

HELP US KEEP
THE PEOPLE OF
THE CHURCH IN-
FORMED.

The Witness

"FOR CHRIST AND HIS CHURCH"

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FORMED.

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CHICAGO, MARCH 20, 1920.

\$1.00 A YEAR

SEMINARY DEANS JOIN FORCES

The Deans of five of the Church Seminaries—General, Berkeley, Cambridge, Philadelphia and Alexandria—in announcing a joint summer school for ex-service men, also take the opportunity to announce their common purpose and their determination to act together to realize it.

The manifesto reads:

"We have of late been brought into close and constant association. And we find ourselves possessed of a common mind and common convictions in regard to certain fundamental matters which each of us alike, in his professional work, is forced to face. We have determined, therefore, to act together still further. We propose to ask the Church, and especially the clergy of the Church, to face certain facts and principles that affect its whole life and power to serve.

"We wish to emphasize three points in chief:

"1. The Church's strength, both for self-maintenance and growth and for service to humanity, is as the strength of its ministry. Our Lord so believed. He trained men and trusted them to win and redeem others in an ever-widening circle. And today, even though it be an age of movements, nothing can obscure the importance of men—men as leaders, thinkers, workers. It is upon them, and upon the wisdom and power of their influence on life, that all progress toward a better world indissolubly hinges.

"2. The power of the clergy is bound up with the clearness of the message which they have for the world. We are aware of the difficulties which confront the preacher and the pastor. Being human, he must sometimes find himself perplexed and uncertain. We know the appalling difficulties, not least the economic difficulties, which too often sap his life force. And we believe that we of the Church's Seminaries have a certain responsibility—or at least an opportunity—to stand back of the minister in these his difficulties.

"3. The earnestness shown by the Church in making and keeping the professional training of its ministers at the highest possible level, is a sure index of the value it attaches to the ministry. And the power of the Church to win the best of its young men for the ministry, largely depends upon the evident excellence of this professional training. Thus the status of our theological seminaries, and the loyal backing given them in their efforts to serve the Church worthily, are matters of vital concern.

"We unite in the hope that many may rally to our support, and that so, in the end, there may come more of a common mind, and a common resolute purpose in regard to the most vital and urgent of all the Church's needs: a ministry adequate in numbers, efficient in training, clear of purpose, strongly supported."

The Summer School of Theology will be held again in 1920. It is planned upon the same general lines as in 1919. Headquarters will be once more in the buildings of the Berkeley Divinity School at Middletown, Connecticut. The session will consist of two terms, of a trifle more than four weeks each: the first term running from Thursday, July 1st, to Monday, August 2d, inclusive; the second term, from Wednesday, August 4th, to Friday, September 3rd, inclusive. Students may enter for either or both terms.

The School is primarily designed for students who were in the national service, and who, since their discharge, have resumed or begun their preparation for the Ministry.

By special action of the Committee of Management, a limited number of other applicants may be admitted.

Students who were in the national

DELAWARE AND EASTON AGAIN

Mr. Editor: I have read with great regret the letter of my friend, Mr. Gateson, concerning the vacant Episcopate in Delaware. Bishop Thomas still has under advisement the call to be Bishop of Delaware, and it seems to me singularly ill-timed for a clergyman outside the Diocese to make public his views concerning that call in terms calculated to seriously prejudice the man to whom it has been tendered.

We in Delaware feel that the Diocese has a "great challenge" for a "broad gauge man," and we don't want any other kind as our Bishop. We do not agree with Mr. Gateson as to the causes for Bishop Kinsman's defection. Nor could we very much respect a man who found in statistics a "lure" to the work which has called him. Bethlehem was a small and insignificant community, when judged by statistics, yet the prophet spake true when he said: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel."

Mr. Gateson's suggestion concerning a union of the Dioceses of Delaware and Easton is by no means a new one. It dates back at least as far as the year 1819. It was under serious advisement following the death of Bishop Coleman in 1907. From the geographical standpoint it would be obviously desirable, and there are many practical and economic considerations to recommend it. I suppose every serious worker in either of the two dioceses has given some serious thought to the subject.

But to inject it publicly into a discussion concerning the next Bishop of Delaware is both untimely and unwise. If ever the union should be brought about it must be after careful deliberation by the constituted authorities of the two dioceses concerned. It cannot possibly affect the immediate situation. It could hardly be discussed with propriety during the life-time of Bishop Adams, unless he should himself become the sponsor and promoter of such a movement.

But if anything is ever to bring it about, it might best be the acceptance of the Episcopate in Delaware by a "broad-gauge man like Bishop Thomas." As a motive for his acceptance of the call which has been tendered him, it is quite beyond consideration. As a possible consequence of such acceptance, it might very readily appeal to the imagination of almost any one interested in the existing situation.

Should one of these adjacent dioceses ever become vacant while the other is being governed by a Bishop whose consecrated devotion to his work, whose energy, industry, fidelity, capability and success had been abundantly demonstrated it is easily conceivable that the manifest advantages of so natural a union would indeed outweigh all prejudices and difficulties in the way of its attainment. It would make easily possible an experimental union before any actual union was effected.

But our present problem is to fill the Episcopate in Delaware, and our friends can best serve us by doing and saying everything possible to encourage Bishop Thomas' acceptance of the unanimous call which has gone to him from the Diocese which widely craved his services before Wyoming was so fortunate as to secure them. **FREDERICK M. KIRKUS.**

Wilmington, Del., Feb. 20, 1920.

service will be received on terms similar to those under which training for the national service was given. That is, board and lodging will be provided by the School without charge, and an allowance of \$45 for the full session or \$22.50 for either term, will be granted toward traveling and other incidental expenses.

AN UNIQUE BIBLE PILGRIMAGE

A year ago Chaplain Samuel C. Benson of the 59th Infantry was hiking into Germany with the Army of Occupation. Now he is hiking across New York State from Niagara Falls to New York City on a Bible Pilgrimage as the representative of the American Bible Society, of which he has become the Eastern Agency Secretary. He will make the trip in his overseas uniform, carrying Bibles and Testaments instead of hard tack and corned Willie in his knapsack.

Many thousands of men, women, young people, boys and girls, living along his route across the Empire State will treasure highly the copies of the Scriptures they receive from the soldier-preacher on his mid-winter missionary journey. He plans to sell the Scriptures at cost on weekdays and to give free copies away on Sundays.

Each mayor, in behalf of the citizens of each city through which Chaplain Benson will pass, will receive from him at the City Hall a handsome Bible. He will be publicly received by the officials of many New York cities in which he previously addressed Liberty Loan mass meetings during the war. This pilgrimage will carry him through Buffalo, Batavia, Rochester, Syracuse, Utica, Herkimer, Little Falls, Amsterdam, Schenectady, Troy, Albany, Poughkeepsie, Cold Spring, Yonkers, and a large number of smaller cities and villages.

In each city and village through which he will pass, the Chaplain will give a Bible address, speaking in both large and small churches, Y. M. C. A. auditoriums, from the steps of City Halls, and on the streets. Hundreds of thousand of people who have never given much thought to the Bible before hearing the eloquent young veteran will go home to open reverently the pages of the Word of God and to offer sincere prayers for the blessing of God on the tremendous task of the American Bible Society in its world-wide efforts to distribute the Scriptures to the waiting millions, and especially to every home in America.

At each town Chaplain Benson will enlist eleven other Christians who will accompany him to the next stopping-place on his route, where another company of believers will be recruited to continue the Bible pilgrimage.

Chaplain Benson will follow as nearly as practicable the Scriptural injunction, "Provide neither gold nor silver nor brass in your purse, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his keep." He says that on his arrival in each town he will accept the night's entertainment from the first person who invites him, whether he be a hod carrier or a millionaire—and he has often been entertained by both.

The Chaplain expects to arouse interest in the Bible cause throughout the state, and to increase not only the reading of the Scriptures but also the gifts of individuals who desire to promote the world-wide work of the American Bible Society in supplying the Scriptures printed in over 150 languages and dialects.

BISHOP THOMAS DECLINES

Bishop Thomas has declined to accept his election to the episcopate of Delaware. In a short letter addressed to the members of the Standing Committee of that Diocese he thanks them for the great honor conferred upon him by his election, but states that he is needed in the mission field of Wyoming.

BISHOP BEECHER NEEDS HELP

To the Editor:

Some of your readers, perhaps all of them, will want to know the news contained in this letter. It is in line with the kind of news we used to read with keen sympathy during the war and, reading, were moved to action.

At the present time, one of the hardest worked Bishops in the Domestic Missionary field is George Allen Beecher, Missionary Bishop of Western Nebraska, also in charge of the District of Salina, which comprises two-thirds of the State of Kansas. To oversee the spiritual life of these two inland empires is enough to tax the strength and faith of any man. Add to this the personal conduct of the Nation-wide Campaign in the missions and parishes in this domain and throw in the effort to secure sufficient workers, and maintain their morale, and you can see that the Bishop is tackling a real man's job.

At Kearney, Nebraska, is a Church school for boys. This year was the best in its history from the viewpoint of enrollment. Early in January, an epidemic of "flu" caught 62 of the boys. The well boys were sent home and, owing to the inability to secure enough nurses, the Bishop gave himself to the task of helping nurse the sick ones. Four boys out of the 62 died.

February 2nd the school was reopened, and on the 19th the boiler-room and laundry were burned to the ground. It will cost \$3,600 to replace these buildings exclusive of insurance. A temporary boiler will be attached to the steam lines, and protected by a tent; but the boys must be kept warm, and the school must be kept going at its former high level.

Who will come to the aid of the Bishop at this crisis? Thirty-six people sending me one hundred dollars apiece would turn the trick. Surely, in the number of those who read your paper there are thirty-six men and women who will be glad to rush relief not only to the Bishop and his trustees, but to the boys as well.

This is an S. O. S. God grant it finds a quick response. Checks for any amount will be gladly received by me for this purpose if sent to 281 Fourth Avenue, New York City.

Sincerely yours,
FRANCIS S. WHITE,
Domestic Secretary.

DEATH OF THE REV. A. G. BAKEWELL.

The death of the Rev. A. G. Bakewell, of New Orleans, has caused general sorrow in that city.

Ministers of every denomination, men, women and children, rich and poor, black and white, crowded to overflowing little Trinity Chapel in South Rampart street Monday afternoon to pay a last tribute to the memory of the venerable rector, whose body lay in state before the little altar, where he had served for thirty-six years.

The Rev. Bakewell was not only a beloved citizen and pastor, but an institution in the city, venerated and regarded with affection by those who had but slight personal acquaintance with him. Wearing the robes of a priest of the Episcopal Church, the body of Dr. Bakewell lay in the little chapel where he had labored up to the time of his death.

The life of Dr. Bakewell as a minister has been governed by the deepest sympathy and human kindness as his first doctrine. There are hundreds of persons in the city to whom his personal spiritual ministrations have marked a milestone in their lives. Up to his death, in spite of his 97 years, his mind was clear and alert, and he conducted services with remarkable regularity, using a lay-reader as assistant.

QUAKER CITY TO KEEP FORUM

The open forum, which was inaugurated under the direction of the Diocese of Pennsylvania, and which was obliged to close because of opposition on the part of a few prominent members of St. Mary's Church, where it was being held, has reopened in St. James' Parish Hall, Philadelphia. The committee in charge has issued a very neat leaflet announcing their purpose as follows:

- Stimulates social thinking.
- Encourages clear statements of opposing points of view.
- Challenges the personal responsibility of sound and conservative thinkers.

(a) It is incumbent upon all citizens to understand the problems of their city and to act intelligently in regard to them. This cannot be done without the knowledge of the facts. The Forum stands essentially for clear thinking, it will take no action.

(b) Both sides of the subject under consideration will be presented. Questions from the floor will be invited. Discussion will be open to all.

(c) Sound and conservative thinkers owe it to themselves and to the constructive ideas for which they stand to express these ideas in public for the good of the community at large.

The following speakers and subjects are also announced:

March 8—Dr. J. P. Lichtenberger, Ph. D., Department of Sociology, University of Pennsylvania. Subject: "Mental Levels and Social Problems."

March 22—Mr. Robert Wolf, Consulting Engineer, New York City. Subject: "Creative Impulse in Industry."

April 12—Rev. Mercer Green Johnston, D. D.; overseas 20 months, receiving D. S. C. and Croix de Guerre. Subject: "Dare the Church Follow Her Leader?"

April 25—The Honorable E. L. Tustin, Director Department of Welfare. Subject: "City Welfare in Philadelphia."

DR. CYRUS TOWNSEND BRADY

At the first regular meeting of the Vestry of Trinity Church since the death of the Rev. Dr. Cyrus Townsend Brady, the Rector, Wardens and Vestry unanimously adopted the following minute and resolutions:

"Whereas, the Rev. Dr. Cyrus Townsend Brady, some time rector of Trinity Parish, Toledo, Ohio, has been called to 'the rest that remaineth for the people of God,' we, the Rector, Wardens and Vestrymen of Trinity Church, desire to express our appreciation of his ministry in this parish and particularly his work of remodeling the Parish House and refurbishing the chancel of the Church. It was a labor of love on his part and carried out with devotion and the splendid energy which was characteristic of him.

"As scholar, author and preacher we enjoyed his inspiring messages and sympathetic ministrations, and we extend to his widow and the members of his family our deep and heartfelt sympathy.

"RESOLVED, That this minute be entered upon the records of Trinity Parish, in the Church papers, and a copy be sent to Mrs. Cyrus Townsend Brady, of Yonkers, N. Y."

George Gunnell, Rector.

T. H. Walbridge, Senior Warden.

M. W. Young, Junior Warden.

Julian H. Tyler, Clerk.

After serving several years as the executive secretary of the Joint Commission on Social Service the Rev. Frank Monroe Crouch has resigned and accepted a position on the staff of the Industrial Relations Commissions of the Interchurch World Movement, with headquarters at 45 West 18th Street, New York.

EDITORIAL

By Bishop IRVING P. JOHNSON.

NEW MASTERS.

I have been trying my level best to analyze and understand the Inter-Church Movement. Where it originated? What is the basis of its authority? Where it will end?

One's sources of information on the top of the Rockies as to what comes out of Gotham are necessarily remote, and the means of communication somewhat retarded, but distance and perspective and deliberateness frees one from prejudice.

I will do my best to reproduce what I have learned, and will be glad to be corrected if my assertions are not according to facts.

The movement is so colossal and the financial backing so liberal and the scope of the movement so great, that one realizes that he is living in the day of big things, when religious secretaries have the handling of millions in pursuit of an ideal.

Possibly the ideals behind the League of Nations are those which inspired the Interchurch Movement, and possibly the same strength and weakness in the eyes of protagonists or antagonists are equally in evidence here.

* * *

The Interchurch Movement, as I understand it, was conceived by the mind of one man, who is firmly convinced of his own inspiration and has been able to convince others that he is a leader of men.

This man, having convinced himself and others that such a movement was needed, and that the Protestant Churches must come to it, launched the enterprise, and connected up with it the outstanding figures in the movements of these allied churches.

* * *

Of course, the first problem was the matter of finance.

When one undertakes a nation-wide movement, the bill for office rents, secretaries' salaries, stationery, postage and incidental expenses in each separate city, such as traveling expenses of delegates, entertaining groups at dinner and employing inspirational speakers is enormous.

To send one letter to one hundred thousand representatives costs the snug sum for postage, stationery and typing of five thousand dollars.

But one letter is a mere trifle. The cost of such a movement as the Interchurch Movement mounts up into the millions.

How could these millions be secured? And they have been secured.

The reputed method is as follows: The various denominations have made great drives. One denomination alone has secured more than a hundred million dollars.

Who handles these millions? The boards or bureaus, who are the executive agents of the various denominations are the ones who have the handling of these enormous sums.

They are a comparatively small group of men.

They are located in a comparatively small area of the nation.

They are human, and therefore susceptible to influence from men of strong personality.

What has happened? I may be misinformed, but I understand that the Interchurch Movement is underwritten for twenty millions and that the underwriters are the various administrative boards of the various denominations. That is, the funds raised by this drive and that drive are in a sense hypothecated to finance a bigger drive for a still greater purpose.

There has been, I understand, no referendum to the people, but there has been an endorsement of the movement by the boards of the various denominations, said endorsement accompanied by a portion of the guarantee.

Our own Church has never been officially approached so far as I know; has never endorsed the movement, nor in any way underwritten it.

I am confident that our Presiding Bishop and Council would not feel free to do so without a referendum to ascertain the mind of the units who gave the money.

* * *

The movement is in a way a soviet action rather than a democratic one. It emanates from those in contact with boards and represents the benevolent action of a missionary group, who do not care for majorities, but are confident of their own disinterestedness and competency to act for the people.

This soviet government acts through a secretariat and increases the number of secretaries throughout the country, which secretaries are answerable to the soviet committee and which secretariat has behind it the millions thus underwritten.

* * *

It is conceivable that an army of secretaries, having such an excellent cause, backed by such a huge treasury, and directed by such eminent men could be a very strong and compelling power.

I fancy that even such an august body as the bishops of the Methodist Church would find it difficult to oppose such a secretariat, even were it so disposed, and that having accepted it, would find it exceedingly difficult to influence or control its actions.

In short, once established, such a soviet, with well-paid and efficient secretaries and with unlimited resources, would be a force to be reckoned with, even in a democratic country.

Once established, I should say that the very ability of the men at the helm would mean the introduction of a new religious force, more dominant than democratic, more utilitarian than doctrinal.

There are those who think differently. I belong to the group who think that the success of the self-constituted group, in no sense representative of the people, but possibly inspired of God, would mean the breaking down of denominational groups because the real power had passed out of their legislative bodies.

Any group who control the funds has a very persuasive force.

* * *

But this is not all.

I am convinced that a drive for money, divorced from other considerations, has what is commonly known as a "kick" in it. Scientifically this is known as a reaction.

The drive carries with it a call for workers, and the enthusiasm of its prosperity eliminates the call to hardship.

Workers are not only needed, but they will be looked after in a financial way.

Some three years ago, a religious body noted for its zeal, raised several million dollars and secured several thousand volunteers, who were willing to be educated for missionary purposes. The dollars were raised easily, the volunteers were secured, and in three years not ten per cent of those volunteers are still in the race.

Already the standard of revolt has been raised here and there in various religious bodies against what they are pleased to style the autocracy of these movements.

The placing of millions of dollars in autocratic bureaus is a dangerous experiment, unless such bureau keeps in very close touch with the people.

The soviet form of government is after all nothing more than a benevolent tyranny, and when it ceases to become benevolent, why then it becomes disagreeable.

I believe in central power, but I am an American and believe that such power must interpret the will of the body, not attempt to control it.

It is passing over to religious bodies of limited representative character, the methods of efficient business corporations.

I believe in efficiency, but not at the sacrifice of democracy.

I am suspicious of a bureaucratic hierarchy, which feels responsible merely to its own inclination. It may accomplish much good, but it is not American, nor democratic.

* * *

I have no brief against the Interchurch Movement. It may be inspired of God. I simply cannot see my way to divide my allegiance.

I believe that this Church has made a forward step in creating the Presiding Bishop and Council. I have good reason to believe that its greatest desire is to execute the will of the body which it represents.

It comes at an opportune time. Our old Board of Missions was a fine body of men. It was too aloof from the Church to interpret the body. It became unpopular. It was unpopular because it did not not invite criticism, but resented it. Its executive committee was too much of a law unto itself.

This aristocratic Church of ours, strange to say, is wedded to democracy. It was Washingtonian in its demand for it.

We have a National Council to which we have entrusted ourselves. Some of us cannot see our way to dividing our allegiance between a cabinet of this democracy and a self-constituted soviet committee which is too prosperous to be innocuous.

It seems to me that the Christian religion is at the dividing of the ways, and I am not prepared to follow the soviet, however able and devoted it may be.

* * *

In this connection I wish to quote from an article on "Americanization,—the Other Side," written by a Slovak attorney of more than ordinary ability. Speaking of settlement workers among foreign populations, he says: "There is a suspicion among the foreign born that all this hullabaloo now raised is artificial, that the professional Americans need it in their business."

The war has created so many new professions, organizers and charity workers, who need new outlet for their talents.

It is just here that I, too, am afraid. The Interchurch Movement is introducing thousands of new secretaries in our midst. These secretaries do not supplant the army already existing. They supplement them.

What we need is workers in the field, who get in real personal touch with the people.

But these workers are getting very restive. They have hard jobs for which they are poorly paid. They are getting envious of men who seem to have soft jobs for which they are well paid.

It is a dangerous thing to increase the number of secretaries and professional Christians. We can't spare them from the ranks, and they increase the burden without alleviating the task.

The Interchurch Movement is a stupendous experiment; its leaders are able men; its growing power is enormous.

If it has a definite policy, it has concealed it, but that it is a powerful agency no one can deny.

Personally, I believe the reaction will be great. I wonder if this organization is strong enough and cemented by a definite enough conviction as to what it is for, to carry it through the inevitable slump that religious movements must always expect after unusual effort. And if it has this strength and succeeds in weathering the storm I wonder how these two masters, the denominational assembly and the Interchurch autocracy are going to be served by the same disciples.

BOOK TASTER

The New Social Order. By Harry F. Ward. Macmillan Co., New York. \$2.50.

This book is noteworthy as an argument in the light of the most recent industrial and political developments, for the socialization of modern life, on the basis of the central teachings of Christianity. It also constitutes a source-book for the essentials of the great social programs which have been put forward in America and in Europe in the last three years, notably, the British Labor Party's program, the constitution of the Russian Soviet Republic and the League of Nations. A number of the reconstruction documents issued by church bodies are analyzed and compared.

The book is non-technical and well suited to the lay reader to whom the social gospel is unfamiliar.

THE RACINE CONFERENCE

All who were at Racine last year will wish to go again, and their friends to whom they told the story will also have it in mind. The dates are announced as from July 6th to 16th, and the demand for accommodations is likely to exceed the supply, for the latter was well taxed last July.

A tentative program has been issued, showing that well nigh every form of study has been provided for in the shape of lectures, teacher training classes and discussion groups. Irving Johnson, of Colorado, is to draw some lessons for today from the history of the past, and these alone ought to repay anyone for time and expense incurred in going. Bishop Wise will have a challenge, as revealed by the Nation-wide Campaign, and the Rev. L. N. Caley, of Philadelphia, is down for a course of illustrated lectures on Church History and another on the Old Testament.

Other courses will be given by Mrs. Biller, of Dakota, on The Church Service League; Miss Cook, Educational Secretary of Southern Ohio, on The Church School Service League; Mrs. Cleon Bigler, on The Font Roll; Rev. Merton Ross, on Social Service; Rev. Morton Stone, on Pageantry, and Miss Matthews will have an appeal to the ideals of the younger generation.

Time will also be found for the consideration of the devotional life and personal religion, for the discussion of work day instruction in religion and for a course on the Prayer Book.

It will be welcome news to many that Fr. Officer is to be the chaplain of the Conference, and that the daily Bible class will be under the leadership of the Rev. David Ferris, of Rochester, N. Y.

MISS TILLOTSON SPEAKS AT SAVANNAH.

Miss Emily C. Tillotson, educational secretary of the Woman's Auxiliary to the Presiding Bishop and Council, visited Savannah March 2-5 for the purpose of holding an institute and special meetings for the members of the Woman's Auxiliary. The first meeting was held on Tuesday evening, March 2, at St. John's Parish Hall, when both men and women heard Miss Tillotson speak on the Church's broadened program. Wednesday, Thursday and Friday evenings an institute was held at St. John's Parish Hall, and special instruction was given to those who, it is hoped, will become leaders of discussion groups on the study of the Survey. Only certain fields can be touched on in the short space of time, and the work of the Church among the Indians, in the Hawaiian Islands, in the rural districts and in Japan were briefly discussed by Miss Tillotson. On Wednesday afternoon a large number of women, most of them members of the Woman's Auxiliary, gathered at St. John's Parish Hall, and were informed on the new plans of the Auxiliary and organization methods for forming units of the Church Service League.

TAKING OVER THE CZAR'S BUSINESS

In the old days the deportation of political radicals from Russia to Siberia was a topic on which Americans were sure to grow wroth. The constitutional guarantees of free speech, free assemblage and a free press had not yet been granted, as the weapons of Bolsheviks. The radicals we have recently deported from this country are precisely the kind of people the czar used to deport, except that they are much milder and less dangerous people. In order that we should not lack henceforth a port of landing for future deportations, it is proposed in a bill offered by Senator Fletcher, of Florida, to use the island of Guam as a place to land political undesirables. This island is noted for being one of the most unwholesome spots under the Stars and Stripes. Full of infectious diseases, infested by rats and torn by typhoons, it works powerfully upon the imagination of the southern senator. Meanwhile, has no one any faith in old-fashioned Americanism? Would our foreigners reject our constitution and our laws if they really understood them? Does not the remedy lie in education and religion, rather than in police officers and an American imitation of Siberia?—The Christian Century.

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A MESSAGE OF PALM SUNDAY

Ralph Waldo Emerson defines a hero as one who, taking both his reputation and his life in hand, will dare the gibbet and the mob by the absolute truth of his speech and the rectitude of his behavior.

Our Lord was that sort of a hero on Palm Sunday when He entered Jerusalem amid the cheers of the plain people, for He knew full well that He would have to pay the price for such heroism.

From the beginning of His ministry His teachings and methods had enraged the orthodox and pious people of His generation. To eat with unwashed hands was a sin against their ritual, which meant excommunication and burial in unhallowed ground for the offender. Yet Jesus allowed His disciples to do so, and when the custodians of orthodoxy called His attention to it He replied that they worshipped God only with their lips; that they were not teaching the commandments of God but the doctrines of Men; that they cleaned the outside of the cup well enough, but that the inside was full of extortion and excess; that their little ritualistic observances were all very well in their place, but they were making them all important, while they were neglecting the weightier matters of the Law, Justice, Mercy and Truth.

He broke the Sabbath laws; He spurned the Jewish requirements about clean and unclean food; He refused to fast according to their schedule. And when these pious people called His attention to these offences He told them that a penitent sinner was in a better spiritual state than a church-going, law-abiding Pharisee who fasted twice a week and gave tithes of all he owned. He made them understand that He did not intend to sew His new truth as a patch into their outworn garment; or put His new wine into their old bottles.

Jesus Christ spent His life in attacking a point of view which had been accepted by the "best people" for years; a state of mind which was forced on the people of His day by social customs and traditions. He disregarded these established conventionalities, and in referring to time-honored corollaries of the Law he said, "Ye have made void the word of God because of your traditions." As Dr. Fosdick says in his little book, "The Manhood of the Master," "to the Jews He was a dangerous revolutionist in society and in religion an innovator."

Yet Our Lord did not consider Himself such, but rather as One who came to bring in the noonday of which the former truth was but the dawn. But the Pharisees and Scribes had so obscured the real meaning of the Law that they did not recognize it when it was uttered in its truthful nakedness. He did His best to make them understand. He took care not

to injure them by too bold a reference to their traditions and conventions. He used their time-honored phrases, and was faithful to the law insofar as His conscience would allow. But to no avail. Their eyes, accustomed to the darkness of Phariseism, closed in order to shut out the penetrating light of His gospel; and Our Lord soon found Himself face to face with a well organized and self-complacent church, the leaders of which "went out, and straightway with the Herodians, took council against Him, how they might destroy Him."

Jesus Christ walked into Jerusalem on Palm Sunday to be crucified for living up to God's truth—crucified for expressing too boldly that which His enemies knew to be true. He could have saved Himself by compromise, by equivocation, by silence. But no. With an absolute fearlessness which was almost joy He walked into the city that day, knowing full well that He was marching straight toward the Cross. He had slapped self-complacent orthodoxy and proud exclusiveness in the face. Unflinchingly He marched into Jerusalem to pay the price for His courage.

What has this to do with us? Let yourself be the judge. Do we today lay more importance upon the ritualistic observances and ceremonies than upon the weightier matters? Frankly where are your sympathies; with the pious unthinking rabble or with that Lone Man? We say with Him. Our ancestors would have said so too, yet often did they revile, persecute and even kill the bearer of truth. Lovejoy's press was destroyed by Christians; William Lloyd Garrison was dragged through the streets of Boston by "the pious" for denouncing chattel slavery. All men who have served humanity by discovering a new truth have been hampered by those who, by faulty disposition, lack of learning or mistaken action, have obscured to contemporaries the value and significance of their message. Yet these persecutors belonged to a society which professed to believe that God's Spirit was to lead humanity from time to time into new truths. Often did they show their disbelief in the power of God by treating truth-seekers as the Pharisees treated Him.

We each represent a divine idea. Let us express it fearlessly. "God will not have His work made manifest by cowards." More important still, if we ourselves cannot be heroes, let us at least see to it that we do not persecute the few fearless truth-seekers that we have, lest we, also, be judged guilty by future generations of repeating the tragedy of Holy Week.

W. B. S.

ST. ALBAN'S MISSION, FLORENCE, COLO.

Friday, February 27th, Bishop Irving P. Johnson visited St. Alban's, Florence, and confirmed a class of seven presented by Rev. Don Frank Fenn.

The following out-of-town clergymen were present:

Dean Thomas Cassidy of Pueblo, Rev. John Foster of Pueblo, Rev. D. C. Lees of Salida, Rev. Don Frank Fenn of Canon City, Rev. Henry Steele of Denver.

It was one of the most notable gatherings in the history of the church. Bishop Johnson's interesting address was received with great appreciation.

The Bishop, visiting clergymen, and the church committee were entertained at dinner by the wives of the committeemen, at the home of Mr. and Mrs. Emanuel, at which matters of interest and the welfare of the parish were discussed.

NOTICE.

The building at 124 E. 28th St., New York City, headquarters of the Central Office of the Nation-wide Campaign, has been sold.

After March 15th all communications for the Nation-wide Campaign should be addressed care Church Missions House, 281 Fourth Ave., New York

New York Letter

By The REV. JAMES SHEERIN.

A GREAT RELIGIOUS OPERA

"Parsifal" is so sublimely religious in its aspirations reverent people are apt to feel a bit shocked to hear it described as an opera. That, however, is the name given to it by critics more and more, and an opera may be just as validly sacred as a music drama or an oratorio if we have the right mood for it.

Parsifal has been given three times thus far in Lent at the Metropolitan Opera House with packed audiences, which means more than 4,000 people each time. A newspaper man refers to them as "those pious audiences which enjoy their Lenten religious services vicariously." Among those present were not a few of our own clergy and many Roman Catholic priests. The spirit of the majority seemed devoutly religious, and at the first performance the day following Ash-wednesday, they tried to drown out all applause through a sense of respect for the sacredness of the theme. In the end the enthusiastic applauders were victorious. Why not? In the days of St. Chrysostom, as near Apostolic days as the Nicene Creed, hand clapping was a recognized part of public worship, at least so far as approval of sermonic thoughts was concerned. I myself have heard such applause in more conservative churches than that of the Rev. Dr. Percy S. Grant's, among them being Trinity and St. Paul's, Boston, and St. John's Cathedral, New York. At first I was unqualifiedly shocked, but when I began to reason I was compelled to ask why clapping of the hands was not as justifiable as audibly saying Amen, or bowing the head or the knee?

Organs and all instrumental music, as well as candles and incense, were at first quite hateful to many of the children of light, but the beneficial use of all such things, as well as of hand clapping, is largely dependent upon the spirit behind or within them.

Attention has been called to the fact that Parsifal, besides being very beautifully expressive of certain elements in the Holy Communion, especially the moment of consecration of the bread and wine, is a composite picture of religion—with dashes of Buddhism and Paganism, as well as Christian and Catholic theology. A noted French critic said that, supremely beautiful as it may be as a whole, there is one thing more beautiful, and that is the ordinary low mass of the Church, wherever it may be celebrated, in any city or country parish.

Occasionally one has to doubt Wagner's reverential treatment of Christian fundamentals. There is, for example, too much confusion of the person of Our Saviour with Parsifal, the guileless deliverer, and that confusion leads to a rather blasphemous suggestion of sexual temptation in the flower garden of the Magician's castle. But setting aside these possible errors in taste, Parsifal as a play as well as a piece of music, is one of the most inspiring productions of the genius of man. As such, with its illuminating interpretations of Christian feeling, it is worthy of a place in Lenten programs, especially when rendered as it is by the Metropolitan Opera House forces in New York.

More than that, just now it is an exhilarating reminder that not all that came out of Germany was evil. Wagner and his kind hated Prussianism. He showed this openly during his lifetime in various ways and Parsifal continues to show it splendidly in its wonderful emphasis on love and sacrifice, especially when it so beautifully combines those Good Friday and Easter feelings which are so contrary to all that the doctrines of frightfulness in war have brought upon the world.

It is worth noting in this connection that the most effective brief bit of sacred music in New York is the final Amen at vespers in St. John's Cathedral. The consecration notes of Parsifal are used, passing far off

sound of the Sanctus bell repeated over and over. It is worth a journey to New York to hear this great Amen.

If the Foundations Are Destroyed

We should hope that it is but a passing passion of panic that makes men, both cleric and lay, seem so unreasonable in their varying attitudes as to the wisdom of departing anarchists or expelling socialists from legislatures. It certainly at present seems to be hurting the reputation of many for sanity and breath of thought. If a man, who is not particularly excited on either side, ventures to call attention to the possibility of thinking on both sides, he does not please "the Reds," of course, and he is liable to vicious attack by those ultra patriots who insist on seeing red nowadays whenever gentle treatment or social reform is mentioned. To his amazement, sometimes he finds himself classified with the unpatriotic or traitorous; or, at the least, as an undesirable citizen. All of us who are Churchmen and Christians ought to endeavor to live aloof from this unreasoning atmosphere, though it is very difficult to avoid being drawn into it against one's better will.

A layman, Mr. Arthur O. Townsend, who seems to be also a strong Churchman in spite of his finding "the Roman priests" safer guides at present than our own, has just published an interesting address in regard to this question which he entitles, "If the foundations are destroyed." Unfortunately its value is reduced by the fact that the clergy are accepted as the "foundations," and they are duly lectured for not accepting all that Washington or Albany proposes to do with recalcitrant citizens. He does not mince words in denunciation of their "vague" and sentimental tendency, as represented by certain bishops and clergy who signed a recent protesting manifesto which urged less drastic action. He expresses himself as one of a great body of lay people who were "amazed" and "stunned" to discover that "the clergy could have so misunderstood their office," and he implores the signers to retrace their steps and adopt St. Paul's wholesome advice to "do all things decently and in order."

The rather lofty lecturing tone of this published address is not resented as one might have expected from the history of the clergy, which may mean that they are learning humility better than they used to. Indeed, this light superiority to the prophetic function is heartily welcomed by a number, and one eminent divine went so far as to describe it as a proper spanking of the clergy which he cordially welcomed.

It is worth questioning whether the clergy are really poorly informed sentimentalists on social questions of the hour, and therefore obliged to remain silent in the presence of supposedly better informed lawyers, or whether, after all, the clergy are not better up in the principles as well as the feelings of political economy than they are sometimes given credit for? It is a dubious policy that permits the pouring of more oil on slumbering fires than the moment requires, and without a word of sympathy for those who think the fires have a meaning worthy of consideration. We need voices not raised in anger, hearts and minds not excited into social hysteria. Who can supply these if not the clergy, and how can they act or speak if forever warned to hold their peace and keep out?

The men who quote St. Paul's exhortation to do everything decently and in order, conveniently ignore the fact that the same apostle was such an ardent advocate of change that a

lawyer of his time called him a pestilent fellow, "a mover of sedition," an opponent of the law, etc. St. Paul was truthfully described by his law and order enemies as one of a group who had turned the world upside down. In order to get his real character, or what he stood for, one must take into full consideration these facts, as well as his direction as to decency and order in Church affairs. Every move forward should be decent and orderly, but it should be a move. "Let it be done" is more important than "decently and in order" in this much quoted apostolic injunction.

THE CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY.

Rt. Rev. Chas. D. Williams, Mich., President.

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The purpose of this organization is to unite, for intercession and labor, those within the Episcopal Church who believe that it is an essential part of the Church's function to make justice and love the controlling motives in all social change, and who wish, as Christians, to promote all sound movements looking toward the democratization of industry and the socialization of life.

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NEW DEPARTMENT OF EDUCATION

Education and the Ministry—IV.

By the Rev. Dr. Gardner,
Executive Secretary.

Some of the results of the Nation-wide Campaign in education are beginning to show.

The Presiding Bishop and Council has granted the new Department of Education \$65,000. This is an increase of \$27,000 over the expenditures of the General Board of Religious Education last year. The Council promised the department that this appropriation is only a beginning and that as favorable reports are received from diocesan committees, more money will be appropriated for education.

In every way within its power, the Presiding Bishop and Council is recognizing the importance of Religious Education.

The Department of Religious Education presents a new method of advancing the educational interests of the Church. Six men with the President of the Council, Bishop Gailor, will direct the policy and the administration of such educational work as the Council decides to conduct.

The six men are all well known for their educational interests. Bishop Lawrence is a trustee of many educational institutions, notably Harvard University and Wellesley College. He is keen on having the Church formulate and pursue an education policy that will make every educational institution a tangible asset not only to the Church but to the life of the Nation. Bishop Anderson is a staunch advocate of the teaching office of the Church and has been most outspoken in his diocese for religious expression in the home and for the training of teachers. Bishop Reese of Southern Ohio has given much time to the study of the difficulties present in the methods of training men for the ministry. He has written and spoken on the need of some system by which every man in the ministry shall be enabled to do. Dr. Z. B. T. Phillips of St. Louis is recognized for his interest in educational standards. He is zealous that the Church in all her educational work should be fearless in maintaining the value of the intellect as the greatest aid to faith. Mr. Harper Sibley of Rochester is a successful Sunday School superintendent and a business man who gives his best thought to the welfare of the youth of Rochester. Mr. William M. Baldwin is an active member of the Board of Religious Education of the Diocese of Long Island and also a trustee of the excellent schools for boys and girls within his Diocese.

Under the leadership of Bishop Gailor, who has had a large share in making the University of the South one of the leading educational institutions of the country, it is easy to measure the keen interest and expert judgment which these men will manifest as they sit around the table and make plans for the educational work of the Church.

The organization of the Department is such that the seven men will be able to center their interest on administration. Expert knowledge and judgment will be secured by commission. According to the By Laws, the Department of Religious Education "may invite persons expert in particular branches of education to serve on commissions, to investigate and report on special conditions and problems in education. Each commission shall exist until its report is acted upon and the commission discharged. The expenses of the commissions shall be paid from appropriations made by the Council. The members of any commission shall have seat and voice in Department meetings when their report is considered." Such an organization has been tested for a number of years by the General Board of Religious Education. Some of the most effective work done by the Board was on the advice of experts brought together for special tasks.

The program as adopted by the Department of Religious Education consists of the following points:

(1) "Inquiry Stations" and Work Among Students.

In the work among Church students, the policy of the Department is

to learn what the Church ought to do before attempting a plan on a large scale. An "Inquiry Station" means a college center where the Department is trying out methods of Church work among students. In each "Inquiry Station" the Department maintains a "University Pastor." This man as an agent of the Department has assigned to him a territory which covers contiguous states in which are colleges and universities. As an agent of the Department he visits the rectors in these centers and sometimes calls them into conference. By this method the Department hopes ultimately to have twelve stations and through them touch over 200 college centers. Every successful method of college work can in this way be made known to the two hundred college workers. They can be brought together in groups and consider the problems of a locality and at the same time feel themselves in contact with the college work of the Church as a whole.

The Department now has three "Inquiry Stations." Nine more are planned and will be started the moment the Presiding Bishop and Council makes the appropriations. The three that are in operation are at Iowa Agricultural College, Ames, Iowa, under Rev. LeRoy S. Burroughs, at Cornell University, Ithaca, N. Y., under Rev. Cyril Harris and at Dartmouth College, Hanover, N. H., under Rev. John T. Dallas.

In addition to maintaining the "Inquiry Stations" the Department is interested in recruiting workers for the Church, men for the ministry, men and women for the foreign field, for directors of Religious Education and social workers among the twenty thousand Episcopal students. It has also made plans to have an oversight of the 130 students which came from our colleges in China and Japan and are now doing advance work in the universities of the United States.

The Council also made an appropriation for the National Student Council, an organization which attempts to enroll in religious study and Church work all of the Episcopal students in the various institutions of the country. This organization is made up of representatives appointed by the various Synods and selected from college faculties, university pastors and the students themselves.

(2) Survey of Church Colleges.

The Department voted to request President Kenneth M. Sills of Bowdoin College to survey the Church Colleges. This survey was required because the Nation-Wide Campaign contained askings from the Church Colleges amounting to \$1,490,000. President Sills will begin his work immediately and hopes to present a report at the meeting of the Council in May.

(3) Commission on Recruiting and Training the Ministry.

The revision of the canons on Ordination at the last General Convention was done by a Council of the General Board of Religious Education. That Council has urged upon the new Department of Religious Education the importance of a commission not only to interpret the new canons but to take up the whole subject of recruiting, training and admitting men to the ministry. The Department has provided for such a commission by requesting each seminary to send one representative from the faculty, it has invited the president of the Provincial Board in each Province to send two representatives chosen from examining chaplains, who are working pastors. This commission will meet immediately and consider the supply of the ministry, standards of training and the application of the new canon.

(4) Survey of Church Boarding Schools.

The Department has continued the survey committee for Church boarding schools, of which Dr. William G. Thayer of St. Mark's School, Southboro, Mass., is the executive. Dr. Thayer has been visiting schools in the South. Immediately after Lent he will make a Western trip. It is hoped that during the summer Dr. Thayer will issue a report which will

best lines along which our church boarding schools should proceed.

(5) Experimental Schools Co-operating with Public Schools.

The Department has continued the plan for Church week day schools cooperating with public schools where children can be excused for religious instruction. The appropriation continues the appointment of Miss Vera L. Noyes as the Department's teacher at Christ Church, Gary, Indiana, and also Miss Edith H. James at St. Mark's, Toledo, Ohio. The appropriation provides for a secretary in the Department, whose attention will be mainly given to this important work. The Department hopes to secure a man who has had an experience in public school work that will command the respect of educators and win their interest in week day religious instruction.

(6) Teacher Training.

The Department made provision for a commission to provide better training for the teachers of Church Sunday Schools.

This commission will devise plans to bring the largest possible number of teachers under some form of training at the earliest moment. It is to prepare, or supervise the preparation of courses for the consideration of the Department. Its immediate work is the consideration of a manuscript for a text book entitled "How to Teach the Life of Christ." This commission will meet immediately and it is hoped to have this manuscript ready for use at the Summer Schools.

(7) Christian Nurture Production.

The Department made provision to continue the revision and production of the Christian Nurture Series.

(8) Commission on Pageantry and Dramatic Art.

On the basis of the success of the Nation-wide Campaign Pageant provided for the Church School Program, the Council has made provision for a Commission on Pageantry and Dramatic Art. This Commission is to report at the earliest moment to the Department suggesting a program and methods for using pageantry in educational work.

(9) Commission on Provincial Boards.

The Department has considered the difficulties under which Provincial Boards of Religious Education are organized and developed. They decided to place the study of the methods of provincial organization for education in the hands of Dr. Charles H. Boynton of the General Seminary. Dr. Boynton has done successful work as Executive Secretary of the Provincial Board of Religious Education of New York and New Jersey. During the General Convention he interviewed all the representatives from Provincial Boards who were present at the Convention. Under the direction of the Department he will organize a small commission and after surveying the possibilities of provincial organization will report to the Department and make recommendations.

(10) Co-operation with Religious Education Organizations.

The Department voted to cooperate with the Council of Church Boards of Education which is the interdenominational agency for dealing with the various Christian organizations in universities in such matters as conducting evangelistic campaigns, surveys, visits of secretaries of the various boards and the study of problems common to all religious bodies in the vocational guidance and Church life of students. It also voted to cooperate with the Sunday School Council of evangelical denominations which is organized for the sake of advancing economy and educational betterment in Church Sunday Schools of the Nation.

(11) Personnel Bureau.

The Council authorized the Department of Religious Education to create a Church Personnel Bureau for all departments of Church work. It provided that a commission, composed of the following secretaries who are vitally interest in Church personnel, should have charge of the organization and development of the bureau: Drs. Gardner, Wood and Gray, Mr. Clark and Miss Lindley. This commission will immediately take up the organization of the bureau. The objects of the bureau are as follows:

quests for help from all who have vacancies in any form of Church work or desire to apply for any form of Church work in the United States.

(b) To work toward a personnel organization in the Church which will

- (1) Discover and encourage future workers for the Church and assist them, if necessary, in training.
- (2) Recruit those ready for work in the Church.
- (3) Encourage the maintenance of standards of qualification, training and service.

(12) Vocational Guidance of Young People.

On the basis of the Life Work Conferences of the Nation-wide Campaign conducted by Mr. Gordon Reese of the Brotherhood of St. Andrew, the Department appointed a commission to carry on this important work. The Rev. George A. Strong was requested to form this commission.

Mr. and Mrs. Strong have held personal interviews in various cities with the young men and women who signified at these conferences a desire for life work in the Church. From the information gained, it is evident that the Church is losing a large amount of personal power. While business is searching for young men and young women, creating methods and schools for their training, forcing them forward into positions of responsibility, the Church is leaving the whole subject to chance and in many cases allaying conscience by a pious declaration that God will call workers to maintain his Kingdom. The Vocational Guidance Bureau which shall gradually be developed should become the method by which the will of the Church co-operates with the Will of God.

(13) Junior Auxiliary and Church School Service League.

By the vote of the Presiding Bishop and Council the work of the Junior Auxiliary and the Church School Service League has been transferred from Department of Missions to the Department of Religious Education. This was done because the work of these two organizations concerned the boy and girl life of the parish. From now on all organized work among the boys and girls will be made as far as possible an expression of their religious instruction. Miss Frances H. Withers who has conducted the work of the Junior Auxiliary and the Church School Service League, will continue in charge. She will be aided by a competent commission appointed to discover and advance the best methods of expressional work among young people. This commission will also formulate and publish the materials needed by the Junior Auxiliary and the Church School Service League.

These items give a glimpse of the definite tasks that the Church sends up to its Department of Religious Education. These are not all the tasks. In the original budget approved by the department there were many other items, which some day will appear as the Church more clearly assumes educational responsibility and gives the money to meet the cost.

The most important task is to make religious education capture the imagination. To that end a pamphlet will soon be published with illustrations and descriptive reading. Copies will be made available to every congregation, and every congregation will be asked to share in a wise plan to equip the youth of today to become the Church of tomorrow.

A BIG SURPRISE.

At St. Augustine's, Rhinelander, Wis., the Rev. Campbell Gray, Vicar, on the third Sunday in Lent there was a Parish Corporate Communion at 7:30 a. m., worked up without the knowledge of the vicar, as a surprise to him. Of course, he was told a day or so beforehand, so as to be prepared for such an unusual number of communicants. The thermometer stood at 20 degrees below zero, but the number of communicants was five times more than the average, and exactly 50 per cent were men. This is one of the spiritual fruits of the Na-

STOP, LOOK AND LISTEN

What is back of the stream of articles appearing every day in the newspapers cataloguing all sorts of new "outrages" in Mexico? Everybody knows that there is trouble enough in that unsettled country, but who is it that is so diligent to arrange that every provocation shall be placarded on the front pages of our American papers? Are property interests which want intervention in Mexico carrying on this propaganda? And if so, do the facts come out in their plain reality, or colored with scare paint to serve a particular purpose?

It is well that public opinion be wary in listening to these tales of Mexico; and no hidden interests must be allowed to inflame the mind of the people with the gradual virus of resentment and hate until the idea of a war of intervention becomes so familiar that it will slide into acceptance of the fact. It is right that this country should protect her citizens; but we do not propose to be taught how to do it by interests which may be more tenderly affected toward oil wells and mining stocks than they are toward the citizens behind whose grievances they hide a more particular concern. A war of "pacification" and "protection" sounds very pretty, but it may have its seamy side. When our minds are beckoned by the daily headlines down paths of excited thought about Mexico, let us look out for a snake in the grass.—From the Southern Churchman.

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