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The Witness

"FOR CHRIST AND HIS CHURCH"

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VOL. IV. NO. 18.

CHICAGO, JUNE 5, 1920.

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LIVE SUBJECTS FOR CHURCH CONGRESS

The Church Congress is expected to meet this year in Rochester, N. Y., from December 7th to 10th, inclusive, the first session occurring on Tuesday evening, December 7th. On Wednesday morning there will be a celebration of the Holy Communion. Three classes of meetings will be held during the Congress—popular, round table, and platform—and the tentative programme is as follows:

Topics:

Tuesday Evening (Popular Meeting)—Topic, The Desirability of Communication with the Dead. Two writers, twenty-five minutes each and one speaker.

Wednesday Morning, (Platform Meeting)—Topic, Value of the Holy Communion as Compared with other Means of Approach to God. Four writers, twenty minutes each.

Wednesday Evening (Popular Meeting)—Topic, Is Capitalism a Controlling Influence in the Church? Four speakers, twenty minutes each.

Thursday Morning (Round Table)—Topic, The Pastoral Office in the Light of the Ministry of Healing. Three speakers, fifteen minutes each, and informal discussion from the floor.

Thursday Afternoon (Platform Meeting)—Topic, Principles Involved in the Approach to Unity with Congregational Churches. Two writers, twenty-five minutes each; two speakers, twenty minutes each.

Thursday Evening (Popular Meeting)—Topic, What is the Judgment of the Christian Conscience on the Relation between Stronger and Weaker Nations? Two writers, twenty-five minutes each; two speakers, twenty minutes each.

Friday Morning (Round Table)—Topic, A More Effective Lent. Four speakers, fifteen minutes each, can take part in the discussion.

Friday afternoon (Platform Meeting)—Topic, To What Extent Does the Consecration of a Church Building Remove it from Secular Uses? Two writers, twenty-five minutes each; two speakers, twenty minutes each.

The Rev. Duncan H. Browne of New Brighton, N. Y., is general secretary of the Congress.

THE CHURCH AND ITS IDEALS.

As was announced in last week's issue the Witness has been able to make arrangements with Longman, Green & Co., to print the remarkable Church instructions written by Donald Hankey, which they have published in book form under the title "The Lord of All Good Life." We consider ourselves very fortunate in being able to reproduce the work of this remarkable man, the author of the most popular of the many war books, "The Student in Arms." The series will continue throughout the summer months.—Editor's Note.

DELAWARE CONVENTION

Wilmington, Del.—The 134th annual convention of the Diocese of Delaware was held in Immanuel Church in this city. The Standing Committee was reelected.

The report of the Committee on Constitution and Canons, creating a new canon on the bishop and executive council, furnished material for discussion, and was made the order of the following day, when, after Morning Prayer, the convention re-assembled.

MR. FRANKLIN ON THE N. W. CAMPAIGN

Mr. Lewis Franklin, Treasurer of the N. W. Campaign, the chief speaker at the Convention of Western Michigan, declared the Nation-Wide Campaign both a success and a failure. He said that the great financiers who were entrusted with the Church's campaign had failed, while those not versed in high finance had been wonderfully successful. The Church as a whole had obtained only little over a third of the amount named by the central committee, yet some localities "had gone gloriously over the top." Cold-blooded business men doing everything with the pencil and nothing with the heart deemed it a hair brained and impossible scheme to try to raise six or seven times as much as the Church had ever before obtained. But men who took the great campaign to heart and were determined the programme should not fail, were successful. What we need in the campaign of the Church of God is that we do less with the point of our pencils and more with the knees of our trousers. The SURVEY alone, for the first time revealing the whole Church to herself, is worth all the cost and labor, and the Missionary funds have reached a figure undreamed of three years ago. The Campaign is not a "drive" but a "call." It is a call to practice what we profess to believe, and its basic idea is "Stewardship." The most pitiable object is the man who does not like his job. There is no joy like the service of Jesus Christ. On one's knees one learns the joys of stewardship.

MORE MONEY NEEDED.

Dear Mr. Editor:

I have received from a few people only \$648.62 towards the sum of \$25,000 for which I asked through the papers some time ago, to enable me to help the poorer Churches in various parts of the world to meet the expenses of their delegates to the meeting at Geneva next August, which will settle the details of further procedure in the World Conference movement. While it is now too late for me to spend to advantage the full sum, the need of help is increasing daily, as I hear from others which have been appointed or are ready to appoint delegates, but are obliged to say that the delegates cannot go on account of the expense.

With the small sum at my disposal I have tried to help Moravians, the Church in Japan, a German who has been much interested and very helpful and the Presbyterian Church in Scotland. I could use promptly and to very great advantage a great deal more money.

Of the seventy-seven Commissions which have now been appointed all over the world, twenty-eight have already notified me of their appointment or of their readiness to appoint delegates. These cover Japan, India, Australia, the continent of Europe, Great Britain and Ireland, New Zealand and the United States, with the Eastern Orthodox Churches in Europe and Asia.

A world-wide representation at the Geneva meeting is essential to the welfare of the World Conference movement; and Churches might have been more or less isolated from the rest of Christendom, particularly those in central Europe and the newly-formed countries to the east and south, will benefit greatly by the attendance of these delegates if funds for their expenses can be made available at once.

Gifts may be sent to Robert H. Gardiner, 174 Water Street, Gardiner, Maine.

Sincerely yours,
Robert H. Gardiner.

ARMENIA ASKS FOR YOUR OLD CLOTHES

"There is nothing new under the sun," remarked a relief worker just returned from the Near East, as he glanced over the first American papers had read in many months. "Making old clothes fashionable. Why, in Armenia, rags have been the 'dernier cri' since 1915, and old clothes from America the envy of belles and beaux alike on the promenades.

"Oh, yes, they have promenades out there," he continued in answer to a surprised question. "I wish more of you could see those promenades! There would be more old clothes to parade in. It generally takes place on the road to the Near East Relief station that long, long line of straggling refugees, clad in filthy, nameless rags, some of the young girls without enough to cover them, many a child without any clothing at all—and this in December, with snow on the mountains and the chill winds biting into one's marrow—women with dresses having patch upon patch, and the patches in shreds, bosoms and bare legs to be seen through the frayed holes; the people crowding in such hordes that we have to keep the gate locked and let in at one time only those from some certain village; that is a promenade in Armenia.

"There will be even greater need this winter," he added. "The situation out there is pretty serious for our refugees. I guess the promenades will be rather well attended this year. Has America sent out her fall fashions yet?"

America is going to collect her advanced fashions for Armenia this June. The Near East Relief is planning a campaign for old clothes to be shipped out to these unfortunate people early in August, which will just reach their destination in time for the mid-winter promenades.

A cablegram recently sent from the Beirut area to headquarters, 1 Madison Ave., New York City, states:

"The whole situation points to increasing need," while Colonel Wm. N. Haskell, Director General of the Caucasus for the Near East Relief, sends urgent word that:

"A continued obligation remains with the Near East Relief to house, feed and furnish medical care for 30,000 orphans, now totally supported by us, and for whom there is no one but America willing or able to carry the burden. This obligation cannot be shifted and is in addition to emergency relief now carried on. Continued finance must be assured."

DELAWARE AND EASTON NOT TO MERGE.

Easton, Md.—In compliance with the request of the special convention of the diocese the Standing Committees of Easton and Delaware met last week in Wilmington, Del., and after a lengthy debate decided that a merger of the two dioceses was unwise. Both committees were well represented and the many details of the plan were thoroughly discussed.

The principal reasons for the rejection of the plan were those of sentiment and a feeling by both dioceses that the identity of one must eventually be absorbed in the other. This settles that matter for all time, it is now conceded, and the discussion of available men is again resumed. The election of a bishop for Easton will be the first order of business at the regular convention which meets June 1 at St. Andrew's Church, Sudlersville.

Help us keep the people of the Church informed.

THE PROGRAM OF THE SUMMER SEMINARY

The project of a Summer School of Theology to be carried on as a joint enterprise by our Church seminaries had long been in the minds of some of those engaged in the work of theological education, and the ending of the war made the need of such a school very urgent. Accordingly, last summer a school, offering ten weeks of intensive study, was provided by the united action of four of the Seminaries, intended especially to meet the needs of returned service men whose preparation has been interrupted or whose entrance upon their divinity courses had been delayed by the war.

A Summer School for such students will be held again this year, its headquarters being once more at the Berkeley Divinity School, Middletown, Conn. The session will consist of two terms of a trifle more than four weeks each, the first term running from Thursday, July 1 to Monday, August 2, inclusive; the second term from Wednesday, August fourth to Friday, September 3 inclusive. 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 service will be received on terms similar to those under which training for such service was given. That is, board and lodging will be provided by the school without charge and an allowance will be granted towards travelling and other incidental expenses. Other students will be expected to pay for their board and lodging, which is fixed at \$70 for the whole session, with an additional charge of \$25 to meet the overhead expenses.

The Committee in charge of the management is made up of Dean Bartlett, of the Philadelphia Divinity School; Dean Fosbrooke of the General Theological Seminary, Dean Green of the Virginia Theological Seminary, Dean Ladd of Berkeley, and Dean Washburn of the Episcopal theological School, Cambridge. The Registrar and Bursar is the Rev. Prof. Charles B. Hedrick, and the Treasurer to whom contributions may be sent for the support of the school is Mr. George Zabriskie, of New York.

Courses are offered in Old and New Testament, Systematic Divinity, Church History, Ethics, Pastoral Theology, Apologetics, Missions, Liturgics, Canon Law and Ecclesiastical Polity.

The Faculty will be made up of the following: The Rev. J. Cullen Ayer, Professor of Ecclesiastical History, Philadelphia; Burton Scott Easton, Professor of Interpretation and Literature of the New Testament, General Theological Seminary; W. H. P. Hatch, Professor of Literature and Interpretation of the New Testament, Berkeley; F. C. Lauderburn, Professor of Pastoral Theology, Berkeley; Dickinson S. Miller, Professor of Christian Apologetics, General Theological Seminary; J. A. Montgomery, Prof. of Old Testament Literature and Language, Philadelphia; Norman B. Nash, Assistant Professor of New Testament, Cambridge; Percy V. Norwood, Professor of Liturgics, Berkeley; Ralph B. Pomeroy, Professor of Ecclesiastical Polity and Law, General Theological Seminary, H. H. Powell, Professor of Systematic Divinity, Divinity School of the Pacific; H. M. Ramsey, Professor of New Testament Exegesis, Seabury Divinity School; and W. E. Rollons, Professor of Ecclesiastical History, Virginia Theological Seminary.

RED CROSS IS TO EXTEND ITS WORK

What the American Red Cross has contributed in social development to the South was strikingly shown at the National Conference of Social Work held in New Orleans. Places never before known to have taken the slightest organized notice of community welfare, sent a Red Cross representative to this national gathering to learn how to attack the perplexing problems which confront a town or county seeking to make life healthier and happier for its people. The range of problems on which these Chapter people were seeking light compassed everything the ten divisions of the Conference had to offer.

A luncheon for Red Cross people was arranged. One hundred people were expected but one hundred and eighty came. Harry L. Hopkins, Associate Manager of the Gulf Division presided. James L. Fieser, of National Headquarters, Walter Davidson, of the Central Division and Miss Amelia Worthington of the field staff of the Gulf Division, presented the problems of the Red Cross from the national, divisional and local points of view. Team play with other organizations and genuine, understanding helpfulness to the Chapters from the national organization were the high points of the addresses.

Owen R. Lovejoy, President of the National Conference, commended the policy of the Red Cross in helping the small town and the county districts to attack the serious problems of country life. He pointed out that no conditions threaten the welfare of our country more than the movement of population away from the country into the city and the rapid substituting of tenant farmers for the land-owning farmer of a generation ago.

Dr. E. A. Peterson, head of the Department of Health Service at National Headquarters, presented the health program of the Red Cross and answered questions and cleared up doubtful points generally.

The Red Cross Information desk, under the direction of Lewis E. Stein of National Headquarters, did a "big business," answering all kinds of questions of Chapter people and other visitors to the Conference.

It has long been known that the greatest value of this Conference lies in the opportunity which it affords for informal meetings and for getting better acquainted generally, both with those who are doing the same kind of work and those who are tackling the same problems from other angles. It is from such conferences as these that the lesson is learned that, after all, social welfare is a jewel with many facets, all of which are more or less interrelated; and he who would make a contribution must not only polish away on his own facet, but must do it with full knowledge of what is being done on the other surfaces. To new Red Cross workers the National Conference is an important adjunct to their education; to the older ones, it means keeping up with the procession and meeting the new comers.

HAITI MISSIONER DEAD

Word has been received at the Church Missions House of the death in his eightieth year of the Reverend Alexander Battiste, familiarly known as the "Grand Old Man" of our Haiti mission. Mr. Battiste began his ministry in Haiti in 1874 as an assistant to Bishop Holly. A faithful and devoted minister of the Gospel, his memory will be held in affectionate remembrance by the people among whom he spent his life.

EDITORIAL

By Bishop IRVING P. JOHNSON.

RIGHTS AND RESPONSIBILITIES.

Some years ago, under the persuasive eloquence of Daniel Webster, a decision was rendered in the famous Dartmouth College case which gave to corporations all the rights of individuals, but it failed to place upon them all the responsibilities that belong to a person.

Following that decision, corporations have been organized, but the power that created them was unable to endow them with a conscience or with a soul.

Since then the legal profession has been retained, in frequent instances, to enable corporations to capture wealth by skillful evasion of the letter of the law.

In the realm of public lands, mines, oil wells, Indians, forests, railroads and public concessions, corporations have skillfully captured enormous wealth for the individuals composing them, without in anyway compromising the virtue of those who composed them.

If a corporation stole timber or made false entries of public lands, or unfairly stifled competition, no one person was to blame.

True it was a legal fiction, that the President of the Corporation, or the Board of Directors, or more frequently the tool who represented these interests, was indicted for some offense, but seldom could the blame be successfully attached to any particular individual.

The Corporation existed to capture wealth for its promoters, not to create values for the public.

Under this system, men frequently were made immensely rich, who did nothing commensurate with the wealth attained.

Foxiness was more profitable than industry.

Nor was it an infrequent thing that criminal methods were used by pious directors and officers, and the loot thus acquired after having been stamped with the image and superscription of the benevolent bandit, was set free to endow great institutions of learning, religion or art.

It has been a curious illustration of the alchemist's art by which real wealth, feloniously acquired, has been diverted to public benefactions. "Let us do evil that good may come," has been the principle in which society has been largely educated.

* * * *

But whenever, in the course of human events, such a motto has become a principle of action, the result has been sadly injurious to individual righteousness.

Whether it is an Italian bandit who may have robbed a traveler to endow a shrine, or an American financier who has robbed the public to further scientific research, the effect has been the same; and the little fish have followed in shoals to feast upon the killings which the big fish have made.

Under such circumstances a whole people may become corrupted and public morals warped and distorted to such an extent that religion and morals become divorced, and whole nations become apostate from the righteousness of God.

After decades of malpractice the public conscience becomes dulled so that it will believe a lie and follow false gods, serving the creature more than the Creator.

* * * *

The organization of capital, and the methods which we are now assured belong to a former generation, have had their effect on the common people. They, too, have created organizations which were at first protective, then profitable and now are becoming predatory.

I refer to alliances, unions and other organizations where labor is corporate rather than personal and individual.

There can be no question that if money can organize and function, that labor may do likewise.

It is as fair for one as it is for the other.

But unfortunately the same principles which characterized the former are now prevalent in the latter.

A labor union is a necessity for the protection of human rights, but it may also become an instrument for the furtherance of predatory instincts.

If unions are to perform their function of protecting the laboring man's rights, then they have an equal responsibility for insisting on his responsibilities.

If labor is no longer to be a personal service, but one in which time, wages and character of work done, is to be established by a corporation, then, if labor unions are to be protected by public sentiment, they must set themselves to the task of insisting upon the character of the services rendered.

If, for example, the Standard Oil Company can regulate the price of gasoline, it must see to it that the quality of the gasoline is such that public sentiment will endure the regulation.

It is probable that we get good oil much cheaper from a single large corporation than we ever could have secured it under a multiplicity of organizations each with its expensive overhead charges.

So that there is a benefit to the public, which the public understands, although it will not acknowledge.

There was a time perhaps when this was not true of corporations, but today, it is probably true that the old system of a multiplicity of corporations would mean even higher prices following the war than we are called upon to endure. And unless this were so, and the subconscious mind of society realized this fact, there would have been a revolution long ago against the existence of corporations.

It is true that it enriches one man now whereas under the old regime it would have enriched a thousand, yet the per capita assessment for enriching anybody is far less than it would be

if we had to enrich the thousand in order that they might have sufficient reserve capital with which to do business.

Now the labor union of today is passing through the stage which the corporations have passed through in which the public is divinely condemned, so long as wages are high.

It is perfectly true, as Mr. Babson well says, that laboring men will be satisfied with wages just as soon as financiers are satisfied with dividends.

The predatory instincts are not peculiar to any one class of humans. We are all born with it as the sparks fly upward.

And there is no program of human life which will produce an equal chaos of discontent as that which makes loot the principle of life instead of service.

After all a man gets more satisfaction out of the fact that he has fought a good fight and rendered a good service, than he possibly can out of the fact that he has gained large loot which he has not earned.

It must be apparent to the veriest tyro that unless union will assume the same care in the character of the work rendered that they do in the amount of the wages received, that the industrial fabric will be pulled down upon their head.

It is as much a law of economics that high wages will not and cannot produce industrial prosperity unless the service rendered is such that the wealth produced will be in proportion to the wages paid as it is that a farmer who mortgages his farm instead of working it will come to grief.

The fallacy in Unionism today is not that it gets too much but that it gives too little.

When any union starts with the assumption that a poor workingman deserves the same pay as a good one and that the good one must retard his work so that the poor one will not be envious, you have introduced a principle which by the law of least resistance sets a premium on inefficiency.

The tragedy, today, is not that workingmen are too well paid but that they are as a rule poorer workingmen than were their fathers.

And the mania is so pronounced that it seems to be a virtue that labor shall get even with capital by producing as little as it can for as much as it can get.

This is as though a farm hand should expect to get large returns from a farm in which he did all he could to cripple the productiveness.

* * * *

The same principle is true in the effort to unionize the salaries of the clergy.

It is all right for a Diocesan Council to pass a resolution that the clergy shall receive a certain minimum salary but it is absolutely ineffective unless there is some provision by which the clergyman shall produce certain results.

This may seem harsh, but who is to pay the bill?

Supposing a Diocese sets a minimum salary of \$150 per month.

Mr. A. is working in three small towns which under his predecessor paid half of this salary.

But Mr. A. is indolent or eccentric or disagreeable, and the local income is reduced to little or nothing.

Shall the Diocese continue to subsidize this inefficiency, until the whole of the salary is paid from the Diocesan treasury.

It is all right to say that the Bishop shall discharge him, but shooting would be more humane than starvation.

Or the Bishop may send him to another diocese with an evasive eulogy, but that is not honest.

Or he may be put on the Pension Fund, but this would soon exhaust that fund.

The Diocese must, in order to protect itself, and to stimulate effective work, place a limit upon its stipend and place upon the man and his local constituency some sufficient responsibility, else both he and they will be reduced to a condition of pauperism, and funds given to advance Christ's kingdom will become pensions to retard it.

The theory that because a man is ordained by the Church, he is entitled to a certain salary is academically ideal and practically impossible.

You cannot eliminate the personal equation of a man's ability to do the job, and at the same time maintain your organization.

I have become firmly convinced that certain men are not temperamentally capable of earning a living in the ministry.

Some do not work enough and some do not work effectively enough to produce an income.

It is impossible to unionize the ministry under our present system of financing the Church, and we might as well face the fact that the Church ought to recognize this fact and make some provision by which, either the ministry combines tent-making with preaching, or else that we finance the period between a minister's leaving the ministry and acquiring some other vocation.

SALARIES AND EFFICIENCY

In the professions, a man commonly reaches the height of his efficiency in middle life. He may no longer then be so active and untiring as in earlier years; but cumulating experience wisdom and sureness of touch, combine to give a ripeness of power, which make the years from forty-five to sixty—or above—his time of greatest usefulness to the community. And the fortunes of the competent professional man tend to make and keep him fit for the utmost productive service in this period of ripened mastery. His first years indeed

are hard, for then he has to struggle often painfully, for economic independence. But when once his footing in the community is won, he commonly finds himself possessed of a steadily even if a slowly growing income; his affairs are hopeful, he is less and less the prey of that corroding anxiety about the mere means of livelihood which if chronic, most of all saps a man's strength. In short, in the professions generally, granted that a man is moderately competent, the economic conditions of his career are such as to ensure full vigor in those ripened years of greatest usefulness.

The case is radically different in

our profession—that of the ministry, and so different as to strike at the very root of its efficiency. Generally speaking, the minister, immediately on his ordination, steps out into comparative affluence. He has an assured salary, and does not have to struggle and plan to build up a "practice" and an income, as does the young doctor, or lawyer, or engineer. His salary, for perhaps four or five years, quite surpasses what is usually earned by the beginner in other professions. This probably is a misfortune in disguise. It is good for any man to bear the yoke in his youth; good for the beginner to realize that he is only a beginner and worth only a beginner's wage; the lesson, even if sharply put, sobers and strengthens him. But with the minister the tide soon turns. In some also of exceptional merits and in cases of exceptional good fortune, his career leads him from cure to cure, with a regularly and properly growing income—as his competence and his personal obligations increase. With the average clergyman, however, indeed with the large majority of clergymen, nothing of the sort occurs. He promptly reaches a dead level. No effort of his own lifts him above it, and no system of promotion, devised and carried out by the Church he serves, comes to his rescue. The result is and is bound to be tragic and disastrous—not to the individual minister alone but to the Church. For the dead level of salary, for ministers, is so low as to curtail efficiency. A man starved in body and in mind, with no hope of betterment before him, cannot by any heroism or devotion keep himself virile and vital for such work as the true minister must do. The whole Church the whole cause of Christ, suffers as a result. The world is complaining today that it has too little of real leadership from the Church and the Ministry; and it promptly brings the wholesale charge that the Ministry is manned by weaklings. Probably there is some truth in the charge. But there is more truth in the counter explanation that the Church's treatment of the majority of its ministers is that of one who thrusts an extinguisher over the candle flame: the light flickers if it does not go out. Herein lies the utter and criminal wastefulness of inadequate clerical salaries; they defeat the very purpose and function of the ministry.

A moment's thought should make this clear. The clergyman, to do his duty, must be possessed of a genuine spirit of independence. He must be able to face life four-square. He must be morally capable of speaking not smooth nothings only but true things. He must have the vigorous power of spiritual leadership. Are these qualities likely to grow, or even to survive, in a man harassed by debt, unable to pay his way as other honest folk do—a man who has no practicable hope of betterment before him and who sees, day after day, that the conditions of his life and his employment are bearing hardest of all upon the family for which he is responsible? Trials and anxieties come to all men: it is only when they are chronic and hopeless, only when they cling closer than the breath he draws, that they break the strong man's spirit. And to the clergyman they are irremediable; nothing that he can do for himself, no added industry or effort, will increase his remuneration and so lift the burden. That this should be, means more than suffering—it means slow sure paralysis of those personal qualities upon which the man's efficiency as a minister depends.

We who issue this paper feel that we cannot too often or too strongly emphasize that our one concern is the Church we love. It is our conviction that a ministry adequate in numbers and quality, well-trained, strongly supported, is not a luxury but a necessity if the Church is to go forward.

We ourselves in the nature of the case, are peculiarly interested in the problems of training and recruiting. But we are persuaded that these problems are only parts of a larger problem, and only capable of solution when this larger problem is boldly faced by an awakened Church. Is the Church resolutely determined to have a strong ministry?

Beyond doubt, the matter of salaries has vital bearing upon this larger question. It must be faced for the Church's sake; and until it is faced, largely and constructively, our work in the Seminaries will prove increasingly discouraging, if not increasingly vain.—The Church's Ministry.

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A NATIONAL CHURCH NEWS-PAPER for the people. Intended to be instructive rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan or sectional views.

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BREAD ALONE

That the human race will revert to type and eventually return to the savage state is a theory held by not a few people. As Christians we believe that humanity is moving the other way—that we will in time become truly the children of God. Yet one is constantly bumping up against facts which make one realize that we have a real job on our hands to keep the world from slipping back. I realized it last week. I attended the annual convention of the Industrial Relations Association of America, which was held in Chicago. I expected great things. Why shouldn't I? Those attending the conference were hailed as the brains of the country—the men and women who were hired as experts by the owners of manufacturing establishments to operate their plants for them. Certainly one should expect something great from such a group. But if the great god Mammon ever showed his ugly head he did here, and the pathetic part of it was that he held sway practically unchallenged. Judging from the speeches and discussions of these efficiency experts, man is concerned with just one thing—Bread. The aim in life is to get as many "things" as possible—food, clothing and a roof. In order to be sure to have enough of these "things" industry must be efficiently managed. And then the experts proceeded to fight with each other as to what methods made for the greater efficiency. They were busy for three whole days figuring out ways of creating a huge machine—with every cog a human life. Get the boys and girls young. Train them to be efficient at some one thing, putting the nut on the left rear wheel of an automobile, for example. And then by means of welfare associations, pension funds, insurance, a home that the company never permits them to entirely own; so bind them to the job that they will be yours for life. Efficiency, efficiency, that was the battle cry. Efficiency that is rapidly turning mankind into a monstrous machine that is independent of human needs or human happiness.

Never once during the entire three days did I hear a word spoken for the things of God. Except my own feeble attempt that was ridiculed. It was at a session on Industry and the Schools. The speaker contended that it was the business of educators to turn out boys and girls who would fit into factory organizations. If manufacturers were wise, he said, they would put down on paper exactly what they wanted a boy to learn in school. Of course the subjects which would make him a good worker—arithmetic, geometry, physics, chemistry, and enough English to enable him to understand orders. Educators should be made to understand that it was their business to supply this knowledge. I protested, stating that I thought it might have a tendency to crowd out cultural studies and the training necessary for an appreciation of the ultimate things in life—truth, righteousness, beauty. I was laughed down as a sentimentalist who lacked the technical education necessary to understand the subject under discussion.

I do not underestimate the value

of efficiency. Nor do I depreciate the service that these people are doing in bringing order out of industrial chaos. But I do shout from the house tops that man does not live by bread alone. Efficient management, Yes. We have't nearly enough of it. But efficiency for what? I asked several present the question without a satisfactory answer. With them it was efficiency for its own sake. Just that sort of a system which we have learned to call prussianism—a vast machine which is busy grinding "things," war, intolerance and enslavement.

Here's the job for the Church. And it is a tough one. But it is up to us to make these people realize that God has a more noble destiny for His children than to be cogs in a mighty machine. These people last week couldn't see the forest because of the trees. They were so absorbed with their own particular tasks that they had completely lost sight of the purpose of it all. It is our job to give them the vision. And it won't be easy. They already look upon us as impractical visionaries. Yet with vision gone the people perish. We know that man does not live by bread alone. They too, must be made to realize it.—W. B. S.

216 PERSONS CONFIRMED WITHIN A YEAR.

The Rt. Rev. James DeWolf Perry, Bishop of Rhode Island, made his annual visitation Sunday Evening, May 16, to St. Luke's Church, Pawtucket, which was crowded to the doors and, despite an over-flow service in the Sunday School Auditorium, many were unable to get in. The Bishop confirmed a class of 105, 82 of whom were adults: 54 of the number were males, 8 of whom were service men. The class included 9 former Methodists, 5 Congregationalists, 4 Baptists, 3 Romanists, 1 United Brethren, and 1 Unitarian. Last June the Bishop confirmed 111 persons, making a total of 216 communicants within a year. When the present incumbent, Rev. Arthur J. Watson, took charge of the parish, Jan. 1, 1918, the communicant list numbered 180.

NEW MISSIONARY FOR SANTO DOMINGO.

In Santo Domingo the opportunity has come to the Church to buy a very desirable property which would furnish accommodations for the work there as well as a residence for the missionaries. There is no need of sending additional missionaries unless a place can be provided for them in which to live as even in this remote place the same difficulty is found in renting property. As there are between 12,000 and 15,000 Church of England negroes looking to us for administration there is an urgent call for us to meet this opportunity. The Rev. A. H. Beer has been appointed. By a re-adjustment of the items already appropriated in the Santo Domingo schedule, the Bishop would be able to secure a residence for him. The Council has approved this.

WORK IN ALASKA.

In the District of Alaska the Bishop has been obliged to ask for advances on account of money he hoped to receive from specials in order to enable him in the early summer to send in supplies needed through the winter. The accumulation of such amounts for several years totaled over \$19,000. It is now almost impossible for the Bishop to secure this amount from special givers as most contributors have included their special gifts in their pledges to the Nation-Wide Campaign. The Council has decided to liquidate this charge in recognition of the Bishop's fine heroism and consecration through the twenty years of his episcopate, the anniversary of which he will celebrate on St. Andrew's day next.

THE GUILD OF THE HOLY GHOST THE COMFORTER

A Devotional Guild open to all communicants of the Anglican Church. The chief aim of the Guild is to honor God the Holy Ghost in the Holy Catholic Church and to help carry out His Divine purposes. Superior-General. The Rev. D. F. J. Barwell-Walker, Box 67, La Porte, Indiana.

NEW YORK LETTER THE CONVENTION.

It was officially announced to be a three days' session, but the professional steerers did their best to make it end on the second, and they succeeded, though it had to be done by slighting some later work and referring the final decision as to who was elected in some prolonged cases to the decision of the Bishop, which might some day prove a dangerous precedent.

The matter of first interest was what should be done to aid the Bishop in administration of the diocese. As was forecast in a former issue, there were advocates of two suffragans, or of one suffragan and a co-adjutor, but the Bishop himself disowned any immediate demand for such assistance on his own part, professing himself ready to accept any plan the convention proposed. The result was a simple resolution to allow the Bishop nine thousand dollars to secure such assistance as he desired in the coming year from bishops able to respond. There is many a clergyman who would willingly share that amount of money as salary with somebody else for the sake of enforcing the honors and duties of a bishop in the Church of God, even if it were only as suffragan. But the members of the convention evidently preferred time in which to find out what the Holy Spirit really prefers in the matter of episcopal assistance for Bishop Burch.

The second matter to occupy the convention, in some cases with no little anticipatory excitement, was a series of resolutions. One of them concerned the election of women to official place in convention and vestry. This was referred to a committee for report next year. One that urged efficient enforcement of the 18th amendment was adopted with an amusing addition which postponed action until the Supreme Court had properly construed the law. Three that dealt with Dr. Grant's forum problem were lumped into one by the committee that commended forums in general, but said that they must be conducted according to the principles laid down by the Bishop of the Diocese. This blanket resolution pleased neither Dr. Grant's friends, nor the ritualist party that was anxious to have him disciplined more severely as an outstanding exponent of what they insist is illegal parochial action. There is a sense in which the whole action of the convention was in reality a decisive victory for Dr. Grant. His enemies hoped to have him rebuked. He was not only not rebuked, but no man ever had a more complete and favorable welcome in any convention than he did in this. His speech in defence of himself and his forum was almost unanimously pronounced the best ever heard in the New York convention; and, though the vote indicated a desire to stand by the Bishop in his pronouncement of last winter, there are signs pointing to the plain inference that neither the Bishop nor the convention cared to proceed further in disciplinary measures,—if, indeed, they did not feel that the publicity and seeming rebuke of last winter had not gone beyond the bounds of wisdom or necessity.

The chief thing overlooked by delegates was that the convention had neither disciplinary nor advisory powers in the affair and that the only one who could reduce or increase the effort at discipline was the Bishop himself. As for Dr. Grant, he walked out of the convention a greater and better-liked man than he came into it. Even some of his ardent friends think he made a mistake the next Sunday in allowing it to be advertised that he would preach on the subject "Will the Episcopal Church Split in Two?" The next morning's newspaper headings and selections from the sermon, in some cases, were neither just to him nor the Church, and they served chiefly to renew the antagonism of conservatives who are easily upset. It is worthy of note that judicious listeners of the sermon found in it a faith in the future of the church that newspaper reports rather ignored. It would lend a more sanguine hope to the outside critics of the rector's strictures on present church conditions if they would remember the elderly man's injunction to an impetuous youth: "It is safer to be in love with 40 girls than with one at your age!" If the Episcopal Church ever splits it will be into forty instead of two. Mark the "if."

Fortunately it is a church with a good many sides to it.

A well-intentioned resolution was presented favoring preaching, teaching and healing missions, but some opposition to the healing part developed and the resolution was after some debate referred to the future. A good many still prefer "old-fashioned" ways to any supernatural methods.

Everybody was pleased with the re-appointment of the Rev. Wm. H. Pott, Ph. D., as Archdeacon. It might not have hurt anybody and would have helped administration if this wise executive had been made Suffragan. He does everything a suffragan can do now, except confirm. He and Bishop Lloyd would have made an excellent team of suffragans. As a matter of fact both are doing the work regardless of the titles. That they are willing to do so suggests that they are Christians after the heart of Him who said "Be ye not called masters." Maybe their kind of bishop would satisfy even Dr. Grant, who expressed his fears of the evil effect of calling our American bishops "My Lord" while at the Lambeth Conference! And, apropos of that fear, there are few less assuming gentlemen and democrats than the average Colonial bishop of the various far-flung branches of the Church of England, who love neither gainters nor lordly titles!

JAMES SHEERIN.

279 BISHOPS WILL GATHER AT LAMBETH

London, May 1.—The Archbishop of Canterbury in addressing the upper house of convocation stated that up to date 279 bishops were expected to attend the Lambeth Conference. Of these, 72 American bishops have accepted the invitation to be present. There are still serious transportation difficulties. Even the Metropolitan of India could not get a passage. The archbishop announced that he had asked 47 bishops to take part in the discussion of particular subjects. He has also invited sixty-one experts to write papers in advance for the guidance of the various committees. This has always been found to be exceedingly useful with a view to concentrating the discussions. The archbishop also made the interesting announcement that a representative of the Greek Orthodox was expected to be present.

This is the first occasion on which a representative of any church not actually in communion with the Church of England has been invited. It is an important and significant step.

DR. CADMAN DEFENDS THE PURITAN

The Puritan is often the object of attack in these latitudinarian days when many men are more concerned about motors and golf than about the religious welfare of the community. Dr. S. Parkes Cadman of Brooklyn recently preached a sermon on the Puritans in which he set their virtues against their faults. He summed up nicely the contribution of these men and women to the world's life as follows: "You cannot pass through a land where Puritanism has operated without being impressed with the prevalent decency of behavior and moderation of conduct, highly indicative of a disciplined people. The problem of blending authority with freedom and unity with dissimilarity presents fresh phases at every stage of our evolution. But none has come so near to its solution or deserved better of the social order than has the Puritan."

DEAN LATHROP MADE SOCIAL SERVICE HEAD

The Department of Christian Social Service of the Presiding Bishop and Council elected as executive secretary of the department the Rev. C. N. Lathrop, dean of the Cathedral in Milwaukee, the Rev. F. M. Crouch having resigned, his resignation having taken effect Feb. 1, since which time the department has been without a head.

Dean Lathrop has had a wide experience in social work. He is a graduate of Harvard of the class of 1896. From 1901 to 1904 he was first assistant at the Church of the Advent, San Francisco.

AN UNPRECEDENTED OPPORTUNITY

Probably few people realize that there are forty thousand white Americans in the Canal Zone who are in either a civil or military capacity connected with the administration, which is centered in Ancon and Balboa. Our only place of worship in Ancon has been a little frame chapel which, however, is most beautifully situated on the grounds of the great government hospital. Through the newly-consecrated Bishop of Panama the governor of the Zone has offered us the lot on which St. Luke's now stands, together with the adjoining lot, provided we put up permanent buildings in harmony with those the government has erected. No frame construction is allowed in the Zone. The Council at its meeting on May 10th authorized Bishop Morris to accept this offer in the confidence that there are many who will be glad to contribute toward the erection of a church which is going to assure for all time an adequate place of worship for the garrison and the civil employes of the government in the Zone.

NEW HEADQUARTERS

Chicago, Ill.—The headquarters of the Diocese of Chicago have been moved from the Heyworth Building to the Cathedral clergy house, adjoining the Cathedral of Sts. Peter and Paul, on the corner of Washington Boulevard and Peoria street. The entire second floor has been given over for office room, the third floor being reserved for the use of the cathedral clergy. The new executive secretary of the Bishop and Council, the Rev. E. H. Merriman, who is living at the clergy house, has office hours every day, as has also the Rev. Merton Ross, the social service secretary of the diocese. Bishop Anderson is in his office on Tuesday and Thursday from two to four, and Bishop Griswold has office hours on Monday, Wednesday and Friday afternoons. The rear room on the second floor, which was formerly the clergy house common room, has been fitted up by the Church Club as their temporary headquarters, and is used as a general meeting place for the clergy and for the committee meetings.

THE MIDWEST CONFERENCE

Religious education as a part of the religious curriculum of the National schools and given as such on work days is to become more and more a matter of Church policy, for it has everything to recommend it that makes secular education worth while. Hence, very definite attention is to be given to this phase of the Church's business at the Midwest Conference to be held at Racine, Wisconsin from the 6th to 16th July.

What is being done in various parishes will be told in detail, together with further plans based on experience, and every parish with a vision should have at least one delegate present, interested in the matter. And the parishes not yet interested, or content with a school held on Sunday, might do worse than have a representative at the conference who will carry away the idea and spread it.

COUNCIL HOLDS AN IMPORTANT MEETING

The regular meeting of the Presiding Bishop and Council and its various departments was held in New York May 10 to 13. Twenty out of the twenty-six members were present.

The organization of the new Nation-Wide Department was completed and the Rev. W. H. Milton, D. D., was elected executive secretary. The following members of the Council were elected members of the new department. Bishop F. F. Reese, of Georgia, the Rev. J. E. Freeman, D. D., the Rev. E. M. Stires, D. D., Mr. Harper Sibley, Mr. John S. Bryan, and Mr. Lewis B. Franklin. The Council elected an additional member, the Rev. Robert W. Patton, D. D. Further organization was effected by electing the following: The Rev. R. W. Patton, D. D., as campaign director, the Rev. L. G. Wood as one of the general field secretaries and the Rev. R. Bland Mitchell as corresponding secretary.

THE CHURCH AND ITS IDEALS

I.—"The Church is the Body of Christ"

DEFINITION OF THE CHURCH.

"The Church is the body of Christ." This means that the Church, which is an association of a large number of men and women, who differ from each other in race and language, and qualities and occupation and temper, has got to embody the personality of Jesus Christ. Its members have got to remain different, just as the members of a human body are different; but they have got to be parts of a single life, to be obedient to a single will, and to combine with each other so as to carry out the purposes of that will, just as the members of a healthy and well-controlled human body do.

The business of a body is to express a personality. Through the body a personality makes itself heard and felt and understood, carries out schemes, and gets into touch with other personalities so as to understand and be understood by them. So the business of the Church is to enable Jesus Christ to make Himself heard and felt and understood in the world, to carry out His work of giving to men the knowledge of God and so freeing them from the tyranny of false ambitions and passions and fear, to give Himself to men and to receive from men their love and obedience.

If a man's body is inefficient he cannot make himself understood, or get into touch with other men. If he is blind and dumb and deaf and crippled and insane, his personality remains shut out of the world. So with Jesus Christ, unless His body the Church is healthy, He cannot make Himself understood by men, or carry on His work in the world, or get into touch with men at all. He remains unknown, except as a person in history, like Caesar or Socrates. So we churchmen have got to try and make the Church healthy and until we can do that, our Lord will not be able to increase the kingdom of God on earth.

Now in the body of a man there are many members, and each member has a desire for its own development and gratification. The organs of sex have desires that demand satisfaction. So have the appetite and the palate. The muscles want to be strong, and demand to be practised. The mind wants to grow and asks for instruction. The eyes and ears clamour to see and hear beautiful things. And the badly regulated body is the one in which some particular member has got what it wants at the expense of the rest. For instance, some men are simply sexual animals and their muscles and minds are sacrificed to the satisfaction of the organs of sex. Other men are drunkards, and nothing else. Others are only learned, and have big heads but weakly bodies. Others again are simply strong, and have no knowledge or sense. Others spend all their time looking for beautiful pictures, and scenery, and listening to beautiful music; and have no kindness or strength or usefulness. But men who are developed in one direction like this are never as efficient, even in that direction, as the man who is developed all over. The sexual man will not beget such fine children, as the man who is also strong in his body and gentle and wise in his mind. The drunkard will never have such good taste in wines as the moderate drinker, or enjoy his drinking so much. The opinions of the scholar, no matter how many books he may have read, will never be sound and useful if he has a bad digestion and a diseased liver. The muscular man cannot be a good boxer and gymnast, or even a capable workman, unless he has sense and a brave heart and a knowledge of human nature.

So in the body each member gets the best out of itself by working as a part of the whole body, and in co-operation with the other members, and not by simply going for its own desires. The members of a body are healthiest and most efficient when they are all obedient to and controlled by a single will for the accomplishment of a single purpose. And so, according to Christianity, it is with men and women. They do not get the best out of themselves by selfish greed, but by working in

loving fellowship with their neighbors, as a great family whose interests are the same, which includes all ages and nations and classes, and whose father is God. And if there is a God this must be true. If there is no God, it is perhaps best to be a cynic for then one will be in harmony with a meaningless and purposeless nature.

But Christianity takes its stand on the love of God, and even goes a step further. It says that Jesus of Nazareth was a man who was a true Son of God, who lived His life in perfect obedience to the loving will of God, and that therefore He was the perfect man. This means that the personality of Jesus was in perfect harmony with the will of God, and that His personality had perfect control of His human body. It means more than that. It means that the personality of Jesus, which once showed the will of God through the human body that was born of Mary the Jewess, could also show the will of God through any other human body, and that His personality is the sum of all the goodness of all the men and women that ever have been or ever will be. Christianity says that if men and women can embody in their own lives the personality which was once revealed in Jesus, they will become the best that they are capable of becoming. And Christianity says that all men and women can to some extent embody the personality of Jesus, because He is alive and not dead, and through prayer and the sacraments they can receive the Holy Spirit which will make them one with Him. Christianity says that just as the members of a body are living and useful when the blood circulates freely through the veins, and makes them part of one single life, and just as the members of a body are numb and dead if the valves are choked up, and the circulation of the blood impeded; so men and women are living and useful when they are animated by the spirit which was in Jesus, and are dead and useless when the Spirit does not make them alive.

According to Christianity, the personality which was once shown to men in the body of Jesus of Galilee is the all-embracing personality of the Son of God, the Lord of all good life. And through the Church men and women are to come into touch with Him. The church is his body, in which He still lives and works and speaks, through which He still proclaims the love and forgiveness of God, opening men's eyes to the vision of God, freeing them from the forces of corruption, and giving them the good and eternal life that comes from God.

It is as if a master played a melody on a wonderful violin, and then an orchestra under his direction tried to play the same melody on a large number of instruments. They would not play in unison but in harmony; and until the players had all arrived, and had caught the spirit of the master, and were dominated by him, their playing of the melody would be discordant, and would in every way do it less justice than the master's playing on the single instrument. But in the end, if they tried loyally each to play his own part in harmony with the rest and in perfect obedience to the will of the master, the final result would be a far fuller rendering of the melody even than the original playing on the one violin. And in that perfect harmony each individual player would have got much more out of himself than if he had played alone.

So in the world of men and women, Jesus is the master who once played the melody of heaven on the single instrument of His human life in Palestine; but the same melody needs for its perfect rendering the combination of all men and women playing each on the instrument of the life that God has given, in perfect obedience to the Master whom God has sent to conduct them.

The Church is the body of Christ. At the centre of the great heart of Christ still beats strongly, pumping the life-giving blood into the veins of the different members; but unfortunately the valves are choked up, the blood cannot circulate freely, the members fail to work in harmony with each other, and many seem numb and dead.

THE PUBLICITY DIRECTOR OF THE CHURCH

The Rev. Robert F. Gibson appointed some time since as Executive Secretary of the Publicity Department of the Presiding Bishop and Council, assumed the duties of his office at the time of the recent meeting of the Presiding Bishop and Council, presenting at that meeting a proposed programme and budget for the department. The department will have offices in the Church Missions House and is being organized as rapidly as possible.

Mr. Gibson was born in New York, Pennsylvania. He is a graduate of Yale. He studied law, partly in New York, where he attended lectures at Columbia, and partly in York, where he was admitted to the bar and practiced law until he was admitted to the ministry. For five years he was managing editor of a daily paper, the York Gazette, and for one year he was on the New York World.

In 1899 Mr. Gibson became a candidate for the ministry, conducting his studies under the Rev. Charles James Wood, rector of Saint John's Church, York. He spent one year of his preparation at the Virginia Seminary. While preparing for the ministry and while conducting two missions he was elected mayor of the city of York, and served in that office two years. Until 1917 Mr. Gibson's ministry was in the Diocese of Harrisburg. He was for eleven years rector of Trinity Church, Williamsport. For the last three years he has been rector of Christ Church, Macon, Georgia.

While in the Diocese of Harrisburg he served as a member of the Board of Missions and was founder and editor of the Harrisburg Churchman. In the Diocese of Atlanta he served on the Board of Missions and the Board of Religious Education. He was a deputy to the General Conventions of 1907, 1913, 1916 and 1917.

Last year he served as Chairman of the Nation-Wide Campaign Committee in the Diocese of Atlanta and for four months he was associated with Dr. Milton in the Publicity Department of the Campaign at the New York headquarters, his vestry having granted him a leave of absence for the purpose.

WOMAN'S AUXILIARY OF COLORADO.

The Thirty-Sixth Annual Meeting of the Woman's Auxiliary of the Diocese of Colorado was held at St. Mark's Church, Denver, on Tuesday, May 11th beginning with a corporate communion at 9 A. M.

A large number of women were present, from all over the Diocese, to attend the meetings which lasted all day.

The business session was opened with an address of welcome by the President, Mrs. Ethelbert Ward, in which she urged the women to keep on with certain pledges which would not be taken care of by Nation Wide Campaign Budgets. She spoke of an earnest appeal from Bishop Rowe of Alaska asking for aid. In consequence of which a very liberal pledge was made for Alaska and also a generous pledge toward the Emery Fund in commemoration of the Fiftieth Anniversary of the W. A. The sum of fifty thousand dollars is to be raised and given as a Jubilee or Memorial offering and is called the Emery Fund in honor of Miss Julia C. Emery and her two sisters who served the Auxiliary so faithfully for so many years.

It will be used to provide a house for women missionaries to stay when on leave.

During the morning session the members listened to a very fine address from Bishop Irving P. Johnson. At the afternoon session they had the privilege of hearing a very interesting missionary address by Miss Hewitt of St. Agnes' School, Anking, China, telling of her work there.

Rev. C. C. Rollit of Minneapolis talked on the Budget of Nation Wide Campaign and the Church Service League.

Five minute talks were given by different women on the various branches of work.

When the meeting adjourned all felt it had been a most inspiring and enthusiastic meeting also a very helpful one.

WOMAN'S AUXILIARY OF WESTERN MICHIGAN.

The annual meeting of the Woman's Auxiliary of the Diocese of Western Michigan was held in Trinity Church, Marshall, Tuesday and Wednesday, May 11 and 12. Thirty-delegates and nine officers of the organization, besides a large number of visitors from out-of-town parishes were in attendance. Holy Communion was celebrated at 9:30 by Bishop McCormick assisted by Archdeacon Vervoe, both of whom made addresses. Business began at 10:30 with Mrs. James P. Brayton, President of the Diocesan Auxiliary, in the chair. Greetings were extended to the delegates and visitors by Miss Julia Brown, President of the local Branch. The roll call was responded to by Representatives from Kalamazoo, Battle Creek, Coldwater, Hastings, Niles, Grand Rapids, Muskegon, and from as far north as Traverse City. The guest of honor and special speakers were Dean Francis S. White of Cleveland, and Miss Tillitson, of New York. Mrs. Brayton's

address as president was, as her addresses always are, interesting and helpful, and the reports of officers and heads of departments, and parish branches were full of encouragement. After the noon-day prayers, Dean White made one of his illuminating and inspiring addresses filling his hearers with enthusiasm and new resolve. At the business meeting in the afternoon Miss Tillitson gave the women a lucid account of the scope and purpose of the Church Service League. Her charm and earnestness deeply impressed all whose good fortune it was to hear her.

The awakened interest was indicated by the number of invitations extended for the next annual meeting, among which Ionia was chosen for 1921 and Battle Creek for 1922. Perhaps by another year interest will be so widened and deepened that every parish and Mission will be represented. The women in small places are beginning to realize what they lose by their isolation and the importance of sending delegates who will bring home some of the enlightenment, earnestness and enthusiasm still so greatly needed.

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