in Advent witnessed one of the most tremendous awakenings in the Church in Uvalde that has ever been known. It will rank with the greatest things that have been done by the Church at large during the Nation-wide Campaign. How could such big things be done?

Its success is an altogether engrossing story. The Provincial Secretary, the Rev. A. W. S. Garden, began a most enthusiastic mission on Thursday night, December 11th. The thought that he carried throughout the mission was, "The Nation-wide Campaign's Opportunities of Stewardship." His forcefulness and vigor of execution, his prophetic insight into the needs of the hour, and his insistence on putting the things of the Kingdom first, found the parish on Tuesday morning of

the week following showing very tangible evidence of the impressions that had been made on the minds and hearts of all who heard him. The net result of the whole matter was that by Tuesday evening all these big things had become a practical certainty. A new two-story, seven-room rectory and a two-story parish house are to be built as soon as labor and material conditions warrant.

The parish house is to be used as a community center. It will be equipped with a swimming pool, gymnasium, an auditorium, Sunday School, reading and recreation rooms, and a chapel. The Nation-wide Campaign's quota has been over subscribed. The parish budget has been more than doubled, including a 100 per cent raise in the rector's salary.

Three years ago, Mr. Garden, then the Diocesan Archdeacon, conducted a mission and an every-member canvass. It resulted in the parish, which had been for forty years dependent upon the Church, becoming self-supporting. This laid the foundation for the big results that have come from this later effort.

One cannot end a story like this without an attempt at an appreciation of the man who made it possible. It is to Mr. Garden that this appreciation is due. The splendid effort that he has made among us, has not claimed any material reward, but we hope that this good friend of the parish will always have the rewarding consciousness that he has made permanent and proved to the Church that the small country parish can be a going concern in the Kingdom of God.

The pledges made by the congregation cover a budget of \$3,500 for parish and campaign and \$20,000 for the parish plant; a total of \$10,000 a year for three years, or an average of \$100 for each communicant.—The Church News.

EXCELLENT REPORTS FROM NORTHERN INDIANA.

The Rev. J. A. Miller reports to the Trinity Parish News that the Diocese of Northern Indiana so far as the reports have come in from the Nation-wide Campaign has made an excellent showing. Some of the parishes failed to meet their quota, but that does not mean that the campaign was a failure. In every place without exception where the rector and parochial committee followed the outlines of the campaign and did the work we must say that the campaign has been a pronounced success.

Hammond exceeded its quota both for parish and for the Church's mission. New life is evident in every branch of the work and the rector's salary has been increased to \$2,500. The parochial committee is now a permanent organization. The work must advance.

Gary has gone over the top in its appropriation for both parish and the Church's Mission.

Delphi has reached the goal. Kokomo over the top both for parish and Church's Mission.

Gas City over top for parish and exceeded quota for Church Mission by 40 per cent.

Marion exceeded parish quota by over 10 per cent and Church's Mission more than 15 per cent above quota.

Fort Wayne, \$11,736.

Howe had a quota of \$198 for Church Mission and raised over \$405. (Continued on page 4)

AN ATTRACTIVE FIELD FOR PUBLICITY

Publicity in Line with a Fundamental Principle of the Church.

It appears to be a fundamental principle that the Church should reach and convert as many as possible. This principle is being carried out zealously in foreign missions, but it seems we have been overlooking one of the most fertile fields for work among others, a field that lies right at our doors in all centers of population. We do our utmost to save residents of distant lands, but there has been a tendency to overlook men and women of our own race who live, often, within a stone's throw of a church and never enter its door.

This condition seems to be due largely to a lack of adaptability to its surroundings that has sometimes been shown in Church affairs. What I wish to bring out is that the means for changing this condition are at hand if we wish to make use of them.

To one who is both a newspaper man and a Churchman, who is in daily contact with incidents which prove the remarkable power of publicity, it is difficult to understand why the Church neglects to study the most effective method for reaching the general public that has ever been devised, although in their business affairs laymen know and use this power. It is high time we gave serious attention to the changes that are going on around us.

In St. Matthew, 11, is the passage: "We have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented."

The passage indicated, with the context, appears to me to be a lesson showing how the early teachers made every effort to adapt themselves to their surroundings, so as to reach as many as possible. They did not establish themselves at certain spots and wait for the public to come to them—they never placed the means above the great end which they had in view. They went to the synagogues, to the temple, or anywhere else they could find the people gathered together.

When St. Paul found that the people of Athens were in the habit of gathering at certain spots he went to Mars Hill and talked to the crowd. When imprisoned he got around his difficulties by spreading propaganda through the medium of letters. The New Testament is filled with instances of how the early teachers studied continually to find ways to reach the people.

If there had been a periodical of national circulation, or a newspaper, in Athens, or Rome, it is a fair assumption that St. Paul would not have ignored it, provided it was an effective means of reaching the public. And what would a man who was a supreme genius as a propagandist do if present day methods of sending out messages broadcast were placed at his disposal?

Our present system appears to be the survival of a plan that was thoroughly efficient about the time of the revolutionary war, when the church was the community center, when the country was small and (Continued on Page 3)

EDITORIAL

By Bishop IRVING P. JOHNSON.

VALUES IN SERVICE.

All life is a matter of values, and I know of no one who will be so surprised on the Day of Judgment as the successful business man, when he finds God's estimates upon his assets.

God gives each one of us certain talents and the value of such talents is found in their use rather than in their accumulation.

The man who causes his brain to accumulate facts which he never uses is certainly a failure.

So is the man who accumulates money that he fails to use wisely.

So is the laboring man who does not look upon his work as a sacred thing.

It is just as sacred to wipe a joint well as it is to preach a good sermon. The preacher who preached in proportion to his wages would be a poor thing, no matter how well he might preach.

* * *

When John the Baptist was asked what people must do to be saved, he laid down the basic principle of individual worth.

If you have two coats be generous and give one to the man who has none.

If you are in business do not profiteer, exact no more than is reasonably due.

If you are a laborer be content with your wages but not with the character of your work, and commit no violence.

Americans have lost their sense of values, and in so doing have lost joy.

The man who has six houses and six automobiles and stacks of clothes has a poor sense of the value of things. He raises a discontented family and sows the seeds of discontent in others. He is the cause of Bolshevism.

The man who is greedy of profits and exacts more than his due because he can collect it, is a profiteer, and adds his quota of misery to human life.

And the laboring man who is seeking more wages becomes a poor workman and has done his share to lower the standards of life.

* * *

A decent world is one that is made up of people who are generous, fair and contented. And when we fail in these particulars we help to create chaos.

An ideal world must be a world of idealists. Materialists are the cattle who get into the hay mow and ruin more than they use. And materialism is the atmosphere in which we are living.

John the Baptist enunciated the fundamental approach to the Gospel of Jesus Christ. Where that approach is lacking, Christ's voice falls on barren soil.

The Church does not appeal to the selfish, the profiteer and the slacker, because its Gospel is repulsive to their habits.

And the reason why the Church does not grow in many quarters is because the Gospel of Christ is the last thing that the people want. They are willing to accept a substitute which will cure their ills, or stimulate their curiosity, or offer them a Mahometan paradise, but a gospel which asks for self-sacrificing service is the very thing that they do not want.

It isn't merely, "What is the matter with the Church?" It is far more, "What is the matter with the people?"

It is folly for you to criticize the Church if you yourself are stingy and crooked and discontented. The matter isn't with the Church, but with YOU.

Christ Himself appealed to a very small proportion of the population, and St. Paul could gather only a handful. The trouble wasn't with Christ and St. Paul, but with the people of Jerusalem and Athens.

Do not ask the Church to wake up if you are asleep on the job that God gave you and for which He will hold you responsible, even though every other man in the congregation falls down. Their failures will not be the basis of your acceptance. Your ability to detect their failure is not a substitute for your service.

God is asking for workers, not critics. And there is no such person or society, or the Church or the community which you can use as an alibi for your own failure in the work of making it a better world.

* * *

The Church of Christ requires a foundation. The three tests of John the Baptist were not Christ's Gospel. They were the essential elements upon which His Church could be built. They are the decencies of life. Upon these decencies as a foundation Christ preached a far more difficult ideal.

You are to be generous and fair and contented because you are a man; you are to endure hardness and forgive your enemies and worship God because you are a Christian.

There are lots of decent people who repudiate Christ's Gospel because it goes beyond their idealism.

These people want all the blessings of Christ's Gospel without living the life which produces those blessings.

They can rise to the standards of John the Baptist, but they will not accept the positive requirements of Jesus Christ.

It is one thing to abstain from grievous faults; it is quite another thing to accept the responsibilities of science.

And God is satisfied with nothing less than service.

Now there is nothing more rare today than a good servant, either in the house or in the factory, because of what's the matter with America.

It is far more difficult to become a good servant than it is to be a good master. Christ was a master by virtue of His inheritance, but He became a servant and was among us as one that served, because it was so difficult to learn the principles of service.

What constitutes a good servant?

1st. That said servant shall be dependable. The Church suffers because those who have accepted its service cannot be relied upon "in season and out of season." They serve when they feel like it, which is the very essence of abominable service.

2nd. A servant is impersonal in his attitude toward his master's guests.

He does not serve the one he likes, or who gives him a tip and neglect the one whom he dislikes, and have a row with him.

So in the Church we are to serve the Master's guests, and we must be as kind to the one whom we personally dislike as we are to the one we adore.

"Inasmuch as ye have done it to the least of these, ye have done it unto Me."

3rd. The success of a household depends upon the team work of its members. We need today co-operation and co-ordination. If your service is regulated by the applause that you receive rather than by the constructive work that you are doing, you are not a servant of the Lord but a nuisance.

If you are so sensitive that your service depends upon not having your feelings hurt or your prejudices interfered with, you are not a servant but a visitor.

We are told today that the difficulty with the Church is that ministers are ineffective—we are the victims of a clerical caste. All right, may be we are, but you are not going to make things better by setting up a lay caste. Then the minister will not only be ineffective, but queer.

The strength of the Lord's household is determined by the number of servants who have a character. Have you? Would the kind of service you have rendered the past year entitle you to the testimonial, "Well done, good and faithful servant?" If not, why not?

And the minister is essentially a layman and every layman has a real priesthood and the "Church lethargic" (as it has been well styled) will become the Church militant only when officers and privates co-ordinate their efforts.

It is too bad that the clergy have felt the need of becoming a caste to enforce authority. It is the mistake of thinking the Church is merely a militant organization, and the offences of the military caste vitiate his service.

It would be an additional calamity if the laity also became a caste, who are going to show the clergy how to do it. The only difficulty is that they do not know how either. They have tried it in Congregational bodies for centuries.

Church work is just a hard job which the man who has never tried it thinks an easy joke, but which, as a priest recently remarked, differs from a business man's job in this: "In business the boss orders his servant to do this, and if he doesn't do it, he gets fired, but in the Church, if he doesn't do it, he gets mad." That is what makes it difficult.

REV. C. J. SHUTT ILL WITH INFLUENZA

Rev. C. J. Shutt, managing editor of The Witness, has been taken down suddenly, Tuesday, January 20, with the influenza, which is holding all of Chicago in its throes. Fortunately, according to last reports, Mr. Shutt is recovering, albeit slowly; but he will be unable to return to the office for a time and to take up his duties.

In the absence of other members of the office force, who also are sick with the dread sickness, it becomes a somewhat difficult matter for those remaining to give the proper attention necessary to communications of importance, and to the publishing of the paper. It therefore, is requested that the readers be patient at delayed answers to their communications and with the present issue of The Witness. Those of us, who are trying to get The Witness out as usual, are offering our apologies, and thank our readers for their kind indulgence in accepting what is our best.

Keeping pace with the rapid growth of the parish, an assistant will be secured for Rev. Lionel C. Difford, it was decided at the annual parish meeting of St. Stephen's Church.

Fifty new members were added to the church during the past year, while receipts for the year were almost double those of the preceding year. A part of the church surplus

will be expended in interior repairs to the church edifice.

The following vestrymen were elected: W. H. Cordwin, senior warden; W. H. Thompson, junior warden; Robert Cartwright, treasurer; Clifford Hindley and Robert Horton, financial secretaries; George Steele, clerk; vestrymen, Herbert Goodwin, Arthur Lowe, Borall Everett, Sam Mountford and Luke Barlow.

RICH SOIL FOR NATION-WIDE CANVASS.

What can be done in those parishes where the Nation-wide Canvass has not yet been made, because it has already been done in parishes which have "gone over the top," is illustrated in a report of the canvass in St. David's, Roland Park, Maryland, just received at national headquarters.

St. David's is one of the wealthy parishes, where the members of the Church are reputed to be rich, pleasure seeking and indifferent to religious appeals. But those who were least expected to serve, were the first to volunteer, and the parish "went over" with a rush. The simple report of Rev. Theodore C. Foote to Lewis B. Franklin, chairman of the Executive Committee of the Commission on Nation-wide Campaign, tells its own story.

"My congregation," writes Rev. Mr. Foote, "is composed of lawyers, professors and successful business men who dearly love their golf and clubs, and of women who are said

to be exclusive and pleasure loving. On principle they are opposed to all enthusiasms. But the every-member-working idea, and the methods of the campaign, carried them off their feet. It was hard to believe for it was the power of God. A week later the visitors made reports in open meeting, and it was evident that they had enjoyed the visiting. In about a fortnight we were 'over the top' with our budget of \$30,000."

THE NATIONAL COMMITTEE OF THE CHURCH SERVICE LEAGUE

New York.—The name of the national executive body of the Church Service League is now the National Committee, this change from its previous designation of National Council being adopted at a meeting held in the Church Missions House on January 16. The change was deemed necessary to avoid confusion with the name of the similarly named new Executive Council of the Church. The new name as well as a simple set of by-laws were adopted at the second meeting of the body and the National Committee of the Church Service League announced that it was fully organized to discharge the responsibilities placed upon it.

At the two sessions of the body, which were preceded by a celebration of the Holy Communion in the Church Missions House Chapel, reports of committees were received. These included a report of the vocational committee to the effect that it had been able to be of material service to Dr. William E. Gardner in dealing with life service pledges made by 1,500 young members of the Church as a result of the Nation-wide Campaign life work conference.

This committee also submitted resolutions recommending to the Presiding Bishop and Council the establishment of a vocational bureau as a part of the proposed official Church Personnel Bureau. The committee also recommended that a department of demand and supply similar to that conducted by the present Church Personnel Bureau, be maintained.

The executive body also created a new committee to study the problems of co-operation and overlapping among the seven national organizations.

Bishop Gailor, Presiding Bishop, addressed the committee at the commencement of the afternoon session, bringing out very clearly the Church Service League's opportunity to co-ordinate the activities of the women of the Church so effectively as to become itself an auxiliary to the Presiding Bishop and Council. This, however, Bishop Gailor said, would not become possible until parochial, diocesan and provincial councils, co-ordinating existing organizations in each parish, diocese and province, were organized. When this has been accomplished, he said, these larger organizations will be able to supplant the Woman's Auxiliary, as it now is known. Until then, the Women's Auxiliary, because of its thorough and nation-wide organization, will be recognized as the auxiliary to the Presiding Bishop and Council and will be the means of effecting the larger organization.

The officers elected for one year terms were as follows: President Miss Elizabeth Matthews, Glendale, O.; first vice-president, Mrs. John H. Howell, Newark, N. J.; second vice-president, Mrs. G. A. Strong, Boston, Mass.; secretary, Mrs. Paul Sterling, Boston, Mass.; treasurer, Miss Lucy Sturgis, Boston; executive committee members, Mrs. John M. Glenn, New York, and Miss Frances Sibley, Detroit. Miss Harriet Houghteling of Chicago was selected to fill the vacancy among the nine members-at-large created by Mrs. Leonard Wood's inability to serve. Miss Elizabeth Delafiel offered her resignation, owing to ill health. As she represented the Woman's Auxiliary the filling of her place was left to the executive committee of that body.

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MASONS APPRECIATE THE EPISCOPAL SERVICE.

Many expressions of appreciation of Rev. Albert New's sermon are being made by the Clearwater, Fla., Masons. The Sunday morning service, Jan. 11th, was attended by a large number of the local visiting Masons. The craft met at the lodge room and proceeded in a body to the church.

The first lesson was read by A. W. Gage and the second by George W. Hancock, both Masonic past masters.

The sermon by Rev. Albert New, a past master of the Masonic lodge at Waynesville, N. C., and high priest of the Royal Arch chapter there, was listened to with the closest attention and appreciation by all.

NAVY WANTS STRONG MEN FOR CHAPLAINS

Rev. E. O. Watson, Secretary of the Federal Council at Washington, has just received the following letter from Chaplain Frazier, head of the Chaplains' Corps in the Navy:

"Just now the churches of our country have a great opportunity in the Navy. There are approximately sixty vacancies in the corps of chaplains. I write to call your attention to this fact and to urge that you bring the matter to the attention of the several religious denominations with the hope that they will urge their young preachers to seriously consider taking up this work.

"We need men of culture and of established ability and character—men of high class who would not put the Church to shame, not fail to measure up to the ideals and demands of the Navy. It is a hard place to fill—weaklings will not do;

"This is the law of the ocean
(And ever she makes it plain)
Send not your foolish and feeble
Send me your strong and your sane.

Them will I take to my bosom,

Them will I glut with my meat,
But, the others—the misfits, the failures,
I trample these under my feet."

"I am quite sure every denomination has a number of suitable men who should be willing to devote their lives to this very important need. Congress, in allowing one chaplain to every twelve hundred and fifty officers and men, has done so with the expectation that the Church would surely furnish these men. At no time since this provision was made by Congress has a sufficient number of chaplains been secured to fill up the ranks. I know of no more important field. Surely the Church will not fail in its duty to the Navy.

"Very sincerely your—in His Name—

(Signed) J. B. FRAZIER,
Captain, Chaplain Corps, U.S.N."

THE PARSON'S SALARY

By the Rev. THOS. F. OPIE

"I do not mind so much the fact that I have had to wear patched trousers—the trousers I have on now are patched—I do not mind so much that I have at times not had all the food I needed—God knows it takes little to keep this body alive. But, what I do protest about is the thing that eats into my soul like a canker, intellectual starvation! Not to have means to buy books to ward off intellectual stagnation and starvation, this is the thing that I protest against!"

This in substance is the statement which the writer heard from one of our elderly clergymen in a recent conference, when speaking on the subject of clerical support, or the parson's salary. There were laymen there, too, when this minister of God made this implied indictment of those who are supposed to support the clergy. I was told on good authority that this minister had not "bought a book since the first baby."

And this man is intellectually far ahead of seventy-five per cent of our ministers. He is a giant intellectually. It is an intellectual tragedy that those whom he has served faithfully in the ministry have not enabled him to have an adequate salary to meet every reasonable want. It is more than an intellectual tragedy—it is a moral tragedy! I cannot but believe God will "require this at their hands." How can any self-respecting congregation of people allow their minister to serve them as a father would his children and yet not supply his actual needs?

If this were an isolated case, the blot on the Church would not look so black, perhaps. But it is not. Scores of ministers are wanting the bare necessities of life. Hundreds are denying themselves in many ways. Thousands are living meager lives that no red-blooded, intelligent layman would tolerate for himself. The congregation that engaged the services of a pastor or rector a few years ago at \$1,200 or at \$2,000 or at \$3,000 per year and has not advanced his salary is all but criminally unjust. This may have been a living wage at the time and in the environment, but it is not so now. It virtually resolves itself into this—that the minister who was engaged at say \$2,000 two or three years ago and who is now getting the same salary in money "quantity" is actually getting only little over a third in money "quality," for the layman knows quite as well as does the clergyman, that money has not maintained its relative value in respect to bread and butter.

"We never allow our pastor to have anything to do with money," is a statement a gentleman once facetiously made to me. The humor of the statement would be apparent and appreciable but for the grim fact! It is often said by those who consider they have a license to treat the clergy as they will and to twist them and censor them, that the parson lacks "business sense." If the average layman had to feed, clothe and educate his family and look respectable and keep cheerful and be dynamic and "on the job" seven days in the week on the pitiable stipend on which the average parson has to perform these miracles, he would soon find his way to one of the two eleemosynary institutions, either to the almshouse or to the "bughouse!" The priest is an astute business man perforce—experience may be cruel, it is inevitably a proficient teacher.

For every reasonable bill of complaints that the average body of striking laborers can draft, the average parson might draw up from two to a dozen. But the minister is not going to strike! The minister stands for sacrifice and brotherhood and selflessness.

See on what excellent grounds the

minister might really strike if he had a mind to do so. They get barely enough shekels to buy bread to keep body and soul together (far less than the steel men and the railroad men and many of the other striking classes). And O, the indifferent and pachydermous folks they fling their rhetoric at! And the "polished saints" who are often only "white-washed!" Then there is the gratuitous business of knocking the "h" out of "hypocrite" who is too ungracious to appreciate it! Also there is the little matter of flinging out high-sounding oratory and uplift stuff to the folks who are not in range—that is, to empty pews! But why particularize? It is all too obvious.

Seriously, how is the matter to be met? Like all problems, this one has a solution. In fact, this problem would not have arisen but for the failure of Christian people to do the Scriptural and the reasonable thing! One word answers the question; one word solves the difficulty. That word is, "TITHING!" If Christian people valued God and His Church sufficiently to pay into the Lords treasury one-tenth of what the Lord has put into their keeping as stewards of His substance, this and all the other financial troubles of the Church would vanish over night!

Many people who declare they cannot tithe because it is all they can do to make ends meet at best, simply doubt God! They lack the necessary faith to take the great adventure. They will never be able to make that assertion without it being challenged until they TRY it! God promises material blessing to those who "honor Him with their substance." I read of a tither who put \$102 into the Church treasury the first year he tried tithing. It brought him such satisfaction and real joy that he kept it up, and during the fifteenth year he paid into his church the magnificent sum of \$27,000, a tenth of his annual business that the Lord had blessed him in. Tithing is just; it is reasonable; it is Scriptural; it is possible. It works. Try it.

If the Nation-Wide Campaign can contrive to make tithers of Christians it will make the Church a (financial) success.

AN ATTRACTIVE FIELD FOR PUBLICITY

Continued from page 1)

when practically everyone could be reached from the pulpit. There were no amusements and no newspapers. Missions were established for those who were too far away to come into contact with the larger churches, so that all were reached.

Since then the greatest mediums for reaching large masses of people that have ever been known—national and local publications—have come into existence, and we have all but ignored them. One of our greatest troubles has been that we have been lacking in adaptability to our surroundings. We assert that Christianity is sufficiently elastic to fit all surroundings, and then we become almost insulated from contact with our neighbors.

What would a layman do if he were a director in a life insurance company that was attempting to do business today on exactly the same plan that it used a century and a half ago? The reference here is, of course, entirely to the business side of Church affairs, to matters where the great body of the laity can be helpful, without encroaching in the slightest degree upon the province of the clergy.

The Church has a large number of communicants who are trained in publicity and advertising work, who know how to reach the public. They have developed this knowledge in business lines, but they could readily adapt their methods so as to help the Church. They know how to carry a message into every home.

The public is inclined to ignore any institution, or individual, that does not gain mention in the public press. That is why no prominent politician wants to be vice-president.

It is an honorable position, but he knows he is doomed if he retires "into the silence."

There is something psychological in the effect of getting into print that brings well defined results. If we wish to reach the masses we must give heed to what has been called "mass psychology." If Churchmen who have conducted heavy advertising campaigns in which \$500,000, or more, has been spent annually, were given authority to go ahead and help the Church, the results would be surprising to those who consider that we can continue to get along without systematic propaganda work. If this were done, those who are holding our front line trenches would realize at once that their friends were bringing the heavy artillery into action behind them and were dislodging the enemy from points they had never been able to reach.

If some of the dormant power of the laity can be roused into action present conditions can be changed. We of the laity have been guilty of doing the little things of life in a big way, while we go at the big affairs in a small way. The man of big vision is needed most urgently today in Church affairs.

A Timely Suggestion.

It is suggested that leaders among laymen in charge of the Nation-wide Campaign and its sequels, call together some of the communicants who are big advertisers and ask them to use their combined knowledge to work out the problem of how to spread the message of the Church.

One suggestion with reference to financing such a plan is that each diocese stand approximately one week's expense of the national campaign every year. Some of the dioceses could do more than this, while others could do little. The work evidently ought to be directed by a central committee, made up of laymen who are experienced advertisers and who are of the highest business standing, with diocesan committees which could do such local work as is deemed advisable.

This would not be advertising, although it probably would involve the use of advertising space. A campaign of this sort would furnish an excellent vehicle for the activities of laymen and it probably would be advisable to leave this work entirely in their hands.

Laymen have been in the habit of doing work of this type because it pays, and if it pays in business why would it not also pay in Church work?

The suggestion could be printed that those who wished further information could obtain it at a certain address. Printed matter could then be sent and this could be followed by personal calls. This plan would group the workers in three divisions, those who would attend to the general publicity, those engaged in the educational campaign, and those who do the "follow up" work. When those who send inquiries show sufficient interest they could be passed on to the clergy.

When the time comes that "copy" is needed the Church publicity men could say to our spiritual leaders: "If you will write a message that you would like to have reach the people

we will agree to deliver it in practically every home in the United States." If we could adapt ourselves so thoroughly to our surroundings that we would reach everyone the power of the Church would be vastly increased. And this can be done if the problem is taken up in earnest by practical men.

LARGE OFFERING FOR ARMENIA.

It was a Providential arrangement which brought Lady Anne Azgape-tian to St. Paul, Minn., at a time when St. Clement's Memorial Church of that city was planning an appeal for Armenia, for Lady Anne, Armenian patriot and Red Cross worker, made the address in behalf of her suffering people. The large congregation was so deeply stirred by her earnest presentation of Armenia's cause that the offering in pledges and cash amounted to \$1,350, which, the press states, is the largest offering made thus far in St. Paul for that purpose.

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New York Letter

By The REV. JAMES SHEERIN

A DEFENDER OF THE UNDER DOG.

On the Sunday which was May-flower Day, December 21st, the Rev. Percy S. Grant, D.D., preached a sermon in which he drew some comparisons between the Pilgrims of 1620 and the expelled radicals of 1919. The old saying that comparisons are odious was proved true in this case, for any suggestion that there was the least resemblance between the Pilgrim Fathers and the "Reds" deported to Russia was resented extremely, and New York had as a consequence a tempest in a teapot and a nine days' wonder over the whole business, until it was somewhat quieted down by the discovery that Dr. Grant's reference was only incidental and not meant to declare that the modern set of involuntary travelers were as worthy and as honorable as the devout founders of New England.

What is chiefly regrettable is that some Church people, who for years have felt that Dr. Grant should be put out of the Church, took advantage of this frantic public and patriotic resentment to rake up all the past ecclesiastical errors of the rector of the Church of the Ascension, and did their best through the newspapers as well as the new Bishop, to have him tried and expelled from the ministry, or at least cowed into a readiness to submit to the demands of his opponents to act and speak like the rest of us. One of these insistent critics had urged through the newspapers last summer that what the Diocese of New York needed as a successor to Bishop Greer was "a disciplinarian" who would knock out all heresy preachers and canon breakers. To make sure that Bishop Burch would prove himself this looked for disciplinarian, no chances were taken that he would act of himself. The combination of a new bishop having come into office colerminous with a hostile excitement towards the man whom the critics considered the chief past offender against Church rules, the assumption was that now was the time and the occasion for a "coup d'Eglise" by which we would once for all save the Church from the scandal of independent officials with peculiar views of their own.

The trouble with the movement was that it was antagonistic to the intense longing of these after-war days for reconstruction rather than iconoclasm, and it is also positively opposed to a rather successful policy of the Diocese inherited from great men like the two Potters, who declined to be led into measures of persecution or prosecution in the case of two such extreme men as Arthur Ritchie and Heber Newton. There are still a good many clergymen and laymen in New York who feel that this method was just as conducive to truth and purity of doctrine, in the long run, as ecclesiastical trials are, and that it also prevented a good deal of spirit-wrecking scandal while doing it.

DR. GRANT MISUNDERSTOOD.

A year or so ago I had something to say in these columns of Dr. Grant and his work, so I need not now use up much space. As his vestry intimated, he is a much misunderstood man, and, as a friend, I must admit that he does very little to make himself better understood in the Church. For instance, Dr. Carstensen (who, by the way, has received a good many insulting anonymous letters from people who did not like what they called his attacks on Dr. Grant), complains that he sent Dr. Grant a letter asking for an explanation of his utterances, and Dr. Grant has failed to reply, even when a stamped and addressed envelope was enclosed. Well, a good many of us have a perverse tendency to resent the personal questions of other people who have no special right to ask them,

and it happens that Dr. Grant is notorious among his friends, like some other good and busy people, for not answering letters, even when their writers look upon them as ultra important.

It may be that he is one of those cases who, like our common Lord and Master, have to be judged of by their works and teachings without minute explanation. Of one thing people may feel certain, Dr. Grant is not either secretly or openly trying to undermine the Episcopal Church. I have never known him to attack its doctrines, and he is curiously fond of it, as many a little act and word reveal to his intimates. He is simply indifferent to what his opponents regard as fundamental and vital and it is my opinion that that indifference is not hostility but pre-occupation. In other words, he has an absorbing work of a different kind which he feels peculiarly called to do. He is no theologian. He is a profound sociologist. He is, therefore, the champion of the lowest and meanest human beings whom he discovers in need of friendship or help. He seldom does this because he agrees with them, but more often merely because all others disagree and berate them. This is the passion of his life, championship of the under dog, and he would go out of his way to find that under dog in any camp, and totally regardless of the effects on himself.

It is a pretty good obsession, and those who get near enough to see it admire him for it, while perhaps keenly regretting that it has been the undoing of an otherwise great Church leader. It would be a calamity to have an ecclesiastical trial over such a man, who is doing a work in a down town parish none of us could keep going a year in conventional ways. It is to be hoped that his opponents will not be able to stampede the Church against him, or to force the hands of a big-hearted new Bishop to let loose the dogs of ecclesiastical war—or whatever the legal forces of antagonism may be. It is hard for an anxious Churchman to follow patiently all the doings and sayings of a man like the rector of the Church of the Ascension. But they may be easily more patient if they will try to realize that this hard-working clergyman is no more a socialist or anarchist than he is a conventional Churchman. What he does that startles and troubles other less studious people is always explainable by his conception of himself and his Church as a buffer community, set where they are for the establishment of the Kingdom of God between rich and poor, American and newcomer, Churchman and outsider.

NOTES ON THE NATION-WIDE CAMPAIGN

(Continued from page 1)

Michigan City did not reach quota but canvass showed three times as much subscribed for missions as ever before.

Logansport during the past year has been doing a big work for the parish. This I believe to a great extent obscured the work of the Nation-wide Campaign.

Laporte has failed to reach quota. Goshen raised about 60 per cent of quota.

Peru raised about one-fifth of quota.

Plymouth raised about 20 per cent of quota.

East Chicago hopes to have canvass this month.

Indiana Harbor raised about 35 per cent of quota.

The priests in charge of the Italian and Hungarian missions did not have the canvass. They thought the conditions in their missions did not warrant it.

Elkhart will probably have their canvass this month.

South Bend postponed canvass.

Michawaka, Valparaiso, Hobart, Hartford City and the Archdeacon have not yet reported.

AN OPEN LETTER TO THE CLERGY

By An Earnest Layman.

In all of our churches a few men have always responded when called upon by the rector, but the body of laymen, it would appear, do not confess any responsibility and do not participate when personal service is solicited. This is a fact so well known that it is superfluous to argue the statement.

This has resulted in a condition which important dignitaries of the Church have designated as "Our Church is asleep"; "not functioning as it should"; "not meeting the needs of the world." The Church appreciated this and projected the late Nation-wide Campaign to better this condition in the future.

It has been my privilege to engage in parish and diocesan work in some degree, and lately as one of our speakers before the congregations in the Nation-wide Campaign.

These services have brought me in contact with many of our clergy and laymen and confidences have been exchanged which impel me to place before you, with the kindest regards, the reasons for this lack of interest and co-operation of the average layman in the work of the Church, as it appears to me.

You will probably agree that our people know very little about our Church; that this age is not one for serious study or reading of religious literature. The comparative circulation records of religious and secular publications will prove this. So it is only in the Church, in a twenty to thirty minute sermon have they the opportunity to learn what the Church is, and what she stands for. How much do they get on these subjects from our pulpits?

I do not believe the clergy quite understand the attitude of the mind of the laity. They live so closely to their subject that they assume their hearers already know the A B C's of their Church organization and doctrines. Their sermons often deal too much with general topics and fail to impress the congregation with the only vital subjects for which the Church was established.

I know that Churchmen want virile sermons—they are not seeking an easy going way to Heaven—they want the truth vigorously placed before them so that it may hurt, possibly—and not a self-satisfying discourse which contains little that they can use.

It is self-evident that the sermons of the past have not produced the type of Christian manhood the Church demands; that the sermons do not leave an impress upon the character and life of the laymen our clergy had expected and worked and prayed for.

Yet we hear the same kind of sermons and consequently have the same attitude of the men, and no apparent effort is attempted to discover the remedy.

Are the clergy satisfied with this condition? Or, are they disheartened and believe it is impossible to change this situation?

If you are willing to approach this subject with an open mind, it is believed there can be a decided change made, if you will consider first the man and how to reach his soul, and second, use the language that men use toward each other in your sermons, and break away from rules and formulas learned in text books.

Men are human and you have to fully recognize this fact. They need instruction upon the ideals of the Church—her liturgy—her Sacraments. Tell them frankly what is demanded of the Christian man—how shall they attain it?

But to be more specific they want instruction upon—

Our duty to God. What He demands of us.

The living and the crucified Christ demonstrated.

Our duty to our fellow man. Am I my brother's keeper?

Duty of laymen to do as well as talk and pray.

Winning the world for Christ, and our part in it.

The doctrines and organization of our Church.

The value of the Episcopate and Apostolic Succession.

The Apostles and their particular works.

From where do we get our Prayer Book?

The significance of its arrangement. Its beauties unfolded.

Why we should cherish it.

The Church year—explanation of Saints' Days and why they are placed in the Prayer Book.

Why we contend our Church more nearly meets the needs of humanity.

The Sacraments and what they should mean to us.

Loyalty to the Church when she speaks and the dignity of obedience to her will.

Is Christianity a philosophy or something tangible—a vital matter in life?

Blessedness of service. Efficacy of Prayer.

How many of your congregation could give even a comparatively satisfactory exposition on the above subjects?

If they do not understand them, how can they believe in them? and if they neither understand nor believe in them, how can other subjects be substituted for them to interest men in their Church or its work?

Historical essays upon the early Roman and Grecian philosophers may be interesting, but not very nutritive. These men are dead; let them stay dead.

Reciting poems is also appealing to the intellect but would it not be much better to show them the poetry in the liturgy and the Bible?

May not the lack of this knowledge be one of the reasons that some of our young men and women attend denominational Sunday Schools and Bible classes instead of our own?

May it not also be the reason many of our communicants do not identify with some particular parish, but drift among several—"one church just as good as another?" In certain families some members attend one parish church and other members attend another. These are demonstrated facts—distressing but true.

It is the fundamentals of Christianity that the average layman needs. He is not concerned with those controversial opinions and beliefs which occupy the thoughts of a few. It is questionable if they even interest him, but it is evident that it has been offensive and a hindrance to many seeking the truths of their religion.

If you are inclined to dismiss this petition with the conclusion that it emanates from an over-zealous or diseased brain, I beg you to put it to an adequate test, as you and I may be partisans. Refer this letter to three laymen, other than your vestrymen, in whom you have confidence, and ask them to repeat their conclusions to you. I freely confess that I may be wrong in my deductions, and you, perhaps, may be willing to admit that you may not have understood the mind of the layman quite as fully as you thought.

Each minute at the disposal of the preacher is so precious that every sentence should hit its mark—anything else is merely a time consumer.

I send you these suggestions in the kindest spirit, with a hope I hardly care express, that they will be given serious consideration.

Or, will it be cast into the wastebasket, and leave as little impression upon you as the average sermon has upon the congregation?

During the morning service at Grace Episcopal Church, in Oak Park last Sunday, thieves entered the vestry room back of the altar and emptied the contribution boxes of the donations at the children's service. The Rev. R. R. Godolphin was unable to estimate the amount.

IT COULDN'T BE DONE—SO HE DID IT.

Somebody said that it couldn't be done,

But he, with a chuckle replied, That "Maybe" it couldn't, but he would be one

Who wouldn't say so till he'd tried.

So he buckled right in, with a trace of a grin

On his face, if he worried, he hid it.

He started to sing as he tackled the thing

That couldn't be done—and he did it.

Somebody scoffed, "Oh, you'll never do that!"

But he took off his coat and took off his hat,

And the first thing we knew, he'd begun it.

With a lift of his chin and a bit of a grin,

Without any doubting or quiddit, He started to sing as he tackled the thing

That couldn't be done—and he did it.

There are thousands to tell you it cannot be done;

There are thousands to prophesy failure,

There are thousands to point out to you, one by one,

The dangers that wait to assail you.

But just buckle in, with a bit of a grin,

Then take off your coat and go to it.

Just start in to sing as you tackle the thing

That cannot be done,—and you'll do it.

—Maryland State College Journal.

THE DIOCESE OF TEXAS COUNCIL.

Seven thousand Churchmen were invited by letter to the seventy-first annual council of the Diocese of Texas in Trinity Church, Houston, January 23-27, the largest diocesan convention in the history of the Church. Free hospitality is offered every visitor.

Saturday, January 24th, was given over entirely to the young people of the diocese with a medieval mystery play, "The Great Trail," and a tea dansant at the Hotel Galvez. Visiting speakers included James Moore Hickson, Bishop Johnson of Colorado, the Rev. Paul Micou, Miss Grace Lindley, the Rev. George Davenport, and Paul J. Brindel. The latter conducted clerical advertising and publicity classes.

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