

"How can MEN be won to the Church?" Read the symposium in next week's issue.

The Witness

"FOR CHRIST AND HIS CHURCH"

Article on Religious Education by the Rev. Dr. Schaaf of Bay City, Mich., next issue.

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DR. MANNING ELECTED BISHOP AT SPECIAL CONVENTION

Witness New York Editor Writes Account as the Votes Are Being Taken

By REV. JAMES SHEERIN

At 6:30 Wednesday P. M., January 26th in the Synod Hall of the Diocese the tellers came in with the results of the third ballot showing the election of Dr. Manning as the next Bishop of New York. Immediately Dr. Stires, always the courteous gentleman, who had withdrawn his name on the second ballot, was on his feet moving that the election be made unanimous, which was heartily done. Then, escorted by Dr. Stires and Dr. Van de Waten, Dr. Manning was led to the platform and introduced in due form, the applause lasting several minutes. His brief speech of acceptance was genuine, but the most genuine thing of all was his leading the convention in prayer, one of the most solemn and sincere bits of praying I ever heard. At the end, instead of pronouncing a priestly and forematrical benediction, as some would have expected, he uttered simply the words, "The Lord Bless us and keep us," etc. Nothing could have eased alarms of opponents more than this unaffected use of "us" by the Bishop-elect. It was typical of everything seen in Dr. Manning, no talking down to people, no hierarchical assumption. Instead of that, everything he does and says is indicative of his Christian belief that we are all of one blood, all sufferers or workers together with God, all priests and kings in the Kingdom of God, therefore all of us needing to appeal together for the blessing of God.

It was of course, an exciting convention, much relieved with humor, and, so far as I could see, entirely free from canvassing for votes or political trickery. It began with the memorial communion at 10 a. m., with an eloquent tribute to Bishop Burch by Bishop Lloyd. From the end of the service until one o'clock, when adjournment was made for lunch, little progress was made in organizing the convention, impeded chiefly by debates as to whether or not the rule should be set aside which forbids anybody being present except clergy and delegates. In the midst of the debate on this a young clergyman came in and declared that he was sure the convention would relent and let outsiders in if they could but see what he had first seen, i. e., the consecrated, devoted faces of 100 women anxiously awaiting without. But instead of relenting the delegates failed to give the necessary two thirds votes to allow the admission of the public. Later on, after lunch, influenced perhaps by the calmness that is supposed to follow the satisfaction of the male appetite, the clergy and delegates flung wide the doors to devoted women, eager reporters, or whoever else could find room in the galleries. Every seat on the floor was already occupied by delegates.

As is usual, the clergyman longest in service was temporary chairman. This was the Rev. Stephen Ferris Holmes, of Pleasantville, who has faithfully served the diocese for 53 years. The newspapers had described him as 80 years of age, but he proudly says he is only 78, and many a diocese can show a nestor much older than that!

Dr. Nichols was chosen permanent chairman, and accepted the honor in a graceful little speech.

All throughout the confusing hours that followed this surprising

septuagenarian, who could never be guessed as such either from his blond head or his quick decisions, kept order with firmness and humor, guiding the convention safely past many a place where there seemed chance of collision. It seemed to some a pity that the passage of time had made it impossible to make so successful a presiding officer the Bishop with permanent rights to preside.

Dr. Reiland, rising to a question of privilege, defended himself successfully against newspaper misuse of a playful remark he made at a recent gathering, having referred, jokingly, to bishops as something of a necessary evil, useful chiefly to say grace at public banquets. In the course of his explanation he condemned the claim of the clergyman that Dr. Manning would be the kind of man to make bishop because he would put a good curb and bit upon the doings and sayings of certain clergy. If, said Dr. Reiland, Dr. Manning ever did feel called upon to curb or bit anybody he was certain it would feel more like "a facial massage" than a disagreeable bit!

It was decided to permit speeches of ten minutes each for proposer and seconder of nominees. Dr. Batten thought that a call to prayer would be more useful than speeches. This received appreciative applause. Some one proposed that shorter speeches be made, but Chancellor Zabriskie and Dr. Parks felt that it would be fatal to give the impression that we wanted to hurry things in this great matter of choosing a bishop. So the more liberal permission was given.

When Dr. Nichols called for nominations there was what seemed to some a long and awkward pause, but to others this was impressive as indicating due modesty and freedom from scrambling for office. After some little coaxing by the chairman, a layman arose, Mr. Baylies, went to the platform and in a halting but proper enough speech nominated Dr. Manning. He urged his spiritual qualifications, his wide vision, his powers of leadership. This was seconded by Dr. Peters, now of the University of the South. He did a dramatic, thrilling and probably worse thing. He took half his allotted time in reading a long telegram sent by Hearst's American, a newspaper making a scandalous attack on Dr. Manning as an Englishman who was now proposed as Bishop to bit and curb free Americans! It seems that this telegram was supposed to be sent by Mr. Hearst or his representatives to a number of clergymen asking them if they proposed to submit to such a thing—"an Englishman dictating," etc. One clergyman said to me that this fact alone turned many votes to Dr. Manning in protest against such outside and impudent meddling by what some consider the most sensational and immoral paper in America. It seems hard to assume that any delegate of clerical training would be so stupidly unready to vote that a last minute appeal of this sort would influence him to vote either way. But it may be. Certainly Dr. Peters seemed to think it should.

Dr. Parks nominated Dr. Stires. In part it was a fine speech and worthy of both men. But, unfortunately, Dr. Parks permitted himself to lug in the Protestant-Catholic issue, and it is probable that thus he prejudiced

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COLLEGE WORKERS GATHER TO DISCUSS PROBLEMS

For a decade past the men carrying on Christian work at the educational centers of the Middle West have met in the early New Year to discuss their problems and exchange their findings. This conference was called without regard to church or denomination and independent of the Christian associations. In its earlier years the Episcopal Church was not represented, but eight years ago the Rev. J. M. Page, who has charge of the Church faculty and students at the University of Illinois, went with his neighbors to the Conference then held at Bloomington, Indiana, where the Rev. Mr. Burrows, in charge of the student chapel and residence hall at Bloomington, joined the group.

This year the Conference met, as it has for several years, at the Edgewater Beach Hotel in Chicago. About 65 men were present, among them representing the Episcopal Church were the Rev. Paul Micou, of the Department of Education; the Rev. Richard S. Reed, Rector of Holy Trinity, close by the University of Minnesota; the Rev. Frederick C. F. Randolph, in charge at the University of Ohio; the Rev. Leroy S. Burroughs, of Ames, Iowa, and the Rev. John Mitchell Page, from the University of Illinois. There were also five women present, who made valuable contributions to the Conference, throwing light on the needs of women students, among them Miss E. M. Whitley, Matron of Osburne Hall and woman worker at the University of Illinois. The Conference was marked throughout by wholesome common sense.

The era of theorizing is past. The Rev. Thomas Hanna, of the Presbyterian Church at Urbana-Champaign, led a thoroughly practical and profitable discussion of the actual problems of student life in the Church, and the Rev. Paul Micou a discussion of the proper functions of this Conference in its relations to its fields of work, the various boards and committees of religious organizations represented, and also to the Christian Associations. One afternoon was devoted to fuller understanding of the religious ideas of girl students and their best grouping in houses, et cetera. The whole problem of the building and management of religious houses for girls was referred to a Commission under the Chairmanship of Rev. James C. Baker, Head of the Wesley Foundation at Illinois, an enterprise representing the prospective investment of \$2,500,000. Mr. Micou, Mr. Randolph and Miss Whitley were also made members of the Commission. When Mr. Randolph suggested it to the Chair that there were already several representatives of the Episcopal Church, the President, the Rev. Dr. Houston, of Columbus, a Presbyterian, replied that the Episcopal Church had been the first to do this work and had done it best, and therefore should have much to say about its future development.

The full proceedings will be published in "Education," and plans are in the making for further publications about college work.

One of the most significant showings of the Conference was contained in a report by Dr. Innis, of Ames, of the budgets of various foundations, showing in some places a staff of five or six people, whose salaries totaled in one place \$18,000 and in another \$21,000 per annum, and also tremendous investments in social centers, dormitories and Church buildings. The real showing of his report was not in its dollars and cents, but in the fact that the Presbyterians and Methodists and the Disciples take very seriously the opportunity of reaching and guiding their rising generations in college, and that so far the Episcopal Church is only beginning to share their vision.

PAST YEAR A NOTABLE ONE FOR ENGLISH CHURCHMEN

G. K. Chesterton, Now Lecturing in America, Gives His Opinion of Labor

By REV. A. MANBY LLOYD

Two days before Christmas the royal assent was given to the convocations of the clergy measure. This is the first piece of legislation initiated by the National Assembly and passed into law under the provisions of the "Enabling Act"—which was fostered by Dr. Temple and his Life and Liberty League.

The year 1920 will live long in the memories of English churchmen. The Lambeth Conference, from July 7th to August 8th, was attended by 252 bishops, and produced epoch-making proposals, but it must be remembered that its functions are deliberative and not legislative. The two principal documents issued by the conference were: An appeal to all Christian people for unity based on a common belief in the Sacred Scriptures, the Sacraments, the Sacred Ministry and the Episcopate; and, an encyclical letter, which summarized the 80 resolutions of the conference and deals with such questions as the League of Nations; Reunion; the Ministry of Women, and social and industrial problems. Much controversy is likely to result on the second and third points, which raised the dangerous issues of conditional reordination and sex.

The Anglo-Catholic Congress refuted the popular impression that the Oxford movement was dead. A similar legend once arose about Mark Twain, and in both cases the rumor may be said to have been greatly exaggerated. Fourteen thousand people were regular members of the congress, which was preceded by an imposing procession along Holborn before the opening service of high mass at St. Albans, Holborn. Eighteen bishops, including the Metropolitan of Cyprus, took part in the procession, and the Bishop of Salisbury was the preacher. Those who wish to know more should purchase the very full report, which is being published. Though there will be no second congress in 1921 a convention of priests is likely to be held, and the executive committee still survives as a continuation committee.

In the matter of prayer-book revision we have to thank the Bishop of Manchester (says the Church Times), for an obstinate resistance to the amended canon, which proposed to being the Eucharistic Liturgy in line with common-sense and ancient tradition, following more closely the lines laid down in the Scottish and American prayer books.

But a new Bishop of Manchester, Dr. Temple, with a broader mind and less antiquated—or, rather, less mid-Victorian—ideals, has taken Dr. Knox's place, and 1921 will probably see a labor bishop in the House of Lords rising in his place to propose a measure of justice for Ireland, for Dr. Temple is a Home Ruler, if not a Republican. For once we have a bishop who does not take everything for gospel that he hears from the arm-chair cynics of the Athenaeum Club.

The obituary includes the loss of men so eminent as Dr. Jacob, late Bishop of St. Albans; Dr. Sanday, Lady Margaret Professor at Oxford, and Prebendary Webster, a militant leader of the Evangelicals.

Parliament in 1920.

The Coalition Government—which got in on the cries of "Hang the Kaiser" and "Make the Germans pay"—has not emerged from the

sessions of 1920 with any great credit to itself. Its strength has been negative rather than positive—it thrives upon the weakness of its opponents. Of the Irish Sinn Feiners and Home Rulers only one man—Mr. Joseph Devlin—has taken his seat. He has been ably seconded by Mr. T. P. O'Connor, an old parliamentary hand.

Labor is indolent and unsure of itself. The independent Liberals, led by Mr. Asquith, are small in numbers and not magnificent in resources. Asquith is a speaker of commanding ability, but his star is not in the ascendant. "James," said witty Charles II to his brother, "they will not kill me to make you King!" Of the Labor party it can only be said that they have missed a good many chances. Their hostility to Poland and Hungary and even towards Ireland, has been actuated by their hostility toward Catholicism. This is in strange contrast to its support of Soviet Russia.

Rather late in the day it has made some amends to Ireland by sending a Labor commission to report on "reprisals," the report of which has just been issued. It condemns the government policy in scathing terms.

Mr. Chesterton, the Labor Leader.

The Labor leaders, says G. K. C. in a recent article, are in a real sense respectable men, as many of our politicians are not. They have a number of vital and eternal virtues. The one virtue they have not got is sympathy with the poor. He does not mean that they are heartless. But they only understand compassion or comradeship in a narrow sense.

The Labor leader (he says) has a certain very right and reasonable loyalty to his trade union, which generally gives him a certain status in the aristocracy of labor. He has it exactly as an officer has it in his connection with a crack regiment; which gives him a status in the aristocracy of society. The army officer is often a very decent fellow, and so is the trade union official; and one is about as democratic as the other. * * * We believe we are speaking with complete appreciation of the real psychology and philosophy of trades union leaders when we say that they would treat the submerged exactly as squires and capitalists and county magistrates would treat them. That is, they would treat them well, according to the view current among the cultured that they are all mentally diseased animals; and very badly, according to the other and more mystical view, that they are free moral agents and citizens of the English Commonwealth. If a Labor Government came in tomorrow we should have to defend unskilled labor against it, exactly as we have defended skilled labor against capital.

I give this view for what it is worth. Labor is inclined to coin catchwords rather than creeds. It has scarcely realized how the worship of Prussia has brought us nearer to the servile state. It would legislate for the proletariat, rather than for the peasant. It has been mesmerized by the Fabians and Mr. Sidney Webb. But it can rid itself of doctrinaires the future lies before it, for British statesmanship is bankrupt, and in three years' time, if not sooner, Labor will have its chance.

EDITORIAL

By Bishop IRVING P. JOHNSON.

SCUTTILING THE SHIP

Every organization, whether it be a lodge, a church or a state, exists to embody certain principles. These principles are usually set forth in certain constitutions, canons or formularies.

In order to preserve these principles the officers of the lodge, church or state are sworn in and solemnly promise to uphold these principles so long as they hold such office.

For a president or judge to continue in office while they are plotting against these principles is rightly called treason.

For the officer of a lodge or church to continue in office when he can no longer support the principles which he has sworn to defend, nor respect the institution which has honored him, is a moral offense. It is a repudiation of his own promises. This is malfeasance in office.

* * *

Two citizens of the United States might argue as to the propriety of a constitutional amendment and even oppose its enforcement without the same offense that a judge on the bench would commit were he to announce that he does not recognize the law nor his obligation to enforce the same. He would be violating a solemn oath and stultifying himself.

* * *

The church, as an organization, has embodied its faith and discipline in certain formularies and before a man can be inducted into the office of priest and before he can receive the honor and emoluments of a rector, he must promise certain things solemnly before God's altar.

He promises to "give faithful diligence always so to minister the doctrines and sacraments, and the discipline of Christ, as the Lord hath commanded and as this Church hath received the same," and he further promises to "teach the people committed to his cure and charge with all diligence to keep and observe the same."

He promises "remedy to obey his bishop, who, according to the canons of the Church, may have the charge and government over him."

What these doctrines are, what this discipline involves, what this obedience requires may be a matter in which there may be some honest difference of opinions within certain limits, but there are certain other limits on which there can be no doubt as to the mind and intent of the Church and the scope of the sacred promise made by every priest.

Before said priest was baptized and confirmed he was required to affirm that he "believed all the articles of the Christian faith as contained in the Apostles' Creed."

Every principle service in which he officiates he is required to repeat that creed.

The articles of the creed are beyond question a statement of the faith of the church which said priest has promised to believe and to teach the people. It is to ascertain this fact that the candidate for the ministry is examined, both before and during ordination.

It is the minimum of meaning which could be read honestly into the promises made.

Back of this situation lies the fact that the Church is what it is today, and not what many other Ecclesiastical bodies are. It has stood tenaciously for this minimum of standard during the centuries that are past.

Not, mind you, that the Church is better or worse than other Ecclesiastical organizations, but it is what it is, and it safeguards itself from being anything else by requiring its official ministers to hold and to teach the faith thus received.

No one can fault the liberty of an individual who desires to repudiate this standard for what he regards as better; no one can fault an individual layman of the Church because he fails to understand every article of the Creed or even to give it his intellectual acceptance.

The layman is not asked to be a theologian.

Nor is any officer of this Church prevented from renouncing his ministry and seeking a platform that represents his views. He has no valid claim that he is the victim of any tyranny because the Church elects to go on as it has gone on.

There are ways by which this Church might, in convention assembled, change the formularies necessary to its continuance. But when it elects to go on as it has gone on and continues to require of its officers the oath of induction, it has the right to expect that such officers will carry out such promise or resign.

This would not be a question that would be disputed in a lodge.

It ought not to be questioned by honest men in the Church.

To draw a penny of salary or to be invested with a scintilla of honor or influence when an official has repudiated the minimum standard which in baptism, confirmation and ordination he has successfully promised to accept is to be morally dishonest.

Nor is it enough to say that the priest, (or any company of priests) has changed his mind since ordination. The Church has not changed its standards and puts in his mouth standards of faith which he must repeat in her services, or worse still, evade.

To scuttle a ship which one has taken an oath to navigate is not possible among honest men.

* * *

The fact that our machinery of discipline is so cumbersome and its exercise so fraught with misrepresentation, may deter officials from presenting offenders for trial and investing them with the crown of martyrdom in the public eye, but this has nothing to do with the moral turpitude in the position assumed,—that a change of mind on the part of the official involves a change of trust which the Church has put upon him and still continues to impose.

* * *

In the light of these observations I shall insert the statements of

the Rev. Percy Grant of Ascension Church, New York, in the New York Times of Jan. 17th.

As the Times is a reputable paper and the statements are in quotation marks, I take it for granted that they represent his views.

Turning to a discussion of liberalism, Dr. Grant said:

"Thousands of clergymen would welcome freer formularies. They entered the priesthood or ministry stimulated by the adolescent idealism of self-improvement and human service. The gateway of intellectual belief into the ministry was narrow, but their Church authorities almost guaranteed the truth of the debatable doctrines. So these young men accepted dubious beliefs, treating them as ancient historical monuments not to be destroyed; or they allegorized them; or they attenuated them by some form of philosophy which proves that black is white, or they secured mental peace by claiming the rights of suspended judgment, while about some physiological side of their belief they were frankly humorous, and said, 'How should I know?'"

"I have associated for thirty years with clergymen who called themselves 'liberal.' In their private conversation they express little use for the creeds of the church. Why not have the formularies of the church express their honest opinion?"

Of course the answer to this last question is obvious. The Church does not exist to spread the honest doubts of its officials, but the officials exist to spread the honest faith of the Church as they have promised to do.

* * *

But the shamelessness of New York's prominent rectors does not end here.

Without a bishop and on the eve of an important election, the Rev. Karl Reiland is reported in the Times of Jan. 18th to have spoken in a meeting of Lutheran clergy as follows:

"Why is a Bishop?" and is further reported to have answered the question by saying, "we must have someone to go around and say grace at banquets." Of course the man who could say that he would "reverently obey his Bishop and other chief ministers" and then treat the whole Episcopate as actors in Opera Bouffe is too impossible to visualize.

Mr. Reiland goes on to remark that he "hopes that none of them will seek Episcopal ordination" although he stultifies himself by retaining the orders of a service sacred to others, but amusing to himself. "Nor," he continues nonchalantly, "do I think the ordination of the ministry necessary. It is only necessary for a congregation to get together and select a spiritual leader." "It is absurd to claim that the sacrament is valid only when performed by a person who has been ordained."

It is not because I object to Mr. Reiland's views that I am filled with amazement. Anybody is entitled to his views—It is that he remains as a chief comedian in the comic opera which poses as a real Church.

* * *

I am perfectly aware it isn't nice to say these things. If a person is rude in your own house, you yourself must be polite, unless he is a member of your own family, whose favorite pastime consists in ridiculing to your neighbors your fussy old mother who brought you both up.

But if you happen to regard this same mother as your dearest and nearest, you may be excused if you say what is in your mind as to the indecency of the proceeding.

One can at least approve of the editorial opinion of the same paper that published these utterances as news and played them in the Editorial Column.

Personally I should not weep if the Church were relieved of these terrible infants, but I realize that they realize that the Church could not afford to lose them.

In order that one may compare the above with secular opinion, I take the liberty of quoting two editorials in the N. Y. Times, dealing with these and similar matters.

One must revise, not the Creeds, but his moral code and the laws of common courtesy to keep step with these gentlemen.

"Copious illustration of these pretty ways of controversy was to be found in Monday morning's newspapers. Thus we had a Judge of the Supreme Court, airing his personal grievances in a letter to the Governor which challenged the motives of his brethren on the bench and railed at the Bar Association, in the finest style of the yellow journals, to which he is said to have owed his judicial dignity. What he did was enough to make an old-fashioned lawyer gasp; the manner in which he did it must have seemed repulsive even to members of the bar habituated to the modern method of going after what you want with a club, even if you are a Judge. As if to keep the latter in good countenance, a clergyman occupied another column with remarks about the coming election of a Bishop of New York and about disbelief in the creeds even among the clergy that would once have subjected him—we will not say, to ecclesiastical discipline—to astonished observation and inquiry. Now we merely pass such things by with a shrug. We have got on.

"It would be a mistake, however, to think that we have advanced to a new vigor of effectiveness by these unconventional and violent ways. As some modern poets have the convulsions of the Sibyl without her inspiration, so certain controversialists of the day have the noise of a discharge of heavy artillery without any projectile. What they forget is the immense capacity of the public to discount everything. Wild exaggerations are taken for even less than the facts. By repetition sensations become stale commonplaces. And the vehement man who tears passion to tatters and exhausts the vocabulary of invective in attacking somebody is apt to get from a judicious hearer the bland inquiry: 'Am I to infer that you don't like him?'"

"An unwary public might fear that tomorrow's convention to elect a Bishop of New York, in succession to Dr. Burch, will savor of the methods of worldly politicians. This impression would be given by the utterances of certain ecclesiastical disturbers of the peace. If it is notoriety they seek, verily they have their reward. But they do not at all speak for the body of clerical and lay delegates, who will undoubtedly approach their task with a due sense of its importance. The office which they have to fill is one of a dignity and usefulness which overpass

the boundaries of any church. The Bishop of New York often has been a great public figure. When his personal weight goes happily with the prestige of his position he becomes a symbol of much that is rich and deep in our community life.

"It is fortunate that the candidates most often mentioned are all clergymen of standing and ability and approved service. None of them, perhaps, stands out before the city for exceptional gifts of pulpit eloquence, or for uncommon force and magnetism, but not one of them is without the fundamental qualifications. Whichever of them is finally chosen may be counted upon to continue worthily the high tradition that attaches to the Bishop of this great diocese.

"With ill-judged attempts to decry that office there should be scant sympathy. The Bishop of New York is far more than a "decoration" for public ceremonies. He has heavy duties of administration; he has to be the official guardian of hundreds of parishes, in city and country; he is looked to as a spiritual leader; he cannot shrink from civic responsibilities. Any man invited to undertake such varied and exacting labors might well ask: 'Who is sufficient for these things?' Whoever is elected Bishop, however, may be sure that his hands will be held up not only by those of his own faith but by a city always glad to number Church dignitaries among its honored citizens."

MISSION AT SPRINGFIELD, O.

The preaching mission at Christ Church, Springfield, Ohio, began January 3d, conducted by Archdeacon J. H. Dodshon, who did some brilliant preaching. His teaching was positive and constructive. The sermons on the "Churches' Three Degrees" and the "Church and Spiritism," were most timely, helpful and sound. His address at the High School on "The Church and Patriotism" was entirely appropriate and enthusiastically received.

The children especially are enjoying their services. Here the archdeacon is in his happiest vein. The blackboard talks, the memory work, the singing and marching are all pleasing to the children. The addresses on the "Five Kings We Have to Fight" and "The Hand of Prayer" they will never forget. Without question, the vital things the children are learning in this mission will follow them through their lives. The attendance at the services was remarkably good. The spiritual life of the parish was deepened and the results can bring nothing but the greatest good.

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CHICAGO

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Week-days, Holy Communion, 7:00 a. m.
Preacher, Jan. 29, Rev. Bazett-Jones.
Preacher, Jan. 30, Rev. Sheafe Walker.

St. Chrysostom's Church, 1424 North Dearborn Street.
The Rev. Norman Hutton, S. T. D., Rector.
The Rev. Robert B. Kimber, B. D., Associate.
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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 under their address, and to renew promptly; or else notify us if they wish their paper discontinued.

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SYNOD THINKS OFFICIAL TITLES AWKWARD

We are glad to print the letter sent to us by Dr. Oldham, Rector of St. Ann's Church, Brooklyn. As he points out, the official names of our executive departments are not of the first importance. Most of us are concerned with the work they are doing and the money they are spending in doing it. And we should not allow a name to be fastened upon them which we dislike. A few years and it will become a tradition. Then we won't be able to change it. And, after all, names are important things. Many good books have been failures because they had poor names; so, too, with plays. Intelligent managers do not hesitate to get rid of them when they are dealing with commodities for sale. 281 Fourth Avenue, New York, is out to be the Sales Agency of the Church. Their first job should be to pick out an attractive name for themselves.

Dr. Oldham's Letter.

Dear Witness:

At the last meeting of the Synod of New York and New Jersey the following Resolution was passed, and for fear that it might otherwise be lost in some pigeon hole, I am taking this means of calling it to the attention of your readers.

"Inasmuch as there exists a widespread and growing feeling in the Church that the present titles of its newly created official bodies, viz., 'Presiding Bishop and Council,' 'Diocesan Bishop and Council,' etc., are unnecessarily cumbersome, awkward and inelegant; and inasmuch as such titles are liable shortly to be fixed by usage upon the Church for all time; therefore be it

"Resolved, That the Synod of the Second Province respectfully requests the next General Convention to reconsider the title 'Presiding Bishop and Council,' especially in view of the probable extension of this form of organization to the Provinces, Dioceses and Parishes, so that there may be a simple, accurate, consistent and easily understood nomenclature throughout the Church.

"The Province further suggests for the several divisions of the Church the following series of titles as meeting these requirements, viz.: National Council, Provincial Council, Diocesan Council and Parochial Council; be it further

"Resolved, That a copy of this resolution be forwarded to the Secretaries of the various provinces and Dioceses with the request for their approval thereof."

The motive prompting this resolution is evident. While names are not of the first importance, they are nevertheless not unimportant, as witness the enormous amount of time and energy spent in discussing the official title of our Church. Surely we all desire to avoid a repetition of that. Our titles should if possible describe plainly and briefly the things they denote. This can scarcely be said to be the case with

the present lengthy and awkward title of our governing body, and still less with its correlatives in the Province, Diocese and Parish. For tautological awkwardness what could be worse than "Diocesan Bishop and Council?" Moreover, when we speak, as we must, of a "Member of" or "Department of" the "Presiding Bishop and Council," we must do so with a smile or an apology. And inasmuch as these articles are likely to be fixed upon the Church for all time by mere inaction on our part, we should bestir ourselves immediately and determine upon a series of titles which shall state simply what they mean and be readily understood by the man on the street.

The series proposed in the above resolution seems to meet all these requirements so admirably that I, for one, earnestly hope the several Dioceses and Provinces will take the action requested by the Synod of New York and New Jersey, so that the change may be made without undue waste of time at the next General Convention.

Very truly yours,
J. Ashton Oldham.

KENYON ALUMNI RAISES FUND

At the end of the Christmas holidays the students of Kenyon College presented an original musical comedy in several Ohio cities including Cleveland, Akron, Toledo, Cincinnati and Dayton. Over thirty men took part in the production which was entirely original. The music for some twenty songs was composed by Lewis M. Latta, '23, and the dialogue was written by John G. Loofbourrow of the same class. James M. Wade, '22, was responsible for the stage management and Donald C. Mell, '22, had charge of the business arrangements. The work of the men won much favorable comment and the unanimous verdict of the audience gave it a high place among college entertainments of the current year.

During December a number of local Alumni associations held reunions at which President Peirce was present. Enthusiastic meetings were arranged at Philadelphia, Pittsburgh, New York, Washington, Lima and Chicago. Much satisfaction at the prosperous condition of the college was expressed and the support of the Alumni was assured for the work of raising the new Endowment Fund. In May, 1920, the General Education Board offered \$75,000 for the purpose of increasing professors' salaries provided that the college would raise the remaining \$225,000 of a \$300,000 fund. More than two-thirds of the sum necessary to secure this offer has already been pledged.

The work of the First Semester closes on Saturday, February 5, and the Second Semester begins Thursday, February 10. A number of new students will enter at the beginning of the second semester.

PRESENTS PORTRAIT OF BISHOP GARRETT

A happy surprise awaited the nearly 200 parishioners of St. Andrew's Church, Forth Worth, Texas, when after the dinner which preceded the annual parish meeting on January 10th, Mrs. C. O. Harper presented to the church a large radiotone portrait of the venerable bishop of the diocese, Dr. Alexander C. Garrett, now in his eighty-ninth year of age, and in the forty-seventh of his episcopate. An excellent likeness of the bishop in his robes, from a recent sitting, is etched in 14-karat gold on a steel plate, which is mounted on a tablet frame of genuine mahogany with a nameplate of solid gold beneath the picture. The rector, the Rev. E. H. Eckel, accepted this splendid gift on behalf of the vestry and parishioners and expressed appreciation of the donor's generosity and of the bishop's long and fruitful episcopate.

GIVE TO RELIEVE FAMINE

The girls at St. Mary's Hall, Shanghai, have given \$400 for the relief of the famine sufferers in North China. One of the American members of St. Mary's staff of teachers says:

"It is perfectly amazing the way the girls raise money for all sorts of good causes. I think it shows very plainly the strengthened force of the Christian influence."

APPEAL TO ALL TO HELP STARVING CHINA

Bishop Graves reports that up to December 1st members of our Mission in China have given (2,600 for famine relief. "The \$500,000 from the American Red Cross," says the Bishop, "looks like a large gift, but it is a mere drop in the bucket compared with the distress. That twenty million people are affected is a conservative estimate, and the least that will support one person until the Spring is two dollars a month, or ten dollars in all. The Chinese Foreign Famine Relief Committee, of which I am a member, has raised so far about eight hundred thousand dollars, and other committees are working in other parts of China, but with their best efforts they cannot prevent a large proportion of these people dying from hunger or disease before next May. The Chinese Government is apparently doing nothing effective. It has put on special taxes in various directions, but the Chinese business men here do not think that the money goes to the famine. I heard Bishop Lambuth give an account of his journey through part of the famine area in Shantung. When asked what he had seen of Government relief in the work of his investigation he replied that it did not come under his notice. You people in America cannot understand such indifference to human suffering and death, but it is one of the results of heathenism."

Dr. Robert Speer, President of the General Council, writes:

"There are no words adequate to set forth fully the appeal of the starving people of North China. At least fifteen millions of our fellow men, according to the most reliable dispatches, are face to face with actual starvation, and more than forty millions are in the midst of famine conditions that cry for urgent help.

"Pressing appeals to help the needy in Europe and Asia Minor are already before us and must be met, and now in addition there comes the superlative challenge of the China famine. For a century we have been sending our missionaries to that land to carry the most precious treasure that we possess. Shall we who have sent these messengers to the Chinese people now fail to give them that which will make possible the preservation of their very lives?

"The China famine also presents a special appeal to the churches of America because there is no great organization to deal with the problem. A national committee has been appointed by the President of the United States which is making a public appeal, but the emergency is such that there is no time to build up an elaborate agency adequate to handle the problem. On the foreign field the work of relief has already been organized, chiefly through the co-operation of our missionaries, so that all funds will be administered promptly and efficiently. For securing the indispensable support at home, reliance must be placed on the churches. Foreign mission boards and the Federal Council of the Churches of Christ in America are joining in an appeal to the churches to meet the crying need.

"Our giving must be prompt, generous and sustained. Ought not every disciple of Him who fed the hungry throngs have a share in this ministry of love in the name of Christ? Clearly this is a call from Him who has compassion on the multitudes and says: 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.'

The Department of Missions asks for gifts from our people to help relieve the appalling conditions Bishop Graves outlines. Mr. John W. Wood, 281 Fourth avenue, New York, will answer questions and supply all possible particulars.

MISSION FOR NEGROES

The colored people of Cincinnati largely attended the preaching mission at St. Andrew's Mission. The Rev. E. H. Oxley, M. A. Missionary, the preacher being the Rev. Henry L. Phillips, D.D., archdeacon of the colored work in the Diocese of Pennsylvania. He had a splendid message for the people, and the closing service of the week on Sunday evening, January 16th, was attended by over 500 persons, while 16 declared their determination to become communicants of the church.

THE NEW YORK CONVENTION

(Continued from page 1)

some against the cause of Dr. Stires, who, I am sure, would have repudiated that way of stating his position, for no man is freer from anti-Catholic, pro-Protestant partisan feeling. M. Sagne, a layman from Poughkeepsie, substituting for the Hon. Franklin D. Roosevelt, who was unavoidably absent, made a sane little speech seconding Dr. Stires' nomination. The main point of these two for Dr. Stires was that he is a great apostle of missionary work and believed more in the unity of spirit than unity of organization.

Mr. Silver nominated Dr. Slattery with emphasis on his being primarily a pastor, scholar and administrator, whose Church had led in building the Cathedral and establishing the Clergy Pension Fund.

Two clergymen who had served in Wyoming under Bishop Thomas sung his praises and were rewarded with eight or ten votes for their candidate.

Altogether the experiment of making nominating speeches would hardly be called a success. To many they seemed pretty poor efforts, and in some instances hurt more than they helped. And yet to allow them was brotherly and democratic, just as it was progressive and up-to-date to let reporters and women be present. Some day women no doubt will be seated on the floor as delegates and voters. Will they also be candidates for bishop? No one knows now.

Speaking of reporters, one popular reporter kept insisting in recent articles that Dr. Manning was the favorite candidate of the press. Of course this would have to make an exception of the "American" which sent the curious telegram to voters as to Dr. Manning's English bitt and assumed "curbing" disposition. The claim of the Globe reporter two years ago when Bishop Burch was elected as well as now was that Dr. Manning is more human and approachable than either of the two. This was based on the ease with which they could get to him in his office or his home in contrast with the more difficult approach past secretaries to the others. My own idea of this is that it is accounted for by relative pressure of business and visitors. Without knowing all the facts, I should assume that downtown Trinity is not at all pressed by either the number of beggars or friendly visitors seeking to see the rector as are St. Thomas's or Grace, whose rectories are also uncomfortably near their churches, whereas Dr. Manning was always safely ensconced as to home from two to three miles from his church and office. I mention this to illustrate that newspapers are not necessarily the best judges of the accessibility or availability of candidates for high office.

Nevertheless, it is a fact that no matter how busy he was Dr. Manning was always affable and kindness itself, and there was a manifest genuineness in his friendly look and courteous word that was very winning to the humbler cleric or layman who had to seek him out. That he has been preeminent in New York's public life all along is true, and it was no doubt this same real human kindness in unaffected manner that won for him his numerous invitations to take part in such public affairs. Those who have seen men spoiled by becoming bishops, so that their manner and tone took on an aloofness hitherto absent, are confident that this unhappy "apostolic succession" of superiority, whatever its source, will never find a prominent part in the straightforward simplicity and directness of the thus-far unspoiled rector of old Trinity.

A fine and spontaneous tribute was paid Dr. Stires in the closing moments of the convention. When he arose to move the unanimous vote for Dr. Manning everybody else jumped to his feet and looking admiringly at him applauded for more than a minute. There is something alike in both these men that does honor to the Church. It is a Christian quality that has been too often absent in great clerics. Add to this wholesome freedom from ecclesiastical superciliousness the great fact that Dr. Manning has been so marked a leader of the Church unity movement of late, that he was an intense patriot in the war, with a high record of personal work in Camp Upton, that he saved old Trinity Church

NATIONAL WORK IS PUT BEFORE DIOCESAN

The following information has been received from Bishop Thomas C. Darst, in a letter written to the Department of the Nation-wide Campaign:

"As you have no doubt heard, we sent a check for balance in full on our N. W. C. quota to Mr. Franklin a day or two ago. This is no more than we should have done, but in order to stimulate dioceses that have been holding back their payments because they had not received any of their askings, I think it should be known that East Carolina, in order to pay in full, postponed indefinitely certain important diocesan projects that we expected to finance, not from N. W. C. askings, but from funds raised in the diocese. It is also worthy of note that deducting amount received for diocesan support, we actually gave to the general church a larger sum than we retained for work in the diocese.

"I hope that we will do as well in 1921, but no one who has not visited the churches in East Carolina can understand the awful depression that characterizes almost every parish and mission, owing to the tremendous slump in the prices of tobacco, cotton and peanuts. Many of our largest contributors did not make enough money this year to pay for planting and harvesting the crops, and quite a number of them actually lost thousands of dollars. I believe, though, that they will give again this year, and perhaps it will mean more to them than ever before, for they will be giving not of their abundance, but will be drawing on their reserves."

CHRIST'S CHURCH

Credo and confessions? High Church or Low?
I cannot say; but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Savior, Jesus.
I think to all, or none. Not curious creeds
Or ordered forms of churchly rule be taught
But soul of love that blossomed into deeds,
With human good and human blessing fraught.
On me nor priest nor presbyter nor pope;
Bishop nor dean, may stamp a party name;
But Jesus, with his largely human scope,
The service of my human life may claim.
Let pious priests do battle about creeds,
The church is mine that does most Christ-like deeds.
—John Stuart Blackie.

PRESIDENT OGILBY IN BROOKLYN

The newly-elected president of Trinity College, the Rev. Remsen B. Ogilby, was the preacher at St. Ann's Church, Brooklyn, last Sunday. The following day he addressed the Church Club of the Diocese of Long Island on "The Church as a Patron of Education."

CHURCH SCHOOL SOCIETY

* Trinity Church, Rupert, Idaho, the Rev. B. C. d'Easum minister-in-charge, has a well organized chapter of the Order of Sir Galahad, a secret society for boys and girls. Membership in the Order is confined to the regular attendants at the Church School, and promotion is earned by good class work.

from the age-long stain of social selfishness, that he had lately been worked against by the narrow-mindedness because of his broadmindedness as to the Concordat, etc., and we have enough reason to explain why Dr. Manning was elected in a great diocese, full of great differences of party feeling, in so brief a time as three ballots. High or low, rich or poor, broad or conservative all will probably have cause to rejoice that a just strong man—not foolish enough to be led into unnecessary discipline, is now to be Bishop of New York.

GENERAL NEWS OF THE EPISCOPAL CHURCH

LENTEN SERVICES IN RICHMOND.

The daily half-hour services, which have grown to be so conspicuous a feature in the Lenten season of the Church in Richmond, will be continued this year as usual. The services will begin on the Thursday after Ash Wednesday, and will continue through the week which precedes Holy Week.

On Thursday and Friday after Ash Wednesday the preacher will be Bishop Brown.

In the first full week of the services, with the exception of the first day, Monday, which is as yet unfilled, the preacher will be the Rt. Rev. Charles E. Woodcock, Bishop of Kentucky. Bishop Woodcock comes this year for the first time to Richmond, but he is widely known by the Church at large as one of the ablest preachers in the House of Bishops and a man particularly sought after as a speaker at Lenten services.

In the second week, from February 21-25, inclusive, the preacher will be a minister from another Christian body. He is the Rev. Charles W. Gilkey, pastor of the Hyde Park Baptist Church, Chicago. Mr. Gilkey was a college mate of Dr. Bowie's at Harvard, and a graduate of Union Seminary, in New York, studied for two years in universities abroad, and was associated with some of the eminent men in the Scottish Church during the term which he spent in the University at Edinburgh. Coming back to America, he became the minister of the Hyde Park Church in Chicago. This church is an unusual one in its denomination, being situated near the University of Chicago, and having a large number of the faculty, both of the university and its theological school, in its membership. It is a church of remarkable liberal spirit. Mr. Gilkey, as its minister, has been identified with many kinds of wide service.

The preacher for the third week, beginning February 28 and lasting through March 4, will be the Rev. Floyd W. Tomkins, D. D., rector of Holy Trinity Church, Philadelphia. Dr. Tomkins is one of the influential men in the Diocese of Pennsylvania, and a preacher of special note in the Church through his success in conducting parochial missions. He is already known in Richmond from his visit here as preacher in the Lenten services last year.

From March 7-11, inclusive, the preacher will be the Rev. John Kelman, D. D., pastor of the Fifth Avenue Presbyterian Church of New York City. Dr. Kelman is a Scotchman, and one of the most outstanding leaders of that church, which has always been distinguished for great preachers. He was formerly minister of St. George's Church, Edinburgh—perhaps the most commanding of the Scottish churches—and came recently to New York to succeed Dr. Jowett at the Fifth Avenue Church. His name is known internationally as a writer and a preacher.

The final week of services, from March 14-18, inclusive, the preacher will be the Rev. Edward M. Jefferys of St. Peter's Church, Philadelphia. Dr. Jefferys was formerly in our Church's medical mission in China. Returning to this country, he became City Missionary in Philadelphia and rector of St. Peter's Church.

PENNSYLVANIA DIOCESE JOINS IN SOCIAL SERVICE

A distinct departure in matters relating to the work of Social Service Commissions was that inaugurated by the five Christian Social Service Commissions in the state of Pennsylvania at a meeting held in Harrisburg, Friday, January 7th at the Penn-Harris Hotel. The Legislature of the state is now in session. Much legislation of a social character is expected, old laws revised, new ones introduced, a new constitution is to be laid before the lawmakers. The Church's commissions believed that they should be alive to all legislation affecting the community and the general welfare of the state. Hence this meeting. A steering committee

was created headed by the Rev. Paul S. Atkins of York, Pa., and the Rev. F. T. Cady of Tyrone, as secretary, with one representative from each of the diocesan commissions to carefully scrutinize proposed legislation and defend all attacks upon social advances made in other years. An advisory committee of five lawyers was also adopted. In order to cover the expenses of the steering committee appropriations were made averaging fifty dollars from each diocese.

Dean Lathrop was present to confer with the diocesan representatives upon his plans for the national conference to be held at Milwaukee in June, also the proposed study courses to be published for next year and the closer organization of the commissions to promote their common tasks. The conference agreed that for the present the state and not the province was the best unit for concerted action, and a program, both as they affected the state and the Church's life.

Judge Buffington of the Federal Court of Appeals, a member of the Pittsburg Commission, was in constant attendance at the meetings which lasted from two in the afternoon until after ten in the evening. The Diocese of Bethlehem has six members of its eight present. Of these were Mrs. G. M. Keiser of Pottsville, deeply interested in the Mothers' Assistance Fund, and Miss Gettels of Lebanon, the diocesan head of the G. F. S., which society is carrying forward a diocesan program among girls in industry and shops.

To Miss Gettels and Mrs. Keiser was referred the questions of Mothers' Assistance Fund and the child labor legislation.

Bishop Darlington met the members of the conference and commended their stand to organize more closely the diocesan commissions and especially now that the Legislature was in session.

Reports were made by each commission as to what work had been accomplished and what new plans were to be undertaken during the current year.

The conference members were the guests of the Harrisburg Commission on Social Service.

LECTURES ON THE BIBLE

Professor Stuart L. Tyson gave the second of his lectures on "The Bible From the Modern Point of View" in the Church of the Holy Trinity, Brooklyn, N. Y., last Sunday evening. The lecture was followed by an open forum, where every one was given the opportunity to differ with the speaker either by asking a question or by making a three-minute speech. Many of the New York parishes are conducting similar discussion groups on Sunday evenings.

FAMOUS ACTORS AT NEW YORK PARISH

At the four o'clock service at St. Mark's-in-the-Bowery, New York City, last Sunday a symposium on "The Yellow Jacket" was conducted by Mr. and Mrs. Coburn and the various members of their company, which is now presenting the play in the city. At 8 o'clock there was a symbolic service, after which Miss Laura Herring sang a program of the Kipling-German "Just So" songs and John Alden Carpenter's "Improving Songs for Anxious Children."

MISSION IN ZANESVILLE

A mission is announced for St. James' Church, Zanesville, Diocese of Southern Ohio, for the week of February 21st. The missioner will be the Rev. Franklyn Coles Sherman, rector of St. Paul's Church, Akron, Ohio, and the mission will be the second which he has conducted in this parish.

The Rev. Mr. Sherman is an exponent of the doctrine and practice of spiritual healing, and it is planned that the mission which is to be held in February will take on the nature of a healing as well as a preaching mission.

AN ALASKAN TRIP

Bishop Rowe has asked Rev. Frederick B. Drane, in charge of the Tanana Valley Missions, to make the winter rounds in the interior of Alaska this year in place of the late Archdeacon Stuck. Such a visit is of the greatest value to the widely separated and lonely missionaries. They have little of outside encouragement. Many of them, such as those at Eagle, Fort Yukon, Tanana and Allakaket, have no opportunity of receiving the Holy Communion except when such a visit is made, as no clergyman is stationed at any of these points.

Mr. Drane begins his itinerary the middle of January. Starting at Nenana, he will go down the Tanana River two hundred miles to Tanana, and then across country one hundred and thirty miles to the Allakaket; returning to Tanana, he will strike up the Yukon, visit Rampart, Stephen's Village, Fort Yukon, Circle and Eagle. Then will come one of the most difficult sections of his journey when he goes across country from Eagle to the headwaters of the Tanana, at Tanana Crossing. By that time it is likely that the trails will have broken, so that the rest of his return journey will be made by river, probably in an open boat. He will stop at Salchaket, Fairbanks and Chena. His journey will cover rather more than 1600 miles, and will take him to all of our interior stations except Anvik. Part of the time he will be alone, using a traveling companion only as he can pick up an Indian to accompany him from one place to another in cases of special need.

During the past five years Mr. Drane has traveled the Tanana Valley much of the time alone, and has faced conditions as difficult as those which normally exist anywhere in the interior.

ORDINATION IN VIRGINIA

On Sunday, January 9th, in St. Paul's Memorial Church, University, Va., the Rev. Noble C. Powell was advanced to the priesthood by the Rt. Rev. William Cabell Brown, D. D. The sermon was preached by the Rev. Beverley D. Ticker, Jr., Seminary. The candidate was pre-D. D., of the Virginia Theological seminary, the Rev. Berryman Green, D. D., dean of the Virginia Theological Seminary. The Litany was read by the Rev. B. R. Roller. The Rev. W. C. Torrence read the ante-communion. The Rev. Paul D. Bowden read the epistle, and the Rev. John F. W. Field the gospel. The bishop was the celebrant. All priests present joined in the laying on of hands. Mr. Powell continues his present work, becoming rector of St. Paul's Memorial Church, with residence at University, Va.

AN INTER-PAROCHIAL MISSION

The Inter-Parochial Mission in Cincinnati is crowding Christ Church, the largest Episcopal Church in the city, every evening, and arousing great interest. The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, Va., is the missioner. The press notices and preparatory announcements were splendidly handled. Automobiles were furnished to bring the aged and feeble to the services. The newspapers have shown a liberal spirit in noticing the meetings. Dr. Bowie's experience as a chaplain overseas furnish him with fine illustrations, which add greatly to the interest of his address.

FAIR PLAY FOR THE WORKERS

I have purchased from the publishers the balance of the last edition of my book, *Fair Play for the Workers*.

This was published to sell at \$1.60 a copy, but recently has been selling for \$2.50.

I wish the remaining copies to get into the hands of clergymen. I will send the book to any clergyman, postpaid, for \$1.00.

Percy Stickney Grant
7 West 10th Street New York

NEW RECTOR FOR LA GRANDE

The Rev. J. W. Gunn, rector of Emmanuel Church, Kellogg, Idaho, has accepted a call to St. Peter's Church, La Grande, Eastern Oregon, and began his residence there the first Sunday in January.

EDWIN MARKHAM

Writes to the Editor of THE SOCIAL PREPARATION, the Religious-Socialist Quarterly:

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The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual Convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, ST. ANDREW'S CROSS, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

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

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

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