

Throughout the summer Bishop Johnson will contribute a series of articles on "Faith and Order," as well as his regular weekly editorial.

The Witness

"FOR CHRIST AND HIS CHURCH"

"Bishop Johnson's editorials should be read by every Churchman and every public spirited citizen in the land."
A Churchman.

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IS CHURCH UNITY A POSSIBILITY?

The First of a Series on Faith and Order by Bishop Johnson

There are two aspects of serving Christ. First, holding that which is entrusted to us,—the fidelity to the Gospel message, Without this the Christian religion has no stability.

Second. Preaching the Gospel to all people—the extension of the Gospel message. Without this the Christian religion has no enthusiasm.

It is the balance between the content of the Gospel and the extent of the Gospel which St. Paul exhorted Christians to observe.

For, to spread abroad the indefinite would be as fruitless as it could be to bury alive the faith of the Gospel.

Our danger is that in order to make the gospel more fluid, we water it down to an irreducible minimum, and in order to make it more safe we surround it with impenetrable ecclesiastical walls.

These natural dangers tend to produce two classes of dangerous leaders, (a) Those who haven't much of any faith to preach but whose sound is heard in all places, and (b) those who have embalmed the faith in ecclesiastical mausoleums.

* * *

From the very nature of things the Christian religion is founded on facts, and because founded on facts, faith and order are historic things.

There are just two things upon which religion can be founded,—fact and theory.

It is evident that the first missionary, St. Philip, when he went down to Samaria to "preach Christ unto them" had certain facts as the basis of his gospel.

In the same way St. Paul when writing to the Corinthians said, "I delivered unto you first of all that which I also received, how that Christ had died for our sins, etc.," and along the same line he cautioned the Galatians that "if any man preach any other Gospel unto you than ye have received let him be accursed."

The Gospel in the mind of St. Paul was "first of all" based upon those things that "were most surely believed among them."

So inasmuch as the Gospel deals with certain fundamental facts, it is historic. As Dr. Figgis has well said,—"Religion is a fact. No argument can destroy that fact, any more than falling in love can be killed by eugenics."

Religion is a fact in human experience like language, and we can no more manufacture a new religion every twenty years than we can create a new language every so often. Even a new language must, if it is to live, base itself on the roots of the old. Volapuk is more of a theory than a fact.

The Christian religion adds to natural religion certain definite facts,—that Christ died for our sins, and that He rose from the dead, and so forth. These facts are as St. Paul says, "first of all." They are fundamental.

* * *

The great weakness of most histories lies in the fact that they are not histories but briefs. Someone has something that he wishes to prove, so he writes a brief for his position and calls it a history; whereas a history is a record of facts, in their relation to the development of social order and not in their relation to the writer's prejudice or theory.

History is the cloth of gold, formed by the warp of events and the woof of time, and it is therefore something that cannot be patched without injuring the pattern.

You can no more save the Christian religion from the logic of its facts than you could save Rome from falling in 476 by changing the facts that preceded that fall.

It was the first admonition of our Lord to His official representatives that they should be witnesses of these facts, and the whole structure of the Church,—its early creeds, liturgies and apologies were a zealous attempt to embody these facts in imperishable monuments.

It is as impossible today to wish away this universal testimony of the past to the facts that came first of all, as it would be impossible to eliminate Anglo-Saxon words from the English language.

No age can get away from the universal acceptance of the facts and labors that form the basis of its civilization. They take these and go on to further development.

If every age had to learn again its mathematics, art, ethics, etc., we would truly be ever learning and never coming to any knowledge.

Every age owes far more to the facts of the past than it owes to the very slender additions of the present.

Other ages have labored and we have entered into their labors, and base all our progress upon the facts that we started from as children.

In the same way the writer to the Hebrews cautions the

age immediately following the first generation of Christians, that they should not spend their time in laying again the foundations that had been established but rather that they should go on to perfection.

This is not a counsel of hopeless reaction but the only counsel of possible progress; for if every age had to form a new alphabet and create anew the grammatical inflections, it would never be able to produce a literature.

So there were certain elemental foundations laid in the first generation which could never be dug up without destroying the temple which had been reared upon them.

It will be our purpose to analyze these foundations and to show that the world has never progressed spiritually by laying again the foundations that have been already laid, and that the conservation of the faith must precede extension.

* * *

The Christian faith is historic in its content because it is biological in its nature. "The Word was made flesh and dwelt among us" and so the incarnate Christ became the Vine of which we are privileged to be the branches. Except the branch abides in the Vine it will die, but if it abides it will bring forth fruit, if properly cared for.

All life is historic in the sense that it must have a continuous history in time. No one can manufacture a single grain of corn. Each grain of corn has a historic past from which life has descended to the present.

When that continuity is broken the corn will cease to exist. Continuous life is preserved through a continuous organism.

The life of the vine has been preserved through a succession of vines from the days of the first vine until now.

So the life that Christ was and that He came to give us, was first given to His Church and then preserved in His Church from the days of His incarnate life until now.

Unless this life has been preserved by the Church, then we have nothing to give to men except our theories.

It is the facts of Christ's life and not the theories about his life which have power to give us life and to give it more abundantly.

Eternal life is not an invitation of man but the gift of Christ and we receive it only when Christ dwells in us and we in Him.

This is what we mean when we say that the Christian life is sacramental. The word sacrament implies that an inward and spiritual grace is conveyed to us by an outward and visible instrument, just as the life of the earliest vine has been handed down through numberless vines, each of which has a contact with that which preceded it.

So the Christian faith is built upon two sets of facts. First. The facts of His life as recited in the Creed.

Second. The facts in His Life that are communicated to us through the Holy Catholic Church which He founded in order that it might be an instrument by which grace is conveyed from Him to us. To these two may be added,

Third. The facts in our own life that are needed in order to obtain His promises of the forgiveness of sin, the resurrection of the body and life everlasting.

The Creed is merely a recital of the chief facts in our religion, and may be summarized thus,—

I believe that from God the Father, God the Son and God the Holy Ghost, through the Holy Catholic Church, I hope to obtain the forgiveness of sins, the resurrection of the body and the life everlasting.

In short "we are saved by grace and not of ourselves, it is the gift of God." But is it the gift of God through Christ and through the instruments that Christ selected for our salvation, communicated to us, that is the essential principle in our faith.

In short our religion is that of an organic kingdom into which we are incorporated and by which a new life is given to us and developed in us.

This is foreign to modern theories but is consistent with the purpose and functions of the Church which He founded.

HOLIDAY HOUSE TO OPEN.

Providence, R. I.—The enlarged Holiday House, now owned by the Girls Friendly Society of the diocese, will be open from July 3 to Sept. 7. It occupies an attractive position on the shore at Plum Beach, Saunders-town. It will accommodate forty girls. The board is seven dollars a week for members and associates, and nine dollars for non-members.

A NEGRO CHALLENGE.

The Negro Committee of the Home Missions Council is giving particular attention to the matter of better inter-racial understanding and is seeking to promote the spirit of good will and brotherhood. Between fifteen and twenty thousand copies of a Christian platform have been placed in the hands of the leaders of both races in the different cen-

MANY GATHER AT WELLESLEY CONFERENCE

Boston, Mass.—The Conference for Church Work began its annual session very auspiciously June 21, in the buildings of Wellesley College with an attendance of about four hundred persons. Starting very modestly at Cambridge some years ago this gathering has outgrown the accommodations of the Episcopal Theological School and its neighborhood, and now for the second time meets in the beautiful surroundings of Wellesley. Not only is there ample facility for lodging and meetings, but the proximity of Lake Waban and the various playing fields provides delightful recreational opportunities.

Mr. James Moore Hickson was the speaker at the first general meeting of the conference on the evening of June 22. Owing to the fact that this is the last gathering to be addressed by Mr. Hickson before his return to England, the occasion was one of marked interest, the address very naturally summing up the impressions of his busy months in America.

The Bishops of Massachusetts, Rhode Island and New Hampshire, as formerly, headed the committee in charge. The Rev. James O. S. Huntington of the Holy Cross Order filled the important office of chaplain. The Summer School for Church Music, conducted in connection with the Wellesley Conference, widened its scope and offered a large number of interesting courses. This work was under the direction of Canon C. Winfred Douglas and Mr. Richard G. Appel, instructor in music at the Episcopal Theological School.

Over twenty regular courses were offered in addition to conferences in the afternoon and public meetings in the evening. Holy Communion, morning and sunset services, noonday intercessions and compline were all part of the daily program.

The Christian Nurture Series was given a large share of the schedule, Miss Wells and Dr. Bradner of the General Board of Religious Education, the Rev. P. E. Osgood of Philadelphia, and several others acting as leaders. Professors Easton and Boynton of the General Theological Seminary lectured to large classes as in previous years. Among the unique opportunities of the conference were Miss Hobart's course in Church Pageantry and a study of ceremonial, conducted by the Rev. F. W. Fitts of Boston. President Bell of St. Stephen's College attracted many to his class in personal religion. Both missions and social service were given considerable room on the program, among the instructors being Dr. W. H. Jefferys, Miss Eva D. Corey and Mr. Clinton R. Woodruff.

ters of the country. The principles of the pronouncement epitomized are as follows: 1. Equal protection of life and property. 2. Economic justice with equal opportunities for labor and equitable pay. 3. Sanctity of home and womanhood preserved. 4. Adequate facilities for recreation and wholesome amusement and entertainment. 5. Equal traveling accommodations for equal pay. 6. Adequate educational facilities furnished by government, both state and nation. 7. Same qualifications for use of franchise applicable to all races.

EDITORIAL

By Bishop IRVING P. JOHNSON.

"LOVEST THOU ME?"

The claims of Christ are either preposterous or paramount. He took St. Peter from his employment, St. Paul from his career and St. Stephen from this life, because He gave a greater thing than He took, and this was readily conceded by those who had been thus deprived.

The world had nothing which these men would have been willing to exchange for the love of Christ.

It was the love of Christ which held them to their idealism.

When St. Peter was ready to go back to his old employment of fishing because he could not persuade himself that his vision of the risen Christ had been a reality, it was the love of the Master which recalled him to that service. "I go a fishing" was the announcement that he had abandoned his ministry. "We also go with you," was the reply of six others of the Apostles.

"That night they caught nothing," was a parable of the emptiness of life when Christ had been abandoned.

"But when the morning was come, Jesus stood on the shore," was the source from which came the new hope and new courage.

"Lovest thou Me more than these?" (As Jesus points to the great catch of fishes), is the key to the revival of hope and courage in us all.

It is the personal Christ who rallies these dispirited men from their temporary despair.

It is love for the man, which restores faith in the cause which had been abandoned.

It is this question, thrice put to St. Peter, which we need also to hear if we are to be sustained in our spiritual conflict.

"Lovest thou Me?" is the talisman by which Christ in each age has rallied His discouraged soldiers.

* * * *

The great motive power by which we helped to win the war was an appeal to idealism. It was for ideals that men went forth to fight, that men were content to give, that women were willing to make sacrifices.

But after the war the soldier who had served under officers often more important than capable, and more officious than just was apt to lose his idealism.

So, the man who gave freely during the war felt his reaction when he learned that other men had made money out of that for which he had voluntarily impoverished himself.

So the people who had made sacrifices were nauseated by the foolish extravagance which followed the war.

It is always the fate of the idealist that he is obliged to see someone else profiting by his sacrifice, and his own ideals dragged into the dust.

It is then that he says to his comrades, "Well, I am through. I too go a fishing. I am going to quit."

I have heard this in one form or another many times since the Armistice. The soldier comes back and says "never again." The man who has given shuts his purse tighter than ever. The one who has served the public becomes disgusted with the public's ingratitude.

There never was less patriotism than there was a year after patriotism was at its maximum.

Idealism gave way to materialism, self sacrifice to self indulgence, public service to private gain, and the last condition of this nation seems to be worse than the first.

Having won the victory over Germany we are now infected with the poison that we tried to destroy.

Like a surgeon who is infected in the operation which he performed, we are in grave danger of blood poisoning.

* * * *

Let us go back to the incident in St. Peter's life.

He was an ordinary man in a very small business when Christ bade him to "follow me."

Three years of close association with the Master of men caused St. Peter to be filled with idealism.

The betrayal and crucifixion was a great shock and St. Peter cursed and deserted the cause, but shed tears over the one whom he loved.

Then came the trip to the sepulchre and the joyous news that the "Lord is arisen and has appeared unto Simon."

And then came hours of watchful waiting which changed into days of impatient restlessness.

What had become of the Risen Christ? Where was He hiding? Why did He not do something and why did He not tell them what to do?

There is nothing harder in life than waiting for the event that is to make or lose our fortune.

The days merged into weeks and no sign of the Risen Christ.

At last at the end of another weary day, Simon bursts out with his announcement that he is going back to his old job.

It was because of the fact that they had renounced their ministry that no man durst ask if it was the Lord.

He had told them to watch;—"Watch therefore; for ye know not what hour your Lord doth come."

And they had given up and gone fishing.

It is this which gives significance to the question—"Simon, lovest thou Me more than these?"

It is this element that Jesus Christ gives to a world that catches glimpses of ideals which it has not the perseverance to attain.

St. Peter revived his early enthusiasm because of his personal love for Christ.

St. Paul tells us that it was the love of Christ which constrained him.

It was the vision of the Christ which sustained St. Stephen in his martyrdom.

It is this very element which will revive, constrain and sustain us in our life and death struggle with life's disappointments, and when this element is left out of the Christian religion, it has lost its charm.

One goes to intellectual centers and finds that Christ is treated with the cold analysis of vivisection.

Religion takes on a phosphorus light that gives out no heat.

"The Education of Henry Adams" lacks the red blood which flowed through the education of Simon Peter.

One could not tell whether Henry Adams had a God, or a wife or more than two friends, and when the latter two died, he found himself in a world that made him shudder.

One goes into a committee of business men who treat Christ with the same cold patronizing air that they would manifest toward any respectable mendicant.

The record of the way in which church interests have been managed by successful business men is to a large extent a heartless one.

"Lovest thou Me more than these?" would be an embarrassing question in many a board where a little generosity would have solved the problem.

The story of ecclesiastics makes one wonder what would be the reaction if Christ were to ask: "Lovest thou Me more than these titles or emoluments or social atmospheres?"

It is a searching question which uncovers at once the real motive for making the world cling to its ideals.

If one looks to public approval for sustaining one in his ideals it is only a question of time when the average man will say, "I am through with serving the public. I am going a fishing," but if one sees Christ on the shore, it matters not if we have caught nothing, for He can give all we seek and much more.

It is the compensation of those who serve the Lord Christ that, though He may keep us waiting long, yet He will be there on the shore in the morning and it matters not what material success we have had, if we love Him more than these, we will not be sorry.

It has been, after all, the love of Christ that has saved the ideals of human life and brought men back from despair.

It is that we love Him more than success, and are faithful to that love in spite of failure.

THE CHURCH AND ITS IDEALS VII—CATHOLIC TEACHING

By Donald Hankey

It is evidently the first duty of the Catholic Church to teach the religion of Jesus Christ. In the first part of this book we have tried to show that the religion of Jesus consisted in a belief in the fatherhood of God, which belief, when accepted without reserve, produced a new outlook on life, a new idea of the relative importance of the things that make up life and a new freedom and beauty of character. This, surely, is what the Catholic Church has to teach—how to realize the fatherhood of God, how to regard the problems of life, how to regard our fellow men, how to tell the relative value of the different ambitions and desires which arise in our hearts, how to use all the many faculties which we possess to accomplish the best of which we are capable. The great question is whether our present methods of education are at all calculated to teach this simple, definite, and practical religion. We are compelled to admit that they are not. It is notorious that the majority of those who have received a "Christian education" have very vague ideas of what Christianity is. Their faith is easily upset, they are easily led away by the more practical if fantastic doctrines of "Christian Scientists" and Theosophists, they are easily driven into scepticism by the crudest attacks on what secularists imagine to be the Christian faith.

The writer was reading not long ago a popular attack on Christianity. This book gave him the following general idea of what its author imagined Christianity to be:—

(1) A belief that Jesus was the Son of God because He is said to have been born of a virgin, to have performed miracles, and to have risen bodily from the grave, and ascended bodily into heaven.

(2) A belief that the Bible is in every respect true, in all its historical, scientific, and moral statements.

(3) A belief in the thirty-nine articles.

(4) A belief that those who profess to trust in Jesus Christ will be saved from their sins by His sufferings upon the cross, and that those who do not will perish everlastingly.

Most of us will probably agree that this is a caricature of Christianity;

and yet to the writer's certain knowledge hundreds of people who imagined themselves to be Christians have accepted this man's definition of their faith, and have allowed him to demolish it for them. Similarly, when traveling in the steerage of a liner, the writer heard a group of Christians utterly discomfited by the crude attacks of a retired butler on such matters as the swallowing of Jonah by the whale, the morality of King David, and the authorship of the "Books of Moses." These men had had a "Christian education," and yet they felt that if Moses did not write the book of Leviticus, and Jonah was not swallowed by a whale, the very foundations of their faith were shattered! Whose fault was it? Surely that of the Church which taught them so badly.

Too often the education of Christian children consists of an indiscriminate teaching of the old testament, which leaves the impression that it is to be regarded as verbally inspired; a similar teaching of the new testament; a teaching of the ten commandments as the basis of morality; and a teaching of the creeds in a parrot-like, and wholly unpractical way. Only too often the principle which governs Bible teaching is, "Don't tell the truth until you are obliged." Children are brought up to believe that it is an integral part of the Christian creed that the world was made in six days, for instance; and when they have found out that science says differently, they are prepared to find that the rest of their religious teaching has been equally short of the truth. The clergy gain a reputation for disingenuousness and insincerity and fear of truth, and the power of Christianity is hopelessly undermined.

Even at theological colleges the teaching is often neither candid nor practical. There are lectures on "bowdlerized" higher criticism, on "how to get round the thirty-nine articles," "how to explain away the Athanasian creed," and so on. Hours are devoted to proving that chasubles were or were not used in the Elizabethan Church. A bowing acquaintance with the early fathers and the councils is established. Hints are given on visiting, and on inton-

ing the service so as to deprive it of any appearance of sincerity. By means of innumerable "hour" services, the student is schooled to endure with apparent good grace services which have little meaning for him. But very little idea is given of the great truths by which the Christian ought to live, of the things that he ought to desire, and the things that he ought to despise or to fear, of the point of view from which he ought to regard life—in short, of the real Christianity. Perhaps, layman reader, you have no opportunity of knowing whether these charges are justified or not. But is not the dead formalism of so many of our services, and the poverty of so many of our sermons a proof that they are justified?

However, it is time that we went on to make some definite proposals. The first is that the gospels and the apostles' creed should be substituted for the ten commandments as the basis of Christian morality. We have already, in the first part of this book, tried to deal in this way with the gospels. Let us therefore now approach the "Apostles' Creed," looking to it, not for an expression of abstract philosophy, but for a statement of the truths by which we are to be enabled to live a new life.

"I believe in God the Father Almighty, Maker of Heaven and Earth." What is the practical meaning of such a belief? To begin with, if we do not believe in God, we cannot logically believe in our own power to influence our own lives. If there is no God, there is no intelligence or purpose in nature. If there is none in nature, there can be none in us men, who are children of nature. We shall have to say, like a popular critic of religion, "There is, I grant, every appearance of free-will; but it belongs to the category of appearances which deceive." So belief or disbelief in God means all the difference between believing that we can influence our destinies, and believing that we are mere puppets of heredity and circumstance, the helpless spectators of our lives. The vaguest belief in God, therefore, even if we know nothing about Him, is a matter of the utmost importance when properly understood; moreover, the average man, without any learning at all, can come to a conclusion as to whether it is best to believe or to disbelieve in God, simply by trying whether it produces better results to believe in his own will and reason, or to be a cynical spectator of his life.

But, as we have tried to show in the first part of this book, if God is regarded as "the Father Almighty, Maker of Heaven and Earth," the practical effect of belief is greater still. If God is the Father, if He loves us and wishes us well, if He is good, if He is the Almighty Creator, then it means that we must try to love and understand and trust Him. It means the we must try to make Him a recognized factor in our environment, and that in proportion as we succeed, He will predominate over all other influences, and make us free. It means that we must trust our best instincts, believe in our power to become the best that we can imagine, believe in our power to subordinate all our faculties to the attainment of the highest ideals. Moreover, if God is the Father, men are brothers, and it is in loving and loyal co-operation, and not in selfish isolation, that we shall realize the best that is in us. So this "Apostles' Creed" starts off with the very central doctrine of Christianity, from which all others are derived—a doctrine which makes a vital difference to our whole outlook on life, our self-knowledge, our relations with other men. It can be tested, therefore, by experiment. Does it work out in practice to take this view of ourselves, our fellows, and our life? If so, we have established a probability that the first article of the creed is true.

("Catholic Teaching" is to be continued next week.)

ORDINATION TO THE PRIESTHOOD.

The Rev. Ira Day Lang, minister-in-charge of St. John's, Bellevue, Dayton, was advanced to the priesthood by Bishop Lewis W. Burton on June 29, St. Peter's Day, at St. John's. Morning Prayer was said at 9 a. m. by the Bishop, and Revs. Ira D. Lang and J. J. Clopton.

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CHURCH MISSION NOTES

In closing his message to the Church for the current month, Bishop Thomas F. Gailor, President of the Council, bespeaks interest in, and prayers for, the Lambeth Conference, on the part of all Church people in these words:

"The prayers of all Church people are asked that God may bless the deliberations of the conference; that the Holy Spirit may give the bishops a wise judgment in all things, and enable them to see and to speak the Truth as it is in Jesus Christ for the salvation of the world."

One way of meeting the "problem" of your boy in the summer time is to allow him to attend one of the camps conducted under the auspices of the Brotherhood of St. Andrew. The charges are most moderate. Full information may be obtained by writing to Charles Cain, Camp Secretary, Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

Word from Alaska, which has come over the first water after the ice had gone out of the rivers, is to the effect that the epidemic of influenza has taken a heavy toll at our various Indian missions. In so many cases the men have died, leaving the women to care for themselves and the children. Without the men it is practically impossible for the women to hunt. It is possible, however, for them to fish, and an added reason is here given for Church people to join Bishop Rowe and Archdeacon Stuck in their effort to have government prohibit the salmon cannery at the mouth of the Yukon river. If you have not done so, write to the secretary of the Merchant Marine and Fisheries Committee, House Office Building, Washington, D. C., for a copy of the "hearings," on House Bill No. 131334, at which the case for the people of the Yukon and the case for the cannery were both presented. It is too late to do anything this year but by united effort something of value in the matter may be accomplished through Congress next year.

The Rev. Arthur R. Gray, D. D., secretary for Latin-America, and Dr. Milo H. Gates, vicar of the Chapel of the Intercession, New York City, visited the recent convocation of the Church in Mexico as representative of the President and the Council. They report a most interesting and delightful visit.

Bishop Remington, the suffragan in South Dakota has written a delightful account of the way in which "The Man Plus the Plan" is worked in that missionary district. The article appears in the July issue of The Spirit of Missions, the cover of which shows a munting camp in the Black Hills of that state, deep in snow in the latter part of May. It is as refreshing and cool as the article is stimulating and cheery.

In summing up some general facts regarding the department of religious education in the July Spirit of Missions, Dr. Gardner concludes with these words: "Let it be burned into the minds of our Church leaders that a Church which cannot save its own children can never save the world."

Beginning with the July issue of The Spirit of Missions, in addition to its account of activities in our various missionary districts and dioceses, some account will be given of the work in the other departments of the Presiding Bishop and Council.

The July issue of The Spirit of Missions contains a most interesting outline of the Nation-Wide Campaign, written by Dr. Milton, its executive secretary.

The jubilee anniversary of the Womans Auxiliary to the Board of Missions occurs next year. A sketch of this fifty-year period has been written by Miss Julia C. Emery. It appears in the July Spirit of Missions and is also published in leaflet form. Copies of the leaflet may be had by writing to The Woman's Auxiliary at 281 Fourth Avenue, New York, N. Y. The account brings in many interesting details which give some idea, step by step, of the growth of this organization from a small beginning into a very large work.

One of the leading business firms of Brunswick, Georgia, recently put itself on record in the public press as being of the opinion that St. Athanasius' School for Negroes is wielding a very wholesome influence for the good of Brunswick, and that any assistance given this institution will be an investment in the interest of the entire community to preserve its morals and to insure for it a high standing as a city.

Liberia's Independence Day occurs on July 26th. This year she will celebrate the seventy-third anniversary of her independence. The day is marked with a great deal of enthusiasm and a service is always held in our Trinity Church, Monrovia, where the officials of the government and others gather.

Deaconess H. R. Goodwin, who for several years filled the position of special student secretary under the Board of Missions, with headquarters at the Church Missions House, will join the faculty of the National Cathedral School for Girls, Mount Saint Alban, Washington, D. C. this fall, thus continuing the work among young women in which she has been so conspicuously successful.

Saint Paul's Normal and Industrial School at Lawrenceville, Virginia, has just closed its thirty-second year, one of the most successful in the school's history.

PAGEANT CONTEST FOR NATION-WIDE CAMPAIGN

The Commission on Church Pageantry and Drama, Department of Religious Education, Protestant Episcopal Church, announces a contest for a pageant to be used in the Nation-Wide Campaign. The following rules must be observed:

Purpose. This pageant must be designed to serve the purpose of emphasizing and extending the work of the Nation-Wide Campaign.

Eligibility. Members or active workers of the Protestant Episcopal Church only shall be eligible as contestants.

Award. A prize of \$200 is offered to the author of the accepted manuscript.

Dates. All manuscripts must be received by the Commission by August 15th. Announcement of the award will be made during the last week in September.

Manuscripts. Manuscripts should be unsigned. The name and address and the parish of the author, and the title of the pageant, should be in a small sealed envelope accompanying the manuscript. The title only should also be written on this envelope. Stamps for return of manuscript should be enclosed. All manuscripts should be typewritten and only one side of the paper used. The Commission reserves the right to reject all manuscripts in case none should prove acceptable for the purpose.

Form. It is desirable that the pageant should make provision for the participation of the clergy, choir and congregation and be suitable for presentation in the church itself. The suggestion is made that the pageant take the place of the sermon at the morning service and should not exceed thirty minutes in presentation.

Sources of Information. It is recommended that the literature on the Nation-Wide Campaign be used for reference material and also the first

Nation-Wide Campaign Pageant, "The Builders of the City of God." This material can be obtained without charge from Reverend R. Bland Mitchell, 281 Fourth Avenue, New York, N. Y.

Ownership. The accepted manuscript shall become the property of the Commission and will be recommended to the churches of the country for presentation on a Sunday preceding the campaign.

Inquiries. All manuscripts and inquiries should be addressed to Percy J. Burrell, Nation-Wide Campaign Pageant Contest, 24 Commonwealth Road, Watertown, Mass.

Judges. The Commission on Church Pageantry and Drama: Mr. Percy J. Burrell, chairman; Miss Elizabeth B. Grimball, Miss Margaret Hobart, Miss Marjorie Lacey-Baker, Reverend George Long, Miss Hazel MacKaye, Reverend Phillips E. Osgood, Mrs. Donald Pratt.

A QUIET DAY AT THE MORRISTOWN SCHOOL

Canon Elmendorf, Secretary of the Board of Social Service of the Diocese of Newark, arranged a meeting for 25 of the Five Minute Men of the Diocese, at the Morristown School.

We gathered at the Diocesan rooms, in Newark at 3 o'clock Saturday, and proceeded in five automobiles, over the lovely roads and through the beautiful Jersey hills and valleys to the School, where we arrived before four o'clock. Some of the "boys"—a good many with grey hair, played ball, and the remainder enjoyed themselves in various ways until supper time.

At 8 o'clock evening prayer, and the first address by Dr. Parish. At 8 Sunday morning Holy Communion, then breakfast, and until the 10:30 service a group occupied the time reviewing the new Hymnal, and all of us enjoyed the magnificent scenery about the school. Another meeting was held at noon and in the afternoon Dr. Parish answered many interesting questions in his capable and charming way. His four addresses were most instructive and enjoyable.

Dr. Butler, head of the school, was an ideal host. The magnificent equipment of the school buildings added to the comforts and pleasures of the occasion, and it was unanimously resolved to have another gathering, next year, with much larger numbers.

It was indeed a "quiet day," deeply religious, filled with perfect happiness, and to be forever remembered by all of us.

ST. LOUIS RECTOR RESIGNS FOR POST ON NATIONAL SURVEY

Rev. B. T. Kemerer, rector of St. George's Episcopal Church, Olive St. and Pendleton Ave., announced to the vestrymen of the church yesterday that he will accept an appointment of the General Board of the church to be field secretary of the nation-wide movement of the Episcopal Church. A meeting of the vestry is to be held to act on his resignation from St. George's.

Dr. Kemerer received this appointment a week ago, and went on to New York headquarters to discuss matters with the board before making up his mind whether to accept. He has just returned from this trip.

The office of field secretary of the nation-wide movement is to be a permanent one, continuing after the present nation-wide campaign of three years is completed. It will be for the promotion of all branches of the church's activities.

MEMORIAL FOR ST. PAUL'S, ALBANY, N. Y.

A large bronze tablet to the memory of the late Rev. Harry J. Van Allen, M. A., the gift of the deaf and their friends, was unveiled in Saint Paul's Episcopal Church, Albany, on June 12' the Second Sunday after Trinity. The Rev. Mr. Van Allen was for twenty-five years missionary to the deaf in the Dioceses of Albany and Central and Western New York. The tablet was unveiled at a special service which was conducted simultaneously in signs and spoken language, in which the Ven. Roelf H. Brooks, Archdeacon of Albany and rector of Saint Paul's Church, the Rev. Frank W. Creighton of Albany, the Rev. Herbert C. Merrill, who succeeds Mr. Van Allen, and Mr. A. T. Bailey, lay-reader for the deaf in Albany, participated. Professor O. A.

Betts, principal of the Rome, N. Y. school for the deaf interpreting the sermon and some other portions of the service. Archdeacon Brooks preached an impressive sermon. Miss Mary O. Van Allen, daughter of the Rev. Mr. Van Allen, unveiled the tablet, with appropriate prayers by Archdeacon Brooks and an address by Professor Betts. The tablet occupies a conspicuous place on the wall of the Church, near the font.

The Rev. Herbert C. Merrill, Mr. Van Allen's successor as missionary to the deaf in the Diocese of Albany and Central and Western New York, has been actively at work in that field since last October. He has taken up his residence at 1516 Kemble St., Utica, N. Y.

A SUCCESSFUL CHURCH SCHOOL

St. Stephen's Church School, Wilkensburg, Pa., closed a remarkably successful year, with Commencement Exercises, Sunday evening, June 27th, when the Church was crowded. Sixty-nine diplomas were given to these scholars gaining the required number of credits for the year's work. These credits had been so arranged as to touch the child in every phase of educational development. Twenty-two honor prizes were awarded to the honor scholars—the one gaining the highest credits in each class. The Rector, the Rev. William Perkess gave a short address on "Education's Highest Point." This School has been strong in its specific work for teachers, securing a largely attended corporate early Communion, followed with breakfast, for the teachers, the second Sunday of each month. The monthly teachers' conference, the second Monday evening, has had equally good attendances. In addition to the fact of quite a number of the scholars winning diplomas, they also gave, at one of the Sunday morning Services, during the period of the Nation Wide Campaign, a most creditable rendering of a Religious Pageant. A further accomplishment has been that ninety per cent of the School have attended, the third Sunday morning of each month, the regular Church Service. The Rector at this Service gave a five-minute story, immediately after the prayers, the children being dismissed after the singing of a hymn. The remarkable response to the Lenten Mite Box appeal, in its result, bordered on a sensation, for it proved about four times the highest previous record. St. Stephen's Church School has four divisions—Beginners; Primary; Junior and Senior, with a superintendent for each one, and a general superintendent over all. The scholars are graded according to their Day School and High School grading. The curriculum of study adopted is the Christian Nurture Series throughout. The new School year will begin with the second Sunday of September and already teachers are signed up for very class with a good surplus of substitute teachers.

KEEP OPEN MIND ON PSYCHICAL RESEARCH

Says the Rev. S. R. MacEwan Before Clerical Union.

Utica, N. Y.—At the June meeting of the Utica Clerical Union the Rev. S. R. MacEwan, rector of St. John's Church, Oneida, presented a paper on "The Revival of the Study of the Occult." He said in part:

"This paper must be written not from the standpoint of an investigator or critic, but rather from that of an interested bystander. The subject takes us back to the dawn of human history; in fact, the occult has always been with us and is intimately woven into the story of man's development. It is surprising to find how many points of contact there are between modern spiritualism and ancient animism. The phenomena which are creating so much interest today are not new but are simply the revival of beliefs and experiences more or less in evidence in the long story of man's life on this planet. Not so long ago this whole subject was discredited but today a man may acknowledge his faith in all that is implied by the occult and not have his friends shake their heads over his mental condition."

After treating the modern developments of psychical research, the speaker continues:

"What are some of these results? Stated conservatively they are these. What amounts to scientific proof of

the fact of mental telepathy or the power of mind to communicate with mind without the ordinary medium of language. This fact opened up vast possibilities of the communication of mind with mind and of spirit with spirit. And, might we not add, also of prayer. The presence of a power or a force around us or within us (has been established on a scientific basis) which produces what are called the physical and psychical phenomena of spiritualism. Sir William Barrett says, 'reviewing the numerous seances I have attended with different mediums during the last 15 years I find that by far the greater part of the results obtained had absolutely no evidential value in favor of spiritualism; either the conditions of total darkness forbade any trustworthy conclusions, or the results were nothing more than could be explained by a low order of juggling. A few cases, however, stand out as exception.'

"Thus far we can all follow these investigators and accept their conclusions. There is nothing here which conflicts with our faith but much that supports it. As we follow on we pass into a region where things are not so clear and where even these reverent students walk with reverent tread.

DEATH OF A PROMINENT CHURCHMAN

A figure of national prominence was laid to rest on Friday, June 26th, when the funeral services for Gen. Harry White were held in Christ Church, Indiana, Penna. (the Rev. Oliver F. Crawford, rector). Gen. White was the son of Judge Thomas White, the first senior warden of the parish, and is the father of the present senior warden. After finishing his public school education, Gen. White entered Indiana Academy and remained in the institution until it became defunct. His father then obtained private tutors and it was under them that the young man became associated with the late Senator M. S. Quay. In 1854 he graduated from Princeton University and he soon entered the legal field, being admitted to the bar in 1856. This same year he entered the political arena and was nominated for Congress in 1860, but withdrew on account of his youth. In 1861 he became captain of a company of volunteers which were accepted by Gov. Curtin. A personal call upon the governor resulted in Mr. White being commissioned a major in the 67th Regiment and in 1862 he had charge of the detail which guarded the railroads entering Washington City. This same year, while in the field, he was elected to the Pennsylvania Senate and met with it in 1863 having been sent on a leave of absence by President Lincoln. He refused to take his salary as Senator but sent it to the Soldiers' Relief Fund of his district. During Lee's campaign in Pennsylvania, Major White was captured by the 9th Louisiana and confined in Libby Prison. He escaped from Libby Prison but was recaptured and returned. In 1864 he was started for Andersonville but escaped again and was placed in the penitentiary at Columbia, S. C., escaped again and was recaptured. He again escaped and was free for twenty-nine days before his recapture and incarceration in jail at Macon, Ga., and later in the work-house at Charleston, S. C. At last he made a successful escape and returned to the Union lines. Meanwhile he was commissioned Colonel of his regiment and was brevetted by President Lincoln as brigadier-general. After Appomattox, he was returned to the Senate three times, in 1865, 1868 and 1871. During this time he was elected Speaker of the Senate. He served in the Constitutional Convention of his native state, was candidate for Governor of Pennsylvania, was afterwards a member of the Forty-fifth and Forty-sixth Congresses and framed an amendment to the Constitution which aimed at the popular election of U. S. Senators. The Amendment was defeated. In 1884 he became Presiding Judge of his district and was re-elected in 1894. He was a banker, and was the father of the large normal school in Indiana. In 1860 he married Miss Anna Lean Sutton. He is the father of Thomas White of San Francisco, Harry White, Jr., warden of Christ Church parish, Indiana, Pa.; Virginia, the wife of John N. Speel, pay director of the U. S. Navy, Washington, D. C., and Helen, wife of C. E. Beeson, of Pittsburgh.

The Dean of Berkeley's Answer to the Trustees

By the Rev. WILLIAM P. LADD, D. D.

I am glad that the public should now have in its hands a report which dismisses the charges brought last December against the School and against me. Those charges sprang out of a serious misapprehension of the method which prevails at the Berkeley Divinity School of preparing young men for the Christian ministry. Certain people hastily assumed that because we were allowing our students to inform themselves about Bolshevism and other social and political movements of the day we therefore approved all these movements and wished to commit the School to them.

As a matter of fact our policy of preparing men to preach the gospel by giving them the opportunity in the course of their preparation to acquire some knowledge of the world in which they are to preach that gospel, is one which has long prevailed at the School. It was set forth plainly and at some length in my inaugural address on "The Church's Task in the New Age." When Dr. Hart was Dean a chapter of the Intercollegiate Socialist Society was established at the School, of course with his entire approval. The chief result of our connection with that Society has been that each year some radical speaker sent by them has addressed the student body. And we have had other occasional speakers with radical views. The faculty are convinced that nothing is lost and everything gained by "recognizing" to use the language of the Committee's report, "the manifold difficulties of the day and preparing men to meet them."

It is now evident to me that when the charges were first made I should have undertaken to make my own answer to them. Instead, I mistakenly supposed they could be met most effectively and expeditiously if I asked that a Committee of the Trustees should investigate and present a report. I naively supposed such a report might be forthcoming within a fortnight. More than six months have elapsed. During that period and while the case was in the hands of the judges I was, of course, precluded from making any public defense. There was thus no way of silencing ignorant criticism. And the charges, unfounded and absurd as they were, went abroad taking to themselves as they went other charges seven times worse than themselves. They have now proceeded no one knows where, probably to some distance beyond the confines of Middletown and Portland, and the only certain thing is that they will never be overtaken by any report of a committee, and that they will continue for a long time to come to prejudice the minds of people who should have been the friends and helpers of the School.

There are in the report two things which, as the Committee well knows, I cannot accept; one relates to my membership in the Church League for Industrial Democracy, the other to the control which it is proposed to exercise over the members of the Berkeley faculty.

The Church League for Industrial Democracy is a society of the Episcopal Church which is little known, perhaps, to the general public. Its object is, as the report says, "to invite for intercession and labor those within our Church who believe it is an essential part of the Church's function to make justice and love the controlling motive in all social conditions, and who as Christians wish to promote all sound movements looking towards the democratization of industry, and the socialization of life." Among its members are professors in the faculties of at least five of our divinity schools, a number of the Berkeley alumni, and fifteen bishops of the Episcopal Church, Bishops Vincent, Huntington, Mashner, and Paddock of the Berkeley alumni being among these.

The Committee thinks it unwise for the Dean and members of the faculty of the Berkeley Divinity School to belong to such an organization. Why unwise? Is there anything unchristian or heretical in trying to make justice and love the controlling motive in all social conditions? No, the Committee says "there can be no ob-

jection to such a platform from the standpoint of Christianity, so far as the application of the principles of the gospel of Jesus Christ is involved." Is the Society in any other way unchristian or unchurchly? Has it been discovered in any serious fault? Have the Bishops and others who have joined it suffered from their contact with it? None of these things is alleged. For what reason then is it unwise for the members of the faculty of the School to associate themselves with this organization? "In the present state of the public mind," says the Committee, "and from the standpoint of the citizen of the world, whether he calls himself a Christian or not, we think it unwise."

Does the Committee accept such a standard for its own conduct? One of the members of the Committee is a member of the recently formed Council of the Episcopal Church. When a question comes before the Presiding Bishop and Council does this member sometimes say to himself: "there can be no objection to this proposal from the standpoint of Christianity so far as the application of the principles of the gospel of Jesus Christ is involved, but in the present state of the public mind and from the standpoint of the citizen of the world, whether he calls himself a Christian or not, I think it unwise, and I shall vote 'no.'" It would be distressing to think that the grave and important matters concerning the welfare of the Church might be decided according to such a standard of judgment, and I cannot believe that such is the case.

In any case the reason given for withdrawing from the Church League for Industrial Democracy is not one which makes any appeal to the members of the Berkeley faculty. They do not desire to regulate their conduct with reference to the "present state of the public mind and the standpoint of the citizen of the world, whether a Christian or not." One would have thought that even a citizen of the world would prefer that a member of the faculty of a Christian Divinity School should regulate his conduct not with reference to the world and the prevailing state of the public mind but according to the principles of the religion which he professes.

The other point on which I find it difficult to see eye to eye with the Committee is not dissimilar to the first, namely, the measure of control to be exercised by the Trustees over the faculty of the School.

The Committee, for example, says, "we cannot for a moment permit any action or influence of their (the faculty), as teachers, which would seem to develop socialism as a political idea." So far as I know no member of the faculty of the School has any intention of trying to develop socialism as a political idea. But if in such a matter our action and influence were not to be free what political freedom would be left to us? When the impending political campaign waxes hot might we not expect a letter from the Trustees, or a Committee of the Trustees, saying "We cannot for a moment permit any action or influence of yours, as teachers, which would seem to develop the idea of a League of Nations?" Or, "We cannot for a moment permit any action or influence of yours, as teachers, which would seem to develop the idea of the election of W. G. Harding as President." As a matter of fact, a very eminent layman of the diocese of Connecticut recently spoke of the "resumption of free speech" as something "generally associated with socialism in a political sense." Were he a member of the Board of Trustees might not the faculty expect some day to receive a communication saying "We cannot for a moment permit any action or influence of yours, as teachers, which would seem to develop the idea of the resumption of free speech." This would not seem at all unlikely.

But the faculty are, it seems, not only to lose their freedom in what concerns political ideas. In another part of the report the Committee says: "what the teachings of the

School shall be and how they shall be taught, and under what influences the students shall live are matters for (the Trustees), if not entirely, at least in co-operation with the Dean and faculty." It would seem then that questions concerning Christian doctrine and other theological subjects, pedagogical method, chapel services, pastoral oversight of the students, etc., etc., would no longer remain within faculty control. They would be matters for the seven laymen and twelve clergymen of the Board of Trustees, if not entirely at least in co-operation with the six members of the faculty of the School. Under such circumstances the lot of the Divinity School professor would not seem to be a very enviable or desirable one.

I regret to be obliged in these matters to dissent so entirely from the judgment of the Committee, one member of which is a friend for whom I have long had, and still have, the warmest personal regard. But I cannot think that the Committee policy would, if carried out, be anything short of disastrous for the School. If the Dean were to attempt to administer the School with one eye on the general public and the other on the Trustees, if he were, out of regard for a supposed state of the public mind, and the opinion of the non-Christian citizen of the world, to withdraw from a society which is trying to make justice and love the controlling motive in all social conditions, and if the faculty were to surrender their independence of action and influence and were to turn over to the Trustees their responsibility as to what should be taught and how it should be taught the Berkeley Divinity School would in my opinion not be long in losing the confidence of the Church at large. Bishops would hardly send their candidates to such a School, nor would students of character who understood the situation desire to come to such a faculty to be taught.

And what would the "public" say? I think they would say that the Episcopal Church was a Church where those in authority did not desire to make justice and love the controlling motive in all social conditions, not a democratic Church but a Church for the privileged classes, a Church where the clergy were not free to teach and act according to their honest convictions, and where even the future clergy were under the control of wealthy and influential laymen, and were trained up after any fashion which these same laymen desired to prescribe for them. All this would be mistaken. As the Committee says, "the public does not always see clearly." But since the report has a good deal to say as to what the public at present thinks of the School, it would seem fair to consider what it might think of the School and of the Church in case the Committee undertook to arrange this whole matter after a manner acceptable to themselves.

However that may be, I cannot while I remain Dean of the School be a party to a policy so entirely at variance with my own judgment and conviction of what is right. The Berkeley Divinity School is, of course, desperately in need of money. And Trustees and others have repeatedly said that no money will be forthcoming so long as our present policy continues. I hope this is not so. But if the School has to die in a losing fight for a policy, one feature of which is to try to make justice and love the controlling motive in all social conditions, I am quite ready to say, with Bishop Brewster, "Then let it die!" Better so to die than to live on prosperously in an attitude of subservience and compromise.

In conclusion I may perhaps be allowed to state, what is well-known to all the Trustees, that I have in every way tried to avert the necessity of a public defence, and to avoid the unfortunate notoriety which might come to the School were its affairs to be made the subject of a public controversy; but the desire of the Committee to lay their views before the public has left to me no other course than to make the foregoing statement. I may perhaps be further permitted here publicly to express my gratitude to Bishop Brewster, Bishop Lines, Dr. Theodore Sedgwick, and the five other clerical members of the Board of Trustees who have invariably given me their loyal and valued support.

CONSECRATION OF ALL SAINTS', NICHOLASVILLE.

On St. John's Baptist Day, June 24, Bishop Lewis W. Burton consecrated All Saint's Church, Nicholasville. The building is a commodious structure, purchased some time since from the Methodists. The purchase money was raised by the earnest efforts of the women, gifts from the Cathedral, through Dean R. K. Massie; Versailles, through Rev. G. H. Harris, and from a noble Society in New York, through Bishop Burton. At 9 o'clock Morning Prayer was said by Bishop Burton, assisted by Rev. W. S. Cain, the minister in charge. At 9 a. m. the clergy were met at the door by Mr. Robert Bronaugh, warden, and Mrs. Muir, secretary, representing the committee. The procession proceeded up the aisle, and Morning Prayer was said. At 10 a. m. the rest of the consecration service was said. In the chancel were Bishop Burton, Revs. W. S. Cain, John Gass, G. H. Harris and J. J. Clopton. Dr. W. B. McClure, representing the Diocesan Board of Trustees, read the Instrument of Donation, and also an abstract by Bronaugh and Bronaugh, attorneys, certifying that the Mission was free from all liens.

Mr. Robert Bronaugh, warden, representing the Mission, read a paper that it had not created nor had any financial obligation, and that it had fulfilled all canonical and rubrical requirements. Judge Lyman read the history of the Mission. The preacher was the Rev. G. H. Harris, who was once minister in charge and who was largely identified with the purchase. The Holy Communion was celebrated by the Bishop and Revs. W. S. Cain and John Gass.

HANDSOME PORTABLE ALTAR PRESENTED TO MISSIONARY

The Reverend Horace Percy Silver, rector of the Church of the Incarnation, New York City and ex-chaplain of West Point, has presented to the Rev. Clarence S. McClellan, Jr., rector of St. Paul's, Marfa, Texas, and the Episcopal Missionary of the "Big

Bend" of West Texas, a handsome portable altar for his use on the Mission Field. This altar, the work of Geissler, N. Y., is a copy of the altars used by the Church on the battlefields of France and is thoroughly equipped with cross, candlesticks, chalice, paten, cruets, ciborium and Communion linen. There is ample room also for vestments and service books. The altar when folded up is about the size of an ordinary dress suit case. Mr. McClellan has already begun to use this altar in services held recently at Fort Davis, Valerite and Sierra Blanca, Texas.

PRAYERS TO BE USED IN PREPARATION FOR THE LAMBETH CONFERENCE.

O Almighty God, pour forth, we beseech Thee, Thy Holy Spirit upon Thy servants who shall come together from many lands for counsel and mutual help in the work of Thy Holy Church. Grant unto them and unto us abundance of wisdom and of zeal, that we may both know Thy will and fulfil it with all our powers, to the advancement of Thy Kingdom and the blessing of all mankind, through our Lord and Saviour Jesus Christ. Amen.

O Lord God Almighty, Father of Lights and Fountain of all Wisdom: we humbly beseech Thee that Thy Holy Spirit may lead into all truth Thy servants the Bishops (about to be) gathered together in Thy Name. Grant them grace to think and to do such things as shall tend most to Thy glory and to the good of Thy Holy Church: direct and prosper, we pray Thee, all their consultations, and further them with Thy continual help, that the true Catholic and Apostolic Faith once delivered to the Saints being maintained, Thy Church may serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

The Rev. G. G. Bennett, Rector of St. Paul's Church, Minneapolis, has written Bishop Morrison that he accepts his election as Bishop Coadjutor

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