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# The Witness

"FOR CHRIST AND HIS CHURCH"

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VOL. V. No. 10.

CHICAGO, ILLINOIS, OCTOBER 30, 1920

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## PRESIDING BISHOP AND COUNCIL MEETS IN NEW YORK

### Vote for a Nation Wide Preaching Mission to be Held the First Two Weeks in Advent

#### FROM THE PUBLICITY DEPARTMENT

The fall meeting of the Presiding Bishop and Council was held at the Church Missions House, New York, on Oct. 13th and 14th. The chief business of the meeting was consideration of the proposed budgets for 1921 and the making of appropriations.

The several departments of the Council, which had met on the day previous, through their secretaries made reports of their work and their proposed programmes for 1921. On recommendation of the Finance Department appropriations were made to cover only the operating budgets and consideration of all proposals for forward work and new projects was deferred until the December meeting of the Council, pending the announcement of the results of the National-Wide Campaign. The policy followed by the Council was to keep the appropriations within the income estimated on the basis of actual present pledges and regular income from other sources.

The Committee on Priorities, which had held various sessions since the last meeting of the Council, the last session being an all day meeting on October 11th, made a full and complete report of its findings. Their report was referred to the Department of Finance, but all action in the way of appropriations was deferred until the December meeting. These proposals, all taken from the diocesan askings in the Survey, were not rejected but, with all other similar proposals from the various fields of work, were held over until there should be more definite knowledge as to the amount of next year's income.

The Council approved the plan for a Preaching Mission, in the following resolution: Resolved, that the Presiding Bishop and Council endorse the plan of the Department of the National-Wide Campaign for a Nation-Wide Preaching Mission to be held as the climax of the fall follow-up program, such mission to be held the first two weeks of Advent, November 28th-December 12th.

The Council accepted the license of the United States Government offered through its officials on the Panama Canal Zone for the use of government land on which to erect a cathedral, Episcopal residence and parish house. This offer was reported at the last meeting of the Department of Missions and steps have already been taken to raise the funds necessary for the project. The license is similar in form to that accepted by other religious bodies for building privileges on government lands in the Canal Zone.

The Very Rev. Artley B. Parson, Dean of the Cathedral, Manila, P. I., was elected a secretary of the Department of Missions to assist the executive secretary.

The appointment of the Rev. Benjamin T. Kemmerer and the Rev. J. A. Ten Broeck by the executive secretary of the Department of the National-Wide Campaign as general field secretaries of that Department was approved. The Council also approved the nomination of the Rt. Rev. T. C. Darst, D. D., Bishop of East Carolina, the Rev. Philip Cook, D. D., Bishop-elect of Delaware, and Mrs. Phoebe Pancoast, of Philadelphia, as additional members of the Department of the National-Wide Campaign.

The Council directed that a minute

on the death of Archdeacon Stuck adopted by the Department of Missions be spread upon the records. It will be found elsewhere in this issue of The Witness.

The value and importance of sermons and addresses by Missionary Bishops on the work of Missions was expressed by the Council in the following resolution: Resolved, That, in accordance with the request of the Department of Missions, the Council takes pleasure in expressing its conviction of the great importance of the service that can be rendered by the Bishops of the Missionary Districts within the United States as they place themselves at the disposal of the Department of Missions for sermons and addresses in various parts of the country, at such times as the Department may suggest, thus making Missions vivid and personal to our people.

The dates of the next two meetings of the Council were changed as the regular date in December conflicted with the Preaching Mission and the date set for the February meeting is also Ash Wednesday. The Council will meet December 15th instead of December 8th and February 16th instead of February 9th. This will also change the Department meetings to December 14th and February 15th.

#### CHURCHMEN MEET IN MARYLAND

The Fall meeting of the Churchmen's Club of Maryland was held on Thursday, October 14th, with a banquet in the Baltimore Country Club. This was the evening of the day when the Rev. Philip Cook, D. D., was consecrated Bishop of Delaware. A number of Bishops who took part in the services of consecration were present at this Club meeting. The occasion was used to give Bishop Cook a cordial send-off to his new field of work. With the exception of Chancellor Curtis of the Diocese of Delaware, all the speakers were Bishops. The most enjoyed presence of all was that of the dearly beloved and venerable presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D. D., who, despite all outward evidence to the contrary, was readily acknowledged to be the youngest man in the House of Bishops. With charm of humor and vigor of voice and gesture, the Bishop gave a most delightful historical picture of the growth of the Episcopal Church from 1607 to the present day, including some of his personal experience when he was almost alone in the far West. Other speakers were Bishop Cameron Mann, of Florida, who as he said, brought Bishop Cook up. Bishop Fisk concluded his remarks with a vivid picture of what he thought a layman should be. Bishop Reese of Georgia and Bishop Murray also paid tribute to the new Bishop of Delaware.

Bishop Cook in responding, assured all that in spite of what he declared to be exaggerated expressions, due to personal affection, there was no danger of his head being turned.

That our readers may not be inconvenienced by failure to receive their paper we will not discontinue at the expiration of subscriptions, unless requested to do so.

We urge our readers to watch the date of expiration, printed on the right hand corner of this page, and to renew promptly.

## Bishop Mann Speaks on Apostolic Succession

By REV. DR. HUMPHRIES

Bishop Mann had unique qualifications for preaching the consecration sermon of Dr. Cook, who was consecrated Bishop of Delaware in Baltimore on October 14th. Dr. Cook's father was one of the most loyal and helpful vestrymen in the Kansas City parish of which the Bishop was once rector. The boy, Philip Cook, was in his Sunday School prepared and presented by him for confirmation and later when Dr. Mann became Bishop of North Dakota he ordained him to the Diaconate and Priesthood.

"I have taken as my text," said the Bishop, "words which declare with broad statement what a Bishop is for, and which indicate the true idea, that doctrine of apostolic succession commonly and justly regarded as a distinctive characteristic of our Church, and almost as commonly, though ignorantly and unjustly, regarded as a matter trivial and absurd. It is perfectly clear from the New Testament record that Christianity began its career in the world, not as a book, or a creed, or a code, or a sentiment; but as a society, an ecclesia, a Church. Christianity began as a society and has never repudiated that form. What was the dominant idea in the elevation of Matthias? What was he ordained for? St. Peter said and the others concurred that it was that he should 'become a witness of the resurrection of Jesus.' What was this witness? We have no book or a single word ascribed to Matthias. It was the corporate witness. The witness of the Church. The witness, not of one man, or a dozen men in one century, but the series of duly appointed men through all the centuries. Matthias is a perpetual witness to Christ because the office to which he was ordained is here, and now held by his successors. He is a foundation stone far out of sight but there are now stones visible that rest upon him, and we are here to lay one more such stone this morning. This is the real idea of the doctrine, the real value of the fact of apostolic succession. Not that magic powers are conferred upon a Bishop at his consecration but that he is made an additional link in a chain of testimony to Jesus Christ. Bishop Mann referred to a type of mystic which was content with the Christ ideal, apart from any historic foundation. He did not deny that some might find their consolation in such teaching, but the world at large would demand the foundation upon such teaching was built, and Christianity is an historic religion, based upon historic facts. And these facts have been witnessed to down through the ages. We today, commission another man to become a witness, he in turn will help to commission others. Turning to the Bishop elect, Bishop Mann said he was to edify, that is, to build up the Church. Referring to Ruskin's 'The Seven Lamps of Architecture,' sacrifice, truth, power, beauty, life, memory, obedience, the Bishop emphasized that in his witness and in his building the new Bishop must remember that sacrifice must come first.

#### RETURN OF BISHOP THOMAS

On October 5th Bishop Thomas returned to Wyoming, after a four month's absence in attendance upon the Lambeth Conference and as special preacher at the Cathedral of St. John the Divine, New York, during the month of September. The Bishop returns to his field full of renewed enthusiasm and plans for the future. His workers earnestly welcome him home. The Bishop and Mr. Walter H. Thomas of Philadelphia, spent some time in Laramie, looking over the newly acquired property and making plans for the buildings which will be added to those already on the beautiful Cathedral square.

## EXECUTIVE SECRETARY OUTLINES SOCIAL SERVICE PROGRAM

### Plan to Hold a Series of Social Service Classes in All the Parishes

BY REV. CHARLES N. LATHROP

One of the features of the meeting of the Presiding Bishop and Council was the presentation of the following report by Mr. Lathrop, the Executive Secretary of Christian Social Service. The report was accepted by the Council.

After consultation with all the social service commissions and officials that I could get in touch with I have drawn up a tentative outline for your consideration at the coming meeting of the Department of Christian Social Service.

In planning a program for the year's work of the Department of Christian Social Service there are, it seems to me, three goals that must be specifically kept in mind:

1. To bring social service into effective action in the individual parishes of the Church.

2. To unify the various social service commissions of the diocese, to get them all to working, and to get them working in some relation to one another.

3. To develop an enlightened interest on the part of the parish clergy in the problems of social service.

**The Parish.** The first objective seems to me by far the most important. I feel indeed that the work of the Department will stand or fall by its success or failure to bring social service as a real contribution to the actual life of the parish. The parish is the unit of our organization and the work of the Church naturally starts from the parish. Furthermore, unless a parish feels it is getting some return for what it is giving, naturally the parish, and from the parish the Church at large, will feel that we are not effective in social service work. After much consultation with all the social service commissions and secretaries that I could reach and after counsel with various departments in the Church Missions House, I have been drawn to the tentative conclusion that the most effective way to develop social service in the parish is by a series of social service classes. I have asked for a clear field during the year 1921 for putting such a course before our Church people. The plan is to have at least six lessons dealing with subjects connected with the family from the point of view of a community. For instance

- a. Housing. To collect material from experts in this subject. Many of our greatest social ills are a result of housing conditions. The home is jeopardized. Sterility and widespread divorce have defective housing as one cause for their existence.

- b. Another subject would be social responsibility for the family, especially the protection and nurture of children. Investigations as a result of the war show extraordinarily serious condition in our rural districts.

- c. Prison and state institutions.

- d. Moral welfare, laws relating to prostitution, etc.

These are only suggestive heads. The purpose of the course would be to bring out the problem and to suggest the means to cure it, with the idea that some one or more of these studies would have immediate applicability to the community in which the study class is being carried on. The members of the parish then would have sufficient knowledge to know the problem and to deal with it in an enlightened way. I am continually being asked for instructions as to what to do. Such a course

would answer the question and it would then be a matter of personal responsibility as to whether one would go on into aggressive social work.

The plan is to develop leaders for this kind of study through Brotherhood conferences and conferences of the Church Service League and the Woman's Auxiliary.

**Social Service Commissions.** The next goal is the diocesan social service commissions. I have already had the opportunity to confer with the commission in California, a priest and layman in Wyoming interested in social service, the social service secretaries of Chicago and New York, and the commissions of Milwaukee and Pennsylvania. There is a very real need of some kind of conference and it has been suggested the first thing to do is to plan for a national conference for those interested in social service, especially the officials of the diocesan social service commissions. The National Conference of Social Work has its meeting in June in Milwaukee and the plan is to hold a conference for all the officials of the social service commissions in close association with this conference. There is a movement already to promote a local conference for the commission near New York and Philadelphia. I feel that this is of the first importance and have included in our budget the sum of \$3,000 to pay such part of the expenses of delegates as may be necessary and to have money enough for the expenses of the conferences themselves.

I am getting into personal contact with all the social service commissions as rapidly as possible, meeting those of the Sixth Province at their synod meeting in Davenport, of the Third Province in Virginia, of the Second at Buffalo, New York, with others to follow. I feel the necessity for this contact. It is impossible to develop a program by sitting in an office. Personal contact with those in the field and the suggestions that they bring are the only means by which one can present an effective plan.

**The Clergy.** The field of social service differs very much, depending upon whether a clergyman is in rural work, in a town of 50,000 or less, or in a large city. I feel that a good deal can be done by a clergyman in a town where he can easily be a leader in community service, and I am planning to send literature which may be helpful. The Russell Sage Foundation has such publications. I am going to make use of all publications of the agencies interested in various social service activities and want to be careful not to publish anything that parallels something already printed. Further, for the clergy I have thought of taking up the matter of social hygiene, the sex questions that they are, or ought to be, dealing with. I also plan to collect a lending library on this subject for the use of the clergy throughout the country.

Three social service commissions, California, Pennsylvania and New York have all urged this department to undertake the standardization of Church institutions. There are many institutions under the patronage of the Church whose association is normal and which yet carry the name. California and Pennsylvania have already passed Canons compelling certain conditions before an institution can claim to be a diocesan institution.

## EDITORIAL

By Bishop IRVING P. JOHNSON.  
THE MORALE OF THE CHURCH.

One hesitates in any way to criticize the action of the General Staff just because it is so easy to criticize and so hard to execute, especially where that staff is dealing with so many bolshevistic parishes who do not hesitate to substitute their own interests for loyalty to the government, and so many perpetual pensioners in the shape of missions that believe it is more blessed to receive than to give.

It is a difficult task to take a rusty old machine that for one hundred and fifty years has never functioned in any adequate way and without any preliminary education that is at all adequate, expect it to fall in at once and put forth an arduous and difficult campaign.

It requires that, before policies shall be formed and orders issued, these things should be thought through by the General Staff.

It is easy for an academic Board, seated in a comfortable office, and not surrounded by the difficulties that surround a parish priest, to plan a campaign that is ideally beautiful, but it is quite another thing to establish the liason by which these orders shall be executed.

It is presumably for this reason that the Church elected a Presiding Bishop and Council.

They are to discuss these policies and put a check upon exuberant enthusiasm of such a nature that orders issued shall be in proportion to the ability of the machine to execute those orders.

They represent all sections of the Church and ought to know what the difficulties of execution are, and put such a check upon the various bureaus that the machine shall not be loaded beyond its capacity.

There is no question but that the Nation-wide Campaign is the very best thing that has been proposed in this generation, and it is equally evident that the Church is responding as rapidly and as loyally as its stiffened joints will permit.

But that very stiffness is a factor that should be taken into consideration and care should be exercised not to expect too much all at once.

\* \* \*

In the first place, if we put first things first, the Church needs an organization which will not break down in transit.

There is no use in sending out tons of literature unless there is definite knowledge that each Diocesan Headquarters can handle it; that there is a line of communication between the Diocesan Headquarters and the parish; that the parishes and missions are organized to take care of it.

Nor is there any use of sending to a Diocese literature that it cannot use.

That literature which is excellent in one part of the country is useless in another, and that appeal which goes in one part of the country does not go at all in another.

But these things are mistakes of the past and need not be considered now.

The immediate and prospective break down is in the Preaching Mission which is set for November 28th, and for which no adequate provision has been made.

We have grappled with this problem in Colorado and have been obliged to settle it ourselves as the time draws near.

Preaching Missions cannot be conducted ex tempore. They need preparation, and preceding that preparation they need instruction as to how to prepare. At this writing (Oct. 21) no such instruction has arrived.

Here is our problem:

We can take care of the Missions ourselves, as we are singularly blessed with clergy, competent to take these Missions, but it is like the old suggestion that the community build a new court house, and they use the materials of the old one for the new one and that they use the old one until the new one is completed.

\* \* \*

We have some sixty-five places and about twenty-five clergy who have a facility for holding Missions.

We do not see, moreover, how a Mission can be effective unless the resident priest is in his cure when the Mission is being held.

For a stranger to come in and preach a Mission with the incumbent absent is to lose half the value of the Mission.

Very well that cuts into our twenty five so that if this rule were observed there would be no one available to hold these missions but the Rector himself.

So we have divided the Cures into three groups:

- (1) Those which will have Advent Missions.
- (2) Those which will have Epiphany Missions.
- (3) Those which will have pre-Lenten or Lenten missions.

In this grouping no clergyman will be called upon to conduct a Mission when a Mission is being held in his own cure.

In the city of Denver the parishes and Missions will be divided into three groups geographically arranged.

I do not think any one person is to blame for the impasse which confronts this preaching mission, but I do feel that the matter should have been thought through before the scheme should have been launched.

I am very grateful for the Nation-Wide Campaign. I am exceedingly very sure that we all must be loyal to its demands or become self confessed bolsheviks in the realm of Church order.

I am exceedingly grateful to the individuals who have worked it out and launched it, but the time has come when every time a good thing is thought of, it is not to be launched upon the Church before it is thought through.

And it ought to be the business of the Presiding Bishop and Council unless it is merely a Board of Auditors to see that this is done.

It is all right to say "Let's play!" but let us have all the rules of the game before the game is set.

## GREAT NEW TESTAMENT SCHOLAR PASSES AWAY

Dr. William Sanday of England died on September 16. He has been regarded by many as England's most conspicuous biblical scholar. His research in the gospels has been marked by thoroughness and his interpretations have been free from radicalism. He has been a "scholar's scholar," an authority from whom biblical teachers all over the world have quoted. He is known by his books, "The Authorship and Historical Character of the Fourth Gospel," and "Criticism of the Fourth Gospel." During the past ten years his views changed on many matters and he was a growing man up to the time of his death. Dr. Walter Lock, who is his successor as Lady Margaret Professor of Divinity, says of him: "No words can be too strong in praise of his spirit, so conscientious about his foundations, so cautious in building, so considerate and chivalrous to opponents, so fertile in production, so reverent in tone. The two central truths which supported him in all perplexity and pursuit of truth were the divine overruling of Providence and the atonement wrought for man, by Christ."

## A FIRE AT KING HALL

On Sunday morning, October 10th, about seven o'clock, fire, from, evidently, a defective flue, burned the roof of the frame part of King Hall, the dormitory for Women at Norman, the University of Oklahoma. The fire consumed the entire roof as far as the ceiling of the second story. Citizens of the town and university students assisted the fire department in removing the furniture from the building so that practically

none of the furniture was lost; but trunks stored in the attic were consumed, a considerable loss to some of the girls. No person was in any way injured, we are glad to report.

The work of King Hall was begun in this building in 1910. The large new fire roof section was erected in 1914. In the old part were kitchen and dining room, together with some six rooms for students. As a result of the fire the work of the Hall must needs be restricted for a time, until plans for replacement or repairs are perfected. The loss will be at least \$3000, covered by insurance.

While the last smoke was rising from the ruin, the morning service began in the church adjoining, where prayer of thanksgiving was offered that not one of those enjoying the hospitality of the school suffered injury.

This year there have been resident in King Hall 28 young women, many of whom are Communicants of our church.

## NATIONAL CONFERENCE FOR CHINESE CHRISTIANS

A national Christian conference will be held in Shanghai next May to which one thousand delegates will come from all over China. It will be representative of both the missionaries and the native Christians, and attended by representatives of all the co-operating evangelical bodies in the republic. A survey, made under the direction of the China Continuation Committee during the past three years, will be presented. This will be the most thorough inquiry into the state of Christian work ever presented for any mission field and will no doubt furnish a challenge to all forces at work there to redouble their efforts and take advantage of the opportunities offered in awakened China.

## THE WANDERVOGEL TOKEN OF REPENTANCE

At Kronach in Bavaria, a meeting was recently held of some two thousand German youth who are allied together in an organization known as the Wandervogel. The organization originated as a protest against the beer drinking, duel fighting habits in universities. It set itself to cultivate the care-free, music loving type of life, with ideals of purity and with a love of art and of the romantic in German life and tradition, a kind of ethical minded "bohemianism." This was their first meeting since the war. They dramatically burlesqued war and all militarism, and held memorial services for the dead. They are representative of those youth of Germany who hate the old regime and who incline to accept the nation's punishment as a means of redemption from all militarism, Prussian or other. They look upon their national sacrifice as partly vicarious, on behalf of other nations cursed with militarism as well as their own Fatherland. But they say that it is only by some nation refusing to consider revenge that war can be ended.

## EPISCOPAL MINISTER TAKES HAMMER AND SAW

These days of high costs are very trying to the souls of ministers who have been waiting for an economic change before the buildings they need are erected. The Episcopalians at Seaside, Oregon, near Portland, did not have a place of worship until an extreme measure Archdeacon Chambers took the matter literally into his own hands and worked every day with hammer and saw while preaching on Sundays. The little city of Seaside now has an Episcopal church.

## In touch with every family in the Church

## The Church at Work

YOUR CHURCH'S GREAT SALES AGENCY

A Unit in Headquarters, where the Departments of the Presiding Bishop and Council are conducting Your Work at Home and Abroad

There has been a new revelation of things, nothing new to the Church. This paper is intended to go to everyone of the 800,000 families in the Church. And we are dependent for its thorough distribution on the co-operation of the diocesan and parished authorities and upon the faithful people who will go from house to house and deliver it. Do not let any copies be wasted. Do not fail to send all of it.

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## Intelligent Interest

The Church at Work is being published by the Publicity Department of the Presiding Bishop and Council in order that there may be a medium through which all the people of the Church may be kept informed of the work of the Church and may know all the needs and opportunities in the missionary, educational and social service fields.

Heretofore there has been no possible way by which any information could be given to the whole Church.

The paper is distributed freely. It is sent in bulk to diocesan centres and then reshipped to the various parishes and missions in quantities sufficient to enable them to give a copy to every family.

The method of distribution suggested for use in parishes and missions is the same method used in the Campaign last year for the distribution of Campaign literature, which is to have the papers taken to the homes of the parish by adult visitors.

The best plan of parish organization for this purpose, and for many other purposes, is the Group Plan.

Two numbers of the paper have already been issued and sent to the dioceses.

The third number is now being printed. It will be the last number distributed before the Canvass.

It is very important that these three numbers should be thoroughly distributed, as the Nation-Wide Campaign Department has issued this year no literature for general distribution.

Have you seen and read *The Church at Work*?

If not, ask the rector for a copy.

If the rector has not received a supply for distribution in the parish, he should at once communicate with the diocesan authorities.

Please do not merely glance at the headlines. Please read every word.

Every issue is full of information, and every article has a purpose.

Presiding Bishop and Council of the Protestant Episcopal Church  
Publicity Department, 281 Fourth Avenue, New York

# The Witness

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## ENGLAND STIRRED BY CONTROVERSY.

London, Oct. 5, 1920.

The theological controversy started by Canon Barnes' British Association sermon on "The Fall of Man" continues, the daily papers giving even more space to it than the religious weeklies. The Canon explains that one reason why he made his pronouncement is that for years he has been greatly disturbed by the way in which the younger educated men and women of the age are drifting from the churches. The aloofness of the younger men is an old story, but now that young women are being well educated they demand, he says, "not that the clergy should give them a substitute for Christianity, but that they should unequivocally preach the old gospel in the light of the new knowledge." Recalling that in a sermon published about 1894, Bishop Gore indicated clearly that there is no inherent opposition between Darwin's biological views and the Christian faith, Dr. Barnes points out that even if his views be correct that the Fall was not a historical event but a parable, "the terrible reality of sin remains," claims that "the old gospel message rings out more truly than ever to those who believe in evolution," and protests his "most firmly held belief that God hath appointed us 'to obtain salvation by our Lord Jesus Christ.'" Some of his critics contend that, having given up belief in the Fall of Man, as set forth in the ancient church creeds, Dr. Barnes will be compelled to abandon other doctrines that are bound up with it, and ask whether under these circumstances he can consistently retain his position in the Church of England. A significant feature of the voluminous correspondence in the daily papers is the tolerant and even sympathetic attitude towards the profound truths behind the historic statements of Christian doctrine and to the essence of the Christian faith on the part of many who keep aloof from organized Christianity. Reviewing the correspondence in its columns, the "Daily News" calls attention to the difference of note in the present discussion compared with that of a generation or two ago, when Huxley, Gladstone, Wilberforce and Wace were protagonists. "Fervent believers in revelation will rarely now hesitate to confess that the revelation on which their faith is built up is progressive and gradual, not a single ultimate pronouncement"; while "the grand lesson of science to those who serve it in spirit and in truth is the lesson of modesty and of the knowledge that no human knowledge is final." The "Daily News" considers it would be rash to contend that the evolutionary theory of progress upward has disposed of the doctrine of the Fall and does not think that the faith of any sincerely religious man is likely to be troubled by Canon Barnes' "fundamental stuff" from which arose electrons, from which came matter, whence emerged life, mind, and spiritual consciousness.

## A Statement to the Church

The undersigned committee, by the appointment and command of the Presiding Bishop and Council, begs to send forth this message urging upon the members of the Church the great importance of their loyal support and co-operation with the Nation-Wide Campaign.

The General Convention last October by unanimous vote endorsed the Campaign and appointed a Joint Commission to direct the Campaign, fix the campaign budget and apportion it to the dioceses and missionary districts. The Commission adopted a budget of \$14,000,000 a year for three years. About \$9,000,000 of this was for the general work of the Church. Early in the year 1920 the Presiding Bishop and Council received reports from the various dioceses and districts indicating that the sum of \$3,214,000 had already been pledged for the general work, and proceeded to make appropriations according to the order of the General Convention. But the amount actually received on this account up to October 1st, 1920, was only \$1,490,405, about three-fifths of the amount due up to that time. The consequence is that the Presiding Bishop and Council has been compelled to borrow money, and its interest for loans this year will be about \$72,000.

We are informed that the report of the pledges was true, but that for some reason some of the pledgees have not yet been paid and some of the money received has not yet been forwarded to this office.

The Presiding Bishop and Council is very anxious to avoid the creation of another deficit, and therefore in making appropriations was very careful to cut down the budgets to the narrowest margin. It found itself unable to appropriate any money for the new objects listed in the Survey, and in some instances had to reduce the budgets of actual needs from the mission field.

In spite of this effort for economy, the treasury faces a new deficit on December 31st, unless all pledges reported are paid before that date, and promptly remitted to the treasurer. The Committee urges that all diocesan and parochial authorities take such necessary steps as will prevent such an unfortunate and embarrassing outcome. It is only fair that the Committee should state that a considerable portion of this deficit will be due to the payment of some of the deficits that were made in past years.

It is a lamentable fact that there are fields of work which are suffering sadly for lack of effective aid, there are wonderful opportunities which ought to be taken advantage of at once, and there are many appeals which ought to be favorably considered; yet the Presiding Bishop and Council cannot pay out money which it has never received.

No positive refusal of just demands and claims has been made, but action upon them has been deferred until the December meeting of the Presiding Bishop and Council, when the will of the Church will have made itself known through the results of the canvass.

The Committee, speaking for the Council, is reluctant to put so much emphasis upon the mere financial side of the Campaign; but it believes that the members of the Church ought to know the facts. We realize that the defects in our ecclesiastical system, which the Campaign was intended to remove, are the chief obstacles in the way of its success. We are not discouraged. We admit no failure. All over the Church there is a splendid awakening of the sense of responsibility and the assertion of our solidarity as an army consecrated to the high adventure of bringing in the Kingdom of God. And we know that the promise is true: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

Thomas F. Gailor,  
William Lawrence,  
John G. Murray,  
Z. B. T. Phillips,  
Frederic C. Morehouse,  
James H. Pershing,

By the will of Mrs. Roger W. Butterfield who has recently followed her husband into the Paradise of God, the Rt. Rev. J. N. McCormick receives \$10,000 as a personal gift, and the Woman's Auxiliary is bequeathed \$2500.

## A LETTER FROM THE PRESIDENT OF ST. STEPHEN'S

Dear Mr. Editor:—

The United States is facing today a serious and increasing shortage of accommodations for young people desiring a college education.

In 1914 there were 187,000 college students in the 210 colleges of this country. In 1920 there were 294,000 students in these institutions. Thus, in ten years the increase of those desiring collegiate training was 107,000. On this basis by 1930 there will be 471,000 college students in America, an increase of 177,000 over present enrollments. In some manner arrangements must be made for teaching and housing this tremendous increase of earnest young people intent upon developing themselves for better service to American and the world and God.

Educators generally are recognizing and saying that the larger universities have become almost if not quite as large as they should be and that further increase in the size of these very large institutions is not to the advantage of education or conducive to the good of such colleges themselves. Obviously, therefore, the only way to take care of this increase in collegiate population is to develop strongly and rapidly the small colleges of this country.

The figures given above come from a report issued on October 11th by the Institute for Public Service, which has made a careful analysis of college enrollments in the last ten years. These figures are echoed by the experience of St. Stephen's College, the Episcopal Church's eastern institution for collegiate learning.

St. Stephen's is quite a small place. It has very limited accommodations, although those accommodations which it does possess are of first rate quality and in excellent condition. Its endowments are quite small—almost negligible—less than \$100,000. The attendance at this institution has more than doubled in the last two years. The President now finds that, if the college could take them, there would be no difficulty involved in doubling the enrollment again next year, thus increasing it to 200 men, and that he could increase it to 300 within the next two years. He dares not undertake to spread the knowledge of the institution among young men in any aggressive manner, because he knows that it would be impossible to house or teach those who would respond and wish to enroll themselves for instruction.

St. Stephen's has been informed that the same situation prevails at the other two colleges belonging to the Episcopal Church, the University of the South and Kenyon College, although perhaps not with the same degree of urgency involved.

The Episcopal Church is known all over the country as containing very many of the principal financial supporters of college education. A large proportion of the endowment and buildings of our great universities has come from communicants of this Church.

This brings us to the firm belief that the time is now at hand when those within the Episcopal Church, who have long and generously given their money for collegiate extension, may rightly be asked to contribute largely to the development of St. Stephen's College in such a way that it may do its part as the agent of the Episcopal Church in meeting what is really an educational emergency in this country.

St. Stephen's College can be developed in buildings and endowment to give to 250 collegiate students a thorough under-graduate preparation, at a reasonable cost per student, by the gross expenditure of \$1,000,000—half of it for more buildings and half of it for endowment.

St. Stephen's College does not expect that the publication of this little letter will bring it this million dollars or any considerable share of it. It is being sent to the many readers of our Church papers, however, as a means of suggesting to them the absolute necessity of this million dollars being raised in the not distant future, as a means whereby the Episcopal Church shall do its duty to the educational development of the United States.

Yours truly,

Bernard I. Bell.

## A Tribute to Archdeacon Stuck

News of the death of the Ven. Hudson Stuck, D. D., Archdeacon of the Yukon, at Fort Yukon on Sunday, October 10th, was received in a brief telegram by Dr. John Wood, executive secretary of the Department of Missions, at the Church Missions House on Tuesday, October 12th.

At the meeting of the Department held the morning the telegram arrived, the following minute was drawn up and later was spread on the record of the Presiding Bishop and Council:

"The Department of Missions desires to put on record an expression of its profound grief, and its sense of loss suffered by the Church in the death of Archdeacon Stuck of Alaska, on Sunday, October 10th, 1920.

He was one of the striking figures in modern missions, one of those vivid and picturesque personalities who embody and so make real and fascinating the cause to which their lives are devoted.

In 1904, moved by the needs of the Bishop of Alaska, the Archdeacon gave up his work as Dean of the Cathedral in Dallas, and went to Bishop Rowe's assistance. From that time until the present, with unflinching zeal, with increasing devotion and marked success, he has given himself to the development of Alaska and to the establishment of the Church there.

During the last year of his life he was offered the Chair of History in the University of the South, an institution which he loved devotedly; and was also called to fill the parish which had been served by his father, in England. Both these offers he refused in order that he might give himself to Alaska to the end; even though his friends urged him to spare himself on account of his increasing bad health. To use his own words, his desire was to bear his witness to the end in the place where he had been called to serve. With perfect simplicity it may be said of him that he fought a good fight, has finished his course and has attained his crown.

The Department of Missions would recommend that this Minute be spread on the records of the Presiding Bishop and Council in order that a perpetual memorial be preserved of the good example of the Archdeacon of the Yukon."

## HOSPITALITY AT THE SYNOD OF THE MID-WEST

The diocesan delegates to the Synod of the Mid-West are justly proud of the splendid hospitality of the Grand Rapids parishes extended not only to the official representatives, both of the Province and of the Provincial House of Church Women, but also to the many visitors. Breakfast and luncheon were served each day to all present in St. Mark's and Grace Church parish houses, and a charming "tea" was given at the Kent Country Club. The delegates were individually entertained for two or three nights in the elegant and refined homes of the church people.

## INDIANA GETS UNDER WAY

A diocesan meeting in the interest of the Nation-Wide Campaign was held at Christ Church, Gary, Indiana, on October 5th. The Rev. Dr. Kemmerer placed the proposed program of this year before the gathering. After discussion the plan was unanimously adopted and the support of the diocese was pledged to the Diocesan Committee of which the Rev. James A. Miller is chairman. A committee on the Preaching Mission was organized and is at work. The various other features of the program are under way.

The Bishop has pledged the committee his cordial support.

## THE TASK

It takes great strength to live where you belong  
When other people think that you are wrong;  
People you love, and who love you, and whose  
Approval is a pleasure you would choose.  
To bear this pressure and succeed at length  
In living your belief—well, it takes strength.  
Charlotte Perkins Gilman.

## "THE RIGHTEOUS SHALL SEE AND LAUGH."—Psalms.

The college president was asking the senior class what professions they were to enter after graduation.

"A doctor," was one of the replies. "And what prompted such a choice, may I ask?"

"Because I can bury my failures."

Speaking of doctors, brings to mind that the physicians in Berlin are out on strike. This means that people there will have to die without medical assistance.

Upon reading that a lady had attempted to swim the English Channel, a Scotsman inquired if it was because the steamer rates had been increased like everything else.

Bishop Johnson's editorial on "The Moral Issue of the Campaign" ended with a quotation from Franklin, "Those who prefer safety to liberty deserve neither liberty nor safety." The Bishop did not name his candidate. Perhaps he was thinking of Debs.

Mr. Cox denounces Senator Harding for causing the arrest of a man in Baltimore who "heckled" him. Says it is denying the right of free speech. Meanwhile, his own partner, Mr. Palmer, keeps in jail several hundred people who were skeptical about President Wilson's fourteen points.

Telephones are not always convenient. Senator Harding, for example, is for the League one day and opposed the next, depending, I suppose, upon who called him up last, Mr. Taft or Senator Johnson.

Campaigning in the old days must have been an easy job. You could then say one thing in California and something quite different in Montana. As it is now, with the telegraph so handy, it is a bit confusing to have a candidate say, "A big navy to lick the Japanese," when he is on the coast, while it is "No navy; all our money must go to improve agriculture" as soon as he gets inland a little ways.

But, as Emerson said, "Consistency is the hobgoblin of little minds."

Or, if you prefer Samuel Butler, "Having, then, once introduced an element of inconsistency into his system, he was far too consistent not to be inconsistent consistently."

This story reminds me of the War. We had a lot of brave men here like this—mostly over 35.

Newspaper Correspondent: "When they released me they said that if I showed my face again in Ireland I should be shot."

The Editor: "I'll let these Sinn Feiners see that I'm not to be intimidated. You'll go back there on the next train."

"The christening ceremony was performed by Lady Maclay, wife of the Shipping Controller. Thousands of people saw her go down the slips, and cheers were raised as she took the water without the slightest hitch."—From the London Daily News.

A Chicago reporter writes that at a recent convention of the Deaf and Dumb he noticed a finger-bowl on the speaker's table in place of the customary pitcher and glass.

Prohibition meetings in Scotland, says an official, have been attended by thousands. Punch, the English weekly, makes the comment that they didn't suppose there were so many aliens in Scotland.

The Psalmist.

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# TRYING THE BETTER WAY

RUFUS M. JONES  
Professor at Haverford College.

A very fresh and unusual type of book recently appeared, written, I understand, by a woman, under the title, "By An Unknown Disciple." It tells in a simple, direct, impressive way, after the manner of the Gospels, the story of Christ's life and works and message. It professes to be written by one who was an intimate disciple, and who was therefore an eyewitness of everything told in the book. It is a vivid narrative and leaves the reader deeply moved, because it brings him closer than most interpretations do into the actual presence of and companionship with the great Galilean.

The first chapter is a re-interpretation of the scene on the eastern shore of Gennesaret, where Jesus casts the demons out of the maniac of Gerasa.

A man on the shore of the Lake told Jesus, when He landed there with His disciples in the early morning, that it was not safe for any one to go up the rugged hill side, because there were madmen hidden there among the tombs: "people possessed by demons, who tear their flesh, and who can be heard screaming day and night."

"How do you know they are possessed by demons?" asked Jesus.

"What else could it be?" said the man. "There are none that can master them. They are too fierce to be tamed."

"Has any man tried to tame them?" asked Jesus.

"Yes, Rabbi, they have been bound with chains and fetters. There was one that I saw. He plucked the fetters from him as a child might break a chain of field flowers. Then he ran foaming into the wilderness, and no man dare pass by that way now."

"Have men tried only this way to tame him?" Jesus asked.

"What other way is there, Rabbi?" asked the man.

"There is God's way," said Jesus. "Come. Let us try it."

As Jesus spoke, "His gaze went from man to man," the writer continues, "and then His eyes fell upon me. It was as if power passed from Him to me, and immediately something inside me answered, 'Lead, and I will follow.'"

The narrative proceeds to describe the encounter with the demoniac man whose name was "Legion." "He ran toward us, shrieking and bounding in the air. He had two sharp stones in his hands, and as he leapt he cut his flesh with them and the blood ran down his naked limbs. The men behind us scattered and fled down the hillside; but Jesus stood still and waited." The effect of the calm, undisturbed, unfrightened presence of Jesus was astonishing. It was as though a new force suddenly came into operation. The jagged stones were thrown from his hands for he recognized at once in Jesus a friendly presence and a helper with an understanding heart. His fear and terror left the demoniac man and he became quiet, composed and like a normal person. Meantime some of the men who ran away in fear, when the madman appeared, frightened a herd of swine feeding nearby, and the whole herd in uncontrolled terror rushed wildly toward the headland of the Lake and pitched over the top into the water and was drowned. "Fear is always a foul spirit," said Jesus, and it seemed obvious that the uncontrolled fear which played such havoc with the man had taken possession also of the misguided swine. It was the same "demon," fear.

A little later in the day when the companions of Jesus found Him they saw the man who had called himself "Legion" sitting at Jesus' feet, clothed and in his right mind—a quieted and restored person.

We now know that this disease, called "possession," which appears so often in the New Testament accounts, is a very common present-day trouble. The name and description given to it in the Bible makes it often seem remote and unfamiliar to us, but it is, in fact, as prevalent in the world today as it was in the first century. It is an extreme form of hysteria, a disorganization of normal functions, often causing delusions, loss of memory, the performance of automatic ac-

tions, and sometimes resulting in double, or multiple, personality, a condition in which a foreign self seems to usurp the control of the body and make it do many strange and unwilled things. This disease is known in very many cases to be produced by fright, fear, or terror; sometimes fears long hidden away and more or less suppressed.

The famous cases of Doris Fischer and Miss Beauchamp were both of this type. They were only extreme instances of a fairly common form of mental trouble, generally due to fears, and capable of being cured by wise, skillful understanding and loving care, applied by one who shows confidence and human interest and who knows how to use the powerful influence of suggestion. Dr. Morton Prince, who has reported these two cases, has achieved cures and restorations that read like miracles, and his narratives tell of minds, "jangling, harsh and out of tune," broken into disassociated selves, which have been unified, organized, harmonized and restored to normal life.

Few restorations are more wonderful than that effected upon a Philadelphia girl under the direction of Dr. Lightner Witmer. The girl was hopelessly incorrigible, stubborn, sullen, suspicious, and stupid. She screamed, kicked and bit when she was opposed, and she utterly refused to obey anybody. So unnatural and dehumanized was she that she was generally called "Diabolical Mary." She was examined by Dr. Witmer, underwent some simple surgical operations to remove her obvious physical handicaps, and then was put under the loving, tender care of a wise, attractive and understanding woman. The girl responded to the treatment at once and soon became profoundly changed, and the process went on until the girl became a wholly transformed and re-made person.

The so-called shell-shock cases which have bulked so large in the story of the wastage of men in all armies during the world war, turn out to be cases of mental disorganization, occasioned for the most part by immense emotional upheaval, especially through suppressed fear. The man affected with the trouble has seemed to master his emotion. He has not winced or showed the slightest fear in the face of danger; but the pent up emotion, the suppressed fear and terror, insidiously throw the entire nervous mechanism out of gear. The successful treatment of such cases is, again, like that for hysteria, one that brings confidence, calm deliberation, liberation of all strain and anxiety. The poor victim needs a patient, wise, skillful, psychologically trained physician who has an understanding mind, a friendly, interested, intimate way, a spirit of love, and who can arouse expectation of recovery and can suggest thoughts of health and the right emotional reactions.

This method of cure has often been tried, with striking effect upon the so-called criminal classes. Prisoners almost always respond constructively to the personal manifestation of confidence, sympathy and love. Elizabeth Fry proved this principle in an astonishing way with the almost brutalized prisoners in Newgate. Thomas Shillitoe's visit to the German prisoners at Spandau, who were believed to be beyond all human appeals, though not so well-known, is no less impressive and no less convincing.

There never was a time in the history of the world when an application of this principle and method—God's way—was so needed in the social sphere of life. Whole countries have the symptoms which appear in these nervous diseases. It is not merely an individual case here and there; it takes on a corporate, a mass-form. The nerves are overstrained, the emotional stress has been more than could be borne, suppressed fears have produced disorganization. There are signs of social "dissociation." The remedy in such cases is not any application of compelling force, not a resort to chains and fetters, not a screwing out of the "lid," not a method of starving out the victims. It is rather an application of the principle which has always worked in individual cases of "dissociation" or "possession," or "suppressed fear,"—the principle of

sympathy, understanding, love and suggestion—what Jesus, in the book mentioned above, calls "God's way."

The "dissociation" of labor and employers in the social group, with its hysterical signs of strikes and lock-outs, of upheaval and threats, needs just now a very wise physician. Force, restraint, compulsion, fastening down the "lid," imprisonment of leaders, drastic laws against propaganda, will not cure the disease, any more than chains cured the poor sufferer on the shores of Gennesaret. The situation must first of all be understood. The inner attitude behind the acts and deeds must be taken into account. The social mental state must be diagnosed. The remedy, to be a remedy, must remove the causes which produce the dissociation. It can be accomplished only by one who has an understanding heart, a good will, an unselfish purpose and a comprehending, that is, a unifying suggestion of co-operation.

This way is no less urgent for the solution of the most acute international situations. It has been assumed too long and too often that Russia and Germany, not to speak of other countries, can be best handled by unlimited methods of restraint, coercion and reduction to helplessness. Both countries are plainly suffering from neurasthenia, dissociation and the kindred forms of emotional, fear-caused diseases. Starvation always makes for types of hysteria. It will not do now to apply, with cold, precise logic, the old vindictive principle that when the sinner has been made to suffer enough to "cover" the enormity of his sin he can then be restored to respectable society. It is not vindication of justice which most concerns the world now; it is a return of health, a restoration of normal functions, a reconstruction of the social body. That task calls for the application of the deeper, truer principles of life. It calls for a knowing heart, an understanding method, a healing plan, a sympathetic guide who can obliterate the fear-attitude and suggest confidence and unity and trustful human relationships.

Those great words, used in the Epistle of London Yearly Meeting in 1917, need to be revived and put to an experimental venture: "Love knows no frontiers." There is no limit to its healing force, there are no conditions it does not meet, there is no terminus to its constructive operations.

## CONFERENCE AT ROANOKE

The conference on the following work of the Nation-Wide Campaign was held in Christ Church, Roanoke, Va., October 1st. Two hundred representatives were present from all sections to discuss the purpose and methods of the follow-up work under the leadership of the Rev. R. F. Gibson of the central office. Mr. Gibson especially urged group organization. Emphasis will be laid on the value of information in regard to the Nation-Wide Campaign not so much for those who ask for it but for those who do not. Mr. Gibson also stressed the importance of study of the Church work and its needs in order that all might work with a definite plan and toward one definite goal.

## MOVE THE CATHEDRAL HOME

The Cathedral Home for Children has been moved into the splendid new quarters beyond the University Campus in Laramie, Wyoming. November 9th has been set as the day for the formal opening of the Home, and the workers from all over the district will gather in Laramie on that date. The building is as well equipped for its work as any building of the kind in the State, and is a delight to its inhabitants. The grounds are being completed, and the children will have ample room for gardening and other out-door occupations. The completion of the new Home is the fulfillment of a long-cherished dream.

## RHAMES-BRADY

Rev. R. W. Rhames and Mrs. Agnes H. Brady were married in St. Barnabas Church, Denver, Colo., Oct. 5, at 4 p. m., by Rev. Fred Quigley, rector of St. Mark's Church, Denver. Rev. C. H. Brady, rector of St. Barnabas Church assisting and Mr. Wm. V. Brady of Mexico acting as best man.

Rev. and Mrs. Rhames are at home in Girard, Kans.

## CAMPAIGN CONFERENCE IN GEORGIA

Georgia's Diocesan Conference for the Nation-Wide Campaign passed off most successfully on Thursday, October 14th in Christ Church, Savannah.

The Rev. Louis G. Woodfield secretary, conducted the conference, and by his able work brought forcibly to the Church in Georgia the vital need of continuing the forward program of the Nation-Wide Campaign. At the close, two resolutions were passed, one that on the return of the Bishop he be asked to call a full meeting of the Diocesan Committee which will be asked to take immediate steps to carry out the program as outlined by Mr. Wood, the other that the committee be requested to employ an executive secretary for the diocese. It was announced that of the fifty-two parishes and missions in the diocese, 28 white and 5 colored raised over 100 per cent of their quota, and of the 92 per cent of the quota pledged, more than half had been paid in on October 1st, with the expectation that the diocesan treasurer would have the full amount by the end of the year.

All of the clergy were present but three, who were unavoidably detained, and five colored clergy and delegates were present. There were over 115 delegates in attendance.

## HOW CAPITAL REACTED TO THE STEEL REPORT

The report of the Industrial Relations Commission of the Interchurch World Movement had something to do with the financial failure of the movement. An official of the Ohio Manufacturers' Association sent out a letter charging the movement with Bolshevism. It is now discovered that this charge was circulated more widely than was at first believed. The Rotary clubs of the country and a number of other organizations received the communication. The National Civic Federation went so far as to seek the removal of workers who favored the report of the steel strike. To let these facts become known, should clear the church of complicity with reactionary capitalism. As it is the church failed in a great enterprise without sacrificing the truth.

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

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