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The Witness

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COMMISSION ON MINISTRY FORMED

Phillips Brooks, shortly before his death, made the significant statement that: "There is no problem before society today, however difficult it may appear to be, that does not and must not find its ultimate solution in the increased power and efficiency of the Christian Church, and especially of the Christian Ministry."

This utterance of Phillips Brooks, searching but not exaggerated, touches one of the chief problems that have come before the Presiding Bishop and Council. The whole work of the Church, its present efficiency and future leadership, depends largely on the number, character and training of her clergy.

Realizing its vital importance at this stage of their work of executive leadership, the Presiding Bishop and Council, through the Department of Religious Education, have appointed a Commission on Recruiting, Training and Admitting Men to the Ministry. This Commission is composed of two representatives from each Province, nominated by the President of the Provincial Boards of Religious Education and appointed by the Presiding Bishop and Council. These appointments must be men in active parish work; who are also examining Chaplains. There is also one representative from each Theological Seminary, nominated by the Faculty. The Commission has power to nominate additional members for appointment.

The Commission will continue the work of the previous Council on Theological Education which did such excellent work in preparing the new Canons on Ordination which were adopted by the last General Convention.

The Commission held its first meeting in New York, April 27th and 28th, and organized by electing Dean Fosbroke Chairman, Canon DeVries of the Diocese of Washington Vice-Chairman, and the Rev. Malcolm Taylor, of Massachusetts, Secretary. Representatives were present from all but two of the Provinces and from nine Theological Schools. They were the guests of the General Theological Seminary.

Definite action was taken on a number of matters referred to the Commission by the old Council. Among these was the preparation of a digest showing clearly and in such order as to be readily understood, the necessary steps which must be taken before ordination by a candidate for the ministry. This digest will be published for the convenience of bishops, rectors and candidates.

A Committee of the Commission to study the whole subject of Recruiting for the Ministry was appointed to consider such problems as: Is there a shortage of men and why?; salaries; the quality of men seeking the ministry; grounds of appeal; the influence of parents, of pastors; opportunities for recruiting in Church Schools, in colleges and in life work conferences, etc.

Another Committee will deal with problems of interpretation arising out of the application of the new Canons on Ordination, especially those having to do with the standards required in canonical examinations. Still another Committee will have under consideration the question of the further improvement of the Canons by amendment.

The Deans of Theological Seminaries will work together as a Committee, considering problems peculiar to their field; and the examining Chaplains will seek cooperation and a unification in their work who are members of the Commission. The Chaplains are already at work on such matters as pattern examination papers, lists of books to be recom-

WOMEN SUPPORT NEW YORK ORPHANAGE

The annual report of "the Orphans Home and Asylum of the Protestant Episcopal Church in New York" was recently issued and shows an important work going on in this church institution, at a cost between forty and fifty thousand dollars a year. Some difficulty is found in these high cost times in meeting this large outlay, but the founders and trustees have avoided, in its nearly seventy years of existence, the usual methods of raising money. It has gone on quietly without fairs or drives, and is all the more appreciated because it has done its work without too much observation.

It is a unique feature of this Metropolitan home for orphans that it was founded by women and that it has been successfully carried on by women all these years without friction or scandal. It is said to be the only charitable corporation in the country doing work among children that is exclusively managed as to finances by women and it speaks well for the church women of New York City that it has been so distinctly a model for others. Mrs. Byarn K. Stevens, the president, has been connected with the official board for about half a century. Mrs. E. Iselin, the treasurer, is of a family that had much to do with its founding.

April 26 Bishop Burch visited the Orphans Home and confirmed fourteen boys and girls. This is the second class in the past year, the other having numbered 20. The Rev. James Sheerin is superintendent.

SUCCESS AT HARRISBURG

At his annual visit to St. Paul's, Harrisburg, on St. Mark's Day, Bishop Barlington called the attention of the people to the fact that the Rev. Dr. Appleton had raised the debts of two churches since January. The debt at St. Michael's, Middletown, was cancelled in February, and the \$7500 Mortgage at St. Paul's was as good as raised. A week later announcement was made that pledges for the entire sum had been received. The work of removing this burden, which had disheartened the workers for ten years, evoked wide enthusiasm and response. Help came from Chicago, New York, Boston and Paris, while the business public of the Capital City responded nobly. The mortgage Fund is a Memorial to the Rev. John Henry Hobart Millett and others whose prayers and work enriched the early life of the parish. The 150 contributions ranged from \$5 to a thousand, while smaller sums were given at meetings held by the women workers.

DR MANNING AT KENYON COLLEGE.

A course of four lectures on the Bedell Foundation will be delivered on May 24 and 25 by the Rev. Dr. William T. Manning, D.D., rector of Trinity Church, New York City. The subject is "The Call to Reunion." The lectures will be delivered at the College Chapel at four in the afternoon and at eight in the evening on Monday the twenty-fourth, and Tuesday the twenty-fifth. The Trustees and Faculty invite the attendance of all interested persons.

mended to men studying privately, and the question of Provincial Boards of Examining Chaplains.

The Commission thus constituted as a part of the new organization of the Church, is the fruit of a movement begun five years ago by the General Board of Religious Education, which since that time has been consistently preaching towards a comprehensive and practical study of the whole problem of the Christian Ministry.

PRESS OF CHINA LAUDS WORK OF CHURCH

The China Press, published in Shanghai recently reviewed the last years work of St. Luke's Hospital, Shanghai. During the year, 2434 in patients, of whom 454 received care without any pay, were treated in St. Luke's. The out patients totalled 69,401. "Interesting as these figures are," says the China Press, "they naturally fail to give any complete idea of the immense work necessitated by these patients, and the annual report, from which these figures are taken, modestly hides the engrossing story of the hospital's year in a mass of figures. These people who were treated come for the most part from Shanghai, but many had their residences in such places as Canton, Shantung, Tienstein, Amoy, Chekiang, etc., showing the growing renown of the hospital and the work it does; there were bankers and coolies, boatmen and beggars, landowners and laundry men, masons, millers and monks and a hundred other professions and trades amongst those who received benefit. The report contains a list of contributors to the hospital funds whose gifts amounted in all to \$5,466.20 out of a total income of \$61,142.12.

"The foregoing figures bear out the statement in the report that 'although we have been kept busy this year, the work has been one of a steady development and extension, with, we feel, a steady improvement in nearly all directions.' The report goes on to emphasize the fact that the cramped space at the disposal of the hospital authorities seems to have reached the limits of its ability to accommodate any further improvements or more workers and unless they are soon able to obtain more room they would come to a standstill. The receipt of a motor ambulance from the Shanghai Recreation Club and the installation of an X-ray plant have proved of great benefit to the hospital."

The need for a larger hospital of modern construction is evident to any observing visitor to St. Luke's. A plan is now under way to acquire six or eight acres of land some two miles to the East of the present St. Luke's in a section of Shanghai which is rapidly building up with cotton mills and other industrial enterprises. If a satisfactory site can be secured, it is probable that the work of St. Elizabeth's Hospital for women now located about two miles to the West of St. Luke's, will be combined with it and a hospital for both men and women will be erected on the new site. All these plans, however, are dependent upon the receipt by St. Luke's of at least \$100,000, through the Nation-Wide Campaign.

REV. DR. HOARE SHOT.

Word has just reached the Church Missions House of the death, on April 27th, of the death of the Rev. A. R. Hoare, for almost twenty years one of the Church's missionaries in Alaska and for the last ten years in charge of the work at Tigara (Point Hope). The brief statement which has come by wire is that Mr. Hoare was shot and killed by his demented assistant, James Maguire, who had returned to Point Hope with Mr. Hoare last year as a teacher. No particulars of any sort are known as yet. Bishop Rowe himself is in Alaska and word has been cabled to him.

St. Mark's Church, Denver, was consecrated on St. Mark's Day by Bishop Irving P. Johnson, assisted by the clergy of the Parish, the Rev. Fred Ingley, Rector, and the Rev. Chas. H. Brady, assistant.

BISHOP ASSERTS DRIFT TO EVIL

Philadelphia, May 4.—The United States, as a nation, has turned away from Christ, as shown in the general trend of school and college education, popular literature and favorite amusements, according to Bishop Philip M. Rhinelander, who addressed the 136th annual convention of the Diocese of Pennsylvania.

"As for amusements, immodesty in dress, looseness in sexual relations, bestiality and crime as the chief attractions in the theatrical shows and photoplays," the Bishop said, "unbridled license and extravagance in all things are so much the established order of the day that the most respectable among us have ceased even to shrug our shoulders.

"Apply these tests of literature, amusements and education to our world, that is, the world as we know it, and see how in each case there is evident a definitely anti-Christian drift, which seems to be increasing in rapidity of force and movement."

NEW JERSEY CONVENTION

The Convention convened at St. John's Church, Elizabeth, Tuesday, the 4th of May, after the celebration of the Holy Communion, with Bishop Matthews as the celebrant.

In his sermon the Bishop said that the great need was for a "teaching clergy" and that the times were largely shaped by the lack of such.

The business session organized with the Bishop in the chair, and elected the Rev. Howard Thompson secretary and the Rev. John W. Gummere as assistant secretary. Mr. Thompson has been secretary for some years and was unanimously chosen to the post again.

The report of the committee on the dispatch of business was read by Rev. R. E. Brestell, and then followed the report of the Committee on the state of the Diocese, read by the chairman, Rev. W. H. Moor, in which he said that the stipends of only 25 of the 110 parishes for the Clergy was less than a thousand dollars per year, and further urging that the minimum be made \$1800, and a rectory. The matter was referred to a committee for further consideration.

The Bishop said in his address to the convention that he felt the need of a Business manager for the Diocese, to relieve him of much of the detail that now fell to him.

The luncheon for the delegates was served in the parish house of St. John's by the ladies.

CHURCH LEADERS OPPOSE REPRESSIVE BILLS.

Secretaries of the Federal Council of Churches of Christ in America and other Church leaders in New York City have been active in opposing the three so-called "Lusk Bills" introduced at Albany for the purpose of censoring the teaching in all privately controlled schools in New York. The Rev. F. Ernest Johnson of the Commission on the Church and Social Service served as secretary of the committee of citizens organized to protest against the measures. Largely through his efforts a mass meeting for protest was arranged in the Broadway Tabernacle. Among the fifty-two prominent New Yorkers who signed the call for the meeting which characterized the bills as setting up a system of espionage were the following clergymen: Dr., Lyman Abbott, Rev. S. Parkes Cadman, Prof. George A. Coe, Rev. Henry Sloane Coffin, Rev. Arthur C. McGiffert, Rev. Charles S. McFarland, Rev. John Howard Melish, Rev. William Pierson Merrill, Rev. William Austin Smith, Rev. Ralph W. Stockman, Rev. Worth M. Tippy, Rev. Gaylord S. White, Rev. Charles E. Jefferson.

PEOPLE'S FEARS ALLAYED BY GUARDS

Detectives were scattered through the congregation yesterday morning at St. George's Episcopal Church at Stuyvesant Square and East Sixtieth Street, and a policeman stood at the front door to allay the fears of the parishoners, many of whom had witnessed the shooting of Dr. James W. Markoe by a lunatic during service recently.

Dr. George E. Brewer and J. Morgan Jones, who caught the lunatic, were present. Dr. Brewer sat in his pew and Mr. Jones was at the entrance of the middle aisle at his usual duty of ushering visitors to seats. Both were congratulated by hundreds of the parishoners.

The detectives were sent to the church from the East Twenty-Second Street police station. They watched all strangers, but only one man was asked to leave. The detectives said he was a "park lounge" and that they didn't care to waste their time watching him. The congregation was large, a count showing an attendance of about one hundred more than usual.

The Rev. Dr. Karl Reiland in his sermon criticised the Interchurch World Movement, but without calling it by name. After he left the pulpit he told inquirers that he had referred to the movement.

"I have been feeling anxiety about the trend of religious enthusiasm of late," he said in his sermon. "It may be that large sums of money can be used to put religion 'over the top,' but I feel that the gifts of God cannot be purchased with money. I wonder if, after all, the spirit of God is going to revolutionize the world by these millions of dollars. It is at least reasonably wise that we remember that we cannot serve God and Mammon both, and that we should be careful that, in trying to serve God through Mammon, we are not serving Mammon.

"The only safety in doing God's work in the world is the secret of forgetting one's self. In all the vast machinery in this world there is nothing like the spirit of God in the spirit of man. It's at this point the 'professional religion' fails."

WANT WOMEN CONFESSORS

London, April 6.—Whether the Church would provide women confessors is a question with which the Lambeth Conference of the Clergy of Great Britain, to be held in July, is threatened.

At a meeting of the National Union for Equal Citizenship, Miss Edith Picton-Turbervill said letters had been received from girls in various parts of the country pleading for women confessors in high Anglican churches.

The Rev. Henry Ross, Vicar of St. Albans, a large parish in Holborn, London, does not hold out much hope for the suggestion, for in a recent interview he said that women would not confess to women, who are pitiless to their own sex.

"I have had considerable experience of public life outside the Church," he said, "and, while we welcome women's help, I have had evidence of this trait in their character. The Church is quite clear on this subject, for we come at once up against the question of the priesthood. Therefore, we can have neither women preachers nor women confessors. If there were no other there is the psychological objection that one woman would not trust another woman to keep a secret, even if told in the confessional."

As soon as we feel anger in an argument, we are arguing not for the sake of truth, but for our own sake.

EDITORIAL

By Bishop IRVING P. JOHNSON.
THE LEAVEN OF SOUR DOUGH

There are a great many more people who eulogize Christ than there are willing to emulate Him.

Men, who do not obey the simplest injunctions that Christ made are very confident that they can interpret what Christ would do if He were on earth. I feel very sure that He would tell them one thing first and that one thing would be that those who refuse to discharge any duty of worship to God are not authorized to speak for Him.

It seems not to enter the minds of those who are intent upon bettering the conditions of the human race, that Christ put God first and in no uncertain tones demanded that men should worship the Lord their God and Him only should they serve.

I fancy that those who excuse themselves from serving God on the ground that the Church fails to live up to its professions, would have small sympathy from Him who went up to the Temple to pray in spite of Pharisees and hypocrites, and who courageously drove out from His Father's House those who profaned the temple.

I have read with interest the complaint published in these columns that the Church, as such, was not sympathetic with labor.

I have been asked about some of the things published in the Witness, whether or not they have received my sanction. Things that are published in the Witness do not necessarily reflect the opinion of the Editor. Indeed they are quite the opposite in many cases.

The Witness (outside of the Editorial page) does not exist to express the ideas of the Editor, but the various ideas that come up out of the masses that surround the Church, and of the peculiar people that compose the Church. We take for granted that our readers want to hear the views of all sorts and conditions of men and not merely the views of him who happens to be its Editor.

And so when the articles that appear attack the sacerdotal functions of the Church or impugn the social service of the Church, or even attack the governing bodies of the Church, it is sufficient apology for their appearance that these views are held. We are familiar with the parson who tells us sorrowfully that he cannot support the paper because it prints this view or that.

I am not sympathetic with him in his plaint. The average congregation of the Episcopal Church is fairly intelligent and does not as a rule respond to processes of regimentation. The parson may think they do, but I have noticed that good churchmanship is better secured where people hear all sides. The truth needs no apology and I have been frequently impressed that one of the best confirmations of truth is the intemperate attack of those who resist the same.

As Editor of the Witness I am responsible for the Editorials. The Managing Editor selects the matter which is sent to him or which he discovers for the rest of the makeup. I do not guarantee that we are in agreement about many things, nor is it necessary that we should be, if we are at one in the faith which each of us has sworn to defend.

There are many things that have been written for the Witness that reflect views diametrically antagonistic to my own views, but I presume that the reader has the discrimination to divide between that which as editor I feel called upon to teach and that which as a Bishop I am frequently called upon to endure.

And so in this question of the relation of the Church to labor, I have found many things said in the Witness that I could not accept.

To be frank, I am tired of whining complaints from stray men who, compared with the clergy, receive princely pay.

I never did like whining in children and in big strong men it is particularly offensive. To my mind Christ bids us to enter our Kingdom through much tribulation, and that enduring hardness is the business of a Christian, whatever his condition.

I am convinced that nothing has any business to separate us from the love of Christ and from the worship of Our Heavenly Father, and that when we substitute envy, malice and all uncharitableness for the duty of braving all things, believing all things, hoping all things, enduring all things there is no excuse that will stand muster at the day of judgment; least of all, our own wrongs.

As nearly as I can make out, neither corporate wealth nor corporate labor cares very much for the things that were dear to Jesus Christ, and when either one attempts to say what Christ would do were He on earth, they lack the approach, for spiritual things are spiritually discerned, and neither of them seem to me to have much spiritual discernment.

Christ was never interested in people who were merely interested in themselves. It sometimes seems, in the cloak of selfish interests, that one has to choose between our present status where there is some few brains but little virtue, to a condition in which neither brains nor virtue will be at a premium.

* * *

It is shamefully true that organized Capital does not hesitate to use child labor to produce dividends. It is also shamefully true that neither women nor children have been spared in the destructive policies of the proletariat. There is one thing needful in society today and that is that men seek the Kingdom of God and His righteousness before they presume to interpret the ethics of Jesus.

If the forces of labor were anxious to follow the ethics of Jesus they would take possession of the Church as they have taken possession of the railroads.

But they do not seek that which Christ has to give, so they prefer to sneer at the Church, forget that Christ told them that the violent would take His Kingdom by force.

Let labor stop whining about its own wrongs and working it-

self up into a frenzy of self martyrdom or it will fall a victim to its own greed as Capital has already done.

There must be a higher motive than self interest before Almighty God will answer the prayer of men.

The Church can no more recognize Godless labor than it can afford to be dominated by Godless Capital.

"If it were not for a very small remnant, Isaiah tells us, 'Jerusalem would have been as Sodom and Gomorrah,' and so I believe that the only leaven in the sour dough of modern society is that very small percentage of men, rich and poor, employer and employee, who fear God and try to keep His commandments, regardless of the noise of those who would substitute material advantages for spiritual ideals.

* * *

Yet I am disposed to believe that it is well that the Church should not attempt to suppress the cries of discontent, but rather let them express themselves to the limit.

I am just as sure that the winter of our discontent will not be made glorious summer until men put first things first and worship God before they pray to be delivered from their bondage. It is the murmur of discontent which is invariably the sign of rebellion, not merely against the folly of men but against the sovereignty of God as well.

OBJECTS TO MILITARY TERMS

Dear Witness:-

You have rightfully raised up proponents and advocates of the state of the Church. You ask further contributions. I therefore dip in; doubtless, "in my folly."

With limitations, we are told that the Church's conception now is to march "like a mighty army." I dislike the very thought. It is the deletion of all talent. Roosevelt wrote, "The King business is good for kings." They like it. In the army a commission reported the men "are treated as things." We all know it. No army conception is found in the New Testament. Drill sergeants may work at times, but a free people are never quite reconciled to them. The Church was "a mighty army" once upon a time. And a sweet mess was made of affairs. Patterson in his "History of the Church of England," gives one cause of the Reformation the fact that the bishops were all good business men.

Again, we are told ad nauseam how wonderful is the present conception of the Church! If our forefathers just had possessed its notion of lock-step Christianity, how they would have gotten on. As it was, the poor old men were unrelated, chaotic, bossless little groups. "No wonder the Church did nothing." Let us see about this present day glory. Our forefathers found the Church wrecked after the revolution. Chief-justice Marshall gave Bishop Moore \$100 with the statement that there was no hope for The Protestant Episcopal Church. Wise man that he was, he misread the times. Those same men caused this Church to grow at the astonishing rate of 41 per cent. They somehow made disciples of those upon whom they laid their hands. It was done without machinery. Dr. McKim in his estimate of the great Bishop Randolph states that he does not know how the Bishop would get on in these days of boards and boards. Now the Church is growing at the rate of about 20 per cent, and is slowing up all the while. Bishop Gailor is quoted as saying we have about 3,700,000 members in the United States. Last year one of our most prominent ministers, after a careful examination put it at 750,000. Go over any Church list of communicants, strike off the nominality there, and see what is left. No election roll is so padded as a Church roll. A Church member is one who attends the services, indicates interest in the Church's life. All the rest is dross. We may carry them as we please; even get checks from them but they are dead timber none the less, and every rector knows it.

We do reckon the good churches by what they give us. We are slipping on to a money basis fast. St. James church, New York, is put at the head of the list in "this campaign." Two other large churches follow it. I happen to know a little Church down in this state which gave at the rate of about \$200 per member in that campaign. Did those do so well? Or did they just raise more from their membership? We all know that the first thing a man tells of his Church is how much it has raised. All other virtues are overlooked. Your correspondent who sees "Greater Danger Than System" in this uncomfortable state which we are making for the poor is dead right. But that of which she complains—the

neglect of those who cannot pay—is a part of system. And we have a "system" or "the system," as one prefers to call it. And it is most powerful. It is an organized body whose business it is to raise money; to keep ministers raising money; to rate them by their response to its mandates. No protests and joking remarks about "a pope" obscures this fact from him who will read. No one questions the goodness of these men. But one who differs from the conception has a right to say so, and without bringing down on his head the maledictions of New York.

For my part, I am sick and tired of campaigns. A man said to me the other day—a man who conducts campaigns—when I said this in his presence, "That is your business." If so, God save the mark! We are on prosperous times now. What is ahead of us no one knows. We are pledging and promising as if these times will last forever. When the turn comes, as come it will, we will be in for a peck of trouble. And no system will save us. But we are forced into these things. If the minister is reluctant to go in, fire is begun over his head. His members are circularized until a few of them begin to press in on him. He has just about as much say in his own parish as a bumble bee building on its walls. He may know many activities to which the people should be turned, many ways to increase their fellowship, which is the mark of the spirit, but, no; he shall hustle with the army. If to believe in this thing is to be a Christian, then I am not one. People have but so much solid animation. They can do only a few things during the year, such things are now laid out for them as precisely as the pattern of a woman's garment by outside hands. The diocesan bishop has nothing to say.

We may remember to our own good that "Piers the Plowman" had a vision; that the Japanese government sent embassies here to see if we were Christians, and in their estimate we are not such. So far as ministers are concerned, we will be made such by those who can preach the Gospel, rather than by those who raise the dough;—these virtues rarely exist in the same person. St. Paul believed that when we converted a person we got his purse with it. We now seem to think that if we can make a drive for the purse somehow we may get the man. I asked an old colored man upon one occasion why he did not go to church. He said that he had no money. I replied that the Bible said nothing of money as a prerequisite of Church attendance. He responded, "But times am don' changed since dem days. Now hit takes three kinds of books to run a church." I asked what these were. He said, "De Bible, de hymn book, and de pocket book." The emphasis is entirely too much on the latter. That men who have the means have been niggardly, selfish, small with the Church all know. But we run the risk of chasing out the poor while we chase those men about the land. I use the poor as no foil for my position. My objection is to this everlasting direction what we are to do two or three times every year from whatever one chooses to call that outside influence.

Raleigh, N. C. C. A. Ashby.

Conviction without sympathy makes the bigot; sympathy without conviction makes the sentimentalist; together they make the truly liberal man.

CONVOCATION OF MOBILE

After several years discontinuance, the Convocation of Mobile met in the city at Christ Church Monday and Tuesday, April 26 and 27. Delegates were present from the four city parishes and from eight of the Missions within the Convocation. The Holy Communion was celebrated by the Dean of the Convocation, the Rev. James F. Plummer, assisted by the Rector of Christ Church, the Rev. Louis Tucker. Monday morning and afternoon, the Woman's Auxiliary sessions were held, Mrs. Ida H. Jolly, President of the Convocation branches in the chair. The principal speaker was Mrs. Charles Henderson, Diocesan President, who presented the new methods of women's work adopted by the last General Convention and spoke most interestingly and helpfully of world-conditions today as women see them.

At the evening session, the Revs. V. C. McMaster and J. T. McCaa gave a stereopticon lecture on missions, "The Church's Battlefront." The Dean presented a map of the Convention, showing the location of each Mission and describing the work in detail. These small and scattered Mission Chapels and Stations, for whose support the Diocese appropriates \$1200 a year, gave in 1919 for all purposes \$3800. Their combined apportionments for General Missions was \$123.64. They gave \$288.74. Their quota for Missions under the Nation Wide Campaign for 1920 is \$1209. They have pledged \$1483.88, or twenty-five percent above their quota. Along with this, they have made a great advance toward entire self-support. One of the Missions, St. Paul's Irvington, has sent a missionary physician to Mexico, Dr. Robert C. Macy.

On Tuesday morning the Rev. Louis Tucker read an essay on Christian Education, which was followed by an animated discussion, particularly along the line of Church School methods and aims. Reports were then made by delegates.

The Woman's Auxiliary was the outstanding feature, with a record-breaking attendance and great enthusiasm and interest. It was generally felt that the Convocation had been richly worth while and that regular meetings should be held hereafter.

A SUCCESSFUL PROGRAM MAKER.

Although it is against the rules of the Churchmen's Association, the largest clerical Club of the New York Diocese, to publish its proceedings, it will hardly be considered a transgression if we mention the recent retirement of its much valued chairman of the committee on subjects and speakers. This important position, on which so much hangs in the making or breaking of a conference club, was held for years by the Rev. Gustav Arnold Carstensen, Ph. D., now rector of the Church of the Holy Road, in Washington Heights, Manhattan. He was indefatigable in looking up topics and the men to present them, and one could attend any of the bi-monthly meetings of the association, while he was responsible, with a fair certainty that a man in authority would be considering a subject of the first magnitudes, whether one agreed with the treatment or not. The result has been a series of meetings taxing the size of the luncheon room on the third floor front of Browne's Chop House, just opposite the Metropolitan Opera House.

Dr. Carstensen, among other important rectorships was once rector of St. Paul's church, Erie, Pa., and was long secretary of the Church Congress, as well as prominent in the Parochial Missions society. He had also been chaplain of the 2nd Brigade, N. G. P. and of the 158th Regiment in the Spanish War.

BISHOP LLOYD CONFIRMS CLASS.

Poughkeepsie, N. Y.—On April 25 Bishop Lloyd confirmed a class of 23 in Christ Church. This class was the second installment of the original one presented by Dr. Cummins and confirmed by Bishop Burch a couple of months ago, the total of the class thus presented being 162 persons, together with the 53 persons received by letter of transfer during the same period. This increase in communicant membership totals 215 for this parish.

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THE EVILS OF SOCIETY

The first President of the Czechoslovak Republic, T. G. Masaryk, who celebrated his seventieth birthday last month, is an authority on social and ethical questions. In his first book to attract attention he discusses suicide as a feature of modern civilization. He discovered in researches from statistics, that about 20 to 30 per cent of the cases of suicide were the result of dissatisfaction because of money matters. In his opinion the fact alone was an indication that something was profoundly wrong with the economic and social mechanism of society as it is today.

"Our epoch," President (then Professor) Masaryk wrote "has unquestionably become materialistic and self-indulgent; ideal aspirations, unselfishness and moderation have grown rare. Such an epoch as this, in which material things play so prominent a part cannot achieve happiness, and sooner or later must become barren and corrupt. And hence, as a result of present day economic conditions, universal discontent will inevitably be developed, which in many cases will be intensified to a complete distaste for existence.

"The whole social question resolves itself into the question whether we wish to be really moral and rational. Neither rich nor poor, neither employers nor workingmen, are alone responsible for the present day situation; we are all responsible for it, and we must suffer and repent of our guilt in common."

The social theories of President Masaryk, as explained by B. Odstrcil, a fellow-countryman, in The New Europe, do not advocate a return to primitive economics like Tolstoy's, but demand a moral metamorphosis and radical reforms as a basis for reasonable economic standards. Mr. Odstrcil says:

"Although he attaches such importance to fundamental and radical reforms, yet, on the other hand, Masaryk has no desire to bring about hasty and ill-considered changes. What he aims at—in the words of his first Presidential address—is an organic development directed by a genuine effort at progress. Thus he is not satisfied merely with big isolated improvements; he is more concerned with achieving continuous endeavor and attention to details. Even every-day life, with all its trifling duties and requirements is to be animated by and devoted to some higher object. Masaryk therefore strongly emphasizes the importance of the proper organization and equipment of schools and other educational establishments both in economic and social affairs, and he draws attention to the great significance of science in economic progress.

"It is obvious then that Masaryk is in favor of a process of gradual evolution in economic and social matters. He admits revolution only very exceptionally as a last resource. But he points out that economic and social revolution can be successfully and permanently obviated only if society, as a whole is animated by the spirit of true justice and humanity. He is therefore emphatically opposed to exploitation and class rule, a fact which he repeated in his latest Presidential message. In the course of a speech delivered in 1907 he said: 'I recognize the existence of an economic di-

versity of classes, but I do not advocate implacable war between them; it is rather my desire to work for the organization of their joint labors so as to bring about prosperity for the nation and mankind as a whole.'

"From what has been said it is clear that Masaryk rejects materialism in any form. Neither does he advocate class war, nor absolute economic equality, but he aims at applying the principles of co-operation on a large scale to all activities of an economic and social character.

"During his career he has frequently had occasion to adopt a critical and polemical attitude, in particular toward the lack of understanding of the social question and of socialism in general. He had the courage to champion the cause of labor, even in the face of considerable prejudice.

"Masaryk's critical attitude was, indeed—although many did not realize this—only a means to a positive end. The final aim of all his endeavor has been to create among his fellow-countrymen a type of humanity genuinely conscientious and with complete spiritual and bodily harmony. And a further consequence of this idea is that the nation, as a whole, should be an organism of the most perfect structure and of the finest development—a true nation of brothers. This is the object toward which economic and social organization and labor should be directed.

IN MEMORIAM

The Guild of St. Timothy's, at Minneapolis, Minn., desires to express its sense of loss, as member and friend, in the death of Mrs. Emily S. Cook.

To not every one is given the joy and opportunity of founding a Sunday School, a Guild and a Church and to be, during thirty-two years, the inspiration of every effort in their up-building.

From the starting of the Sunday School in her own home in 1888; the Guild in 1896, also in her own home; to her last attendance at church, her every thought was for St. Timothy's.

No discouragement could dim her faith; no cloud but had its silver lining, and she lived to see St. Timothy's built and consecrated and was the first to be borne to a well-earned rest from beneath its portal.

In her record of the first service at the church she closes with this, which if we may follow as we can, will be our greatest tribute to her memory—

"May God give us all a mind to work in this His vineyard and to Him, who alone giveth the increase, be the Glory forever—Amen."

Respectfully submitted,
Katharine Peteler
Rose Swain
Gertrude Bowen

EXHIBITION OF CHILDREN'S WORK.

St. Paul's Church School, Syracuse, N. Y., Rev. Dr. Henry Harrison Hadley, Rector, May 4th to 8th held a very successful exhibition of the work done by the children through the Christian Nurture Course of Instruction. First was shown the literature and manuals explaining the complete series, as well as the reference books used in connection with each course. The several courses followed, according to grade, showing the different material used for carrying on and illustrating the work, such as—sand table, plasticine, Commandment chart, Indian Wigwam, Chinese Village, Christian Year Chart, maps, wooden models of books of the Bible, collateral pictures, children's essays, story, picture and note books.

The parents were invited to come with their children the first day and tea was served. The following day a general invitation was extended to the city and so great was the interest shown by the educators, pastors and Sunday School officers of other Religious bodies that the exhibit was continued throughout the week.

ORDINATION AT TOPEKA.

Kansas.—On April 25th, St. Mark's Day, at Grace Cathedral, Topeka, Bishop Wise advanced the Rev. Arthur McKinstry to the priesthood. The Rev. Herbert Hawkins preached the sermon, the Rev. George H. Hiatt read the Litany and the Very Rev. J. P. de Kaye, Dean of the Cathedral, presented the candidate. The Rev. Mr. McKinstry is at present at the Episcopal Theological Seminary, Cambridge, Mass., and graduates this June.

DR. GRANT DEFENDS HIMSELF

The Rev. Percy Stickney Grant, rector of the Episcopal Church of the Ascension, Fifth Avenue and Tenth Street, defended his Sunday evening public forum and himself before the 137th annual Convention of the Episcopal Diocese of New York. Dr. Grant said the convention should help the downtown churches instead of "ripping them up the back."

The convention adopted with only two dissenting votes a resolution that public forums be permitted, but only with the approval of the Bishop, thereby upholding Bishop Burch against Dr. Grant.

A long resolution against open forums by Everett P. Wheeler, a lawyer and lay deputy to the General Episcopal Convention with a resolution offered by Dr. Grant himself, and another motion that the Convention approve the public utterances during the winter of Bishop Burch in regard to Americanism and the use of the churches for only sacred purposes, were crystallized into one substitute resolution by the Committee on Miscellaneous. All the motions had been referred on Monday to this committee and it reported yesterday.

The resolution was amended to read: "Resolved, that this convention expresses its deep interest in all social and economic problems and realizes that a full and free discussion of all questions relative thereto can result in nothing but good, and also asserts the responsibility of the clergy as religious leaders for encouraging and guiding the same; expressing its conviction that the greatest care should be exercised in choosing the proper occasion, place and method for such discussion; and that the open forum movement be given careful consideration, sympathy and support in accordance with the principles expressed upon the subject by the Bishop of the Diocese."

Dr. Grant Defends Forums.

The resolution was adopted after a long and heated discussion. Dr. Grant said in part:

"In regard to this forum, gentlemen, I think there is a great deal of misunderstanding. Many of you know nothing of it except what you read in the press, and these are not always the facts.

"Some years ago Alexander Irvine invited me to go with him to assist in conducting meetings in factories and repair shops. He held these under the auspices of the Y. M. C. A. I said to myself: 'Why should not the Church put a roof over their heads and surround them with beauty?' Gentlemen, I feel we have done just that thing.

It happened that our service took place Sunday evenings in a neighborhood where for many years there had been no church open at that hour. When we filled up our church in this way it seemed to me we were fulfilling the object for which the Church stands."

Dr. Grant said he wanted to get acquainted with these people and stated it was "the kind of crowd that had not been to church for twenty-five years"; so he instituted a social hour with refreshments. Finally one fellow came to him and asked: "Don't you think we are wasting time eating cake and drinking coffee when we could get some of these interesting people present to talk to us?"

The clergyman said it was from this that he started asking well-known people to address his forum, because he had to be sure always that there was some distinguished speaker

800 Present Every Sunday.

"Well it came about that we were running two services," continued Dr. Grant. "Then there was such danger in the small door that led from the church out into our parish house. So finally one of the vestrymen came to me and said he did not see any reason why we could not hold the forum in the church proper.

"Well, gentlemen, the forum went on and last season for forty weeks we had an average of 800 people present each Sunday evening. I ask you if there is another church in New York City which has that many on Sunday nights.

"If you want to reach all kinds and conditions of men you have to take them on their own terms. My motto was 'Don't boss, but teach. It

seems to me the forum is an opportunity for teaching. The American people are interested in economics every day of the year. How are they going to hear about these subjects? The forum is the only place we can do this.

"I don't like to look upon our American Church as a narrow institution," Dr. Grant said. "We must remember that the Church of England is becoming a national church and discontinuing as a Roman Catholic church, included everybody, and that there are many phrases in our prayer book which include all.

"One cannot conduct a downtown church in the same way you do churches in the Plaza section of Fifth Avenue, Park Avenue and Madison Avenue. Don't you think it is about time this diocese aided the downtown churches instead of ripping them up the back?"

Dr. Grant announced last evening on his return from the convention that he would preach next Sunday morning in the Church of the Ascension, Fifth Avenue and Tenth Street, on "Will the Episcopal Church be Split in Two?"

MEMORIAL FOR ST. ANDREWS, FORT WORTH

A sterling silver alms basin, fifteen inches in diameter, together with its plush mat of green embossed with an I. H. S. monogram, was used for the first time in St. Andrew's Church, Fort Worth, Texas, (the Rev. E. H. Eckel, rector), on the Second Sunday after Easter, after having been presented and dedicated at the women's eucharist on the preceding Friday. This basin, adorned with the words in embossed thirteenth-century text around the rim, "Blessed is the man that considereth the sick and needy," and containing a memorial inscription in the bed thereof, is the gift of his widow to the memory of Joseph Robert Pollock, M. D., a prominent and much beloved practitioner of medicine in Fort Worth for many years till his death in 1912.

NEW TRUSTEES FOR ST. STEPHENS

The Charter of St. Stephen's College has been amended by the Legislature of the State of New York so that from now on the Province of New York and New Jersey is officially represented by Trustees of their own election. At the last meeting of the Trustees, the following new members of the corporation elected by the Provincial Synod of New York and New Jersey were seated: Mr. Henry Young, Jr., of Newark, New Jersey, to serve for one year; Rev. G. Ashton Oldham of Brooklyn, New York, to serve two years; Mr. Stuart D. Lansing of Watertown, New York, to serve three years.

EVIDENCE.

Mary lived in the tenement district of St. Louis. She was only 13, and she was the oldest of seven. Her mother was dying, and she called Mary to her bedside and said:

"I must leave you and you must be mother now to the children. Be patient with father; you know he is kind to us when he is not in drink, so be patient when he comes home and abuses you, and keep the children together. Don't let them be separated. God help you, the task is hard and you are young!"

The hand slipped from Mary's shoulder and left a great burden resting there. Mary took it up bravely and for two years she toiled and slaved.

Then the hot summer weather found Mary too weak to withstand it and she came down with fever. A deaconess administered to her needs. One day Mary was very weak and she told the deaconess her story.

"Now I am dying," she said, "as mother did. I have been patient with father and I have kept the children together, but I am afraid to die. I have not gone to church because I have had no fit clothes, and I have been too tired of nights to say my prayers. Now What can I say to Jesus when I see Him up there?"

"Don't say anything, Mary, just show Him your hands!"

LOANS, GIFTS AND GRANTS to aid in building churches, rectories and parish houses may be obtained of the American Church Building Fund Commission. Address its Corresponding Secretary, 281 Fourth Avenue New York.

THE BISHOP OF THE PHILIPPINES

Since the resignation of Bishop Brent and his subsequent translation to the diocese of Western New York in 1918, the missionary district of the Philippine Islands has been without a bishop. The General Convention which met in Detroit last year elected the Reverend Gouverneur Frank Mosher one of the staff of the China mission, to this vacancy. Mr. Mosher accepted the election and was consecrated in Shanghai on February twenty-fifth.

The Church in the Philippines is to be congratulated on its new bishop. Mr. Mosher in his twenty-two years of missionary service has proved himself to be a man of sterling personal worth, possessed of much administrative ability. He is an alumnus of Berkeley Divinity School and was ordained to the diaconate by Bishop Williams of Connecticut immediately after graduation. He volunteered at once for the China mission and, accompanied by his sister, Deaconess G. B. Mosher, sailed for Shanghai in 1897. In the following year he was advanced to the priesthood by Bishop Graves.

Mr. Mosher was at first connected with the Chinese churches of Our Saviour, Hongkew, and Saint Peter's, Sinza—both native quarters of the city of Shanghai. In 1901 Bishop Graves asked him to open up work in Wusih, a large and flourishing town on the Grand Canal, west of Shanghai. No other religious body was at work there except the Roman Catholics, who had made many converts. Accompanied by the Reverend J. W. Nichols, Mr. Mosher went to Wusih and has been at work there ever since. The Church of the Holy Cross, Saint Andrew's Hospital, a school for catechists and boarding schools for boys and girls are the material evidence of his labors. The universal esteem in which he is held by Chinese and Americans alike has been a no less valuable factor in the growth of the Chung Hua Kung Hui in China.

ST. MARY'S CONFERENCE

After having been omitted for three years, because of war conditions, St. Mary's Conference is to be revived this year, and will be held at Raleigh, N. C., from Monday night, May 31st, to June 5th.

This conference, under the leadership of the Rev. George W. Lay, D. C. L., from 1911 until 1916, was by universal consent a great success and a contribution to the efficiency and happiness of Church workers in the Carolinas. Since the school is the property of the Church in these two states and its capacity is limited to about two hundred visitors, it has in general seemed best to limit the invitations to churchmen and Church women in North Carolina and South Carolina.

The board of trustees at their meeting in May 1919 authorized resumption of the Conference and recommended a charge of \$5.00 to members staying in the school and \$2.00 to those who come in for the services, sessions, and lectures. It is estimated that these charges will cover perhaps one half the total costs.

As speakers and leaders in the various departments of Missions, Education, and Social Service, the following well-known leaders have been secured: The Rt. Rev. Joseph B. Chesire, D. D., North Carolina; the Rt. Rev. Thomas C. Darst, D. D., East Carolina; the Rt. Rev. Rogers Israel, D. D., Erie; the Rev. Drs. Stewart U. Mitman, Philadelphia; John R. Harding, New York; the Rev. Gardiner L. Waad, N. Y.; Miss Frances Withers, New York; Mrs. H. Montague Bonner, Raleigh, N. C.

Any further information will be cheerfully furnished by the rector of St. Mary's school, Raleigh, N. C.

Helping Dad.

A preacher, raising his eyes from his desk in the midst of his sermon, was paralyzed with amazement to see his rude offspring in the gallery pelting the hearers in the pews below with horse-chestnuts. But while the good man was preparing a frown of reproof, the young hopeful cried out:

"You 'tend to your preaching, daddy; I'll keep 'em awake."—London Tit-Bits.

REACH THE INDIVIDUAL

By William Grant, Jr.

I am a reader of the Witness; a lawyer with a modest practice, a Churchman, and an ultimate consumer—viz: I help to pay the bills of both labor and capital. I am one of those who appear collectively in cartoons as the small figure labelled "the people," generally in the attitude of being hit over the head by labor or capital, or both simultaneously. For neither do I hold a brief. I have read with much interest the article entitled "the Faith of a Laborer" and your comment thereon in your issue of April 17.

From the somewhat composite point of view indicated, I feel moved to certain observations suggested thereby. As a Churchman, I have had the advantage of living in a diocese of which the attendance at Dean Hart's funeral was fairly characteristic. There were some rich people, and a great many poor ones—in short, a representative cross-section of the Community, a gathering more democratic than any labor organization or capitalistic clique.

It is the truth that is to make us free. I take it further that Our Lord Jesus was a partisan insofar as truth was concerned, and no further. As I understand the matter, if He returned today He would neither hire an office in Wall street, nor join the ranks of organized or unorganized labor. He would be much more apt to say to each individual—for He is for all men who really want Him—"What have you done to make my Church what it should be?"

There is no law that I know of, either human or divine, to prevent Mr. Tom Hart and his men from joining the Church and making it theirs. There is no law that prevents any man or set of men from satisfying their spiritual hunger by the only effective means whereby it can be satisfied,—getting down on their knees and praying to God Almighty for strength to emulate in our weak human way the example of Jesus Christ. Something for nothing is a spiritual as well as a material heresy. In so far as men want Christ, just so far will they get him. People, regardless of worldly condition, riches or poverty, reach Him in the same way. There may be mystics who gain salvation in an instant by the stroke of spiritual lightning. That is not the average experience, however. For most of us, faith is a matter of suffering and experience and prayer.

Personally I do not believe the poor man concerning whose "spiritual hunger" much twaddle is written, feels any particular need of Jesus Christ. He is in the same situation exactly as the average business man, as the average capitalist. If he really wants Him, He is there for all. There are no barriers, save of each individual's own making. What all men want, of course, the laborer as well as the capitalist, is a partisan Christ who will side with him on economic questions,—a Christ he can use for argument—a Christ who will consign everybody on one side to hell and everybody on the other to Heaven. And this position the Editor seems to share.

Christ is not gained or lost by organizations collectively. The individual must account for himself. Labor and capital have one thing in common,—the earmarks of every movement that has striven for a materialistic end. Both like to talk about Christ—"strong words," but precious few strong deeds from either. "Strong words" were never cheaper in the history of the world, and simple straight forward efforts to do a few of the things our Saviour enjoined, were apparently never so rare. When people assert that our Lord Jesus would have done so and so, I am ready to believe when I see them trying to model themselves ever so humbly and slightly on Him,—or even practice a trifle of unselfishness. And the people who talk Christ, and do nothing to try to help His Church, are generally talking bosh. I do not know a rector of the Episcopal Church in the diocese of Colorado today who would not gladly welcome any working man, or group of working men, to his church. And further, the average rector is doing more work at less pay in 24 hours than the average working man or capitalist does in 48. His ideals are not material but spiritual. In this direction there is "work to do and tools to work withal, for those who will."

The injection of Jesus Christ into

the controversy as a class protagonist, is as disgusting as it is ridiculous. He is there, God be thanked, for the individual who will pay the price in prayer and service, and His breadth and width and height and depth are such that he cannot be monopolized for partisan purposes. He is too big for any label. No man can pray and serve me into Heaven,—I have to do it for myself.

What the church is, unquestionably is largely due to the people in it—and largely also to the people out of it. The Church does not demand material capital from any man or woman who honestly wants to come in and help change it. He will find many willing assistants within. There is none to keep him out but himself. He can, of course, stand outside and throw bricks, as he is doing. That is far easier and involves no responsibility. He certainly will work alterations in the structure, but I doubt if the result will be constructive, either in the way of faith or works. In this attitude he seems to have the encouragement of the Editor. Would it not, perhaps, be somewhat fairer to all of us if he could bear the fact in mind that there are some people in the world other than those immediately active in the economic struggle?

I have no particular sympathy for the Interchurch Movement. I do not believe the Kingdom of Christ is gained in that way. Neither do I believe that salvation comes to men solely because they are against what the Editor terms the "millions of Wall Street." The world may have gone crazy over economics, but Heaven, it seems to me, is as yet a reasonably sane place.

PREACHING BY PRACTICE AT MIAMI.

When Christian ministers are willing to go down into the depths and there serve the individual as their Master did, instead of attempting the impossible task of reaching the people in mass, most of our greater social problems will disappear. This truism of the Gospel is being tried out in Miami by the Rev. Jesse Samuel Wicks, in charge of the little mission of All Saints. Going down among the submerged tenth, for some of his material, he organized a boy scout troop and provided each boy with a warm winter suit. Those who can sing he is training for choir service. Under the direction of Mrs. Wicks the girls were organized into a home economics and art class, in which, among other things, they are learning to make themselves dresses. Mrs. Wicks supplying materials from remnant stocks purchased from several stores.

On Saturdays a story hour is conducted for the children, and sandwiches, cakes, and apples are served to them. American hero stories are told and ideals of healthful living are held up. Boys and girls are learning the beauty of cleanliness.

Because he feared the children would not go to Sunday school simply because he invited them. Mr. Wicks organized a group of men with automobiles whose Sunday "joy ride" is taken in the morning when they gather the children of the poor and neglected and bring them to church. If they prefer some other church, they are taken there!

Thus men as well as children are interested, and the ideal is to get every child into some Sunday school. The headquarters of this work is in a small rented hall over a grocery.

Mr. Wicks is founder of the Society of the Sermon on the Mount, an interchurch organization, emphasizing the need of Christian practice.

ON VACATIONS

Bishop Rhinelander, in a recent interview published in the Public Ledger regarding vacations, said: "The permanent value of a vacation lies in its ability to restore a sane perspective. The sea and books do this for me. Each person should study the best way for him to secure this fresh attitude toward life. Every one needs a vacation at some period. Whenever they feel their mental vision is not clear or they have lost their grip then it is time to replenish. The mind gets its rest and refreshment from a period spent away from the clamor and activities of present-day life; and a man, whatever his place in the world, returns from a holiday with new light, clearer vision, and a fresh determination to carry on and make good."

A New Departure In Christian Education

Church laymen of New York have led in the organization of an American Institute of Applied Christianity, the first school of its kind. They have been joined by Christian men of other bodies, including Roman Catholic, and application is to be made at once for incorporation as an educational institution under the laws of the State of New York. The Church laymen who are among the incorporators are Colonel Theodore Roosevelt, Jr., Cornelius Vanderbilt Jr., Eugene M. Camp, Argyll Ross Parsons, William W. Orr, Oscar W. Ehrhorn, Howell C. Perrin, Edwin H. Hess, Edward C. De Verennes, Joseph Alliger Banks, and Colonel A. Perry Osborn.

The aims of the Institute are given as follows—

To train men and women for volunteer service for the public good; and

To teach scientific management of men and things in relation to God and the Public good.

The foundation for the instruction is Christ's Economy, a text-book which has become the standard one on the subject. Its author is Eugene M. Camp, one of the Institute incorporators, and the author of the introduction to it was the present Bishop of New York. The Institute will teach this Economy as Institutes of Applied Science teach the laws of physics.

Early the coming fall there will be opened in New York, in a location central to the Greater City, a Public Good Service Station, the first of its kind in any city. It will carry on four lines of work, all of them new to New York—

1. The total number of volunteer Christian workers in Greater New York, men and women, is 20,000 in a population of 6,000,000. This is one-third of one person in each one hundred persons. Hardly one of these volunteers had any training before they entered upon work. Year after year they repeat the same mistakes of management, and waste both time and money. The Service Station will aim to be a Method Exchange, where workers may compare experiences, and learn to avoid past errors. New York has no such Exchange.

2. There are hundreds of thousands of public school graduates, tens of thousands of university graduates, in New York who earn high salaries, who enjoy large incomes. 2,500 young men a year come to New York from New England, the West and South, who were volunteer workers in Churches they left behind. In the city 18,000 students not native to New York, including 3,000 former service men, now there under the Federal Board for Vocational Education. The Service Station will be a Recruiting Station, and the Institute will make known the fact, in New York and in all America if possible, that knowledge and zeal, grit and grace, possessed by any man or woman, and willing to put themselves to service for the public good, in civic, social or church activities, without expectation of personal gain in money or glory, may apply here and be given definite tasks to do, and scientific management to do them, no matter how busy, how poor, how ignorant. There is no such Recruiting station in the entire city.

3. For years the number of stump speeches, forum lectures, and pulpit sermons which the people of New York have been asked to hear has steadily increased. People with all sorts of schemes have set up platforms and pulpits and poured forth torrents of talk, until in 1920 the total is 15,000 a week. Realizing that conditions in New York were never worse than in 1920, many people ask training for volunteer service for the public good. The Institute will try to afford such training. The basis of this training will be the Creed of the Candlestick—scientific management of men and things in relation to God and His cause, as taught by Christ. There is no such training school in New York.

4. A bureau of supply for volunteer workers. The need for such workers was never so desperate.

This Summer twenty leaders in the Institute will carry on a campaign of education, seeking to make known the character of the Institute, and especially to prepare teachers for it. Only volunteer workers will be trained, and no tuition charge will be made. Reliance will be placed for support upon memorial scholarships,

\$100 each, given by the public to put into service a live man or woman in place of the Gold Star dead man in the World War, or in place of any other Christian worker unable for any cause to serve. The whole range of Civic and Social work will be covered, not merely that in Churches. Cooperation will be had with the National Lay Readers League of the Church. Summer week ends will be given on Greenwood Lake, where the foundation of a Summer Conference for volunteer workers, and the teaching of Christ's Economy, is being laid.

The American Institute, local to New York and glad to assist similar efforts everywhere, grows out of work of the Seabury Society of New York, which was started under Bishop Potter of New York in 1905. This is the fifth special service which the Society has been able to render. The first one was a publicity service for Christian effort through the daily newspapers of America. That service has been formulated by some foremost newspaper men and placed at the service of Bishop Gailor and the Church. The second was the founding of the Cambridge Conference, now meeting at Wellesley, Mass., and grown into Church Conferences at Sewanee, Princeton, Geneva, and many centres. The third was Church extension in New York suburbs, on lines successfully followed by Church laymen of Pittsburgh, Buffalo, and other cities. The record of the New York Seabury men is twenty-four churches. And the fourth was the textbook on what Bishop Burch called in his introduction "The lost half of the Gospel." The first edition is exhausted, and in spite of printers troubles and charges a second must be issued to meet demands. The Bishop of New York has been asked to write an introduction to the second edition.

IN THE GARDEN OF THE LORD

The Word of God came unto me,
Sitting alone among the multitudes;
And my blind eyes were touched
with light;
And there was laid upon my lips a
flame of fire.

I laugh and shout for life is good,
Though my feet are set in silent
ways.
In merry mood I leave the crowd
To walk in my garden. Ever as I
walk
I gather fruits and flowers in my
hands,
And with joyful heart I bless the sun
That kindles all the place with radiant
life.
I run with playful winds that blow
the scent
Of rose and jessamine in eddying
whirls.

At last I come where tall lilies grow,
Lifting their faces like white saints
to God.
While the lilies pray, I kneel upon
the ground;
I have strayed into the holy temple
of the Lord.
Helen Keller in the Church
Messenger

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Purpose: It is the purpose of The Churchmen's Alliance to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith.—Constitution, Art. II, Sec. 1.

For further particulars address Miss Frances Grandin, Secretary, 126 Claremont Ave., New York.

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