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# The Witness

"FOR CHRIST AND HIS CHURCH"

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## Bishop Brent's Story of the Unity Conference at Geneva

The Episcopal Church has taken a very prominent part in that movement toward Christian Unity which found expression at the Conference in Geneva, Switzerland. A large part of the very trying preliminary work was done by Mr. Robert H. Gardiner, a layman of the Church.

At the conference the Church was honored by the election of Bishop Brent, of Western New York, as chairman. In the Witness for September 11th, was published the first extensive report of this important gathering to reach this country. We are now able to publish Bishop Brent's own story of the Conference.

"Ten years ago a little group of Christians embraced the purpose, first conceived at an early Eucharist, of joining together in a special pilgrimage towards unity in the broken Church of Jesus Christ. It was not endeavor to put ourselves in accord a man-made scheme but a humble with the mind of our Lord expressed endeavor to put ourselves in accord in His prayer THAT THEY ALL MAY BE ONE. From this modest beginning a world-wide movement has grown, so that at the preliminary meeting of the World Conference on Faith and Order which has just closed at Geneva, eighty churches and forty nations were represented. This Conference marks a stage on our journey and also exhibits the spirit of the pilgrims, some of whom, such as the Germans and the Roumanians, came at great cost to themselves.

Our journey is a long one. Christians have taken more than a thousand years to reach the far country of disunion where they now reside. We cannot return home again in a moment. Some of the pilgrims who first caught the vision of a decade since had hardly hoped to get as far as they have in so brief a space of time. The temptation is to be content with slow progress, and to rest satisfied with something less than the goal of God's placing—a Church, on earth, among men, visibly and organically one. Partial unities seem more possible and federation has alluring features, but they fall far short of home. Then, too, impossibilities, according to God's design, are the only aim high enough for human capacity. We have allowed ourselves to take for granted that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered, bewildered world that is looking for leadership and finding none. The performance of the churches, first and last, individually and collectively, is pitifully measured by their high-sounding professions and claims. The failure of Christianity—and it has failed—is the inevitable failure of a Kingdom divided against itself. It will go on failing until it manifests unity and all the privileges and wealth which each enjoys separately are placed at the disposal of all.

The pilgrims do not maintain that theirs is the only method of travel, by the way of Conference on Faith and Order, but they do contend that theirs is the only goal and that the spirit for which conference stands is the only spirit for a pilgrim towards unity—the filial spirit which embraces God's purpose as its own and the fraternal spirit which claims each Christian as a brother beloved. Through a long stretch of time controversy has burned with fierce flame in the churches, great and small, and has blackened and scorched many a fair subject. It is not extinguished yet. The spirit of controversy rejoices in dialectic victory—what a hollow triumph it is—and gloats over a defeated foe. The spirit of conference is the slave of the Truth and weeps

because gulfs remain unbridged and good men are alienated from one another. Controversy loves war and conference loves peace. Controversy has great respect for its own convictions and little for those of others. Conference applies the Golden Rule to the separated and demands mutual respect for each other's convictions.

For a week the pilgrims were in conference in Geneva. Differences of thought were sketched in clear outline nor did any immediate reconciliation appear on the horizon, but never was there a word of harshness or self-will. The common conviction at the center of being, was that difficulties boldly exposed and openly met, were the only difficulties in a fair way of settlement. What appear as contradictions have, as the secret to their strength, riches of being which, when at length put into harmonious relation to the whole of God's scheme, will be revealed as supplementary elements necessary to perfection. The study of the Church as it exists in the mind of God, of what we mean by unity, of the sources of the Church's inspiration, of the best expression in language of a living faith, occupied the prayers and thoughts of the pilgrims during the Conference, and for a long time to come will continue to occupy them. Faith first and then Order. The inner principle of life, the ideal, and then the mode of propagating and protecting by organic self-government of what is within.

The competition of churches received a body blow from the united action of the pilgrims. It is a sin against love to endeavor to detach a Christian from his own church in order to aid another church to increase its roll. Sheep-stealing in the cattle world is held to be a crime. How then ought it to be viewed by the under-shepherds of the Good Shepherd? That is a question which the pilgrims ask of all the churches. It is not as though the whole world were evangelized or there were any dearth of opportunity anywhere. The number of unconverted and untouched in almost any given community form the majority of that community. A combined effort in the direction of those who know not Christ is our elementary duty.

The spirit of God was the strength of the pilgrims. He made us one in our fellowship. The Conference was a living body. Life touched life, nation touched nation, the spirit of the East held communion with the spirit of the West as perhaps never before. By invitation on the last day of the Conference we gathered together—it was the Feast of the Transfiguration in the Eastern calendar—in the Russian Orthodox Church in Geneva for the solemn worship of the Divine Liturgy. Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran, Quaker were all there, and all there to worship. The Metropolitan of Selucia in a spiritual address spoke to the pilgrims of his own joy in the vision of unity, and told how, out of the transfigured troubles and pains of the present, would rise the glory of the future. We of the West need the fragrant, graceful worship of the East. The beauty of God filled His temple. We felt that we had been drawn within the pearly gates of the Apocalypse, and we came away, with pain benit and grapes in our hands, and sweetness in our souls, under the spell of the mystic East. It was fitting that we should forthwith consider certain proposals of the Orthodox Churches, sane and strong, touching on co-operation and fellowship. A few minutes later and the Conference became a fact of history, a hope and a vision.

The pilgrims go home with added inspiration, conviction and responsibility. No one departed unmoved. What another decade will bring forth

## FELLOWSHIP MEETS TO DISCUSS SOCIAL PROBLEMS

When Churchmen of all names can meet with those who claim no denominational title and Jews as well, including in the group both conservatives and radicals, and find a complete spiritual unity and fellowship in the discussion of the social and international implications of the principles of Jesus, something significant has happened.

Such a meeting took place at the annual conference of the Fellowship of Reconciliation held at Highland, N. Y., September 9th to 12th, at which a considerable group of Episcopalians was present. A remarkably deep spiritual tone pervaded the discussion of the problems raised by the conflict between Christian principles and the present social order and also the way of war.

The consideration of constructive plans for international organization was brought to a focus by the report of Bishop Paul Jones on the Conference Towards a Christian International held in Holland in July, at which he was the representative of the American Fellowship.

The gathering, by the devotional tone in which the varied problems were approached brought much encouragement both to those who had been distressed by the lack of social vision in the churches and as well to those who had felt the absence of spiritual vision in movements of social reform. The conference was a meeting place on a high level of the most forward-looking elements in both fields.

Group conferences on Crime and Prisons, Strikes and Possible Alternatives, Education, the Church, Co-operation, and International Relations gave opportunity for working out the implications of the Gospel in respect to those problems. The conferences, too, made clear its belief in love as interpreted by Jesus Christ as being not only the basis of a fine human society, but also the effective power for overcoming evil, to the complete exclusion of the way of war.

At the closing meeting when encouraging reports of the working out of Fellowship principles were presented by representatives from different parts of the world, Rev. J. Nevin Sayre read extracts from the encyclical letter of the Lambeth Conference embodying a remarkably similar spirit.

## TO ELECT COADJUTOR

Charleston, S. C.—There will be a very important special council of the Diocese of South Carolina in Columbia on October 12th, for the purpose of electing a bishop coadjutor. At this meeting there will also be some further discussion of the division of the diocese decided upon at the meeting of council in Spartanburg, last spring. There is a strong minority opposition to the division of the diocese, and it is hoped by many that with the election of a coadjutor it will prove unnecessary and inadvisable. The present diocese is relatively small in size, and geographically does not, it is felt, lend itself readily to division.

in this movement who can say? But it is in the hands of God from Whom it came and to Whom it belongs. It is ours only so far as we recognize it to be His. Directly and indirectly it has already reached far. Its possibilities are measured only by our willingness to explore them. They will be realized fully if we pilgrims continue to aim to do our little share as God, whose co-workers we are, does His great share. Some day there will be one flock under one Shepherd. "We pilgrims register our active belief in this fact and promise to pursue our journey until we reach the Heaven where we should be."

C. H. Brent.

Geneva, Switzerland,  
August 21, 1920.

## British Churchmen Comment on Lambeth Appeal for Unity

The Lambeth Conference has elicited comments from most of the leading Free Church ministers of England. In general the tone of their comments is favorable to union. Dr. Jowett says: "But I would lose no time in expressing my deep appreciation of the spirit in which the appeal is made, the sincerity of its desire for more effective and visible union, and its frank and hearty recognition of our equality of fellowship in Jesus Christ our Lord. The Free Churches must meet the appeal in kindred spirit, laying aside every prejudice and cherishing the same magnanimity in purpose and outlook." Dr. E. Griffith-Jones sounds a more critical note in these words, "I do not see how the conditions offered can be accepted by us without ultimate absorption into the Episcopal church. As a Congregationalist I must entirely decline to sign any credal statement, however historic, as authoritative over my judgment and conscience, and in this I believe I am speaking the mind of the vast majority of my brethren." There is no doubt that a council of free church leaders may be called. It has been suggested to the Archbishop of Canterbury that he call a council and it is believed that if the findings of the Lambeth Conference continue to elicit the warm approval of the Free Church ministers, he will act.

The proposals for reunion are being actively discussed in all religious circles with a keen desire to arrive at some common basis. As the Rev. Thomas Yates (Kensington Chapel) remarks, the Lambeth proposals have changed the whole aspect of the reunion movement, and brought churchmen and dissenters nearer together than at any time since their separation. The chief difficulties are the proposals that the latter shall accept the episcopal form of church government and their ministers be reordained. (Curiously, little is being said on either side about disestablishment.) Many Nonconformists have little or no objection to the office of bishop, but ministers as a whole, as the Guardian recognizes, are no more willing to be reordained than to be remarried. Lambeth has ingeniously tried to sugar the pill by offering to receive, even in the case of bishops, from Nonconformists "commissions" to preach in their churches, but this is something very different from the "episcopal ordination" which Free Church ministers are asked to undergo. The Dean of St. Paul's confesses that "a scheme of reunion, which involves the acceptance of episcopacy by bodies which broke away mainly on account of their dislike to that form of constitution" does not seem to him "very hopeful," and he points out that the proposal regarding episcopal ordination "virtually cuts off the hope of reunion with the Scottish Presbyterians, who are far nearer to the Church of England than, for instance, the Russian Church." The Friends, the Unitarians, and the Salvation Army are also excluded from the scope of the bishop's proposals. Speaking for British Baptists, Dr. Clifford says they have not only themselves to consider, but also the five or six millions in America, "and the Baptists here, for the sake of their European work, have to march in future much more closely with Baptists in the United States." The same thing applies to Methodists and Congregationalists. The Times sounds a warning note on the main question: "Union, doubtless, is strength, but it may also be a huddling in anticipation of danger. . . . Principles, smoothed and polished till they can offend no one, lose their grip on every one." "Mass your forces anywhere," says Dr. Clifford again, "and you accentuate the sense of individual responsibility." Unity of spirit, he

"I read The Witness with a great deal of interest and enjoyment. I hope that it can be kept up and encouraged."—Bishop Remington.

adds, we can get; unity of form never, not even in doctrine. Meantime, the practical proposals of the Lambeth Conference are being acted upon. Bishop Welldon, who recently had Dr. Jowett to preach in Durham Cathedral, of which he is Dean, preached in St. George's Presbyterian church, Edinburgh, September 5, at two joint services of the Established and Free Churches of Scotland; and in the Central Hall, Manchester,—the Wesleyan Cathedral of Cottonopolis—Canon Peter Green, Canon Masterman, and the Dean of Manchester are shortly to reach.

## ORDER FOR CONSECRATION

The Presiding Bishop has taken order for the consecration of the Rev. William Bertrand Stevens, Ph.D., Bishop Coadjutor-elect of the Diocese of Los Angeles, as follows:

Time: Tuesday, October 12, 1920.  
Place: St. Paul's Pro-Cathedral, Los Angeles, California.

Consecrators: The Rt. Rev. Dr. Johnson, of Los Angeles, (presiding); the Rt. Rev. Dr. Nichols, of California; the Rt. Rev. Dr. Parsons, Bishop Coadjutor of California.

Presentors: The Rt. Rev. Dr. Thurston, of Oklahoma; the Rt. Rev. Dr. Moulton, of Utah.

The preacher is not yet announced. The Presiding Bishop has also taken order for the ordination and consecration of the Rev. Philip Cook, D.D., Bishop-elect of the diocese of Delaware, as follows:

Time: Thursday, October 14, 1920.  
Place: Church of St. Michael and All Angels, Baltimore, Md.

Consecrators: The Presiding Bishop; the Bishop of Southern Florida; the Bishop of Maryland.

Preacher: The Bishop of Southern Florida.

Presentors: The Bishop Coadjutor of Central New York; the Bishop of South Dakota.

Attending Presbyters: The Rev. Dr. W. E. Gardner; the Rev. H. Percy Silver.

Master of Ceremonies: The Rev. F. M. Kirkus.

## SYNOD OF THE MID-WEST

The sixth annual Synod of the Province of the Mid-West will be held at St. Mark's Pro-Cathedral, Grand Rapids, Michigan, commencing on Tuesday, October 12. Holy Communion will be celebrated at 7:30 a. m., the Bishop of Ohio, the President, officiating. Business sessions will continue throughout Tuesday and Wednesday, and possibly part of Thursday. Tuesday afternoon a reception will be tendered the members of the Synod and their friends at the Kent Country Club. At the same time as the sessions of the Synod, the Provincial House of Churchwomen will hold its annual meeting at Grace Church. This is the first time the Diocese of Western Michigan and the See City have had the opportunity to entertain the brethren of the Province in their official assembly and a very glad welcome will be extended them.

## CHURCH ADVERTISING

The unique system of advertising and charts for checking the results of the advertising used by Trinity Church, Niles, Michigan, has attracted wide attention throughout the country. As a result the rector, the Rev. Harold Holt, has been invited to give a talk to the Associated Advertising Clubs of Iowa at their annual meeting in Des Moines, Sept. 23. The ministers of the state have been invited to be present as the guests of the clubs.



## EDITORIAL

By Bishop IRVING P. JOHNSON.

## TRUSTING IN PRINCES.

In one of the recent N. W. C. bulletins we are given a long list of colleges and collegiate schools which were once controlled by the Church and have now passed out from under that control or have passed away.

It is a sad record of the way in which the faith of the devoted men who gave their lives and their money to found these institutions has been nullified by the failure of the next generation to carry on the trust.

To what is this negligence due, and what right have we to hope for better things in the future?

This Church has always had an aptitude for teaching the young, and there is nothing more needed at the present time than a readjustment of the present methods of education.

In the seventies there were established in this Church many collegiate institutions. It was the days of academies, and we possessed our share.

Few of these academies now survive, but they were thickly scattered over New York and New England and served a useful purpose.

They were less than colleges and more than high schools, and they gave an excellent training to those who attended them.

The system of education changed and the local high school did the work in each locality that was formerly done by the academy in a single locality.

The training thus given is not so thorough, but more generally used.

\* \* \*

In the passing of the academy there was also the loss of many of our educational institutions.

And for several reasons, which I will enumerate: In the first place, the Church was, as a rule, singularly unfortunate in the class of men selected as trustees for these institutions. As I recall these boards, in a number of instances they were largely made up of men whose sole qualification was the amount of money that they might have given to the support of these schools, but didn't. They were too frequently men who possessed neither spiritual devotion nor intellectual enthusiasm, and they sat upon boards and gravely discussed how their deficits might be met if somebody would give some money or do some work.

"Put not your trust in princes" was the advice of one who knew the world very well, and the Church was unfortunate in the kind of men who often administered these dying institutions.

Those that survived the materialistic seance did so because as a rule some one man was there to save it.

When will this Church ever learn that mere wealth is the dearest thing that can be put on a board to administer things that require vision?

How often one sees it in vestry meetings, where hundreds of thousands of dollars will draw up to a parish house in machines costing tens of thousands and gravely debate whether the vestry can afford an expenditure of one hundred dollars for the Sunday School.

If the devil has a sense of humor, he must surely enjoy such meetings. Well, they had them in the eighties and nineties, when the light went out in so many of our schools and colleges.

\* \* \*

Then a second mistake was made by the shortsighted opportunism of that generation.

If we had a Church institution, those in charge were careful that the Church side of it should be more the suggestion of an aromatic flavor than any real odor of sanctity.

In some of the more prominent of these Church colleges, the religious influence was so watered and diluted by eminent and scholarly pedagogues who had their backs to the Church and their fronts to their patronage, that when they finally did pass out from the Church's control at the behest of the late lamented Andrew Carnegie and others who made their money as he did and used it for the glory of others than Almighty God,—When they did pass out from the control of the Church, they did not have to change their spiritual habits, for they had none.

It was an attempt to teach the Christian religion by suggestion, and it failed.

No one who wanted his boy to love the Church could afford to send him to an institution in which the Church was so belittled; better send him to a pagan institution, where there was no pretense.

\* \* \*

The third element in this program of important opportunism was that nearly all these institutions were intended for the children of the well-to-do.

It was a day, I am afraid, in which many of those in high authority were apostles to the genteels in their educational program.

Thank God that the opulent materialism of today is patronizing other cults and that bishops are no longer in vogue in high society.

It is true that many of our institutions died, but it was because they were sick unto death before they died.

It was not a program that could have been from Christ. For tight-fisted wealth to employ ecclesiastical opportunism to teach children of fortune was and is doomed to spiritual failure.

It is perfectly true that some of these defunct schools were different, and they died of that pernicious anemia which comes

from under-feeding.

The powers that be failed to see the importance of sustaining them.

\* \* \*

I look back upon the Episcopal Church as it was in the eighties. When I was a young man it was singularly devoid of spiritual enthusiasm and democratic ideals, and the wrecks of today are due to their lack of idealism for real Catholicity. It was not so under Hobart and Whittingham and Kemper.

One of the early missionaries in the great Southwest told me recently that when he was sent through the large centers of the East, late in the eighties, to solicit funds for the great opportunities in that country, then sparsely settled but now an opulent commonwealth, he could not recall a single instance in which he spoke to any men nor was encouraged by any.

It was a group of earnest women in each case which gave him the support that he desired.

It was true. The laymen of the eighties and most of the city rectors were singularly indifferent to the call of the Church.

\* \* \*

It is therefore a sign of the times, and a most encouraging sign that the Church has awakened to the need of a comprehensive program with an adequate budget for a spiritual campaign. It is encouraging that this appeal is to all the Church and not merely to the prosperous.

It is the one hope that this Church may adequately carry out its great mission, because it is expected that every member shall be a party to the campaign.

We are no longer a Church in which wealth is particularly interested. Except for the few who regard their wealth as a stewardship, we are outclassed in many localities by other denominations and sundry cults. The challenge is no longer that the favored few shall endow and maintain our institutions.

The challenge is to every man and every woman and every child that they, each of them, take their share in maintaining the work of the Church, and also have their voice in the character of its undertakings.

It has been my good fortune to serve the last thirty years in the Sixth Province.

I have watched carefully the sources of supply for the main-

tenance of all sorts of work, other than parish churches, and I can truthfully testify that what has been done in these parts, beyond the support of local churches, has not been done by large gifts from the few, but by small gifts of the many.

We have had to stop putting our trust in princes, for they no longer have very much confidence in us.

It is well. I believe it is the Lord's doing, and though it may seem marvelous in our eyes, I can truthfully say that every religious denomination with which I am familiar has more wealthy people who give large sums for general church purposes than we have had during the past thirty years in the Sixth Province.

If this Church is to carry on, we must depend upon our entire constituency and not upon the favored few.

And it is not a thing that we should lament, but welcome. For no church can really respect itself unless its entire constituency is doing for itself and for its ideals all that is in its power.

Let us hope that in this campaign we may have the support of the rich that are too humble to be arrogant and of the poor who are too proud to be pauperized, for one is our Master, even Christ.

## God of the prophets! Bless the prophet's sons:

GOD of the prophets! Bless the prophet's sons:

Elijah's mantle o'er Elisha cast;

Each age its solemn task may claim but once:

Make each one nobler, stronger than the last!

Anoint them prophets! Make their ears attend

To Thy divinest speech; their hearts awake

To humble need; their lips make eloquent

To assure the right and every evil break.

Anoint them priests! Strong intercessors they

For pardon, and for charity and peace!

Ah, if with them the world might pass, astray,

Into the dear Christ's life of sacrifice!

Anoint them kings! Aye kingly kings, O Lord!

Anoint them with the spirit of Thy Son:

Theirs, not a jeweled crown, a blood-stained sword;

Theirs, by sweet love, for Christ a kingdom won.

Make them apostles! Heralds of Thy cross,

Forth may they go to tell all realms Thy grace;

Inspired of Thee, may they count all but loss,

And stand at last with joy before Thy face.

O mighty age of prophet kings, return!

O truth, O faith enrich our urgent time!

Lord Jesus Christ, again with us sojourn:

A weary world awaits Thy reign sublime!

*"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."*

How admirably the hymn expresses our high valuation of the sacred ministry of the Church! How well it voices our sense of our need and the "weary world!" How clearly it recognizes the "life of sacrifice" of the laborers in the harvest! Yet the General Convention in Detroit last year found it necessary to adopt the following resolution:

*WHEREAS, the salaries of many of our clergy are so low as to cause hardships and humiliation, and are a reproach to the whole Church.*

*THEREFORE, BE IT RESOLVED, That the House of Bishops, the House of Deputies concurring, urges every Bishop, every General Board, every Diocesan Committee and every Vestry to recognize as a primary obligation in the Nation-Wide Campaign the payment to every clergyman of such a salary as shall enable him to do his work as a leader of the Church with efficiency and self-respect.*

This appeal has borne some fruit. For example, the Nation-Wide Campaign report of the Diocese of Milwaukee says: "One of the chief accomplishments is the establishment of a minimum salary of \$1,500 per year for our missionary clergy. As far as possible this also includes a house. This amount supersedes a yearly average of \$927 per year for 27 of our clergy."

Similar reports came from many dioceses. They mark distinct progress in the correction of a condition which never should have confronted us. "The laborer is worthy of his hire."

It is after all only a simple act of justice that the Church asks of us.

*Presiding Bishop and Council of the Protestant Episcopal Church  
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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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## MR. HUGHES ON JUSTICE FOR THE POOR

Ex-Justice Hughes, in a recent address before the American Bar Association at St. Louis, strongly urged the establishing of free legal aid bureaus for the benefit of the poor. In the Old Testament we read of those who sat at the gate for judgment. It was a free court, and rich and poor appeared on an equality and without costs or attorney's fees. The old prophets denounced no wrong of their time with greater severity than that of doing injustice to the poor. The very charter of our democracy is at test in the question of guaranteeing real justice, easily obtained, to him who has no means to pay for the process of securing it. Mr. Hughes said: "There is no more serious menace than the discontent which is fostered by the belief that one cannot enforce his legal rights because of his poverty. To spread that notion is to open a broad road to bolshevism." Unlike many anxious defenders of our social organization, Mr. Hughes did not attempt to stop the "open road to bolshevism" by denying something that is patently true and denouncing those who proclaimed it. Instead he admitted the truthfulness of the charge and argued for the establishment of a free legal aid bureau. More than that, he contended that mere free advice was not enough, but that skilled attorneyship must be provided. In other words, it is quite as logical and necessary to provide a "defender" as a "prosecutor." The time will come when every city will have a "public defender" just as it now has a county prosecutor. Then the poverty stricken man who is indicted will have a regular counsel and the poor man who has a property or other suit will have an equal chance before the law with his opponent who has funds to hire skilled brains and to pay court costs. Justice to the poor is the irreducible minimum of a civilization that can call itself Christian, and justice delayed or made expensive is justice defeated.

## CHURCH CONSECRATED IN NEW DIOCESE

St. John's Church Waynesboro, Va., was consecrated on Sunday afternoon, September 12th, by Bishop Jett. This little church, located in one of the most attractive towns in Virginia, was built by Bishop Jett while he was rector of Emmanuel Church, Staunton.

Those taking part in the service were as follows: Rev. John J. Gravatt, rector of Trinity Church, Staunton; Rev. W. Q. Hullihen, former rector of Trinity Church, Staunton; Rev. Thomas Howell, minister-in-charge of St. John's; Rev. D. C. Mayers, of Greenwood; Rev. J. Lewis Gibbs, rector of Emmanuel Church, Staunton. The sermon was preached by the Rev. Devall L. Gwathmey, the first local rector of St. John's Church, now chaplain at the Virginia Episcopal School, Lynchburg, Va.

The little group of people at Waynesboro are to be highly commended for their work. The Church extends them its heartiest congratulations.

Rectors! The Witness can help you during the Campaign. Order a bundle.

## FAITH By Donald Hankey.

Faith is the power to see God. It is the vision of the unseen. It is the eye that is able to penetrate below the material surface and see the underlying Spirit of God. It is the faith that gives a man the right sense of proportion, the new perspective, which results in the new life. It was faith which Jesus possessed in the supreme degree, and which was His chief gift to men.

To begin with, fear is impossible to the man who has faith, who has understood the reality of the love of God.

A man cannot fear physical danger if he really has faith; for God is the source of all good life, and the Lord of death.

When the disciples of Jesus were in danger of shipwreck, and awoke Him up in alarm for their safety, He said, "What, have ye not yet faith?" If they had had faith they would not have worried. They would have done all they could calmly and bravely, knowing that if after that they perished it was a sign that their work in the world was finished, and that God was calling them to work elsewhere. Fear and worry are useless and senseless, if only we could realize it. They accomplish nothing, and rather hinder.

Similarly, it is unthinkable that the man who has faith should fear men. At the worst, men can only kill the body, and what does the death of the body matter if one believes in the God of the spirit? If God matters, men do not matter. What they say and think and threaten does not count. The man of faith is free to make right decisions without fear or favor.

Nor must the man of faith be a prey to worldly anxieties. If God clothes the flowers and feeds the sparrows, He will feed His human children. To do one's best in faith is better than any amount of worry. After all, most worry comes from unwillingness to accept a conventionally lower standard of life than what we are accustomed to. Yet the men who have faith and love can be as happy in a workhouse as anywhere else. He has treasure that no one can take from him—the kingdom of God within.

Jesus was often hungry and homeless, but it did not worry Him, for His meat was to do His Father's will. The man who has faith is also free from the tyranny of passion and inherent weakness. It is true that men are normally slaves of their hereditary tendencies as modified by the circumstances of their education and surroundings. A man is the meeting-place of forces over which he has little control and they will mold his life unless some stronger force is introduced to counteract them. But if a man has been born again and has the eye of faith, a new factor, a dominating factor has entered the environment of which he is conscious; and it is the thought of God which will over-ride and nullify all contrary influences, even those of heredity and habit.

Finally, the man who has faith will not be subject to false ambitions. Having once seen the true good, he will see at a glance the spuriousness of the imitation.

Thus in the kingdom of God there are no physical or moral cowards, no slaves of passion, weakness, or false ambition. All are fearless and altogether free; and in the records of the life of Jesus Christ will be found ample indications that He himself possessed the fearlessness and freedom of faith which He preached. There is no sign that He was ever influenced by the fear of men or of physical danger that He was ever anxious, or that He was ever swayed by passion or false ambition.

## PAGEANTRY PRIZE AWARDED

The Commission on Church Pageantry and Drama, Department of Religious Education, announces the award of the prize as offered in the Pageant Contest on behalf of the Nation-Wide Campaign to Mrs. Marie E. J. Hobart of Trinity Parish, Trinity Chapel, New York City.

Fifty-six original manuscripts were sent in to the Commission, representing contestants from seventeen different states. The names of all contestants according to the rules, were enclosed in sealed envelopes which accompanied the manuscripts, and the manuscripts were judged by number and not by name.

## TREMENDOUS INCREASE AT ST. STEPHEN'S COLLEGE

St. Stephen's College opened on Friday, September 17, with by far the largest enrollment in its sixty years history. The enrollment showed an increase of 96 per cent over that of last year. The students came this year from all parts of the country; from the West and South as well as the East, and three of them came from abroad, one from China, one from the Hawaiian Islands, and one from Japan. Thirty-three dioceses are represented, the largest number of students coming from the Dioceses of Massachusetts, New York and Pennsylvania.

In order to accommodate these increased numbers, during the summer extensive repairs and enlargements of the living quarters were made, as well as the complete re-equipment at large cost of the Chemistry, Biology and Physics laboratories. Even these improvements were, however, not sufficient to accommodate the new men, a number of whom have had to take quarters in the village.

New members of the faculty who have joined the staff during the summer are the following:

L. R. Shero, Ph.D., Professor of Greek; Phineas W. Whiting, Ph.D., Professor of Biology; Major Percy S. Prince, Professor of Physical Training and Instructor in Chemistry.

Prospects in an athletic way are very encouraging at St. Stephen's this fall. A large number of the entering men are experienced in football and the new coach, Major Prince, who was athletic director of the 39th Division during the war and was captain of the victorious Tufts team, a few years ago when he was in college, promises to develop a splendid team. Games will be played this year with St. Lawrence University, Concordia College, Long Island Agricultural College and several other less known teams. By the close of the football season, the new \$75,000 gymnasium will be ready for use and a vigorous winter in track and basketball are expected as preludes to another successful baseball season.

## RETURNS TO MISSION FIELD

The Rev. Charles Stuart McClellan, Jr., of St. Paul's Church in Marfa, Texas, and the Episcopal Missionary of the "Big Bend" of West Texas, has returned to the "Big Bend" Mission Field after spending the summer at Santa Monica, California. During his stay in the Golden State the missionary was the special preacher at St. Augustine's, Santa Monica, the Good Shepherd, Ocean Park and Venice, and St. James' in Los Angeles. He spoke upon several occasions regarding his Mission work in what is reputed to be the largest Mission field assigned to one priest in the United States. Recently the "Southern Churchman" has been publishing a series of articles on the "Big Bend" field by Mr. McClellan and the "Southwest Churchman" of Albuquerque, N. M., has also been describing his work in Texas.

## HARRISBURG BEGINS CAMPAIGN WORK

At the fall meeting of the Archdeaconry of Williamsport, Penn., held at Christ Church parish house, Williamsport, on Sept. 15th, the Rev. George Conroy of Williamsport, Pa., held at Archdeacon, to succeed the Venerable Archibald M. Judd, who has been appointed Executive Secretary of the Executive Committee of the diocese. The Rev. Harold E. Schmaus, of Milton, was elected secretary and treasurer.

The same evening, a mass meeting in the interest of the continuation work of the Nation-Wide Campaign was held in Christ Church. The principal address was delivered by the Rev. R. Bland Mitchell, and dealt with the plans of the Campaign for the coming year. The Venerable Archdeacon Lascelle, and Executive Secretary Judd also addressed the meeting.

## DAKOTA INDIANS ORDAINED

In the Convocation booth at Santee, Nebraska, on the 14th Sunday after Trinity, September 5th, Bishop Burleson ordained the following to the Diaconate: Clayton High Wolf, John B. De Cory, Philip Charles Brugier, John Black Fox, Levi Moses Rouillard—all Dakota Indians.

## THE LAMBETH CONFERENCE AND LABOR

The importance of reunion proposals has obscured certain other notable pronouncements of the Lambeth Conference. Earlier in the year, addressing Unitarians, Dr. Gore, after his retirement from the bishopric of Oxford, uttered a severe indictment of the churches in relation to the working classes. The witness of established Christianity to the principles of justice and brotherhood he denounced as "lamentably and inconceivably weak." Hence the passionate feeling of contempt and repudiation of the churches on the part of the great body of workers who have awakened to the real meaning of justice, and despise the traditional palliatives of manifest wrong; whose cry is not for charity but for justice. This is, he thinks, perhaps the most important movement of our time, and its claim against the church is overwhelming and unanswerable. In more cautious language the Lambeth Conference emphasized its conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of society. "An outstanding and pressing duty of the church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords." Although the church cannot in its corporate capacity be an advocate or partisan, "a judge or a divider," in political or class disputes where moral issues are not at stake, it is bound in matters of economic and political controversy to give its positive and active corporate witness to the Christian principles of justice, brotherhood, and the equal and infinite value of every human personality. The claims of human life being superior to those of property, human values must be set above dividends and profits, and inhuman or oppressive conditions of labor removed. In the spirit of these utterances, churches of all denominations are increasing their efforts to gain the confidence of the workers and to support their just claims, and I hope to describe these from time to time in subsequent communications.

## A STATE MINISTRY OF MOTHERHOOD.

New South Wales, in Australia, has set a good example to humanity and especially to the war ruined lands of Europe, as well as read a practical lesson to the race-suicide moralists, by establishing a Ministry of Motherhood. The establishment of this new cabinet office was one of the first acts of the new labor administration there. Its function will be to supervise and protect these mothers and children who are compelled to work for wages. The theory is that the business of being mothers is the most important in the state and it is quite as legitimate to protect mothers as it is to protect "infant industries" or young forest trees or hogs and cattle. An endowment will be provided out of income taxes so graduated that excess incomes will bear the greater burden. It is expected that the tax will provide some \$25,000,000 per year and the provisional plan is to pension all mothers who have more than two children. If it is logical for the whole community to provide education for all children without reference to what tax is paid by their parents, the principle should be applied to whatever lengths the public good requires. We have been very tardy about passing child labor laws. We have been even more tardy in recognizing that the mothers of the poor are more needed in their homes than the mothers of the well-to-do classes are needed in theirs—because of the very poverty and insufficiency of the home. It does not represent a very high level of enlightenment to allow children to grow up on the streets or to harbor them in tenements under older sister "child mothers," or decrepit old men and women, while the mother helps to earn the daily bread.

## TO BEGIN WORK ON CAMPAIGN.

Savannah, Ga.—Active work for the Nation-Wide Campaign will be resumed in the Diocese on Thursday, October 14th, when a Diocesan Conference will be held in Christ Church, this city, beginning at 11 o'clock, notices to this effect having recently been sent out to the clergy and members of the Diocesan Committee, by the secretary, the Rev. John D. Wing, D.D., rector of Christ Church. The Rev. Louis G. Wood, field secretary, will conduct the discussions, the Bishop acting as chairman ex-officio of the conference. All of the clergy have been asked to attend with two representatives, one man and one woman, and the expenses of all delegates will be paid by the committee from campaign funds set apart for this purpose.

The program to be used is the official program sent out by the Department of the Nation-Wide Campaign, and includes instruction for conducting the campaign in the diocese and parochially, talks setting forth the purpose and status of the Campaign, program and schedule for fall and winter campaign, appointing of Diocesan Committees, preaching missions, and for the holding of group conferences.

## BISHOP McCORMICK REPORTS ON LAMBETH CONFERENCE

The Bishop, the Rt. Rev. J. N. McCormick, D.D., returned to Grand Rapids, August 22. The other clergy were in their places after vacation by Labor Day, and everywhere work has been resumed with vigor. It is believed that nowhere have services been omitted during the summer except in the vacant parishes. The Bishop has abundant labors laid out and, as fast as opportunity serves, he is interesting and informing Church people on the subject of the Lambeth Conference. He served on the Committee of thirty Bishops on "The Position of Women in the Councils and Ministries of the Church," of which the Bishop of Ely was chairman. He preached in several London Churches and was present at the great functions provided by English hospitality, amongst others the King's Garden Party and the official presentation to the King.

## SOME POINTED QUESTIONS.

Do you know that 50 per cent of the children of this country are receiving no definite religious instruction?

And that our college professors are shocked at the ignorance of young men and women who cannot answer the simplest questions on the Bible?

And that our nation is—as a recent writer in the Atlantic Monthly says—"a Bible-starved nation?"

And that religious education is just as necessary as education in reading or writing or arithmetic; indeed, much more necessary, since it is the force behind personal character and social conduct?

And that our Lord placed the greatest emphasis upon our responsibility for the spiritual nurture of our children?

## MRS. MARY DUNNICA MICOU

On September 12th, 1920, Mrs. Mary Dunnica Micou entered into Paradise. She was the widow of Rev. Prof. Richard Wilde Micou, D. D., of the Philadelphia Divinity School and the Virginia Theological Seminary. She was in the 71st year of her age, and is survived by two sons, Lieut. Richard D. Micou of the U. S. Navy and the Rev. Paul Micou, Secretary for college work in the Department of Religious Education, Presiding Bishop and Council, and by a son-in-law, John Meneur Daniel, Jr., and his two children, Margaret and Richard. Since her husband's death in 1912, she had been living with her son Paul, the last few years at 70 Morningside Drive, New York City.

## BISHOP TUTTLE IN HIS SUMMER HOME

The Presiding Bishop spending the summer at Harbor Springs as usual, has given his customary care to the Church in that place and obtained generous contributions for the Nation Wide Campaign, and the support of the parish, from the good Church-people who take their annual rest in the vicinity.



# The Religion of a Working Man

By William Strang

In England it is a common thing to have strong labor leaders address Church gatherings. In fact, the big men in the English labor movement are at the same time radical in economic thought and extremely religious.

This article is the stenographic report of an address by Mr. William Strang at a Church conference on Faith and Labor. Mr. Strang is a voice straight from the workshop, being a member of the National Brass and Metal Mechanics' union. He is also a strong churchman and is a familiar figure at Church Summer Schools in England.—Editor's Note.

"Labor and Christianity" has become quite a fashionable phrase nowadays, and therefore it does not come with such a shock to you to find a working man standing here, trying to voice his ideas on religion. By the phrase "working man," I mean all men and women who perform any service useful to their fellows. As for "religion," I shall not attempt to define it further than to say that the religious instinct is that instinct, universal among mankind, which impels us to search within and without ourselves for a clue to the purpose of life.

As a boy I grew up in a religious atmosphere. I was early set to study a textbook of dogmatic theology, compared with every other children's catechism I have seen since is the merest bairn's play. I have now literally forgotten all of it but the first question and answer, which I treasure for its noble assertion that "Man's chief aim is to glorify God and to enjoy Him forever." Although my youth was surrounded by religious influences, when I grew to manhood I found myself with no religion I could call my own. The old dogmas which had satisfied my forebears were to me untenable and my mind was in a state of confusion.

## A WholeTime Religion.

So I set out in quest of a religion. I had fairly definite ideas of the sort of thing I was after. First, it must be a religion that worked. It must be helpful to enable me to lead the good life; to get full value out of the joy and sorrow I encountered in my pilgrimage from the cradle to the grave. Again, it must be a religion which appealed to my whole manhood, to my reason as well as to my emotions. Then it must be in harmony with natural law. I do not mean by that that it was not to transcend my knowledge of the laws of Nature, but that it must not run counter to them, or else how could one conceive of a coherent Universe. Further, it was to be altogether independent of my intellectual attainments or ability. It must be at once so simple that I could take grip right now, and so profound that I could never hope to outgrow it. In addition to this it must respect my claim to moral independence, for to be a slave, even to an omnipotent God, was incompatible with my being a responsible person, and my own ultimate judgment of right and wrong. Finally, it must be a whole-time religion, for just as, even in pre-war days, when a working man bought a suit of clothes, he had to consider, not only how it would look on Sundays and holidays, but how it would afterwards stand hard wear in the workshop, so with his religion. It must serve him, not only in church, but equally well in the factory and the home.

In search of this religion, I sampled many churches, but in none of them did I find exactly what I was looking for; but I found, in all the churches, folk who seemed by their lives to have discovered what I was searching for. They belonged to no particular class. Among them were artists and artisans, scientists and simpletons, young and old, people well-to-do, and folk ill-off. One thing, however, I found they all had in common. Each of them had come into personal touch with the same individual. Without any cant I say everyone of them had found Jesus.

## Counting the Cost.

Now I knew a good deal about Jesus, but I did not know Him. I determined to make an experiment. Without any profession or conversion I turned, as I would to John Ruskin or Thomas Carlyle or any other great teacher, to the teachings of Jesus for instruction. All told, it amounts to

but a few pages in the Gospels, but in the principals there set forth, I found all I wanted and more. The first great truth I grasped was the momentous one that "God is a Spirit, and they that worship Him must do so in spirit and in truth." With the realization of this many of the intellectual difficulties which had been clouding my mind disappeared. Many of them were due to the fact that it is difficult to speak of spiritual things in language which has grown up out of material experiences and so entails a large use of metaphor. Gradually it dawned upon me that man, too, must be a spirit, for only spirit can commune with spirit.

Then I came on the invitation "Ye believe in God, believe also in Me," and insensibly I found myself doing so by turning to Him in my personal concerns. Never once has He failed me either in a large matter or a small one, and I am confident that when the day arrives that the nations really begin to practice the principles promulgated by Jesus of Nazareth nearly two thousand years ago, the solution of our social and international problems will arrive. I have heard critics declare, "Oh, yes, the principles of Jesus are all right, but they are altogether impracticable." What appeals to me is that they are so intensely practical. We only know from a single sentence in Mark that he was a carpenter. When we turn to his own works though, we have abundant evidence that He was a worker, intimately familiar with the ways and needs of working folk. Our political chiefs plume themselves on their acumen in discovering the value of costing. He taught us long ago that the very first thing about a job was to count its cost. First make out your estimate, he said, and having ascertained that you have the means to see the job through—carry on. Remember how insistent He was as to the need for a sound foundation, and note the skill of the Master Builder in selecting the unwieldy, untractable lump of rubble which the mason could not fit into his wall anywhere, to become the head corner stone to tie front and gable and roof securely together. Once let our working folk hear the message of Him who is the keystone of Humanity's arch, and like the common folk of Galilee, they will hear Him gladly. But again, say the critics, all these sayings attributed to Jesus have been traced to other sources, some of them to Confucius, others to Buddha or Plato. Admitting that parallels of some of His sayings are to be found by diligent searchers in the works of those others, which is the more credible, that this young village artisan in the scant leisure of a short life should have creamed the world's literature, selected its choicest thought, illustrated it with a whole series of inimitable stories, all bearing indubitable evidence of being coined in the same mint; or that He was what He claimed to be, the divinely chosen spokesman of the Father, revealing His will to lost and bewildered man?

## Experiment and Experience

In the time remaining I can add only a word or two concerning my attitude to some of the things on which the Churches lay stress. Jesus' birth, the mystery of the Trinity, the Atonement, the Crucifixion and the Resurrection. Working folk have little leisure for theorising and I confess I have few theories about these matters. Concerning the first I can only say that as Jesus never bases His claim to our allegiance on His miraculous birth I am content to leave it at that.

Regarding the Trinity likewise, while I believe our Lord was God manifest in the flesh, just as He is manifested to-day by the Spirit working through men, I have no formula or shibboleth to explain my position. As for the Atonement, while I believe part of the task Jesus set Himself was to reconcile man to God, I do not for one minute tolerate the ghastly theory that His crucifixion was a put-up job between God and Him. You might as soon ask me to believe that the martyrdom of Edith Cavell was a put-up job between her and the British Government. My own belief about the Crucifixion is that it was a hideous blunder, else why did Jesus himself pray, "Father, forgive them, for they know not what they do." That the Resurrection was a veritable fact I believe, because on no other ground

than that they were actually convinced of this can I account for the changed lives in the little band of disappointed folk who buried all their hopes with His body in the rock hewn tomb, and who within a few years turned the whole current of human history.

Belief in Jesus begins as an experiment and develops into an experience which, however willing, one, cannot pass on, but to me the identity of Jesus of Nazareth with the risen and glorified Christ is the most certain fact in the Universe.

Jesus lives, and is to-day the sole hope of this old world of ours.

## REV. W. J. HAWTHORNE TO RETURN TO OHIO FOR NEW WORK IN AKRON.

The Rev. William J. Hawthorne, rector of St. Paul's Episcopal Church, Hammond, Indiana, for nearly seven years, has resigned the charge to take effect September 30th, and at a special meeting of the vestry of the parish held in the Guild Room Monday, August 23rd, the resignation was accepted.

The rector has a wide host of friends in the city and region, not only in his parish, but throughout the diocese of Northern Indiana, and will carry with him in his new work their best wishes. He has been one of the most popular rectors the parish has had and outside of it had an acquaintance that admired him.

Rev. Hawthorne came to Hammond from the diocese of Ohio and returns to accept a new work in Akron, now known as the Firestone section.

He is a Philadelphian by birth, but was trained and educated in Ohio, graduating from Bexley Hall, the theological department of Kenyon College, and has spent most of his ministry in that diocese, so that this is virtually a call back home.

## TO HEAR ABOUT "PUSSY-FOOT"

First hand information touching the experiences and activities of W. E. (Pussyfoot) Johnson, representative of the Anti-Saloon League of America, in England during his pioneering there in behalf of prohibition, is expected to be secured from Agnes Slack of Ripley, (Derbyshire,) honorary secretary of the World Women Christian Temperance Union, on her arrival in Washington to take part as a delegate in the Fifteenth International Congress Against Alcoholism.

Miss Slack is the type of women who, doubtless, will make a strong appeal to women of the United States, due to her remarkable energy and ability as displayed in lecture tours in every civilized country in behalf of prohibition. She was in England during the strenuous campaign in that country by Pussyfoot Johnson along prohibition lines, and who returned home minus an eye, but, to quote him, "as full of ginger as ever." Mr. Johnson is again in England on a speaking campaign but is trying to arrange to be in Washington in time for the anti-alcohol congress.

Miss Slack in a recent statement asserted unequivocally that the "Women of Europe are against alcoholism," and this statement will be elaborated in her address before the International Congress in Washington. She will speak during the afternoon of Friday, September 24.

## GORDON REESE TO BE ORDAINED

St. Louis, Mo., Laymen throughout the country, especially young laymen and the boys of the Episcopal Church, will be interested to know that Gordon M. Reese, well-known as a leader of work with boys through his connection with the Brotherhood of St. Andrew, will be ordained at Christ Church Cathedral, this city, Sunday, Oct. 10th, at eleven o'clock. As the brotherhood convention will come to a close that day hundreds of brotherhood delegates will doubtless be present at the service.

## RECTOR'S RESIDENCE STRUCK BY LIGHTNING

Syracuse, N. Y., In the severe electric storm on Saturday evening, Sept. 11, the residence of the Rev. Theodore Haydn, rector of Calvary Church, was struck by lightning. The chimney was shattered, and the lights and telephone systems put out of commission.

## CAN THE LEAK BE STOPPED?

It is a source of regret, not to say of complaint, on the part of our bishops, in the middle states, that they train up Church-people, and lose them year after year by emigration westward. Unless I am mistaken, this thought has been expressed in such states as Illinois, Indiana, Kansas, Minnesota and Nebraska. If things worked as they should do, the loss of these interior states and dioceses should be the gain of Oregon and Olympia. But this gain is not apparent. Evidently there is a leakage somewhere.

If a man perceived a periodical loss in his business, he would consider it seriously, and make every effort to find out the cause, and to apply a remedy. We ought to do the same.

No doubt one cause of the trouble is this: that the clergy when men and women leave their parishes, neglect to give them letters of transfer. But the giving of such letters is not enough. The bishops of the dioceses into which such people come ought to be notified.

Another cause appears to be this: that a number of our people settle down in places remote from towns, and so become isolated. It is said that about a thousand of these can be counted up in the Diocese of Oregon, and probably as many to the east of the Cascades. Something should, and no doubt will, be done to reach these scattered sheep. The situation is one of difficulty, and suggestions as to how to meet it will be welcome.

## POSITIONS OFFERED.

The commission on registration and reference of church workers, under the Presiding Bishop and Council, will receive applications for workers and for positions in Church Work, such as Directors of Religious Education, athletic directors, teachers (men and women), parish visitors, stenographers, nurses, matrons. Address the Commission at 289 Fourth Avenue, New York, N. Y.

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