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The Witness

"FOR CHRIST AND HIS CHURCH"

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COMMISSION ON COLLEGES REPORTS

In March, 1920, President Sills of Bowdoin College, at the request of the Presiding Bishop and Council and through the Rev. William E. Gardner, D. D., formed a Commission to survey the Church Colleges with the following membership:

Kenneth C. M. Sills, President of Bowdoin College, Chairman.

Prof. Charles S. Baldwin, Columbia University.

Very Rev. H. E. Fosbroke, Dean of the General Theological Seminary.

Frederick S. Jones, Dean of Yale University.

Charles F. Thwyng, President of Western Reserve University.

The Commission has been in correspondence with all the Church Colleges and has examined carefully catalogues and other documents setting forth the aims of the Colleges. President Sills visited St. Stephens, University of the South, Kenyon College and Hobart College, and conferred with the President and Faculty of these colleges. Professor Baldwin visited Trinity and St. Stephen's; Dean Fosbroke visited St. Stephen's and Hobart; thus the Commission was personally in touch with the authorities of the different colleges and is consequently conversant with their needs.

A meeting of the Commission was held in New York on May 1, President Sills presiding. There were present: Prof. Baldwin, Dean Jones and President Thwyng. The Commission also had the advice of Rev. Dr. Gardner, Rev. Paul Micou and Mr. Monell Sayre, who were present during a large part of the meeting.

After full and frank discussion the following conclusions were reached, which make the basis of this report.

1. That the Church Colleges are doing splendid educational work, maintaining high standards of scholarship and are institutions worthy of support.

2. That the Church is under obligation to support these Colleges, not only because of the relationship between them and the Church but because of what they have done and are doing for the Church. Furthermore, unless the Church does give some evidence of its financial backing, the work of the colleges will be handicapped, for the authorities, particularly of those three colleges, having close connections with the Church, namely, Kenyon, St. Stephen's and the University of the South, have informed the Commission that it is very difficult to raise money for these colleges for this reason: the first question asked is, "Are you a Church Institution?" The answer is definitely "Yes." "What does the Church do for you?" The answer is "Nothing."

In order to make this report still clearer, the following summary is given.

1. The Commission believes that the Church Colleges are all doing excellent work and maintaining admirable standards of scholarship. They all have good faculties, fine undergraduates and excellent spirit.

2. The Commission believes that the Church must give evidences of its support to its colleges if the colleges are to do the work we all desire to have them perform. Since these colleges are church institutions, if the Church does not support them aid from other sources is very hard if not impossible to obtain.

3. The Commission is unanimous in recommending that whatever grants should be made by the Presiding Bishop and Council shall be given for maintenance, in other words for the increase of salaries and other general purposes.

WILL THE CHURCH RESPOND

"Clergymen and laymen have the task of familiarizing themselves with the facts about the industrial life—not working to adopt platforms or become a political party, but to know the facts, what purposes motivate industry, and how it all results in terms of human unhappiness or happiness," was the pungent remark made by Mr. Ordway Tead of the Bureau of Industrial Research in an address before the Home Missions Council and the Council of Women for Home Missions on "The Task of the Church in the Industrial Problem." He continued by saying, "They must clarify their purposes. People are not interested in keeping up churches but they are interested in the simple affirmation that human nature is at heart sound, that a release of happiness, a release of energy will come, when people love each other. They must make simple, definite and practical the purposes which the Church has, and then make that its message. You owe it to yourselves, to the optimistic outlook on life, to understand that you are not the only groups interested in releasing happiness. There are other groups with the issue at heart. The Jews, the whole labor movement, the aims and purposes of the labor movement, are not materialistic, but are essentially identical with yours, if simplified to their real value. There is a patient desire to create a human social order which makes for justice and happiness. You church people will get a tremendous re-enforcement in the world if you will break down denominational autonomy. The clergy must preach in a modern idiom. That is very old and fundamental. You must be true to your essential mission of upholding and justifying a faith. You must teach that it is better to do well than to do ill, to love than to hate, to be happy than to be miserable. You must sustain the faith that good is coming out of it all. William James' religion was facing with exalted courage the unknown faith that all is not vanity. We can act on that faith that all is not vanity when we have realized that harmonious state that comes with human happiness. Then nothing can separate us from this love, neither kings nor principalities, nor anything on the face of the earth,—not because we will it so, but because that love is deep and native in all of us. There is in all people a will to love and this is as fundamental and deep in us as any other part of us, but it must be couched in modern idiom. We must not stoop to mere sentiment. Properly led, men will act intelligently toward life, liberty and the pursuit of happiness."

4. The Commission most urgently calls attention to the fact that a decision in regard to these matters must be made at the May meeting of the Presiding Bishop and Council for the college budgets are made up this June and it would be very unfair to them not to let them know what aid they may expect. If the Presiding Bishop and Council can give no aid during the academic year 1920-21, they ought to say so now.

The Commission therefore recommends a minimum of \$110,000 a year for the next three years and a maximum of \$120,000 of the general funds of the Church. The Commission believes that while these grants would not be adequate to put the salaries of professors in the Church Colleges on a par with what are being paid elsewhere that these grants would strengthen these Church Colleges and give them an opportunity to appeal for more general support to Church people and others without any chance for a misunderstanding as to the attitude of the Church at large.

BISHOP HARDING DISCUSSES UNITY

Church unity cannot be produced by "mere mechanical aggregations," but has its basis "in the faith and in the spirit of truth and peace and love," declared Bishop Alfred Harding in the course of his address before the twenty-fifth annual convention of the Episcopal Church, diocese of Washington, at Whitby hall, National Cathedral School today. The first business session was preceded with services at Bethlehem Chapel, St. Alban's.

Church Union "in Air."
"The subject of 'church unity' is in the air as never before," said Bishop Harding. "It is much talked about, which is good. In the minds of some it means the mechanical federation of separate denominational representing Protestant Christianity for various forms of co-operation. Yet in an official publication of the Federal Council of Churches it is admitted that while these different religious bodies may be welded together for some common ends, denominational differences are sharply accentuated."

"One cannot but feel that the most hopeful efforts along these lines are those that seek to reunite those bodies of Christians whose beliefs and governments are practically identical and who are divided on merely sectional lines or issues now no longer considered vital."

Basis Is Unity in Faith.

"But unity such as our Lord prayed might be the convincing evidence to the world of His divine mission and His authority and claims cannot be produced by mere mechanical aggregations. Those who are praying for real unity, which shall embrace all who profess and call themselves Christians, Greek and Roman and Anglican and Protestant, know and feel that the basis of it must be unity in the faith and in the spirit of truth and peace and love, however diverse may be the outward expression of the faith in forms of worship or in ritual observances."

"We cannot agree to 'the essential oneness' of bodies holding and teaching diverse views as to fundamental things. The church in loyalty to our Lord and to His apostles and to the Scriptures, cannot agree with what is put forth as one of the cardinal principles of a large body of Baptists recently in convention in our city, with regard to the sacraments, who, in a notable advertisement published in our Washington papers, say frankly and unreservedly, 'The two church ordinances, baptism and the Lord's Supper, are symbolical and memorial and are to be observed by the churches in obedience to Christ's commands, but they neither save nor help to save men's souls.'"

Belief of Baptists.

"And again, 'Baptists steadfastly hold that all true believers in Jesus Christ have been born again and are saved, whether they be members of any or no religious denomination.'"

"This represents one extreme," said Bishop Harding, as he finished reading these extracts. "Equally, we cannot agree to the demands of Rome for absolute and unqualified submission to her authority."

"I am not now proposing to argue these matters, but simply to illustrate the great obstacles in the way of real Christian unity. And, for this end, that I may affirm my personal conviction that the underlying plan and the present efforts of our commission on faith and order are along the lines of real hopefulness and deserve our unlimited confidence and support."

"This way seeks to unite us all in prayer, and to bring together a con-

CHURCH BUILDING FUND COMMISSION

At the May meeting of the Trustees of the American Church Building Fund Commission appropriate resolutions were adopted on the death of the Rev. Walton W. Battershall, D. D., one of its oldest Trustees.

Announcement was made of the following amounts appropriated for new work—Loans, \$53,600; Grants, \$1,000, and Gifts, \$19,225. These figures bring the total recommendations for approximately five months of the current year to \$97,600 in Loans, \$2,000 in Grants and \$24,975 in Gifts, a large increase over figures covering the same period in 1919.

Notification was also made that practically the entire amount of the funds available for parochial building loans (\$489,000), was being used by the Church, and that within a short time a waiting list would have to be established for applications for Loans. This condition coupled with the fact that the Commission is each year appropriating in Gifts its entire income less overhead expenses, led to the appointment of a Committee to consider the necessity of an increase of the Permanent Fund in order that the Commission might advance to a still larger measure of usefulness to the Church.

COMMISSION TO CONFER WITH EAST.

The Commission, appointed by the General Convention in New York in 1914 to confer with the Authorities of the Eastern Orthodox and Old Catholic Churches, has been active ever since through its membership both in this country and Europe.

The last report, presented to General Convention, showed many conferences held and much progress made especially during the visits of Metropolitan Meletios, Metropolitan Platon, the Deputation of the Ethiopian Church, and with Bishop Hodur and his Polish Old Catholics, and with Bishop Alexander Rodostolou.

At the last meeting of the Commission, held at the Church Mission House, it was voted unanimously that the Chairman and Deputation appointed by him should proceed to Europe for further conferences, if possible, before the meeting of the Lambeth Conference.

At the earnest request of Bishop Herzog, and the Authorities at Belgrade, Athens, and Csecho-Slovakia the Chairman of the Commission accompanied by a deputation, plans to attend the Synod of the Old Catholics at Berne and then proceed to Belgrade and Athens.

During the past few days word has come from the Greek Minister of Foreign Affairs, Metropolitan Meletios and the American Ambassador, Georges Roussos to hasten their coming.

Bishop and Mrs. Darlington sailed on the Marietania, May 22nd, with other members of the deputation.

ference of all believers to discuss what things each considers fundamental and what are not, and with fervent desire to supplicate the spirit of truth and to guide us into all the truth.

Brings Signs of Promise.

"This way does not look to immediate attainment of the great end in view, but it has already brought to light signs of great promise. In the east and in the west the proposed world conference on faith and order of almost all the Christian bodies, except those of the Roman obedience. I call your earnest attention to the hopeful fact that a preliminary conference along these lines is planned to be held in Switzerland August 12, and to ask you to remember it earnestly and consistently in your prayers."

DEDICATION OF VICTORY CROSS

The annual meeting of the Cathedral League of Maryland, held on the Cathedral grounds May 18, will be memorable in the history of the Diocese. Important announcements were made by Bishop Murray, which give assurance of immediate completion of one integral part of the Cathedral group of buildings. This is the Synod Hall, the undercroft of which is now used for purposes of worship and other meetings. Last fall, owing to the numerous drives and the Nation-Wide Campaign, the project for raising two million dollars for the Cathedral of the Incarnation was postponed. It was felt that although the main construction could not be undertaken immediately, some worthy portion of the group ought to be completed. A citizens' committee has underwritten the cost of building the Synod Hall to the amount of between three hundred and three hundred and fifty thousand dollars. The present Cathedral congregation has long since outgrown the undercroft, and larger quarters are demanded immediately. Plans prepared by Mr. Goodhue, architect of the Cathedral, have been accepted, and contracts will be let in the near future. After an enthusiastic meeting of the Cathedral League, which is composed of Church women from all over the Diocese, an open air service was held. Many of the clergy of the Diocese were present in robes, the long procession headed by a band and several boy choirs marching behind the cross-bearer made an especially impressive appearance on the Cathedral grounds. The sermon was preached by the Rev. Herbert Shipman, D. D., rector of the Church of the Heavenly Rest, New York City.

Bearing in mind that dedication of the victory cross was to follow, Dr. Shipman spoke on the true foundations of peace in the world, which he said was to be found in the teachings of Jesus Christ. The trouble is in the heart of man, and regeneration must begin there. At the close of this service, choir, clergy and congregation repaired to the foot of a large, magnificent, celtic victory cross, the first memorial to be erected in Maryland to all her boys who died in the great war. Bishop Murray announced although erected by an Episcopal Church, the victory cross was not for Episcopal boys only, but for all the sons of Maryland who had given their lives to establish peace in the world. He also announced that just so soon as all the names could be learned a bronze tablet would be placed on the cross with their inscriptions upon it. A dedicatory speech was also made by Major E. Brooke Lee, now State Comptroller. Major Lee spoke touchingly of the boys with whom he had been "over there," and said that the victory cross must be the symbol of a larger service for the idealism in American life.

INTERESTING SUMMER SCHEDULE.

Pawtucket, R. I.—At St. Paul's Church during July and August, a striking innovation is to be tried experimentally. The Sunday services will be concluded for the day at 10:30 a. m. They will be as follows: Holy Communion at 8 a. m., morning service at 9:15, with choir, no sermon, to be concluded at 10, when those who desire may leave; but for those who stay there will be a service of hymns and prayers, with short sermon, concluding at 10:30.

EDITORIAL

By Bishop IRVING P. JOHNSON.
A THREAT OF SECESSION.

In a recent article in the secular press the Rev. Dr. Percy Stickney Grant, of the Church of the Ascension, New York, is reported to have spoken gravely of the danger of schism in the Episcopal Church, and he attributes the danger to the assumption of autocratic power by bishops.

"In America today," said Dr. Grant, "the bishops of the Episcopal Church are reaching for more authority. In the Middle West this takes the form of a desire to dictate to the parishes who their rectors shall be, and in general to invade parish self-government."

The charge is humorous as coming from a man who has been so particularly autocratic in the administration of his parish, and who, having vowed to obey his bishop, when acting under canonical powers, is notoriously indifferent not only to the request of his bishop but to any law of the Church made in its representative assembly.

Dr. Grant's premise seems to be that a rector is divinely inspired to be a law unto himself, but that a bishop who opens his mouth in protest is a dangerous autocrat.

One would like to inquire of Dr. Grant just what he thinks the authority of a bishop ought to be and just why he believes that a rector should do just as he pleases, while a bishop should be accused of lese majeste who presumes to remonstrate.

* * *

Of course a rector who flagrantly violates the law of the Church is not resisting the assumptions of Episcopal power but is despising the representative assembly of the whole Church, the laws of which bishops are sworn to enforce, and Dr. Grant has likewise promised to obey.

It is true that two evils may not make a right, they only seem to do so. If Dr. Grant violates his vow as a priest, it does not equalize matters if Bishop Burch forgets his own as a bishop.

It is characteristic of soviet methods that a small group of benevolent and enlightened interpreters of the divine will shall flout the constitutional provisions and demand the right to disregard the laws of such bodies by an appeal to Caesar, said Caesar being their own judicial ruling in their own case.

In short, a bishop is assuming arbitrary power who undertakes to prevent Dr. Grant from assuming power in that institution in which the bishops are consecrated to enforce and Dr. Grant is ordained to obey the law.

As a piece of humor, it is good; as a serious construing of law, it seems to be special pleading.

* * *

Now the rest of the quotation befalls the issue.

If bishops are reaching for more power, they have the excuse that they were consecrated under false pretenses, for they were told that city rectors had promised to obey them in so far as their Episcopal admonitions were godly and canonical; and they discover that they are guilty of an assumption of power if they attempt to curb said rectors in plain violations of canonical law and of sacred promises.

And if Dr. Grant had ever been in the Mid-west for any considerable length of time one might ask him to cite the instances in which bishops of the mid west were guilty of this particular act of lese majeste or else forever hold his peace.

It is easy to attack officers in the discharge of their duty by general innuendos which appeal to the smaller and pettier side of human nature. It is also cowardly.

I challenge Dr. Grant to enumerate instances to substantiate his jingoism.

Presumably a bishop has the right to consult a vestry when the parish is vacant without lese majeste against the sacred rights of the embryonic rector, and in some dioceses (such as Colorado) the bishop, thank God, has the right to veto the advent of an ecclesiastical bolshevist who will exploit his parish at the expense of canonical and constitutional law and the injury of the diocese.

* * *

Dr. Grant goes further and accuses the bishops of going to England and of being contaminated by being called "My Lud." Again an appeal to generalities. I challenge him to name five bishops in the one hundred and twenty-five who are fools as well as autocrats.

In short, Dr. Grant seems to be guilty of a particularly cheap play to the galleries in justifying his own lawlessness by trying to cheapen the men whom he has promised to obey and whose slightest injunction is met by a threat of secession.

Dr. Grant's threat to secede struck us at the only illuminating point in a very unwarranted and coarse tirade against men whom he has promised to obey and whom decency should require that he should publicly respect.

His whole address seems an issue of glittering generalities without proof to justify himself in the violation of his ordination vow.

If one might suggest to Dr. Grant it would be to ask "Why he remains in, and draws a revenue from, and assumes an office of a Church whose laws he flouts and whose officers he so evidently despises?"

It seems to be more difficult to explain why he remains than it would be to announce his speedy departure.

His threat to secede is a greater exaggeration of his own importance than the foibles of the Episcopate are an index of autocracy and silly vanity.

THE CHURCH AND ITS IDEALS II—PROTESTANTISM

By DONALD HANKEY

English Protestantism.

Jesus was the friend of simple men, and also of sinners. He was the stern critic of the rich and the respectable, because, though they obeyed the conventions and laws and traditions of men, they missed the beauty of the holiness of God. Though they were respectable, they were not humble and generous and free and charitable.

Now if we look at English Protestantism we find just the same fault that Jesus found in the Pharisees of old. Speaking generally, it is the rich and the respectable that are found in church and chapel. Men and women who have sinned against the conventions and traditions of society are not welcome there. People who are too poor to buy decent clothes are looked askance at if they attend public worship. Simple people very often cannot understand or follow the services. What is required of the good Protestant is that he should be honest in business, moral in his private life, reasonably generous in supporting the funds of the church or chapel to which he belongs, and regular in his attendance at public worship. He should also have "the assurance of salvation," and shake his head over those who have not. But, after all, this is very much like the description of the Pharisee in Jesus Christ's story of the Pharisee and the publican. The Pharisee was not an extortioner or unjust, nor was he an adulterer; he fasted twice a week, and gave to the temple a tenth of all he got. He thanked God that he was not as other men. Yet Jesus said that he got no good from his prayers—not so much, in fact, as the publican, who was so conscious of his sins that he dared not so much as lift up his eyes, but stood afar off, and said, "God be merciful to me a sinner."

It is to be feared that very few Protestants get much good out of their worship and for the same reason—that they are lacking in humility, and have made the same mistake of confusing respectability with holiness. It is to be feared that Jesus Christ would not feel very much at home among English Protestants, and that He would be likely to slip away from them, as He did of old, to sup with those who did not pretend to be good at all, and yet were simpler and more generous and more able to understand Him than the men who thought themselves good. Indeed, this is what our Lord Jesus has done; for you will often find a more truly Christian spirit of fellowship and generosity, and a better understanding and appreciation of the character of Jesus, in the street than in the churches and chapels.

In short, English Protestantism fails to embody the personality of Jesus Christ, fails to show Him to the world, that all men and women who want to be better may go to Him for help, fails to do His work of healing and freeing mankind. There are Christ-like Protestants in England; there are whole congregations which embody Him; but they are like a vigorous little toe at the end of a great numb, and paralysed foot. The English Protestant churches as a whole are a very dead limb of the body of Christ.

The origin and root idea of Protestantism.

Protestantism is very ancient. It dates from the time of the apostles. From the time of the crucifixion of Jesus right up to the conversion of the Emperor Constantine, nearly 300 years later, the Church of Christ was Protestant. That is to say, it was an association of small scattered groups of people, who were trying to live pure, unselfish, holy lives in the midst of a pagan society, which was full of open cruelty and immorality. They were trying to be the light of a very dark world. Amidst hatred and persecution they tried to keep up a high standard of brotherhood and holiness. And in the struggle for existence they were obliged to exclude from their ranks those who were notoriously immoral, or who had dealings with idolatry. The force of circumstances forced them to be a little narrow and intolerant and exclusive.

The question is whether this ideal of the Church, as a little band of

saints trying to be the light of a very dark world, can be applied in England today, and the answer is that it cannot. To begin with, the English nation, though one would hardly describe it as godly, is certainly not godless. There is not a single Englishman whose ideas of right and wrong are not influenced by the teaching of Jesus. In the abstract almost everyone admits that public spirit, independence of character, purity of life, unselfishness, generosity, humility, and brotherly love are the right ideals. The conscience of Jesus Christ is really the supreme moral guide of Englishmen, though they may not always admit it. This being the case, the attempt to separate the saints who are saved from the sinners who are damned has led to the application of external tests of an artificial kind. Whether we admit it or not, in practice the churches and chapels apply the following tests to try and sift the wheat from the chaff:

The test of orthodoxy—whether one believes the creeds.

The test of respectability—whether one obeys the laws and the conventions of society.

The test of loyalty—whether one attends certain services or not.

The test of clothes—whether one has a Sunday suit.

These tests are wrong. They do not pick out the saints and exclude the sinners. Only God, who sees the heart, can do that. The only effect of these tests has been to make the Church in England narrow and formal and hypocritical. We have made the same mistake as the Pharisees, and turned what was meant to be a help into a burden. The Bible, the creeds, the Prayer Book, were all made for man, not man for them; but just as the Pharisees sold themselves into slavery to the law, so we have sold ourselves into slavery to the Bible and the Prayer Book, and the creeds, and have missed the freedom of Christ. We have also made the other mistake of the Pharisees, and confounded respectability and morality with holiness. Respectability is a purely conventional thing defined by artificial standards laid down by men. Morality is a result of holiness, but it is not holiness, and may exist without holiness. Mere morality is negative, holiness is positive. Morality is ice. Holiness is fire. Morality is conventional, holiness is beautiful. Morality is self-satisfied, holiness is humble and aspiring. Morality is of the world, holiness is in the world but of heaven. Morality can be reached, holiness is infinite aid eternal. Morality is not doing wrong, holiness is trying to be good. Morality is governed by reason, holiness by love. ". . . if I . . . know . . . all knowledge; . . . and if I bestow all my goods to feed the poor . . ." I am moral all right, specially if I do the bestowing through the Charity Organization Society; but according to the apostle of Christ, "if I have not love, it profiteth me nothing."

No, morality is not holiness, and English Protestantism is not Christianity; it is much too respectable. If we are to make our Church a more living limb of the body of Jesus Christ, we must make it more Catholic. We must get in the lame and the poor and the sinners and the harlots, and lots of simple, straightforward working men, specially carpenters and fishermen. And if necessary we must make a scourge of small cords and drive out the rich and the learned and the conventional. And if necessary we must "destroy the temple," burn down the cathedrals and churches, and retire to upper rooms and gardens, and deserts and boats. We hope it may not be necessary; but at whatever cost we must make room for the Master, and remove all the things that keep Him from us.

There may have been, in fact there probably was a time in the history of the English, when Protestantism was as necessary and as feasible as in the days before the conversion of Constantine; but that day has passed. In the days of the Roman Protestants the Church was small and poor, and its members were many of them slaves and people of humble origin, and it was persecuted. So, too, was the Protestant section of

the Church in England in the old days when the king and the bishops and the magistrates were all opposed to it. In those days it was possible for Jesus to dwell in Protestantism. But now, when it has become rich and powerful and respectable, Jesus has disowned it.

SOME FIGURES TO THINK ABOUT.

The Home Missions Council gives circulation to the following: There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States 41,926,854 are church members, an increase of 6,860,000 in ten years, or twenty per cent. There are 227,000 churches, an increase of 15,000. The value of church property is \$1,676,000,000, an increase of \$420,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted fifteen per cent for infants and children, all of which are included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman Catholics. The Roman Catholic proportion in the total membership was forty and one-half per cent in 1906, in 1919 it was thirty-seven and one-half per cent. In ten years the Roman Catholics gained ten and three-fifths per cent while the Protestant Churches gained twenty-three and two-fifths per cent. The Baptists gained twenty-six and one-fifth per cent; the Disciples twenty-four and four-fifths per cent; the Presbyterians twenty-three and one-fifth per cent; the Methodists and Episcopalians twenty-three and one-fifth per cent; the Congregationalists and Lutherans thirteen per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant Churches is increasing. It is now forty-three and nine-tenths per cent. The average ministerial salary among the northern Methodists is \$1,223, among the Congregationalists \$1,343, Northern Presbyterians \$1,474, Episcopalians, \$1,632 and Unitarians, \$2,080.

A THRIVING COLORED CHAPTER.

What has been called the largest chapter of the Brotherhood of St. Andrew in the world met a recent Sunday evening in St. David's Church, New York City, there being sixty-seven adult members present besides about a dozen juniors. The meeting was carried on with enthusiasm and parliamentary order, and there was no lack of good sensible speeches and offers of personal service. At the end of the meeting the annual service was held, the preacher being the Rev. James Sheerin, who took as his text "By What Power, or In What Name Have Ye Done This?" (Acts, 4:7).

This little Church for colored people meets in a basement at 384 East 160th Street in the Bronx, where its more than 600 communicants find it difficult to assemble. But there is hope soon of building the Church above the basement, for which there is a fine plan, calling for an expenditure of about \$40,000. The rector of St. David's, the Rev. E. G. Clifton, D. D., has already a building fund at hand of \$23,000. Few parishes are more lively than this and great credit may be given to the rector who has been there nearly a quarter of a century, and tireless in every good work.

THE RACINE CONFERENCE.

This gathering of Church workers is announced for July 6th to 16th, at Racine, Wisconsin, and it seems likely that last year's attendance of over 300 will be exceeded. Fr. Harvey Officer is to be the chaplain. Bishop Wise of Kansas and Bishop Johnson of Colorado are again coming, besides many other well known speakers on Church thought and activity.

NOTICE!

The Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, whose office is 105 East 2nd Street, New York City, would appreciate it if all clergymen who are going to Europe this summer would notify him before sailing.

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INTERCHURCH RELIGION

It is greatly to be hoped that the interchurch world movement will successfully survive its present discussions of difficulties in the field of finance. There is no reason why any state of things in that field should prevent or even impede the execution and the realization of the great essential purpose to which the "drive" of the interchurch world movement is in the end supremely dedicated.

The great religious "drive" which was conducted through Galilee, Samaria and Judea 2,000 years ago and which ended on the cross and in the preaching of the kingdom of God to the whole ancient world was financed most inadequately. Its first rule for the filling of its treasury began with the words: "Take nothing for your journey, neither staff, nor scrip, nor bread, nor money; neither have two coats." By such travels it arrived at the cathedrals which medieval Europe raised for it in great splendor and at great cost.

From those cathedrals, nevertheless, it has been necessary for Christianity to go out from time to time for refreshment back to poverty. One of the greatest of its revivals in medieval times—one of the greatest of its reconquests of the hearts of men—was by that Little Brother Francis, who took off from his own body the clothes of his riches and went wandering after Christ without staff or scrip or bread or money and with only one coat, in the letter of Christ's rule, till hundreds of thousands of men and women of the world wandered after him to find the poor and the wounded and the sick and the demented and the lepers. Students of religious "drives" will always find one of their most memorable documents in the story of the "drive" of St. Francis of Assisi.

Peter Cartwright of Virginia and of Tennessee and of Kentucky and of Illinois wandered from crossroads to crossroads through this harsh western country with the equipment of a circuit rider. His principal advertisement of the aims of his "drive" was a pamphlet entitled "A Controversy with the Devil." For that controversy a light equipment sufficed. We enter into the fruits of his labors. He and others like him planted seeds of religion out of which instincts of service have grown to give us schools, hospitals, asylums, charities, philanthropies, endowments, institutions—brick and stone and mortar—a rich growth. But the seeds were naked seeds.

The history of Christianity is that the seeking of poverty is the finding of subscriptions afterward. And then the cares of the world and the deceitfulness of riches choke the word, and poverty has to be sought once more. It is a history prophesied by the gospels and verified ever since.

Perhaps some day the interchurch world movement, or some similar movement, may have what might be called in a way a department of poverty. It would not go about with bare feet. But it would flee none the less resolutely from the distracting and destructive flood of indiscriminate superfluities which overwhelms this age. It would dig out the buried text: "If any man will come after me, let him deny himself."

The misery of today of the underpaid clergyman is a pitiful eddy in the great tide which has carried both rich and poor away from the very thought of self-denial toward a ceaseless search for satisfaction beyond income and beyond sense and beyond the life of the spirit. Christian laymen inspired to a little denial of superfluities for themselves would see no preacher of the gospel obliged to subject himself and his household to a denial of necessities.

CONVENTION OF THE BROTHERHOOD.

This year's National Convention of the Brotherhood is to be held in St. Louis October 6th to 10th.

It will be interesting to state at this time that the influence of the Brotherhood seems to be widening continually. The month of March was in many ways the best month in the history of the Brotherhood as far as new work is concerned. The Brotherhood Office in Philadelphia reports the organization of six new assemblies during that month and thirty-five chartered chapters, and so far this year but two or three chapters have been dropped.

The Brotherhood is now maintaining nine men in the field, all of them giving all of their time to the furtherance of the St. Andrew idea. These men have been training groups of other men in a number of the dioceses since the Detroit Convention last year, and there are at the present time a thousand such men in probationary chapters under this plan. If these men can be given a vision of the value of the application of St. Andrew's plan, it cannot fail to mean a great deal to the Church.

The Brotherhood Office will be glad to furnish information concerning the program for the Convention.

NORMAL SCHOOL ANNUAL MEETING.

In the Synod Hall of the Cathedral of St. John the Divine, New York City, there were held recently the annual closing exercises of the first successful New York Normal School for the training of Sunday School teachers. Sixty nine teachers received certificates of honor for having passed the final examinations and nearly 150 were mentioned as having attended five out of every six lectures.

Hitherto New York City has not been able to work up much enthusiasm for training classes, a fact due to the great distances teachers have to travel to any center of instruction. But a young man that came out of the west, the Rev. G. F. Taylor, curate at the Church of the Incarnation; accomplished the seemingly impossible task of gathering classes together, securing insiring teachers, and having a thoroughness of work equal to that of university training. There is, therefore, at present renewed hope among Sunday School enthusiasts in the Diocese of New York.

HEALING MISSION AT ST. LUKE'S.

Rev. Wm. T. Walsh, of St. Luke's Church, New York, who has long been keenly interested in spiritual healing attending the healing services held recently in Trinity Chapel by the English layman, Mr. Hickson, and held a number of personal conferences with him. On Ascension Day, in his own church, Mr. Walsh inaugurated a healing service of his own, Mr. Hickson not being present. About five hundred persons attended the initial service, which was varied from that of Mr. Hickson in that, preceding the healing service, Holy Communion was celebrated.

The testimony of those who attended regarding the beneficial effects was most striking. A cripple was able to walk better, one woman's sight was so improved she was able to read, a paralytic boy moved more freely. But the largest results were spiritual, and these were indeed marked. Mr. Walsh now announces that the service will be held each Thursday morning. The second one, already held, brought four hundred, including Roman Catholics, Jews, Protestants and no religious affiliation.

A cherished grudge only disturbs the peace of your own soul and interrupts your communion with God.

CONVENTIONS

SOUTH CAROLINA CONVENTION.

Spartanburg, S. C.—In his opening address at the 130th annual council of the Diocese of South Carolina the bishop stated that the time had come when the diocese needed additional episcopal supervision. He suggested three ways in which it might be obtained; division of the diocese, election of a bishop coadjutor, or the election of a bishop suffragan. He left the choice of these methods to the council to determine. After a long discussion the council decided to take the necessary steps preliminary to a division of the diocese which cannot be completed until after the next General Convention in 1922. The council felt, however, that something would have to be done to relieve the situation before that time, and it was decided to elect a bishop coadjutor at a special meeting of council to meet in Columbia next fall.

A resolution giving women the right to sit in council which passed its first reading at last year's council was voted down decisively by both orders after a prolonged debate.

A most important resolution was passed under which the government of the diocese is to be reorganized by the establishment of an executive council to be composed of the bishop ex-officio and members of the diocesan board of missions, commission on social service, board of religious education, and the other boards and committees which have charge of the various phases of the work of the diocese.

MARQUETTE CONVENTION.

The feature of the twenty-fifth annual convention of the Diocese of Marquette was its reorganization according to the national plan, namely that of presiding bishop and council.

It was brought out at the convention that the denominations are abandoning their rural work for financial reasons. As a result of a timely address by the Hon. C. J. Shaddick, Mayor of Ishpeming, calling upon the Church to make full use of her laymen, a Diocesan Layreader's League is being organized. It is hoped in this way to serve communities from which the denominations have withdrawn.

The Diocesan N. W. C. Chairman reports the Diocese had attained 75 per cent of its quota. It was decided to carry on until the full quota is secured.

The general opinion seemed to be that as a result of the campaign missionary zeal had been greatly increased and the spiritual life of the Diocese quickened.

Bishop G. Mott Williams who has retired was elected unanimously Bishop emeritus with canonical residence in Marquette. Also a movement was begun to erect a memorial altar to Bishop Williams in St. Paul's Cathedral.

Bishop Harris in his convention address called upon the whole diocese, clergy and laity to take full advantage of the opportunities presented. He mentioned the splendid progress of the last two or three years and outlined plans for the future.

Immediately following the convention the clergy were the guests of Bishop Harris for two days at the Doe Lake Fishing Club. This opportunity to get thoroughly acquainted was taken full advantage of by the clergy, and some of the vital questions before the Church were considered and discussed fully, such as: Spiritual Healing, Modes of Administering the Holy Communion, Personal Religion and Church Advertising and Publicity.

CONVOCATION OF THE DISTRICT OF SPOKANE.

The outstanding feature of the Convocation held at All Saints' Cathedral, Spokane, was the Organization of a Bishop's Council, which is planned to meet the third Tuesday of each month.

Bishop Page at the outset of the Convocation voiced his pleasure in the fact that it was the best attended, and most representative gathering of clergy, delegates and church people for many years past. Reports from all the organizations were most encouraging. Each morning the clergy met for Holy Communion at which most helpful talks were given by the Bishop, after which all gathered around the breakfast table at the Parson's Hotel, and thus the social life was strengthened, and views exchanged. The Woman's Auxiliary held their services on the last day at St. Peter's Church, Spokane, the sermon being by the Rev. Herman Riddle Page of Okanogan. The G. F. S. held an interesting service, pageant and reception at Holy Trinity, Spokane, Wednesday evening.

HARRISBURG CONVENTION.

Philipsburg, Pa.—The chief item of business at the sixteenth annual convention of the diocese held in St. Paul's Church, was the adoption of a canon which provided for a coun-

cil. This council is to take over the work of the social service committee, the committee on Christian education, the board of missions, and such other work as may be referred to it by the convention from time to time. Of the council one clergyman and one layman serve for one year, the same number for two years and an equal number for three years. No one serving for one term is eligible for re-election until after a space of two years.

ATLANTA REORGANIZES.

Macon, Ga.—The Atlanta diocesan council was held in Christ Church, May 5. Splendid reports were received from the Board of Missions, and the forward look of the convention was the best in years. The reorganization of the work of the convention along the lines of the national Church was undertaken.

ACCEPTS ELECTION.

The Rev. H. H. H. Fox, of Detroit, Mich., has accepted his election as Suffragan-Bishop of the Diocese. He was elected by the Diocesan Convention which met at Livingston on April 14.

RIME OF THE CONSECUTIVE CLERGY.

Reverend Hill, When preaching, wore
 A gown; for that we would not stand.
 Reverend Humphrey made us sore
 With sackcoat and a four-in-hand.
 Reverend Jones was brought to book
 For being too reserved and cold;
 Reverend Gilmore got the hook
 Because his manners were too bold.
 Reverend Sharp's stay was brief;
 Our ladies called his wife too dressy.
 Reverend Brown soon came to grief;
 His wife, our ladies said, looked messy.
 Reverend Spears we thought a lime
 Because he was so slow and lazy;
 Reverend Howe spent so much time
 In exercise, we dubbed him crazy.
 Reverend Spalding wouldn't do—
 He always wrote out his discourse;
 Reverend Flint we by-bye'd too—
 His sermons had no end of source.

From all that I can gather now,
 Reverend Gibbs before next season
 Will have to make his farewell bow
 Provided we can find a reason.

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SAMUEL HART,

Custodian of the Standard Book of Common Prayer.
 December 12, 1892.

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On behalf of the Commission empowered to superintend the publication of the Hymnal.
 William Crosswell Doane, Chairman.
 Henry W. Nelson, Jr., Secretary.

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A CHALLENGE TO THE CHURCH

The Case of George Israel Browne

By Earl P. Davis

Just what this interesting case involves it is difficult to see clearly, and to state. So far as the community as a whole is concerned, it does not seem to involve the community in an act of denying free speech to one of its citizens. It is not clear just how any individual or the community as a whole could express its opinion on the matter either one way or the other. Yet it is an illustration of the way honorable and upright men are handled in these days of hysteria.

Lancaster is a city of some 60,000 population, situated in the midst of an agricultural community. It has a large variety of industries. Labor on the whole seems to be very quiet and even conservative here. There have been no outward manifestations of so-called radicalism. There may be some here, but it has not been very outspoken. Yet we had a little turmoil during December which created quite an excitement for a time. This centered about Rev. George Israel Browne, Rector of St. John's Episcopal Church, Lancaster, Pa.

Mr. Browne has been rector of "St. John's" for twelve years. He has been a very influential citizen in the city—well liked and thoroughly respected by people of all religious fellowships and all stations in life. In addition to the strong work done in "St. John's," his standing in the diocese should be noted. He has been a delegate to the General Convention; and also Examining Chaplain.

Mr. Browne comes of old colonial stock. Five ancestors fought in the American Revolution, including General Israel Putnam. He was chaplain of the Connecticut Society, Sons of the American Revolution; is now a member of the Pennsylvania Society, Sons of the American Revolution; he has a son who is an officer in the United States Navy, having been graduated from Annapolis in 1917, who was with the British Fleet in the North Sea on a U. S. Dreadnaught.

During the recent war Mr. Browne took an active part in citizen work. He was chaplain of the Citizen Marine Reserve Corps; was a "four minute man"; was captain of teams in the Armenian and Jewish Relief drives; when the city of Lancaster staged its largest patriotic demonstration, Mr. Browne was asked to deliver and did deliver the principal address. He is now the only clergyman of the city on a committee of representative citizens to secure a new Armory—which may be the War Memorial.

These facts are mentioned for the purpose of pointing out two facts. First that Mr. Browne is a respected and influential citizen of the city as well as a successful rector of St. John's church. Second his public service and his standing in the diocese indicate that he is not a man given to saying wild or fantastic things. He is a man of discrimination and judgment.

There is, however, one line of interests in Mr. Browne's life that may account for the strange climax to this story. He has been a consistent and strong advocate of social justice, and the social interpretation of religion. He calls himself, and is known as a socialist although he is not and never has been a member of the Socialist party.

The first incident in this story was the publication on Dec. 8th, 1919, in one of the Lancaster evening papers, under the head line, "Spanish War Men Vote Death To Un-American Radicals," an account of a set of resolutions passed by the Spanish War Veterans at a meeting held Sunday afternoon, Dec. 7, at the council chambers, City Hall. The resolutions, after picturing their interpretations of social conditions in the country, ended as follows:

"Resolved, That Geo. Wm. S. McCaskey Camp, United Spanish War Veterans, solemnly reaffirm their loyalty to city, state and national authorities and pledge themselves to assist in rounding up these red serpents and satisfy the righteous wrath of the nation with nothing less than the death penalty, be it also

"Resolved, That they pledge themselves to assist the local authorities

in exercising a sharp surveillance over anyone guilty of a disloyal remark and we insist that there be no temporizing or mercy shown the proved enemies of our great and glorious country."

These resolutions or the fact that they were conspicuously published in an evening paper demands no comment.

The next Sunday morning Mr. Browne preached a sermon on the subject, so the papers report, "The Truth, The Whole Truth, and Nothing but the Truth." The morning paper came out with a story to the effect that his sermon caused great consternation among some members of his parish, with intimations of serious complications. The paper stated that Mr. Browne's sermon dealt with the general theme of the great need of Christ in solving present social conditions. In bringing out the point that we need the full truth to save us from the dangers of mob violence, he protested against the above mentioned Resolution passed by the Spanish War Veterans, as being a plain incitement to lynch law, and a pertinent illustration of the way in which dangerous attitudes and possible dangerous action might result from partial truth, or distorted truth. By way of further illustration he called attention to the distorted reports that had been given out concerning the Centralia, Washington, I. W. W. and American Legion incident, and the experiences of the Committee of 48 at St. Louis.

The paper reported that certain of his congregation regarded his remarks as a reflection on the American Legion. This, Mr. Browne denied.

The evening papers of Monday, Dec. 15th, carried a story of the incident together with a statement by Henry Howell, commander of Post 34, American Legion, who said that he believed that Dr. Browne had too level a head, and was too good a friend of the American Legion to say anything that would reflect on the organization. Mr. Howell said: "If during his sermon, he used the Centralia, Washington, clash between radicals and the Legion, in which one man was killed and several wounded, as an example to substantiate a point in his sermon he undoubtedly had adequate newspaper accounts to back his statement and the entire matter was no doubt incidental to the large issue at hand. I have not had any official notification or any report of the sermon direct from any member of the Legion, or any member of Dr. Browne's congregation and I do not believe that he made any attack against the Legion as a National Organization. Perhaps some of the Congregation misinterpreted remarks made in the sermon. If Dr. Browne did denounce the American Legion as a body, which is improbable, he would deserve to be run out of town. I do not propose to take any action in the matter and would have to be furnished very conclusive proof that an intentional attack against our organization was made before I would start anything."

The following day Dr. Browne, in a signed statement in the Lancaster Intelligencer, stated his position in full. For the purposes of this article, the important point in Mr. Browne's statement was his reference to Commander Howell's interview of the day before. Mr. Browne said: "I also desire to thank Commander Howell for his kindly and courteous words. I am his friend. I hope. Yet I must protest against his submerged threat. This is exactly the kind of language, even in reference to a possible excuse, that I am talking about. Even if I had dared to criticize the American Legion, that is a right I explicitly claim, when in my judgment it becomes necessary. Otherwise I would be no true patriot. Neither the American Legion, nor the Episcopal Church, nor the Roman Catholic Church, nor any of their representatives, nor any other institution is above criticism by the American public. For any organization in America to claim the right 'to run' any citizen 'out of town' who presumes to criticize it, is to overturn the very basis and first principles of democracy, and to undermine government itself. If persisted in it

would very soon leave little remnant of liberty in our land. It is an almost perfect example of, perhaps, an unconscious mob-autocracy and arrogance. This is the very thing we have been talking about and protesting against. The American soldier went abroad to uphold democracy abroad. Let us not betray it at home."

So far as the public were concerned this incident seemed closed. The facts seemed to be that possibly one or two of Mr. Browne's congregation has misunderstood the bearing of one or two illustrations that Mr. Browne had used in making an appeal for calmness of thinking and action as opposed to mob violence. The American Legion Commander, and the newspapers seemed to have agreed in regarding the incident as at most a slight misunderstanding, and on the whole very much to the credit of Mr. Browne. Here the matter rested until after the New Year when there appeared in an Evening Examiner a story to the effect that "The vestrymen of St. John's Episcopal Church are making a thorough investigation of the alleged radical utterances of the pastor, Rev. Geo. Israel Browne. It has been reported that some definite action has already been taken in the matter, and many members of the congregation believed that some new aspects of the situation would develop during the services yesterday. While the vestrymen refused today to confirm any reports, it is known that there has been considerable dissatisfaction of late owing to the views that Rev. Mr. Browne expressed on various occasions concerning the 'reds' and the aliens recently deported. His sermon several weeks ago caused considerable stir and his remarks before the Clisosophic Society at its last meeting on December 26, caused additional comment. At that time Rev. Mr. Browne referred to the aliens who were deported on the Buford as pilgrims, who were 'perhaps nearer the real truth' than any other group of people today." (Although these were not the words used by Mr. Browne.)

This item aroused interest in the case once more. It appears that at the close of the meeting of the Vestry on Jan. 5 the vestrymen, without giving Mr. Browne any intimation as to what was coming, demanded his resignation. No official public announcement to this effect has been made, but it is admitted that such was the action taken. The congregation of "St. John's" as well as the city at large seemed rather surprised as the details of this story spread abroad. Of course the public recognizes that this is a matter between the Rector of St. John's, and the Church and governing bodies, but many searching observations are heard by interested people. Three of these observations will bear thoughtful examination.

First: It is the policy of the governing Board of St. John's church to control the utterances of its rector?

Second: Does this control properly extend to the casual remarks that the rector might make in a free and easy discussion of a social-literary club like the Clisosophic Society? That appears to be an unusual ground for action,—but a short step removed from taking action because of remarks made at his own breakfast table.

Third: It is the policy of the officers of St. John's church to demand the resignation of their Rector while he is under fire? As has been remarked—it is not unlike having the top sergeant shoot the captain in the back during battle?

Query: Why are so many of the strongest men in the Christian ministry leaving the work for other lines of activity?

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