

# The Witness

✦ FOR CHRIST AND THE CHURCH ✦

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## CURRENT EVENTS

### Cardinal Mercier Coming to the United States.

Cardinal Mercier, the eminent Roman Catholic prelate of Belgium, who won for himself a warm place in the hearts of the civilized peoples of the whole world by his unselfish and notable services rendered the suffering population of his country, has been invited by the Knights of Columbus to visit the United States, and has indicated his intention to accept the invitation this spring or early in the summer.

### High Honor for Bishop's Daughter.

Miss Sara Morrison of Davenport, youngest daughter of the Rt. Rev. T. N. Morrison, D. D., Bishop of Iowa, who is a senior at Wellesley college, has been highly honored by election to the national Phi Beta Kappa fraternity. This election to the national fraternity—which includes both men and women—is the highest scholastic award for four years of work, and Miss Morrison was one of forty Du-rand scholars of Wellesley to receive this much sought honor.

### Enlisted in a Warfare, Not a Picnic.

"The symbol of our religion is a Cross, not a flowery bed of ease," says the Rev. Dr. F. J. Bassett, rector of the Church of the Redeemer, Providence, R. I. "We are reminded by God's Word that we are enlisted in a warfare, not a picnic; that we are counted upon to endure hardness as good soldiers of Jesus Christ, instead of treading the primrose paths of dalliance."

### His Eyes Were Opened by a Blind Man.

"A week or two ago," writes a subscriber to The Witness, "there was an aged blind man, residing some four or more miles from the church, at the morning service. He was led up to the Communion rail by a communicant, and when I saw that, I said to myself, 'Don't you ever excuse yourself (while you are able to walk) from attending the church services. If any one asks you why you were not there just say, 'No excuse to offer!'"

### Bishop Fawcett Head of Chamber of Commerce.

The Rt. Rev. Dr. Fawcett, Bishop of Quincy, was unanimously elected President of the Chamber of Commerce of the city of Quincy, Ill., on April 8th. The Quincy papers state that while the Bishop's election by the Board of Directors came as a surprise to most of those present at the annual membership meeting, the announcement was received with universal favor. The Bishop has been one of the most active members of the Board, taking part in all of the work of reorganization and is thoroughly familiar with the business affairs and activities of this business association. He has identified himself with the more important community movements, after his return from army service giving unsparingly of his time and ability for organization to the various war activities and to the upbuilding and advancement of Quincy. In the Rotary club and oth-

er associations with which he is identified his successful leadership is recognized.

Commenting editorially upon the Bishop's election, the Quincy Herald says:

When a Bishop leads the Chamber of Commerce he can have a passion to urge that men live right on this earth and yet be interested in the things that make that life prosperous and abundant.

He can have zeal in urging men to attend to the needs of their spirit and yet he can have hard and workable ideas on the practical things of getting for one's self and one's community that honorable portion of the world's goods which come through manufacture or exchange.

He can guide men toward heaven but he can also see the need of thorough application of the principles which make heaven easier to attain because a community seeks to be active, prosperous, progressive and useful.

He can be an inspiring preacher and yet a most congenial friend.

He can have his head in the heavens and yet have his feet on the ground.

These are some of the reasons why he can be a minister of the gospel and also president of the Quincy Chamber of Commerce.

### Show That You are a Real American.

The most potent argument for the Victory Liberty Loan is not one of money and interest: It is one of self-preservation. There is unrest and discontent all over Europe. Industrial conditions are so bad there that the governments have an uphill job making ends meet. If the United States thinks it worth while to avoid the tempest of disorder that is convulsing Europe, the one indicated course is this:

Support the Victory Liberty Loan with all the money you have or can save. Only by keeping the Government credit solid and secure can we hope to escape some of the dangers that threaten Europe.

Show that you are a real American. Subscribe for as much of the Victory Liberty Loan as you possibly can pay for.

### The Salaries of Seventeen Clergymen Increased.

The Committee on the State of the Church in the Diocese of Albany (the Rev. D. Charles White, Chairman), undertook, last July, a campaign to urge on the vestries and congregations of the parishes and missions, an increase in the salaries paid to the rectors and missionaries. At their request Bishop Nelson wrote a Pastoral Letter and the four Archdeacons contributed statements of fact. The committee sent out these statements of fact. The committee sent out these statements with the Bishop's letter and an appeal signed by all the committee.

To date seventeen parishes and missions have increased the stipends paid. The Honor Roll is as follows: S. Andrew's, Albany; S. Paul's, Albany; S. Paul's, Bloomville; Good Shepherd, Elizabethtown; Trinity, Gouverneur; S. Mark's, Green Island; S. Mark's, Hoosick Falls; S. Au-

gustine's, Ilion; S. Mark's, Malone; S. John's, Massena; Zion, Morris; S. Philips, Norwood; S. John's, Ogdensburg; Bethesda, Saratoga; Trinity, Sharon Springs; S. Barnabas, Stottville; S. Paul's Waddington.

The committee looks forward to a time when every clergyman in the Diocese will have a living wage.

### Legislature Passes Laws Suggested by a Bishop.

The recent Legislature of Nevada passed four laws suggested by Bishop Hunting and endorsed by the Convocation of the District. The statutes were drawn by the Chancellor of the District, Hon. George S. Brown of Reno.

One changes the date for the annual meeting of incorporated parishes to January 6th, to meet requirements of the General Canons.

Permission is given for Indians and whites to marry.

A new form of marriage license is provided which will give previous marital condition, divorced or not, grounds for divorce, date of same, etc., and all answers to be sworn to, and providing a penalty for perjury.

School census marshals are now required to enumerate Indian children, who are not on reservations, and provision will be made for their entrance into the public schools.

### Memorial Parish House For Tyrone, Pa., Church.

The Rev. Frank T. Cady, rector of Trinity Church, Tyrone, Pa., to the happy surprise of his congregation, announced on Palm Sunday, that the new Parish House would be built next summer as a memorial to the late Mrs. Henrietta Clement Wilson, a charter member of the parish, to be erected and presented to the parish by her son, Mr. George C. Wilson. The need of such a house has long been felt and a small fund had accumulated, and now the vision of several years ago is to be realized, to the great joy of the rector and his flock, who are especially gratified that the building is to be a memorial to a devout and saintly woman.

### Raising Funds for a Rectory Lot.

"Squares" or "shares" have been purchased by members of the congregation and organizations for the new rectory lot of the Church of the Redeemer, Providence, R. I., at \$5 a share. Contributions have been solicited of bits of gold to be melted and sold for the same purpose. One lady has contributed silver teaspoons, which will be sold without melting. The sum of \$1,000 has been raised for the fund towards the \$1,700 needed.

### Parish Relinquishes Grant and Raises Rector's Salary.

St. John's Church, Massena, N. Y., the Rev. H. W. Crydenwise, rector, has paid the mortgage on its rectory, raised the rector's salary, and voted to relinquish the grant given it by the Diocesan Board of Missions.

### Bequest Invested in Liberty Bonds.

By the will of Mrs. Frederic Remington, \$2,000 was left to the Parish House Endowment of St. John's Church, Ogdensburg, N. Y. This sum has been invested in Liberty bonds. The vestry has voted to make her pew perpetually free in her memory.

## ADVERTISING RELIGION

By PAUL J. BRINDEL  
Secretary, Advertising and Publicity Bureau  
Diocese of Kansas.

"If the American people knew there was such a Cathedral on this side of the Atlantic, it would be crowded every day with tourists," remarked a Protestant visitor to New York recently, after a visit to the Cathedral of Saint John the Divine.

The Cathedral, the largest church in the Western Hemisphere and the third largest in the world, is crowded every Sunday to its 1,400 seating capacity and scores of visitors do see it every week. But these are but a pitifully small portion of the thousands of persons who visit New York each year for no other purpose than to see the city. If by chance they do stumble upon the Cathedral, they come away quite resentful because they nearly missed seeing the church edifice, that if it were in Europe, would be the object of every tourist.

Despite the local publicity the Cathedral has received in New York City, thousands of the four millions in Gotham have never taken the trouble to journey to Morningside Heights because it has not yet become so closely related to the city's life and history as Old Trinity and Saint Paul's Chapel. But to any Churchman the Cathedral has an irresistible lure, yet hundreds visit New York annually without seeing this premier church their communion has built, because they don't know it exists.

### The Church Loses Financially.

The Church is as great a loser as the educated man or woman who misses viewing this New World triumph of church architecture. For from a publicity standpoint it is the finest advertisement the Church has. The Protestant, especially from the West, who views it or is fortunate enough to attend one of the morning services which so closely resemble those in Saint Paul's in London, will have a new conception of religion and perhaps like one Presbyterian, contribute generously to the building fund to complete the nave and transepts. In any case he will come away with a new opinion of the Anglican Church in America.

This article, however, is not an advertisement for the Cathedral of Saint John the Divine. The Cathedral is just another reason why the Church needs an advertising, publicity and propaganda bureau. For with such an agency, no longer would the poorly-edited guide books which are the rule rather than the exception, either through ignorance or by intent, term St. Patrick's Roman Catholic Cathedral, "the largest and most beautiful church in America," and Saint John's as merely the largest Episcopal Church in the United States."

By pushing the sale of etchings of the Cathedral and offering a small booklet to inquirers answering a series of national advertisements featuring the Cathedral and what it means to New York and America to have a national Cathedral, where, as Bishop Greer is proving, non-Anglican clergy are welcome, a line could be obtained on many persons who would gladly contribute to the building fund. Every parish could be urged to place in its city's public library and high school or both, such an etching that it might become as

familiar as pictures of Notre Dame, Saint Paul's or Rheims. A small condensed New York guide book could also be distributed to churchmen and prospective tourists and placed on sale in every New York hotel. The Cathedral chapter would do as it is now doing, see that every visitor is shown the Cathedral and particularly the chapels of tongues and the present small leaflet explaining the edifice placed in his hands or a sale made of the book describing the Cathedral, its history and purpose in detail.

### The Roosevelt Story as Propaganda.

A recent article in The Churchman entitled "Theodore Roosevelt, Parishioner," also provides more excellent propaganda material. Every Roosevelt newspaper in the country and many others, would gladly reprint this article, coming as it did from the rector of his parish church in Oyster Bay, the priest who buried the late ex-president. Just for my own satisfaction I mailed several copies of this story to several newspaper exchange editor friends and as a result it was read by nearly a million additional Americans who received a new conception of their dead leader. So well was the article written that it could have been published concurrently in The Churchman and Collier's Weekly and thus throughout the country would have been a powerful propaganda agent for the Church.

In writing the story of the Louisville Roosevelt Memorial Service for the Courier-Journal, I "played" the incident told by Bishop Charles E. Woodcock of Kentucky, master of ceremonies, of how the Colonel had walked three miles to morning prayer the Sunday following his return from a New York hospital. This was later used in a Mission advertisement for Christ Church Cathedral in the same city, to illustrate the part religion plays in the life of every successful man. So valuable is this Churchman story yet for propaganda purposes that any rector or layman who has a copy of the February 1 issue, should have the article reprinted in their home town newspaper even at this late date.

### Fighting the Henry VIII Lie.

A third duty of a good propaganda bureau would be to find out just how many public schools still teach that Henry the VIII founded the Church of England. Even in Kansas, with its above-the-average schools, unless the high school history teacher is a Churchwoman, only in the state university does the coming generation learn how little this notorious ruler had to do with the Anglican Church.

Having listed the offending schools, and they will be legion, the rector and leading laymen in these cities would be urged to take the question up with their school boards and if a correct history text could not be substituted, the rector could be allowed to give several lectures to the English history class and distribute small leaflets issued by the propaganda bureau, which would also be used at Missions and other Church services with many strangers in attendance. Excellent results to the Church could be obtained in colleges and universities and even high schools, by offering a cash prize each year for the best essay on "Why Henry the VIII

(Continued on page 7)

# WEEK BY WEEK WITH THE MINOR PROPHETS

By the Rev. FRANCIS S. WHITE, M. A., B. D.

## OBADIAH.

Obadiah means "Worshipper of God." He is literally that which St. John the Baptist called himself, "a voice crying in the wilderness." His cry is a different one from the Baptist's; different in tone, different in content; but even in these days of St. John's gospel of hope many of us need the tonic sting of this old Testament preacher. We need to remember that there is a doom for those who are foes of righteousness; and that He who is yet our Savior will one day come to be our judge. We might think of this terse stern exultation as the cry of one who in allegory inveighs against the world, morally against the flesh. May the study of the doom of Edom stir us to sterner self-examinations with the idea of stiffening our moral backbone.

### SUNDAY

"The pride of Thine heart hath deceived thee, O thou that dwellest in the clefts of the rock."

"Rock of Ages cleft for me, let me hide myself in Thee." How the heart warms to the aspiration and longing of this verse! How certain do we feel that once within the shelter of the Rock on which the Savior builds His Church we are indeed secure—safe from assault, safe from harm. And it is possible to dwell secure within the Church, within the Rock of Ages; provided we do not yield to the temptation to speak in the language of self-sufficient security, and say within our hearts, "Who shall bring me to the ground?"

Are we proud in our hearts? Do we listen to the voice of the deceiver who can come to us even within the clefts of the rocks, and pour the poison of self-deceit into the very marrow of our bones? This deceit comes to us when we measure and compare ourselves with our neighbors rather than with God as exhibited to us through Jesus Christ. "The conceit of littleness" is a distortion of what God meant should grow to be greatness of soul; and which can only come to those who recognize that "all that I am or hope to be I owe to Thee, my Lord and my God."

MONDAY—"How are the things of Esau searched out?" Esau was gathering and storing up, and hiding treasures for himself, for his own use, his own glorification, his own power. Such a gatherer is a miser; and there is no outlet to his treasure bag or chest; merely an intake. Therefore, his doom is only a question of time. "Esau" stands not only for the founder of the house, but the house itself—all the things of Esau—all its belongings, all its people, all its property. The searching out is that careful tracking up and absorption which only an enemy can devise and maintain.

Man is an acquisitive being. It is natural for him to collect, to acquire, to hoard. The difference between the natural man and the spiritual man lies in this: that the one acquires with the idea of preserving intact his acquisitions, while the other acquires with the idea of transmuting his hidden things into values which are intangible but which really give life its eternal sweetness and light. The first man collects coins, pictures, rare and beautiful things for the enjoyment of his household and his friends; the second lends all his talents of appreciation and discernment to the acquisition of these same things for the good of mankind. The first man eventually is searched out and despoiled; the other perpetuates his gift through an appreciative public.

TUESDAY—"The men that were at peace with thee have deceived thee, and prevailed against thee."

Who is the third person that companies unseen with thee and thy companion, on the daily round, at thy daily tasks? "Destruction is very bitter when friends aid in it." What kinds of friends do we have? What is the touchstone of our friendship? What is the peace compact we have drawn up? Let us ponder carefully the message Dr. Pusey gives in the following words: "They who show bad faith are the objects of bad faith. The proverb which says there is honor among thieves, attests how limited such mutual faith is. It lasts while it seems useful. Obadiah's description relates to one and the same class the allies of Edom; but it heightens as it goes on: not confederates only, but those confederates' friends; not friends only but friends indebted to them, familiar friends; those joined to them through that tie so respected in the East, in that they had eaten their bread."

Much of our peace is acquired by a series of compromises; but these must never be compromises which involve any kind of crooked dealing, any possibility of deceit and fraud. All your compromises must be witnessed in the consciousness of the presence of Jesus Christ as incarnate Truth; otherwise be sure that Obadiah's words will come home to roost at some unhappy day in your life.

WEDNESDAY—"In the day that thou stoodst on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them."

St. Augustine says: "God compelleth no one to sin; yet forsooth all who shall sin of their own will. How then, should not He justly avenge what foreknowing, He does not compel them to do? For as no one, by his memory, compelleth to be done things which pass, so God, by His foreknowledge, doth not compel to be done things which will be. And as man remembereth some things which he hath done, and yet he hath not done all which he remembereth; so God foreknoweth all things whereof He is Himself the author, and yet is not Himself the author of all which He foreknoweth. Of those things then, of which He is no evil author He is the just avenger."

We can become "particeps criminis" just by standing on the opposite side of a wrong struggle and refusing to lend our support to the just cause. Indifference to the well being and fair name of our community, whether we were born in it or came to it already clothed, casts us among the enemies of that community, and marks us with the brand of Cain.

Let us remember that indifference is a sin; and no one can make us sin unless we want to. What difference can there possibly be in God's sight between the prostitute, the owner of the house in which she dwells, and the citizen who is indifferent to the way the poor deluded being is making her living? The citizen who neglects to vote for a good legislator is as guilty as the politician who plays the game in such a way as to make treason and anarchy possible in this republic. In the ultimate analysis, how does the nominal Christian differ from the Bolshevik who purposely leaves God altogether out of his reckoning? Obadiah's words should stir us out of indifference and rouse in us the passion of an active loyalty.

THURSDAY—"For as ye have drunk upon my holy mountain, so

shall all the nations drink continually, yea, they shall drink, and swallow down, and shall be as though they had not been." There are two important and stimulating angles from which to consider this text. This is the way Dr. Pusey puts his comment: "Edom desecrated Mount Moriah on which the temple stood by idolatrous revelry. The completion of sin is the commencement of punishment, as ye, he says, heathen yourselves and as one of the heathen, have drunk in profane revelry, on the day of your brother's calamity, upon My holy mountain, defiling it, so shall all the heathen drink continually. But what draught? A draught which shall never cease, continually; yea, they shall drink on a large, full maddening draught, whereby they shall reel and perish and they shall be as though they had never been. The two cups of excess and of God's wrath are not altogether distinct. They are joined, as cause and effect, as beginning and end. Who so drinketh the draught of sinful pleasure, whether excess or other, drinketh therewith the cup of God's anger, consuming him!"

Can we not think too, along this line, and thinking, strive to bring it to pass? Think of drinking sacramentally of the chalice of God's love shed on the Mount of Calvary—and having drunk to our benefit can we not go out and bring to this same sup the rest of the sinful nations after such fashion that having drunk in penitence out of that same sacramental chalice their old sinful existences shall be as though they had not been? Is not this an interpretation which can be brought to pass? And is it not our business to see if we, under God, can not help in bringing the same to good effect?

FRIDAY—"But in Mount Zion there shall be those that escape, and it shall be holy."

The Church on earth is meant to be a refuge, a home, a shelter, a station where one can get the strength and refreshment necessary to continue a very real and definite pilgrimage. And the Church on earth should be holiness, 'not holy only but a chancel of holiness.' "Holiness is the Church's title-deeds to the inheritance of the world, that holiness which was in the upper chamber in Mount Zion, the presence of God the Holy Ghost, issuing in holy teaching, holy scriptures, holy institutions, holy sacraments, holy lives."

How do we value the Church? What meaning do we put into that ringing phrase, "I believe in the Holy Catholic Church." How is our daily life tied up to the Church? What do we know of her claims? How do we exemplify her teachings? Do Fridays and Sundays find us within the walls of the physical structure which houses the living Church of the living God? When we enter the portals for purposes of worship and adoration, do we carry with us that thankful elation which comes to those who recognize that by the grace of God they have escaped the snares of sin, and the charms of the evil one who had charmed never so wisely, in order to lay hands on our immortal souls?

Think out today what your Church means to you, and what you mean to the Church?

SATURDAY—"And Saviors shall come up upon Mount Zion. . . and the Kingdom shall be the Lord's."

Never forget that God has a plan. Philanthropy must keep this in mind; Business must keep this in mind; statesmen must remember; legislators must not forget. Never has humanity needed a savior that he was not at hand; and always has he been a man of God—always has he asked the people to remember that God was to be considered and consulted and obeyed. Sometimes God has used men to be His scourges, and such men may not have recognized His leading, or may have blasphemously used His name in vain. But the true saviors of their times have been those

# FOR BOYS AND GIRLS

## First Sunday After Easter Puzzle.

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My first is both a consonant and a vowel.

My second word is a gift of money.

My third word is used by the Indians as a symbolic name.

My central word is the name of a national Church paper, and is found—how many times in the Epistle for the First Sunday after Easter?

My fifth word is persons of rank in England.

My sixth is an abbreviation for written papers.

My last is the nineteenth letter in the alphabet.

## Nelly and Gypsy, the Missionary Ponies.

After seven years of work on the prairies of Minnesota, the ponies were taken to live in the southwest corner of Wisconsin, where the missionary's work was more concentrated, and life for the ponies not nearly so hard. At the end of five years, they went into the central part of the state, where the missionary had five stations, on an average of ten miles apart, and in three of these missions services were held each Sunday. Instead of open prairies, where little ponies could travel in a straight line, making a road wherever they liked, they now must travel on roads laid out between fences, enclosing farms and woodland. After the little ponies had traveled on their missionary journeys over sixty thousand miles, or nearly two and a half times around the globe, they took their last long journey to the Oneida Indian Reservation. Here, in a nice pasture, they spent the remaining days of their old age. Green grass and cool water made up their sum of contentment. Gypsy was quite lame but tried to imitate Nelly in everything. In the pasture they were seldom seen more than twenty feet apart, and, in the summer, when the flies were troublesome, they had an amusing habit of standing as close together as possible, facing in opposite directions, and brushing the flies and mosquitoes out of each other's faces with their tails. Sometimes they would invite old Jennie, the cow, and her daughter, Beauty, and granddaughter, May, with whom they were on terms of great friendship, to join the group, being sorry for them, perhaps, because they hadn't large, bushy tails.

Nelly had her own way of talking. When she wanted something to eat, or drink of water, she would hold up her right forefoot and keep moving it up and down, impatiently; and then when the thing she wanted had been given her, she would hold up her left forefoot in the same way

to say "Thank you." Sometimes she would put her nose close to Gypsy's ear and whisper to her, whereupon Gypsy would prick up her ears and imitate Nelly exactly.

Nelly, in these later years, was willful and a trifle naughty. She seemed to think that being so old, she must know better what was good for horses than the young boy who took care of them. When she found an opportunity to get away, she would gallop up and down with her head in the air, and no amount of coaxing with salt or sugar would induce her to give up her freedom. At one time, when she was the only horse they had to drive, her friends at the Mission House were obliged to walk the mile to the station, because Nelly refused to be caught and harnessed at the proper time.

I have seen her look very much disgusted at the Indian roads, which are always so full of deep ruts and holes that traveling over them is like sailing on a very choppy sea. Nelly usually went very carefully over and around the holes for the first quarter of a mile; then she would lose patience and would run the rest of the way home, regardless alike of bumps and holes.

Only one thing could ever separate these devoted pony friends of ours, and that came in the days of early summer. One bright Sunday morning, the missionary went down to the pasture to visit his faithful little helpers, but he found only Nelly, who was standing at the bars, alone. She told him, as plainly as she could, that something was wrong, and then turned and led him down among the bushes by the river side, where, stretched on the soft grass, as though asleep, was the dead body of the faithful Gypsy. Nelly rubbed her nose upon the forehead and nose of her mate, and called again and again, trying to waken her from her strange sleep; for she was only a pony and could not understand. Gypsy had other mourners besides Nelly; she was only a cinnamon pony, to be sure, with a shaggy mane and forelock, but her human friends loved her well, and when her master, with sad face, told the news at the Mission House, the memory of those twenty-five years of faithful service touched the hearts of all with tender regret for Gypsy, the loyal and patient four-legged missionary. They buried her, with all honor, on the spot where she died, and if you ever go to Oneida, you may see her grave.

Nelly did not live many years after, but long enough to see, rising above her favorite pasture, a hospital building for the sick Indians. Some friends of the ponies published their story and sold it for the building fund of the hospital. In this way the ponies and their master share in the monument to his memory.—South Dakota Churchman.

Contributions from our friends to this column will be greatly appreciated.

who recognized that they had their places in a plan; not mere cogs in a wheel, not mere parts of a system, but organs in whom and through whom the living God brought hope and life to believing men, and indirectly, blessings upon those who as yet believed him not.

With the end of every week trace the hand of God in your life; see where you have foiled or spoiled that plan; plead for forgiveness and ask for grace and wisdom and will-power to co-operate more fully in the plans of Him who is slowly working His purpose out.

## THE GRACIOUS WOMAN.

Once there lived a gracious woman,  
Mary was her name,  
And before our Lord's dread passion  
To His side she came;  
Then at His feet low kneeling,  
She washed them with His tears,

While passionate sobs attested  
Her love, her hopes, her fears.

Then swift her hair unbinding,  
She took its lustrous strands  
And washed the feet of Him she  
loved,

With the freely loosened bands;  
Then broke the alabaster box  
And in consecration meet  
The rare and odorous ointment  
Was lavished on His feet.

And lo! adown the ages,  
This story has been told,  
It is mighty in its meaning,  
'Tis too vital to grow old;  
And the act has been repeated,  
Ah! countless times since then,  
When the broken heart's sweet perfume  
Anoints the King of men.  
Clara Ophelia Bland.  
Macon, Ga.

# FUGITIVE IMPRESSIONS IN THE FAR WEST

By the Rev. GEORGE PARKIN ATWATER

PAPER NINE.

We are in the heart of Colorado. Our train, pulled by two engines, is slowly slimbing to the highest point reached by any train on the Continent, nearly two miles above the sea. We have yet to pass through the Royal Gorge of Colorado, so I shall reserve my description of the wonders of this part of the journey and write of yesterday and Salt Lake City.

Probably every one in our country associates Salt Lake City with Mormonism, and associates Mormonism with Brigham Young and polygamy. These preoccupations overshadow all interests when one reaches Salt Lake. And indeed they well may, for the Mormon church has certainly stamped Salt Lake City with its power and influence. The settlement of Salt Lake is an interesting story. Brigham Young with a company of one hundred and forty-three men, three women and two children, pioneers from the state of Illinois, came to the valley of the Great Salt Lake in June, 1847. Within a month he laid out the city in blocks of ten acres each and with streets 132 feet wide. The city is not quite level but it has all the regularity of a checker board. Religiously the most mysterious, it is topographically the least mysterious city on the continent. Although Brigham Young did not foresee the automobile the wide streets seem to have been especially prepared for them, and the city has parking space that New York might well envy.

The pioneers on their arrival began at once to plow and plant. But when the first crop began to ripen the valley was overrun by legions of crickets which began to destroy the growing grain. The people used every available means to destroy the pests and to avert the destruction of their crops. Their efforts were unavailing and they were in despair when great flocks of sea gulls appeared in the sky. The gulls swept down on the crickets and feasted on them until the fields were cleared of the marauders. The crops were saved. To commemorate this event a monument has been erected in the Temple Block. It consists of a shaft, surmounted by a granite globe on which are perched two bronze sea gulls. One visitor before the monument made the witty comment that the Mormons had been kept alive ever since by the gulls that flocked to them from all over the world.

Temple Block is a ten-acre tract in the center of the city on which is located the great Temple, the Tabernacle and other buildings of the Church. The temple is too well known for me to attempt to describe it. It is imposing but far from beautiful. It has the austerity and at the same time the conventional pretentiousness of the rural undertaker who likes to be mistaken for the minister of the third Baptist Church. The only reason that everyone is eager to go inside is the fact that no one is permitted to go inside except members of the church certified to by a Mormon bishop. Whether the Mormon church is making use of some subtle psychology in the attraction of members by the bait of curiosity, or whether they realize that the art of interior decoration has progressed since the Temple was finished, and are having mercy on the tourist, one can only venture a surmise.

The Tabernacle is a great assembly hall. It consists of a sloping floor and galleries, seating in all over nine thousand people and all covered with a roof that looks like half of a symmetrical egg. The acoustics are perfect. One can hear a person whisper 200 feet away. It has three pulpits one above the other. Perhaps the Mormons too have that dissimilarity of temperament which results in various kinds of churchmanship and this is an accommodation to such human

tendencies. Or perhaps they do team work and speak in relays. At any rate we have all suffered enough from overlengthy sermons from one pulpit, and I, for one, will not risk attending service in a place that is filled with such an awful premonitory suggestion as the presence of three pulpits. We did not hear the famous organ.

An automobile ride about the city gave us an opportunity to see the various other points of interest. Of course we saw the house where a dozen of Brigham Young's wives lived at one time. What the Klondike has been to the seekers for gold this house has been to the joke makers of the land. Probably Brigham did not see it in that light. An examination of the directory, revealing a very large group of Youngs seems to indicate that Brigham had serious views as on the matter of polygamy. He was a man who loved both much and many.

The Mormon church is an example of concentration of leadership and government which I have been advocating for our own church. There is one splendid building of marble, which looks like a Greek temple, devoted to church administration. They are very alert, too, in their efforts to inform people about the church. They offer many tracts and booklets. As I stood in the building devoted to information, for the benefit of tourists, a young soldier came to the desk and said to the young woman in charge, "I would like to join the Mormon church." The whimsical thought entered my mind that if Mormonism were today what it once was, here was a solution of the problem for the few susceptible soldiers who had been abroad and had divided heart, one part in America and one part in France. I believe that we have few such soldiers however. This boy seemed sincere in his request. He asked if he must be baptized again and was told that he must, that the Mormon church recognized no baptism except its own. He was told that he must make application to the bishop of the section in which he lived and that he would be instructed. I wanted to take him by the arm and lead him around to St. Mark's. But I feared that some of the Mormon twelve apostles might be hanging around, inasmuch as they had disregarded the injunction to carry no money in their purse, but by tithing had filled it to overflowing, so they might be likewise provided with staves. So I resisted the impulse.

When I get home I shall read again, with renewed interest, the life of Bishop Spaulding, bishop of our church in Utah for ten years, written by the Rev. Howard Melish of Brooklyn. It is the record of the life of a splendid man.

I endeavored to see Dean Fleetwood of St. Mark's Cathedral but found that he had gone to Ogden for the day. But in seeking him we found a very interesting meeting of Boy Scouts, assembled in the basement of the rectory. My boy David, who is with me, is an enthusiastic Boy Scout, so we remained for the entire meeting. There were about thirty-five boys present in charge of an excellent Scoutmaster. It was one of the best meetings of Boy Scouts that I ever attended. After the routine business, one boy read a description of a tree, the Lombardy poplar. The other boys criticised the description and added to it. The discussion was general and showed a real interest in tree-lore. Three other trees were taken up in the same way and then the meeting turned its attention to birds. Each boy who had identified a bird not seen before this season, reported it and the name of the bird was written on a bird register that hung on the wall. Then arrangements were made for a hike, the fol-

lowing day. Each boy was expected to bring snow shoes as the party intended to go up one of the canyons filled with snow.

I believe that all the boys are members of St. Mark's Sunday School. Dean Fleetwood is to be congratulated in having such a fine group of boys. I was unable to learn anything of the work of the church in Utah and Salt Lake. After passing the state on the train I can realize that the work is very difficult. The whole state has a population of about 400,000 scattered over an immense area. Outside of Salt Lake and Ogden we have no station with over forty communicants.

I have been impressed in the West with the fact that intelligent men seem to have eliminated distance so far as their intimate knowledge of the West is concerned. The familiar talk that one hears on trains and in hotels about business and social interests, ranges from Portland and Seattle to New Mexico and Texas in much the same manner that you might hear a Hartford man speak of New Haven, Worcester, Springfield, and Boston. I have been told that any man of affairs who, in the East, would be known in his own city, in the West is known all over the state.

We are traveling today in a snow storm. It seems a long cry to the balmy air and the blossoms of California.

## Some Interesting Facts About Monterey.

Miss Elizabeth A. Bowen, of the Raphael Institute, Monterey, Tenn., writes that, "In your report in The Witness of my talk regarding my work here, that I gave before the Woman's Auxiliary of Christ Church, Chicago, I think it sounds a little as if one of the graduates of St. Raphael's was the head of our Church Hospital at Shanghai, China. I did not intend to convey this impression, as she is a Mountain girl from another state—not Tennessee. I merely spoke of her as one of my friends and to show what the mountaineers are capable of doing. As far as I know, she never had any connection with St. Raphael's." In a leaflet, sent by Miss Bowen, we glean the following interesting facts about Monterey:

Monterey is situated at what is practically the junction point of four counties, viz.: Putnam, Overton, Fentress and Cumberland.

The land area of the four counties is 1991 square miles.

The total population of the four counties is 51,980.

The total number of illiterate persons over ten years old is 5320.

The total number of white illiterate voters is 1983.

The total number of persons of school age is 21,207, and of these only 60 per cent go to school.

There are 6583 children from 6 to 19 years of age who are not going to school anywhere.

The number of foreign born persons is so small as to be negligible.

The number of colored people is not over 1200.

The semi-illiteracy of a very large percentage of the population goes without saying. Probably half of the people are included in this category.

Monterey is situated in a beautiful mountain region. The land is tillable and in places quite productive if properly treated. The climate is healthy and cool in summer. The mineral wealth of the region is abundant, but can hardly be said to have been explored, and certainly not worked.

We have a fine property of 100 acres, with a house large enough for our purposes and an abundance of pure freestone water from a mountain spring. Some fruit trees just coming into bearing.

Our plan is to make Monterey, which is a thriving town of about 1500 population, the center of missionary and educational work among the mountain people, who are ready and desirous of the ministry of the Church.

# A NEW STANDARD NEEDED

By The Rev. JAMES E. FREEMAN, D.D.

"Seest thou a man diligent in business, he shall stand before kings."—Proverbs, 22:29.

There assembled recently in this city a group of thoughtful men to consider better methods for the conduct of business. The design of the meeting was not only to effect greater efficiency and hence larger profits but to so regulate business systems as to make them function more consistently, and underlying the whole discussion we noted a growing desire for larger emphasis upon those things that are vitally related to character.

His observation must be limited and knowledge of modern conditions small who is not conscious of the upward trend of business enterprises during the past decade. Newspapers were once regarded as immune to high moral standards and ideals, not so today. With absolute readiness they set for themselves standards, governing not only their news columns, but their advertising matter, that would have been regarded as impossible twenty years ago. We believe it to be a demonstrable fact that our journalism has disclosed in recent years a higher sense of responsibility for all that contributes to character making.

With all fairness, we also believe that in professional life there have been evidences of marked advance in the direction of clean and wholesome practice. True, we have been witnessing a more precise and consistent administration of law, as it has to do with commerce and corporate life, and it may be that many of our commercial agencies have felt the pressure and have reluctantly responded to the new demands. We recall hearing one of the foremost politicians in the country say, a few years back, that "no man can gain and hold a high place of preferment in our political system whose life does not witness to the wholesome things of morality." In our present time of reckoning all these salutary changes may be regarded as distinct assets.

There is, however, one aspect of our modern situation that needs to be considered and corrected, namely, that estimate of life that measures all successes by the standard of the dollar. Almost every piece of literature that comes to our hand today

and that is seized with avidity by our youth measures success in the terms of dollars. "Get rich quick" is the Twentieth century slogan. Money is not the root of all evil, but the passionate love of it is. Many a family or individual is suffering embarrassment and shame today because, measured by the artificial standards of Twentieth Century success, they are not keeping step with the swift pace of their neighbors. This whole question is one that goes down to the very root of things, for it has to do with life in its every form.

After all, is it not a question that has to do with the outside rather than the inside of life? Robert Burns and Oliver Goldsmith, so far as externals were concerned, were paupers and beggars, but they had within them qualities of mind and heart that will continue to enrich the world so long as the English language is spoken. Jesus Christ "had not where to lay His head." He was "despised and rejected of men," and yet the uplifted Nazarene has literally drawn the world unto Him.

It were well if our educational systems could establish in the consciousness of our growing youth new and more real standards of value. To send a lad out into the world equipped with invincible qualities that are fundamental to the highest development of life is of far more worth than to send him out with visions of success spelled out in the terms of dollars and cents. All of us have fallen victims to this false reckoning of efficiency and success of which we speak, and be it said also that it has created in us a class consciousness and effected cleavages in our corporate life that are almost unbridgeable.

Do what we may, we cannot get away from the fact that righteousness, which is simply right living in its largest sense, is absolutely fundamental to health, happiness and the permanence of our most cherished institutions. We will substitute contentment for discontent, sane and wholesome happiness for insane social rivalry, fair and honest competition for ungenerous and bitter strife in our workroom of industry, when we have re-established right standards of living and success.—Courtesy Minneapolis Tribune.

# THE BOOK TASTER

## Is God Omnipotent?

"In the tempted, struggling, suffering, dying, yet triumphant Christ, we see the supreme revelation of the God in whose hands are the issues of life, because in Him is the supreme power of a righteous and conquering love."

Not a few have been troubled about God's responsibility for the great war; they would do well to read this short discussion. Dr. Drown frankly meets, and ably replies, to the many questions that sincere men are asking about the four years apparent reign of sorrow and sin.

God's Responsibility for the War. By Edward S. Drown, D. D. New York: The Macmillan Company. Price, 60 cents. E. H. R.

## Two Pamphlets.

A few Questions briefly answered is the title of a pamphlet by the Rev. Edwin G. Hunter, 3450 W. Monroe St., Chicago, Ill., in which he answers in a frank and convincing manner three questions.

(1) What is the difference between the Episcopal Church, and other religious bodies?

(2) How she regards other religious bodies?

(3) What is our relation to Christ and what is the nature of the Church?

Mr. Hunter says: "The Episcopal

Church differs from protestant bodies in her view of the character and constitution of the Church of Christ. Her ministry is entirely different in both origin and nature. She holds quite a different view of the nature and value of the Sacraments. She has quite a different conception of what constitutes Christian worship, and she places a different estimate of value upon ritual and the Church year."

Any one interested in answering these questions will find in this pamphlet a brief explanation of the questions thus raised.

Another pamphlet, entitled, "Departed Souls," by the Rev. T. T. Walsh, York, So. Car., gives a very clear and explicit account of what the Church has taught regarding the departed and also the place that prayers for the departed may have in our devotions. In this day, when so many have lost their dear ones through war and epidemic, it is comforting for them to know what the teaching of the Church is regarding the state of the departed.

Either of these pamphlets can be obtained by sending ten cents to the author.

"Men have always gone to the Sermon on the Mount to get the marble with which to build their ethical palaces."—Dr. Jefferson.

# The Witness

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A NATIONAL CHURCH NEWSPAPER for the people, published every Saturday. Intended to be instructive rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan and sectional views. Price, \$1.00 a year.

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## EDITORIAL

### LOVE AND LOYALTY.

It is through love for a person and loyalty for an institution that men and women have made great sacrifices and done great deeds.

These two motives are the most powerful incentives to human action in the experience of the race.

For the love of a friend one will even die, and for love of country men will go over the top.

Men have not suffered martyrdom merely for the sake of winning an argument nor for a purely speculative idea.

It is for this reason, and it is a potent one, that when God would win the sons of men to become the sons of God, He sent His Son into the world to be loved and founded His Church to be served. These motives, the love of Christ and His Church, enabled the early Christians to win in their battle with the Roman Empire; for the Caesars were not loveable and the Roman Empire lost the loyalty of its subjects by substituting hired mercenaries to fight its battles.

Men died for Christ and loved the Brotherhood that Christ founded, until the leaders of the Church became mercenary and the personality of Christ was buried in the substitutes for Him that transferred their affections, and divided their allegiance.

Devotions to the Saints and to the Virgin Mary obscured that fine personal loyalty to Christ which the early Christians manifested in sincerity and truth. It produced passionate emotion, but directed to the wrong object, and so the reaction from the devotion was not edifying.

Christ needs no one to supplement His compassion, for His humanity was perfect. In the same way, when men substituted the sect for the Church, they were loyal to the institution which they had created, passionately loyal, but again the reaction was not helpful. For loyalty to the sect produced the narrowness that it represented. For this reason these devotees affected the cause "zealously but not well."

\* \* \* \* \*

Now our Lord on one occasion said, "Because I tell you the truth, therefore you will not believe me,"—a strange reason for not believing anyone, but psychologically a very real reason.

In the Old Testament the Jewish Church never received from its adherents anywhere near the zeal that the cultus of Baal could produce in them. Just as in modern days the sanity and poise of the Church cannot produce the same zeal that the most extravagant of sects can manifest.

The truth is too monotonously candid to produce enthusiasm from those who prefer passion to love, and extravagance to sanity.

Moreover, it is more in accordance with our wilful and unreasonable natures, to turn the truth of God into a lie and to worship the creature more than the Creator.

\* \* \* \* \*

Christ lost His personal popularity because He told people the truth, just as any leader who presumed to tell people the truth about themselves would lose the popularity that one who sacrifices pleasant things would enjoy.

The truth about each one of us is far from pleasant hearing, and causes us to scramble for an alibi or an excuse.

Christ would accept neither, and in that respect I fancy He is the same now.

He expected His disciples to seek the best, to make the most willing sacrifices, to endure the hardest tasks. He allowed those who did not relish such a discipline to depart from Him, and He intimated very clearly that when they departed from Him, He ceased to know them.

We are facing today a very grave danger in an effort to correct the mistakes of three hundred years ago.

Then the person of Christ was obscured and the Church was broken into segments. Now the tendency is to destroy the person of Christ by denying the reality of the "word made flesh," and so leaving no one to love,—merely a work of art to admire. In like manner, the tendency is to deny the reality of the Church as an institution to which our devotion is due, and to substitute a league of church organizations to serve our convenience rather than to command our loyalty.

The condition would be paralleled if the league of nations should start from the assumption that the individual nations were of no importance, and that a federation of nations were to take their place.

This, indeed, is what the extreme radicals desire,—to destroy all national emblems and to substitute the red flag for these emblems. And their plea is that all governments have forfeited their right to loyalty because of their misgovernment.

Their argument is a plausible one, and they picture a world brotherhood in which all national identities are lost.

Now, if the nation that we serve has no claim on our patriotism, we will naturally turn to a world federation; but, as a matter of fact, we are very jealous that not one jot nor tittle of our national existence shall in any wise be jeopardized, and we are the more sincere in this as we realize that the abolishing of the United States of America would not make men more honest. The schemer would still use the soviet government of the world as the instrument for his nefarious practices. Mr. Lenine and Mr. Trotsky do not compare favorably as yet with Mr. Washington and Mr. Lincoln as founders of a system. Not that the latter were perfect, but that they inspire more confidence than the former and, we believe, were more truly lovers of mankind.

\* \* \* \* \*

The whole trend of modern soviet movements is to uphold the thoughtless and the careless by making them equal with the industrious and the persevering. They demand that an inefficient carpenter shall receive the same reward as a capable mechanic. With what result? They have destroyed the great incentive which made the inefficient want to be capable. Why be strenuous, if you receive the same reward for being indolent?

This is not to pretend that the present system is perfect, but it is rather to doubt that the proposed system is better.

The one thing in the Darwinian theory of evolution "which now meets with universal acceptance is the law of the survival of the fittest," (Prof. Osborn in "The Origin and Evolution of Life.")

If this be true, it applies equally to the social state, and any scheme which sets aside a universal law of nature in the interests of a theory of self-interest is bound to suffer shipwreck.

"If a man will not work neither shall he eat," said St. Paul, and any scheme which substitutes a paternal endorsement of inefficiency for the inexcusable law of being is bound to be a disappointment.

The same principle is at work in the Church. Here, too, our Lord preached the doctrine of the survival of the fittest. Read His parables of the Talents or of the Ten Virgins and you will discover that He did not attempt to sustain the inefficient in the spiritual realm.

The motive behind much of the present movement in the realm of religion is to eliminate creeds which make people think, and institutions which make people loyal, and the person of Christ which makes people loveable, and substitute for these a loose federation which will not demand thought or loyalty or love, so that the Church may be numerically more popular.

\* \* \* \* \*

Now, if there is anything in the Church that needs revision or correction, let us apply ourselves honestly to the task; but to say that all the traditions which the experience of the Church has taught us in the past are to be overthrown because opportunists believe that so the Church will grow, I reply that it is better for the Church to suffer loss than to sacrifice her high ideals for mere fat.

I do not believe those who have in hand these radical ideas are as competent to found a Church as was our Lord, and I do not believe that the aggregation which they propose would so safeguard the personal sovereignty of Jesus Christ and the beauty of His Church as that their program is attractive.

Mind you, I believe in Church unity, and pray for it, and I am willing to take part in any movement that will bring it nearer to its accomplishment; but when a man says to me, you cannot force me to accept the system of the Church, I reply, very true, neither should you force me to give it up.

My positive faith is as valuable to me as your negative demand is to you. I am prepared to get together just as closely as we can, but if at the end I prefer to remain in the historic Church and you prefer to get out of it, well and good! Our ways must part, but you have no more right to pull me out than I have to pull you in. Who made you a judge over me? Nor do I at all feel the force of your argument that you represent the broad needs of man and I the narrow path of exclusiveness. That is still a matter of opinion. I do not want to force you, neither am I willing to transfer the sovereignty which I believe to reside in Jesus Christ to any self-constituted founder of a new era.

What Christ has accomplished I know; what you will accomplish by your untried methods I am far from knowing.

\* \* \* \* \*

I have found that the average liberal (so-called) is more dogmatic than the dogmatists. He not only claims the right to have no particular convictions, but he insists that I shall have none.

To this I cannot accede, for me the love of Christ is more than great riches, and devotion to His Church more vital than a multitude of theories.

But so long as the liberal is outside the Church I can respect and admire him.

The other day I received a letter stating that a certain Rector in a large city told his confirmation class "that he did not believe in the Apostolic Succession; that we are a branch of the Roman Church." I have only to say that, if such things are said by men who have taken their vows of ordination and who receive the honors and emoluments of the priesthood, that they can be neither respected nor admired, for they repudiate their vows and are false to their allegiance.

We cannot honorably promise one thing and do another. In the case of the man outside the Church, the case is one in which he has a right to his opinion; but in the case of the man who has taken vows, he has no right to violate his promises.

## QUESTION BOX

Conducted by Bishop Johnson.

(The Editor is responsible for these answers and no one else. He does not claim that these answers are infallible orders but are merely his personal opinions from which you are at perfect liberty to differ.)

What is meant by the terms, "Churchianity" and Christianity? What is the distinction?

In my judgment these phrases are the mellifluous and seductive tinkling of those oratorical cymbals which are so skillfully manipulated by ecclesiastical bolshevists.

There is a school of socialistic market-place agitators who try to throw discredit on the state, because it is the victim of political grafters and exploiting capitalists. We have witnessed the spectacle of millions of men offering their lives for an institution which Judases are constantly betraying; Herods constantly exploiting and demagogues are constantly denouncing. The U. S. A. saw the incongruity of allowing the last named gentlemen to demagogue while the soldier boys were dying, but it could not so easily suppress the Judases from betraying and the Herods from grafting. The demagogues are more noisy and, therefore, in ordinary times less dangerous. But in times of war we remember that the U. S. A. was baptized in the blood of our grandsires; confirmed in the blood of our fathers; and consecrated in the blood of our sons.

So in times of war we allow no one publicly to defame the state.

Thus the Church has ever, like her divine Master, been betrayed by Judases, exploited by Herods and denounced by demagogues.

But it remains true that it is the same Church which Christ purchased with His precious blood, which He endowed with His Holy Spirit, and with which He promised to be present unto the end of the world.

You can no more separate the Church from the Master, than, to use

(Continued on page 7)

# CURRENT EVENTS.

## Free Pews and the Family Pew.

The Rev. William Pressey, who has been rector for twenty-six years of St. John's Church, Ashton, Rhode Island, and has been secretary of the Diocese for much of that time, as well as a member of the State Legislature, has the following interesting comment in his recent Lenten Kalendar as to "Free Pews and the Family Pew."

"The matter of Free Pews is one clamoring for settlement on a democratic basis. The matter of the Family Pew is at least equally important. It is difficult to believe that parents are indifferent to having their children accompany them to the House of God, and yet how seldom are families seen at church these days! When several members of a family attend church, is it altogether satisfactory to see one member of the family in one part of the church and other members in another part? Why not get together in the Family Pew?"

## Vote Against Proposals for New Diocese.

The annual meeting of the Archdeaconry of Ogdensburg (Diocese of Albany), was held in St. John's Church, Ogdensburg, N. Y., April 7 and 8, with an attendance of thirteen clergy (all but one in the Archdeaconry) and with thirty lay delegates present. The Archdeaconry voted unanimously against the proposition to place it with certain counties of Central New York in the proposed diocese of Watertown. On the same day the deanery convocation of the first district of Central New York, meeting in Watertown, also voted unanimously against the proposal.

It was felt by members of the Archdeaconry that some division of the diocese of Albany was necessary and that the Archdeaconry with any other counties that might be added should be the nucleus of a new diocese.

The Archdeaconry re-elected the Ven. Walter H. Larom, Archdeacon; the Rev. W. J. Hamilton, Treasurer; the Rev. W. W. Silliman was elected Secretary; and the Rev. D. C. White and Mr. Levi Hasbrouck were nominated for the Diocesan Board of Missions, and the Rev. W. I. Hamilton, the Rev. L. T. Miller, Prof. E. T. Flag and Mr. A. C. Ramsay for the Diocesan Board of Religious Education.

## Bishop's Son Awarded French Cross.

Captain Brian McCormick, son of Bishop McCormick, of Western Michigan, regimental chaplain in the American Expeditionary Forces in France, has been decorated with the croix de guerre by Marshal Petain for gallant work in action during the fighting in the Champagne region last fall.

In a letter to his mother the young chaplain tells of the ceremonies accompanying the bestowal of the decoration but of his work at the front he writes not a word.

It is known, however, that last summer while with the 15th Artillery in the Soissons sector, Chaplain McCormick buried the American dead daily, often under shell fire, and aided greatly in identifying the dead in advanced positions.

"It may interest you to know," he writes, "that I have received my decoration of croix de guerre and was fortunate in getting one with a silver star. A plain one is a regimental citation, one with a bronze star is a brigade, and a silver star is a division citation. This was the best thing that was given, as they were for work in the Champagne (Battle of Blanc Mont Ridge, Oct. 2 to 12) and we were acting as a separate division shock troops for the Fourth French army.

"The ceremony was the first I have ever seen and was very thrilling. My citation came from Marshal Petain. There were several other of-

ficers in the regiment who received crosses and a couple of others got some silver stars, and of course the regiment made a great fuss about it. What pleases me most was that my orderly got one. When I heard I was to get mine I said to the colonel that if I were entitled to it, so was my orderly, because he went everywhere with me and stuck to me like a coach dog—and sure enough he was cited and got his cross at the same time. I was surely pleased."

## Memorial Service for Americans at Westminster Abbey

A memorial service for American soldiers who fell during the war was held at Westminster Abbey, London, Eng., April 4th. Detachments from the American army and navy, eminent citizens, army officers, and members of the diplomatic corps of the United States, members of the English nobility and British Government, attended. Dean Ryle of Westminster gave the address, in the course of which he said: "Let us unite in thanking God for those, our brothers of the great American Republic, who have laid down their lives in a sacred and religious cause. Their deaths are sealed by an unwritten but inviolable covenant, our common brotherhood. Their deaths have laid enduring foundations of the hopes of the world for a future peace.

"For their sakes we raise this day our proud thanksgiving in this great abbey which enshrines the illustrious dust of English speaking peoples. Let us render humble and joyful praise to Almighty God that in response to the clarion call of freedom and justice the two commonwealths have not divided, nor have the brothers of America laid down their lives in vain. "May America and Great Britain go forward charged with the privilege of the common stewardship of the liberties of mankind."

## Does Any One Read The Witness? Here is an Answer!

Will you please announce that I do not need any more copies of the January 18th issue, and cordially thank all those who sent them?

If any one doubts that The Witness is read far and wide, and that it is actually read, let me tell him or her of my experience as to securing some copies of the date in question. The publishers' and editors' offices were all sold out within a week of Jan. 18, and after trying in various ways for more than two months to get two or three copies, an item was put in a recent issue asking for them from the readers. The result is that I have been overwhelmed by the generous response! I had expected to respond in each case by a personal letter and postage to cover cost, but they kept coming in on every mail and from every part of the Union, most of the time with a two cent stamp on, occasionally with a one cent stamp, which was the proper amount, and oftener with a three cent stamp, and once with a six cent stamp, and that from the nearest point, the east end of Long Island! I felt that I could not afford to write all these good people if I had to also send a Gospel measure of stamps covering all they had put on the covers; so please do let them know I appreciate their generosity in mailing what they did and that I now cry, Enough!

The striking evidence to the national character of The Witness circulation lies in the fact that the papers in response to the three line appeal came from both Dakotas, Colorado, Kansas, Minnesota, northern New York, New Orleans, Louisiana, Virginia, Florida, etc. There is no telling where they may yet come from before this published "halt" is called. For the sake of our little Church weekly I am gratified at the general interest, and am only sorry to be unable to write each generous reader who so strikingly showed a friendly interest. James Sheerin.



## To Bishops Only

WHAT is your 1919 Diocesan Council going to mean to your clergy? It can mean the turning point towards success for every Parish and Priest under your supervision.

The wise Bishop who has caught the vision of what Publicity can do for his Diocese, will have me give his clergy and laymen a short-course in Church Publicity & Advertising and map out an intelligent publicity programme for every parish in his Diocese. In addition, your convention will receive more publicity than all the ten previous ones combined.

This service is not an expense, as Bishop Wise, of Kansas, will tell you. It is the most profitable investment you can make for your Diocese. And it can be obtained without cost, under certain legitimate conditions. Late May and many summer dates open.

## Paul James Brindel

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Permanent Address: 610 Orville Avenue, Kansas City, Kas.

## Churchwomen Form Patriotic League.

Churchwomen who have been doing war work recently met at a conference in New York City and formed a Churchwomen's League for Patriotic Service. Mrs. Hamilton R. Fairfax of the Colonial Dames of the State of New York was made President. Many clergymen were present, the Rev. Dr. William T. Manning of Trinity Church, presiding. Mrs. Herbert L. Satterlee proposed that the league should be organized, and the name of Mrs. Fairfax as President was suggested by Mrs. E. Walpole Warren. At the speakers' table were Miss Warren, Mrs. Seth Low, and Mrs. Richard T. Hoe.

Several clergy and laymen told of the work women could do in time of peace. Dr. Manning spoke on the "Call of the Country," Major A. G. Thatcher on the "Army and Citizenship," the Rev. Richard T. Henshaw on the "Dullness of Peace," John Chapman on the "Spirit of Work," Dr. Ellsworth Eliot on "The Reality of the Need," and Bishop Thomas on the "Church's Challenge to Churchwomen."

An Organization Committee was selected whose members are Miss Emie C. Day, chairman; Mrs. Hugh H. Baxter, Mrs. Walter Jennings, Mrs. Dunlevy Milbank, Mrs. C. Chauncey Stillman, Mrs. William C. Sturgis, Mrs. Frederick W. Rhineland, and Miss Warren.

Dr. Manning heads the Board, whose members include the Rev. Delancey Townsend, the Rev. Frank Crowder, the Rev. Augustine Elmendorf, the Rev. Carl Reiland, the Rev. Herbert Shipman, the Rev. Charles L. Slattery, the Rev. Ernest M. Stires, and the Rev. Howard C. Robbins.

## Progress of Armenian and Syrian Relief.

The American Committee state that to date the total amount contributed to the Campaign for Armenian and Syrian Relief aggregates considerably over \$20,000,000.

The estimated budget was Thirty-six Millions and for every dollar less than that, some one, some child, probably, must go hungry, may even starve.

The American Committee dared not wait until the Campaign was finished.

Already, on faith, over four hundred doctors, nurses and trained relief workers, most of them, serving without salary, have been sent to the Near East. Three ship loads of supplies, with a fourth now loading in New York Harbor, have gone to save these hundreds of thousands from starvation. We cannot now fail these, whose only hope is America and American philanthropy. We may think we are tired of giving but, when we think of these four million destitute, suffering and starving women and children, we realize that we do not know what being tired means, as compared with their weariness of body and soul. There is but one conclusion—we dare not stop short of the goal! We must secure the Thirty Million Dollars!

Those who have already given or who give now to Relief in the Near East can have the satisfaction of knowing that their money is accomplishing far more valuable service than it could a few months later. It makes possible a spring sowing that will provide the food for the coming winter and save thousands of lives that would be sacrificed by even a brief delay. So the states that have reached or over-subscribed their quota have done something better than make a record or win in a friendly contest—they have won a race with death.

## Employment Sunday, May 4th.

It is expected that Sunday, May 4th, will be observed as "Employment Sunday" in nearly every church in the land. On that day ministers from their pulpits will urge their members to co-operate with the United States Employment Service by calling upon employers to register their needs for help, with the Service or its Bureaus for Returning Soldiers and Sailors. They also will urge that every effort be made, individually and collectively, to find jobs for the men who have offered themselves for the supreme sacrifice for their country, thus making May 4th a day for a great country-wide drive for employment, in which the co-operation of Labor will prove an all important factor. Arrangements have been made to have 60,000 five-minute men address meetings and congregations in Methodist churches. In Roman Catholic

churches, the appeal has been continuously made by priests in and out of their pulpits, and this appeal will be renewed by them on May 4th.

It is a matter of record that 35 per cent of all the men discharged from the Army and Navy, leave the Service without prospects of positions. Of these, the United States Employment Service is placing 80 per cent in good jobs through its 400 regular offices and about 2,000 Bureaus for Returning Soldiers and Sailors. In many instances, labor unions are supporting and continuing the employment offices for the U. S. Employment Service, temporarily abandoned, owing to the failure of Congress to appropriate funds, recognizing the vital necessity for continuing this work, not only in the present emergency, but as a permanent organization following the completion of demobilization.

With returns from the 14 largest states not yet tabulated, the U. S. Employment Service in 34 states, for the week ending March 29, received 43,512 applications for jobs. Of this number 41,972 were referred, 31,600 reporting back to the Service as placed. Returns from the 14 missing states undoubtedly will more than double the placement record for that week. Placement figures from 16 of the 30 demobilization camps in which the U. S. Employment Service has offices, for the same week, show that of the 8,470 men discharged who applied for jobs, 8,042 were referred to positions, and that of this number, 5,429 are known to have been placed immediately.

Among the industries and individuals who have come to the assistance of the U. S. Employment Service in carrying on this work, is the firm of J. P. Morgan and Co., who have contributed \$100,000 to the Service for the purpose of tiding it over until Congress in extra session provides the necessary funds for a continuance of the work, this fund being devoted to finding suitable jobs for the discharged men.

## IN MEMORIAM.

The Church has suffered a loss in the death of Mrs. Ada McCarthy of Hawthorne, Nevada. For years she kept the work of the Church alive in her little community. R. I. P.

## NEW YORK LETTER

The Reverend JAMES SHEERIN

### Criticisms of the League of Nations.

Dr. Stires is described by the newspapers as having caused members of the Cathedral congregation to gasp at the service commemorating America's entrance into the great war, but the papers go on to add that the majority seemed to approve of this "severe criticism of the President." It certainly was a mild criticism in view of the deeper feelings of multitudes of Americans uttered or unexpressed at the present crisis of our "absentee-president" who is accused of delaying an immediate peace by his stubbornness in regard to the terms of a League of Nations.

As certain religious weeklies have seen fit to call men opposed to recent ways of getting at the League "insufferable partisans" and declared them to be "without light or reason," perhaps it is permissible to contend that any man or set of men have a right to views contrary to those held by the president and his friends. I have been, since my student days, an admirer of Mr. Wilson's writings and lectures, and have read and heard them with pleasure and general agreement, but am unable to see why I must perforce regard him as a complete success as administrator or drafter of laws and leagues, or as the wisest man in the world in his choice of lieutenants or representatives. There is much, unfortunately, to be said in favor of the contrary contention, that he is the most partisan president since Andrew Jackson and that his understanding of international problems as related to our own leaves much to be desired.

Without being called names an American today has at least the right to claim that,

1. The President should have remained at home and paid closer attention to internal problems.
2. The President should have consulted more closely with the leaders of American thought and life and should not have so ignored the senate of the United States. Whether senators are right or wrong they are at least constitutionally a part of our treaty making power. To ignore them, to fail to appoint one of them on the Peace Commission, to fail to use the help of our well-known great men in both parties is no more commendable than it is for the rector who holds back good church work by snubbing or ignoring his wardens, vestry, etc. Less individuality and more democracy would be a good thing for a Democratic president in any crisis, just as it is for the parish priest.
3. The President had doubtless no intention of holding back a settlement with Germany, but multitudes of intelligent and peace-loving men think he did so by not making the ending of the present war the first imperative duty before going on to interminable discussion of a league to prevent future wars. The failure to act promptly in securing the immediate peace desired by all lovers of civilization has had probably as evil an effect as did the failure to enter the war earlier, when the brainiest and best of our public men urged a generous participation. Not going into the war in the first year gave opportunity to the men of sedition or Pro-German sympathies to organize and sow their seed deeply, and it did something worse. It gave a warm-hearted people, with right initial impulses, time to become careless and indifferent, in obedience to the cold-blooded neutrality ideas of the man who should have provided opportunities to express a generous desire to help a world in dire need. No preparation for war contingencies, thorough preparation on the part of those who wanted us to be against the allies, and a lapse back into a neutral indifference—these were the lamentable conditions which ultimately caused us to spend more time and more money and to wound and kill more men than would have been primarily necessary if earlier action had been inaugurated. Why have we not

a similar right to infer that delay in settling terms with Germany, as well as failure to meet issues at home, has given the hydra-headed monster Bolshevism its opportunity to seize hold in too many parts of the world, including our own otherwise sensible and fair country?

After all, people who think as here outlined, would say, is not a nation of infinite more worth to the world by perfecting itself than by too persistently trying to perfect its neighbors, far or near? The Episcopal Church has had its ideals of unity, and it has set them forth in sometimes vague and othertimes dogmatic proposals towards union, and there is something magnificent in its persistent adherence to what men have called a vain hope. The question is whether or not it had not hindered the ultimate fulfillment of its hopes by refusing to make the temporary concessions necessary to an immediate modus vivendi, or a fair plan of living together in co-operative peace until such day as a real outer and inner unity might take the place of a mere comity. It is also a question whether or not she could not have been more useful to Christianity at large by developing her own interior life after Apostolic models in such a way as to have men say "We will go with you for we see that God is with you." Such a Church would sacrifice nothing by helping in a frank and friendly way wherever help is needed, as it went on its way hoping all the time for an ultimate and real unity, while perfecting itself in the ways of unity. This could be done without refusal to make temporary treaties covering immediate needs, and without too many blundering experiments at the ideal before the ideal has a possible chance. The spirit of Christianity, like the spirit of the world at present, is probably more powerfully set against disruption and war than it would be if tied to the doubtful planks of any constitutional league, and it might have been infinitely better to waste no time in trying to perfect those planks while men, women and children suffered from the lack of immediate attention.

I am not sure about any of these "points" I made, even if they do fall short of fourteen! I am particularly not sure of the validity of the last argument, that a church is more helpful that merely perfects itself and awaits the world's approbation of its apostolic perfection—if that were possible. But I am quite sure that any man, or any set of men, have the right to reason thus and act accordingly without being called either irreligious or unpatriotic! And what holds good of the Church holds good of the state. Men have every right, without being abused, to oppose and lament what they call the dilatory and impractical ways of a well-intentioned and scholarly president. It would be a bad sort of patriotism that said them nay where so much depends upon an immediate peace that could come without obstructing the way for a permanent peace, and ought to be brought to pass without giving time for the evil elements of society to plot the destruction of all that civilization has gained for humanity.

### Lenten Services and Preaching.

There has been no falling off in attendance at Lenten services in New York this year. If any change has been made it is in the direction of a more general and a more united observance. A quarter of a century ago nobody but Roman Catholics, Episcopalians and German Lutherans paid any attention to Lent, and but few referred to Christmas or Easter from the standpoint of Church custom. Now the exceptional thing is to be without a celebration of ancient church festivals and seasons. Jews and Unitarians are not the least zealous in such good works.

Bishop Greer did a good bit of stirring up of dry bones by proposing that a Roman Catholic dignity be invited as one of our special Cathed-

ral preachers in Holy Week. It is the strangest thing how many exceptions have been made by Christian men to our Lord's command, "Go ye into all the world and preach the Gospel." They have said "All the world except Panama or Brazil!" "All the world except a Methodist or a Congregational meeting house!" "All the world except an Episcopal Church or a Roman Catholic Cathedral!" The one thing that should have had no limit, providing it was "the Gospel," and it was "the world," has been hedged about by a thousand unfortunate taboos.

This has been a policy similar to that of the dyed-in-the-wool Prohibitionist, who said, "I will talk temperance anywhere but in a saloon. I will talk about reform of the liquor traffic to anybody but a saloon-keeper!" One wonders what might have happened if religious leaders had sometimes invited into their temperance conferences a few honest-minded saloon men, who were also anxious to see reform in a difficult business!

### The Church Congress in New York.

Two events of first importance take place the end of April. The Church Congress meets April 29 to May 2 in the Synod Hall of the Cathedral, and the General Theological Seminary celebrates the 100th anniversary of its founding April 30 and May 1. The League of Nations will come in for discussion at the Church Congress, as well as the need of a Labor Party and the best training for the ministry. The speakers are of a first class order, and the outlook is for a large and interested attendance.

### Order to Observe Sunday in the Navy.

In order to insure a proper observance of the Lord's Day in the Navy of the United States, and to provide the officers and men with rest and recreation so essential to efficiency, the following order issued by the Hon. Joseph Daniels, Secretary of the Navy, will be carried out:

Hereafter all commanding officers and others officially concerned will see to it that aboard ships and on shore stations to which they are attached, no work of any character whatsoever is performed except works of necessity.

This order will be construed as embracing target practice and drills of every character, inspection of ship and crew, clothing inspection, issuing of small stores, and all other ship activities that violate the letter and spirit of this order.

No vessel of the Navy shall begin a cruise on Sunday except in case of emergency.

In order to insure the regular performance of divine services aboard, the vessels of the U. S. Navy, and at shore stations, it is further ordered that in no instance shall secular work be allowed to interfere with the holding of divine services, and that every possible assistance and encouragement be given our chaplains in the conduct of such services. A suitable compartment or room shall be designated for this purpose; and properly rigged for the occasion, and orderly quiet be maintained throughout the ship during divine services. The ship's band shall always be made available for use at divine service.

When there is no chaplain attached to his ship or station, the commanding officer will arrange for and give every possible assistance to any naval chaplain in squadron, or adjacent, or available who might be able to come aboard for such purpose. In case it is impossible to secure the services of a regular Navy Chaplain, it is directed that commanding officers, when practicable, invite competent clergymen from ashore to come aboard and conduct religious services.

Owing to the discontinuance of Camp Wheeler, Hiram R. Chase, Camp Secretary of the Brotherhood of St. Andrew, has been transferred to Camp Gordon, Atlanta, Ga.

## GLEANINGS FROM EVERYWHERE

Edited by GRACE WOODRUFF JOHNSON.

### The League-of-Nation-al Hymn.

Why do you object to the League of Nations?"

"On musical grounds. After singing 'My Country, 'Tis of Thee,' all these years, I don't want the mental effort of changing to 'Our Countries, 'Tis of Those.'"—Washington Star.

### First Woman Elected to Harvard Faculty.

"One name among the list of appointments made by the Harvard University Corporation recently at its annual meeting, although tucked away with many other names, carried great significance. That name was a woman's, and announced the election of the first woman to the Harvard faculty. Dr. Alice Hamilton of Chicago is the woman selected by the Harvard trustees to be assistant professor of industrial medicine.

Dr. Hamilton is a bacteriologist and has specialized in industrial diseases. She was born in New York and educated at Miss Porter's School at Farmington, Conn. She received her degree of medicine at the University of Michigan in 1893. She has studied also at the universities of Leipzig and Munich, at Johns Hopkins, at the University of Chicago and at the Institute of Pasteur in Paris.

She has been professor of pathology at the Woman's Medical College of Northwestern University, and was later a medical investigator for the Illinois commission on occupational diseases.

In 1910 she conducted an investigation of industrial poisons for the United States Department of Labor. She has also contributed many articles to scientific journals.

Dr. Hamilton is a suffragist and a member of the Woman's Trade Union League. She has been doing social service work in Chicago, living at Hull House with her friend, Miss Jane Addams, with whom she has been associated for many years."—The Boston Herald.

### A Training School in Christian Leadership.

The Diocese of Kansas is planning to have a "Training School in Christian Leadership" in connection with its Sixtieth Annual Convention, which is to be held in Grace Cathedral, Topeka, Kansas, May 18th to the 21st.

Institutes and study classes which we oftentimes have during the Church year, never get the men of the Church—perhaps a few of the clergy attend but seldom do we see the laymen, so this is an admirable plan! All who know Bishop Wise and the commendable work he has done in the past, along this same line as well as the energy and zeal which he puts into all that he undertakes, will be assured from the beginning, of the success of the venture. And the splendid group of men that he has been able to get together as leaders for the classes, will more than repay any layman who attends. The program is such a good one that I am going to take the space to reproduce it here.

### Preliminary Program.

"The object of this week is to bring together the Church leaders of the Diocese of Kansas for instruction and inspiration in the principles, methods and spirit of the Church in action.

It is a call to the clergy, vestrymen, church school teachers and officers, Guild and Woman's Auxiliary workers and all those interested in Church work of all kinds.

The leaders of the Conferences are recognized as men and women of wide experience in their various fields of Church work.

### Sunday, May 18th.

7:30 a. m.—Holy Communion. Grace Cathedral, St. Simons, Good Shepherd.

10:30 a. m.—Cathedral, morning service. All clergy vested. Speaker, Dean Bernard Iddings Bell.

4:00 p. m.—Bishop's annual address.

8:00 p. m.—Cathedral, mass meeting. Speakers, Rev. H. Percy Silver, New York City; Rev. Francis White, New York City.

### Monday, May 19th.

7:30 a. m.—Cathedral, Holy Communion. A Day of Conferences.

9:30 a. m.—Social Service Aims. Leader, Rev. A. Elmendorf, Field Secretary, Social Service Committee, New York City.

10:30 a. m.—The Church and the College Student. Leaders, Rev. Carl Nau, chairman Student-Pastor Conference; Rev. R. D. S. Putney, St. Louis, Mo.

11:30 a. m.—Church Publicity. Report of Diocesan Bureau of Church Publicity. Brotherhood of St. Andrew Secretary, Philadelphia.

12:30 p. m.—Luncheon.  
2:00 p. m.—Religious Education. Leader, Rev. William E. Gardner, General Secretary, General Board of Religious Education.

3 to 5 p. m.—Conferences for Women. Speakers, Rev. Messrs. Silver and Putney.

3:00 p. m.—Men's Conference. A personal challenge to men. Leader, Mr. Frank Shelby, General Secretary B. S. A.

4:00 p. m.—An Efficient Vestry at Work. The challenge of Kansas to the Church. Leader, the Bishop of Kansas.

8:00 p. m.—Cathedral, mass meeting. The Church and the House, the Rev. William Gardner. The Church and the Community, the Rev. A. Elmendorf.

### Tuesday, May 20th.

7:30 a. m.—Corporate Communion of the Diocese.

9:30 a. m.—Business session of convention.

9:30 a. m.—Annual meeting of the Woman's Auxiliary.

12:30 p. m.—Luncheon.  
2:00 p. m.—The Church's Hymnology. Leader, Dr. P. C. Lutkin, head Department of Music, Northwestern University, Chicago

3 to 5 p. m.—Conferences for Women. Speakers, Rev. Messrs. Elmendorf and White.

3:00 p. m.—Conference for Men. The Big Brother Movement. Leader, Rev. Mr. Putney. The Junior Brotherhood. Leader, Mr. Frank Shelby.

4:00 p. m.—Conference for Men. Recruiting for the Ministry. Leaders, Revs. Messrs. Gardner and White.

8:00 p. m.—Cathedral, mass meeting. The Church and the Soldier. Speakers, Rev. H. P. Silver, Dean Bernard Iddings Bell, Mr. Frank Shelby.

### Wednesday, May 21st.

7:30 a. m.—Cathedral, Holy Communion.

9:30 a. m.—Business session of the convention.

9:30 a. m.—Meeting of the Woman's Auxiliary.

12:30 p. m.—Luncheon.  
2:00 p. m.—Visit to Bethany College and Christ's Hospital

3 to 5 p. m.—Bishop's House. The Bishop and Mrs. Wise at home. Informal reception.

6:00 p. m.—Annual dinner to convention and Topeka congregations. Speakers, the Rev. H. P. Silver, the Rev. F. S. White, the Rev. Dean Bell, the Rev. W. E. Gardner.

### A Notable Confirmation Class.

The Bishop of South Carolina visited Grace Church, Charleston, S. C., the Rev. William Way, rector, the fifth Sunday in Lent, and administered the rite of confirmation to a class of thirty-six. In the class were members of the following churches: Methodist, Baptist, Presbyterian, Lutheran, Christian and the Roman Catholic.

"Position amounts to nothing unless you can fill it humbly and honestly."—Dr. H. R. Mendenhall.

# "ACCORDING TO RUBRIC"

By The Rev. B. T. BENSTED

(Continued from last week.)

Let us now note a few Rubrical points which appeal to me as being worthy of consideration. In the first two Rubrics preceding the Order for Holy Communion on Page 221, we have displayed the discipline of the Church. As the old Catechism has it, Repentance, Faith and Charity are the necessary elements of a proper disposition of mind and spirit to a right and effectual participation in the Sacred Mysteries; so we need not be surprised to find that the notorious evil liver and the unforgiving enemy are to be debarred and shut out from the Lord's Table. This presupposes that the parish priest is a true pastor going in and out among his people, conversant with their social and mutual relations and in sympathetic touch with their daily lives. But now-a-days discipline is almost an unknown quantity in our branch of the Church Catholic. Excommunication is a threat of medieval times, and a libel upon the Episcopal Church current in this age of boasted freedom is that one may live as one pleases and still retain one's good standing in the Church and congregation. Of course the Rubric hardly refers to violations of the social conventions nor to venial sins, but to notorious transgressions of the law of the Church and of the State, whereby the congregation may be offended or scandalized. And it would be well for all to remember that the priest has machinery provided ready to his hand by the Church, wherewith to fence and hedge about the Lord's Table, even if such machinery be rusty and stiff with little or no use; and that the purpose of his prohibitive powers of unchurching and excommunication (subject of course in all cases to the revision of the Diocesan) is solely to prevent not only the open criminal against the civil law, not only the defiant breaker of canons ecclesiastical who bring discredit publicly upon the Church, but also the parties to the many bitter and malicious quarrels which disturb and rend apart the Body of Christ with their unforgiving and revengeful strife—from the approach to the altar, and there, in their presumption, eat and drink unworthily to their own condemnation. Thus can the priest, if a modern follower of St. John Baptist, insist on the sanctity of holy things, constantly and boldly rebuke vice, and if necessary (as probably he would) patiently suffer for the Truth's sake. But, would not a knowledge of these rubrics by the laity, lay upon them the moral and spiritual responsibility if they wilfully and against the rubrical warning dared to present themselves without the mantle of Christian love and purity at the Table of their Lord?

And these rubrics are simply an interpretation of the Blessed Master's Teaching anent the Gift and the Altar in St. Matthew 5:23, 24, and also in the parable of the marriage of the King's Son with the warning of the fate of the man who ignored the wedding garment (St. Matt. 22) and is also in line with St. Paul's judgment of the incestuous person in the Corinthian Church. Perhaps a more frequent reading of the Exhortation would in a large measure provide a remedy. In that the people being exhorted to diligently try and examine themselves, are urged to judge themselves lest they be judged of the Lord, so that with a true penitent heart and lively faith they may receive the Holy Sacrament. Why should not therefore the clergy obey the Rubric which placed before the Exhortation requires it to be read at least on one Lord's Day in the month? They would thus present some very wholesome and plain practical as well as spiritual truths to their people. The prophet must not always prophecy the smooth things!

Now passing to the Rubric before the reading of the Commandments on Page 222, the minister we find is to rehearse them distinctly, and not to mumble or hurriedly gabble them over as if of little or no account. And

the people humbly kneeling are after every commandment to ask God's mercy for their transgressions for the time past and grace to keep the law for the time to come. Is it the fault of the choirs, or of the congregations, or both—that the Kyries are gone through so mechanically—even if musically—or slurred over so indifferently and half-heartedly? Where is the heart-felt and common response from every person, after every commandment, that should resound through the Church? If the people really and truly offered their Kyries—perhaps we would have fewer broken-up families, divorcees, libel cases, and lawsuits! Love might then fulfil the Law; and if all God's laws were indeed written in our hearts, God's will would be more consistently observed and performed. The Prayer Book assumes that St. Paul's words are true—"all have sinned, and come short of the glory of God"—and even if they do offend—by their universality—the well-bred complacency of the Pharisee of modern society lolling there indifferently and comfortably in the pew—the Church still insists that all should in all humility and contrition utter the cry—Lord have mercy upon us, and incline our hearts to keep this law.

Next—a word as to the Gloria before the Gospel. Why should it be left, as it too often is, to the choir. Why do not the congregation, according to Rubric—individually and as a whole, raise their joyful voices in praise to Almighty God for the giving of the Holy and Glorious Gospel? Don't they realize that just as surely as the Christ stood up in the synagogue at Nazareth for to read—so truly and literally does He today—to those who have the eye of faith and loving vision to see—by the mouth of His Priest proclaim to His faithful and attentive people the Glad Tidings of His Love. And so, to receive the message from His gracious lips, the people are called upon to rise reverently to their feet, and listen to a message out of the ordinary—a communication from the Great Head of the Church and thus standing to duly honor and welcome even the announcement of its coming with the glad and joyous acclaim, "Glory be to Thee, O Lord." Let us put more love and worship into the rendering of the Gloria. The Gospel message following will then mean a great deal more to us. It will be a real message to our hungry souls.

## Here is an Opportunity to Help Uncle Sam.

"Let us for a moment step aside from religious things to consider secular things," says the Rev. Albert E. Clattenburg of St. Peter's Church, Hazelton, Pa., "The war is over. Our boys have been of real service to the world. Our Country is facing the reconstruction period. All that is needed for this work cannot be secured by conscription or taxation. We are exhorted by our men in authority to volunteer our help. For the month following Easter Day our attention will be called to the possibility of helping by loaning more money to the Government. Some may refer to the past issues of bonds as being below the original selling price, and urge that as an excuse for refusing to help the Government. It is a fact that the demand for the past issues is not great enough to hold them up to par value; but it is a much more important fact that the Government will redeem every one of them at face value when the time comes. And those who must have the money invested in their bonds can get almost all they paid for them right now. The new bonds will have a better market value, paying a higher rate of interest, and being short term bonds. The best Christian makes the best citizen. The man who has taken a vow to help Christ, will help his fellow-man. Here is an opportunity to help."

## ADVERTISING RELIGION.

(Continued from page 1)

did not found the Church of England." The newspaper publicity resulting from such a contest would be worth more than the amount of the prize and in addition a number of students would undoubtedly become interested in the Church and ally themselves with it. With such a plan in nation-wide operation, within another generation with very little expense, this age-old fable which has immeasurably harmed the Anglican Church, would be stamped out.

### Circulating Church Publications.

The four propaganda assignments would be to copy the Christian Scientist plan of placing Church periodicals not only in public libraries but in railroad stations and particularly in high school reading rooms. This work would also be done by individual parishes as a few of them are now doing and more would do if its importance to the Church was realized and called to their attention by a national Church bureau. The value of Church periodicals for propaganda use would not stop here, however, for each subscriber would be urged to follow the Roman Catholic plan of remailing each issue either to a Church family in some missionary district or to someone interested in the Church. In missionary districts and many dioceses, reading clubs could also be boosted making it possible for five or ten communicants to share one periodical, thus ensuring a general circulation of all Church publications instead of just one or two.

To push the sale of Church publications parishes would be urged to place them on sale in the church entrance as is now done in Grace Church, Louisville, and other parishes with excellent results. At diocesan conventions a "tag day" for Church publications could be arranged as the Kansas Diocesan Publicity and Advertising Committee is planning to do next month with the expectation of getting as subscribers at least 75 per cent of the 700 communicants in attendance.

### Advertise Our Monastic Orders.

The Church's monastic orders also provide good propaganda material. The most successful feature story I have ever written in point of comment and interest aroused, was a signed illustrated article in the Courier-Journal about Father Harvey Officer of the Order of the Holy Cross during his recent visit to Louisville, to speak at the noon-day Lenten services. The story, featuring the place a monastic order has in 20th Century Christianity, not only increased the attendance of the service that day over two hundred persons but gave the people of Louisville and Kentucky a new conception of the Catholicity of the Episcopal Church.

A similar story can be arranged in every city in which the Holy Cross or Cowley Fathers preach a mission or speak, with great benefit to the Church, both locally and nationally, and to the orders themselves. A few clippings of the Courier-Journal story are available for enterprising rectors who desire to adapt this article for use in the newspapers of their city, to advertise a Mission or special service at which a member of the Order of the Holy Cross or Society of Saint John the Evangelist is to preach. Such inquiries may be addressed until May 10, care The Louisville Courier-Journal; after that date, care Bishop James Wise, 913 Polk street, Topeka, Kansas.

## QUESTION BOX.

(Continued from page 4)

St. Paul's analogy, you can separate the bride from her husband.

The promises of Christ, the preservation of the faith, and the perpetuation of the Gospel are tied up with the Church.

To be loyal to the Church is no more reprehensible than to be loyal to the state.

To claim that you are a follower of

Christ, but in being so have a right to discredit the Church, is the same as saying that you are loyal to the Constitution, but have no use for the State.

The Church is a convenience for two classes of people—1st, Those who use it for their own ulterior motives, and 2nd, Those who abuse it in order to make capital for their arguments, in an appeal to the galleries.

Christ and the Church are so inseparable that you cannot loyally make an adjective out of one to use as a catapult against the other.

If the Church fails in its mission at such a time and place, it is all the more your duty as a loyal follower of Christ to be loyal to the institution which He founded in spite of the Herods and the Judases that may be exploiting her. To go out from her and assault her because others misrepresent her is neither courageous nor loyal to the principles which Christ instituted, among which principles is the love of the brotherhood. Personally I should feel myself lacking in Christianity if I were not steeped in Christianity. And so far as I am concerned, when men try to make an opprobrious adjective out of the most holy institution that was ever founded, "let the heathen rage and the people imagine a vain thing."

What, I pray thee, have these bolsheviks ever substituted for the Church which they vilify, that is not open to far more criticism for the same things of which they accuse the Church?

Surely it is still true to loyal hearts, that all her ways are pleasantness and all her paths are peace, that is, until certain bolsheviks within her walls take up the noise that originates outside.

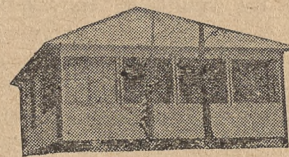
Is it a universal practice of the Greek orthodox and Roman Catholic Churches to reserve the Blessed Sacrament of our Lord on their altars? How old is this practice?

The practice of Reservation for the purpose of communicating those absent from the Eucharist, was of very early origin, being mentioned by Irenaeus and Justin Martyr, so that it dates back to the second century.

There is no evidence of the reserved sacrament, kept on the altar for the purpose of reservation, before the year 1000, and it was unquestionably the result of the Eucharistic controversy in which the theory of transubstantiation was fastened upon the Roman Church.

The practice of reservation for purposes of adoration is universal in the Roman Communion and dates from about the year 1200 A. D.

The practice is not universal in the orthodox Eastern Church. They have no tabernacle, but the sacrament is reserved in the pyx, and while they adore the presence of our Lord in the sacrament, they do not have the service of adoration as they do in the Roman Church, but they reserve it on their altars in the pyx for the purposes of communicating the sick and absent.



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## THE CHURCH CONGRESS

The Church Congress (the Thirty-fifth Congress) will be held in Synod Hall, The Cathedral of St. John the Divine, Amsterdam Avenue and 110th St., New York City, April 29 to May 2, 1919.

### THE PROGRAMME.

Tuesday Morning, April 29,  
10:30 O'clock.

Holy Communion in the Cathedral, administered by the Bishop of New York. Preacher, the Rt. Rev. Rogers Israel, D. D., Bishop of Erie.

Tuesday Evening, April 29, 8:15.  
Address of welcome, the Rt. Rev. David H. Greer, D. D., Bishop of New York.

Topic I—The Effect of the War on Religion:

The Rev. William Austin Smith, editor of The Churchman, New York.

The Rev. John N. Lewis, D. D., Rector of St. John's Church, Waterbury, Conn.

John F. Moors, Esq., LL. D., President of the Associated Charities of Boston.

Wednesday Morning, April 30, 10:30.

Topic II—Shall We Retain the Old Testament in the Lectionary and in the Sunday School?

The Rev. H. E. W. Fosbrooke, D. D., Dean of the General Theological Seminary, New York.

The Rev. Wilbur L. Caswell, Rector of St. Thomas's Church, Mamaroneck, N. Y.

Wednesday Evening, April 30, 8:15.

Topic III—The Obligation of the Church to Support a League of Nations:

Professor Howard Crosby Butler, Princeton University.

Professor Talcott Williams, LL. D., Columbia University.

The Rev. Roland Cotton Smith, D. D., Rector of St. John's Church, Washington, D. C.

Thursday Afternoon, May 1, 2:30.

Topic IV—Essentials of Prayer Book Revision:

The Rev. Charles Lewis Slattery, D. D., Rector of Grace Church, New York.

The Rev. John W. Suter, Secretary of the Prayer Book Commission, Boston.

The Rev. Professor Howard B. St. George, D. D., Nashotah Theological Seminary.

Thursday Evening, May 1, 8:15.

Topic V—The Need of An American Labor Party:

The Rev. Percy S. Grant, D. D., Rector of the Church of the Ascension, New York.

Mrs. Vladimir G. Simkhovitch, Head of the Greenwich House, New York.

B. Preston Clark, Esq., Boston.

Friday Morning, May 2, 10:30.

Topic VI—Necessary Readjustments in the Training of the Ministry:

The Rev. Harry P. Nichols, D. D., Rector of Holy Trinity Church, New York.

The Very Rev. George Bartlett, D. D., Dean of the Philadelphia Divinity School.

The Rev. Professor E. S. Brown, D. D., Episcopal Theological School, Cambridge, Mass.

Friday Evening, May 2, 8:15.

Topic VII—The Functions of the Episcopate in a Democracy:

The Rt. Rev. Irving P. Johnson, D. D., Bishop of Colorado.

The Rev. John Howard Melish, Rector of Holy Trinity Church, Brooklyn, N. Y.

The Rev. Bernard Iddings Bell, Chaplain at the Great Lakes Station.

### Officers of the Church Congress.

The honorary president ex officio, is the Bishop of the Diocese in which the Congress meets. The Rt. Rev. David H. Greer, D. D., Bishop of New York, is the honorary president of this session.

General Chairman—Rev. Charles L. Slattery, D. D., Rector of Grace Church, New York.

General Secretary—Rev. Gustav A.

Carstensen, Ph. D., D. D., Rector of Holy Rood Church, Riverside, N. Y. Treasurer—Mr. Thomas Whitaker, No. 6, Bible House, New York City.

**Purpose of the Church Congress.**  
The purpose of the Congress is to afford an open forum for the Episcopal Church, wherein the important problems of the day may be discussed fairly and openly, the hope being to lead to better solutions, greater conceptions and broader points of view. The strongest men of the Church are asked to speak, both laymen and clergy, and the Congress has met in the past on an average of two out of every three years since 1874, when it was founded. In discussing topics, the original speaker is allotted 25 minutes, after which the question is open for general discussion for an hour and fifteen minutes. Nobody may speak unless he sends his name up to the Chairman on a slip of paper beforehand. The broad-gauged conception governing the spirit of the Congress is best conveyed in the words of the Rev. Dr. Alexander H. Vinton, of Massachusetts, who presided at the first Congress, and said in his opening address: "May we not rise to a higher level than this, where the light is purer and brighter and the blood cooler; where the simple intelligence can operate more freely, and we can take a bird's eye view of the outspread field below, and mark the due position and relationship of each and all of the dogmatic truths that men hold?"

### Important Topics to be Discussed.

It will be seen from the programme that the topics chosen for this session are problems of widespread interest. Dean Robbins of the Cathedral of St. John the Divine, has said that "there is no closed question in the Church." Four of the seven meetings will be devoted to burning questions of the Church, the other three being devoted to world topics, especially as applied to the work of reconstruction. The latter have been placed at the evening sessions. The League of Nations Topic is an applied one, attempting to bring the great question of international morals home to the individual as a Churchman. The question of a labor party is one which the Church as a whole knows very little about, and a thorough discussion will take place from the point of view of the sympathizer with organized labor, the social worker, and the employer. Finally, the question of whether or not the organization of the Church, in which there are Bishops and an episcopate, is a truly democratic one and has its place in a modern democracy, is to be thoroughly discussed. Bishop Israel, of Erie, who has been serving as a chaplain in France, is to open the Congress with a sermon on Tuesday morning, April 29th.

### All Debaters to be Writers.

This Congress will differ from all those of previous years in that all of the participants will be writers. There will be voluntary discussion from the floor, but no appointed speakers. The program and the writers speak for themselves. It is the thoughtful and measured testimony of one who has known the Congress thoroughly from the very beginning that while we may not have any outstanding figures today as Brooks and De Koven, the general average of excellence in recent programs is equal, if not superior, to those of any other time.

### A Lenten Story From the Northwest.

The Rev. George Backhurst, with headquarters at Bemidji, Minn., General Missionary of the white work and Superintendent of the Indiana Missions, Diocese of Duluth, has found it exceedingly difficult to cover his large field with any degree of satisfaction to himself, especially during the past Lenten season. In a letter to

The Witness he gives his itinerary for one week in Lent, which shows that while he "cannot be in two places at once" he was able to hold a large number of services at several points widely separated, reached by slow trains boarded frequently at very early hours in the morning or late hours at night, by stage coach, in sleds, or by jitney, taking little rest, sleeping in cold rooms and putting up with poor hotel accommodations. The following excerpt from Mr. Backhurst's letter gives one some idea of the strenuous life of a missionary in the Northwest: "After a busy Sunday I returned to Bemidji, arriving at 3 a. m., Monday, and starting out at 3:30 p. m. for Erskine, a junction point on the Great Northern, where I stayed over night and took an early Soo train for Mahanomen. From here I drove with the mail carrier twelve miles to Beaulieu, the first Mission on the White Earth Reservation. This little journey took us two and a half hours on account of much mail to be placed in the farmers' boxes, and the bad roads. After three celebrations of the Holy Communion, one in the church and two in private, I had dinner with the Indian deacon, the Rev. Louis Manypenny, and his family. At one o'clock an Indian with two ponies drove me to Wild Rice Rapids, a distance of nine miles over abominable roads. With a liberal application of the whip, we arrived at three o'clock and found the congregation awaiting us. As we came over the hill into sight, the church bell was rung and while my driver unhitched his ponies, I got myself into harness and started the service. Here I had the assistance of James Rice, a lay reader who led the parts in Chippewa. After the service, while I was wondering how I was going to make my next appointment at Maytahwaush, 12 miles away, for evening service, I noticed the congregation getting into two large box sleds with a pile of blankets. I found they intended going with me and staying until the next day. The principal attraction being my announcement to show pictures of the life of our Lord. I sat on the only seat with the driver, the people piled in behind on the straw and blankets. The blankets were to serve for their beds at night wherever they could find a floor to lie on. We arrived at 6 p. m. and were welcomed by the deacon in charge, Wilkins D. Smith and the Rev. E. C. Kah-o-Sed. The latter had driven in from White Earth in order to take me to his Mission the following morning. Never shall I forget the service that night. After taking every child out of the seats and sitting them two deep around the chancel steps, the people filled the seats, the standing room, and the porch outside to the sidewalk. I had just about elbow room to manipulate the slides, and not enough air to deliver my lecture. The following morning I baptized a child and celebrated the Holy Communion. With me at the altar were the Indian priest, deacon and catechist. The Wild Rice Indians stayed for the service. Where they all slept and ate I do not know, but the deacon's house was full. Mr. Kah-o-Sed and I occupied one room and we heard voices all around us during the night. The Indian is the soul of hospitality. At Mentor, one of the oldest Missions, Bishops Whipple, Gilbert, Morrison, and Archdeacons Gillfillan, Appleby and Parshall, having officiated therein, there are only twelve members, and they live, with one exception, on farms some miles distant from the church. On this Sunday the roads being bad, and the one village member being sick, I did not have a member of the church present, but I had a congregation of forty. A Lutheran lady officiated at the organ, a Congregational man took up the collection."

"One often asks the question, 'Is it worth while?' and the answer comes in the words of Chaplain Gear, the pioneer priest of Minnesota, 'We have nothing to do with results, we must do our work for God, and we shall find the fruit in the resurrection.'"

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