

Aid the Publicity Department by urging one "indifferent" Church member to subscribe to a Church paper.

# The Witness

"FOR CHRIST AND HIS CHURCH"

The article in next week's issue by Donald Hankey is on "Catholic Worship." It should be read by all.

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\$1.00 A YEAR

## Publicity Department Announces Program

At the last meeting of the Presiding Bishop and Council the Publicity Department presented a statement of policy and proposed a program for the balance of the current year. In the preparation of this program careful consideration was given to the suggestions received in response to an appeal made by the Department through the Church Weeklies. The program proposed is temporary and experimental, it being recognized that it would be foolish to adopt precipitately a permanent program theoretically determined and based upon limited data hastily assembled.

As the appropriation available for publicity was small it was deemed wise to concentrate on such phases of publicity work as were regarded as of chief importance at this time; and as the Nation-Wide Campaign is only partially completed and as every possible effort should be made to assure its successful completion, it was determined that while the publicity should not be exclusively of Campaign character preference should be given to such forms and mediums of publicity as would be of most assistance in the Campaign.

For the present, and perhaps permanently, the Publicity Department will have to do only with printed publicity, publicity by the spoken word being covered by the Nation-Wide Campaign Department, which is really the field department.

There are two principles which will control the work of the Department. It is very necessary that these should be generally understood. In the first place, the publicity of the Department will be limited, generally speaking, to the work of the Church and only incidentally will touch the life of the Church. Its chief purpose is to make known to the people of the Church what the Church is doing, or aiming to do, of a missionary or social service or educational character. In the second place, its publicity cannot be of a controversial nature. The Department is representative, not of any one element of the Church, but of the Whole Church, and it will aim to secure and deserve the confidence and support of the people of the Church everywhere. It will be seen that these two principles have a distinctly narrowing effect upon the field and character of the publicity of the Department.

It was recognized that there are two main fields of publicity, the public and the people of the Church. More than one-half of those we call the public are not definitely connected with any religious body. These so-called "unchurched" people constitute a very proper field of work and can be reached through reading matter and advertisements in secular publications. The balance of the public, consisting of those who are connected with religious bodies, constitute also a proper field for publicity, for it is eminently desirable that this Church should be known and understood and that its aims and work should be known. Here, too, the secular press would be the proper medium. For various reasons, but chiefly for the lack of funds, it was decided by the Department to attempt no work at this time in the field of the public and therefore there will be no effort made this year to establish a news bureau or to conduct an advertising campaign in the secular press.

The people of the Church, though included in the public, constitute so small a percentage of the total that secular publications cannot be regarded as efficient mediums through which to reach them. They consti-

tute a distinct field, to be reached directly and appropriately, and for the time being practically all efforts will be confined to this field.

There is a section of this field already well covered in a publicity way. It is not a large section but it includes all those Church people who are sufficiently interested and devoted to subscribe for one of the Church Weeklies or the Spirit of Missions. There will be no invasion of the field of the Church Weeklies by a new publication in competition with them. On the contrary every effort will be made to promote their interests and increase their circulation lists. The Department will endeavor to reach the readers of these papers through these papers themselves, both in their news columns and in advertising.

The Spirit of Missions will continue to go to an appreciative list of these "interested" people. As a connecting link between the missionaries in the field and the Church at home, it serves more purposes than as a medium of publicity. Its circulation has been steadily growing and it ought to be a welcome visitor in every home in the Church.

It is not the "interested people" of the Church who represent the real problem of publicity; it is the "indifferent," the people who subscribe for no Church paper or magazine and who attend the services of the Church irregularly if at all, and who as a result are out of reach and out of touch. Repeated efforts have demonstrated the impossibility of persuading these indifferent members to subscribe for any Church publication. It is safe to say that more than three-fourths of our communicants never even see a Church publication except by accident. It is the conviction of the Publicity Department that if these indifferent people are to be informed and aroused the information must be put in their hands. They will neither pay for it nor send for it. It is planned therefore to issue a monthly bulletin for general distribution throughout the Church, beginning in September, telling of the missionary social service and educational work of the Church. If this bulletin can secure entrance into every home in the Church it will constitute, what for a long time has been desired and imperatively needed, a medium through which information can reach the whole Church. Heretofore, it has been impossible to tell the whole Church anything.

The mere issue of such a publication does not solve this problem. The real problem of reaching the whole Church is a problem of distribution. No method of distribution has ever proved satisfactory except that which has been often tried locally and which in the Nation-Wide Campaign last year was tried very generally and that is to have the literature taken to the homes of the people by groups of men and women in each parish. The Publicity Department can very easily, without assistance, reach a part of the people of the Church, but it cannot perform its most important task, namely, reaching every family in the Church with information, unless it has co-operation of the dioceses and the parishes. The Department is now in correspondence with the diocesan authorities in an effort to secure diocesan and parochial organization for this purpose. This organization is desired as a permanent and not a temporary thing. The immense value of such an organization to the diocese and the parish for purposes other than the distribution of the publications of this Department are obvious.

## BISHOP HALL CALLS ON PRESIDENT TO ACT

The following has been addressed to President Wilson by the Bishop of Vermont:

The Hon. Woodrow Wilson, President of the United States.

Sir: I have received from the National Popular Government League (of Washington, D. C.) a pamphlet addressed 'to the American People,' entitled 'Report upon the Illegal Practices of the United States Department of Justice,' prepared by twelve eminent attorneys, whose names and cities are given, none of them Socialist, Communist or Anarchist, six of them Professors of Law in American Universities, and five of them men who have served under the Government.

Having read the report, (which I take it, is being widely circulated) with its exhibits, I venture to submit to you, sir, that it is the duty of the Government either (1) to prosecute those responsible for the publication and circulation of the pamphlet, if its statements are untrue as to (a) illegal arrests, searching, detention, in some cases of citizens, in others of resident aliens; (b) cruel and brutal treatment of men, women and children or (2) if the statements are true, to disown and repudiate the proceedings, and to punish those responsible for the illegalities, whether high officials or subordinate agents. Representatives of these two classes try to throw any blame one on the other.

Either action should be made known and explained to the public. Failure to take one or other of these courses must call forth the indignant judgment of the American people, and expose us to the contempt of other nations.

Two further remarks I venture to make. (1) The action of the Government as represented in the pamphlet shows a state of ignoble panic, leading to such despicable practices as the employment of provocative agents (worse than spies), not only to stimulate unlawful proceedings, but to arrange meetings on which raids could be made. (2) Nothing could be better calculated than the action here described to produce a hatred of organized Government and a determination to overthrow it.

I am, sir, Respectfully yours, Arthur C. A. Hall, Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

It is planned also to publish a bulletin, probably monthly, for the benefit of all the workers of the Church. It will be a sort of clearing house of methods and will tell of successful endeavors in every field of work and in every form of activity. As the information to be thus disseminated must come from the field itself, the Department hereby requests that it be informed of instances of successful work of any sort in order that accounts of the same may be secured.

Other literature, special or occasional, will be issued to meet the needs of the various departments, for special or for general distribution.

It is planned also to co-operate in all possible ways with all the various periodical publications of the Church, especially the diocesan papers.

At the annual council of the Diocese which met in Trinity Cathedral Duluth, on June 1, the Rev. Granville Gaylord Bennett, rector of St. Paul's Church, Minneapolis, was elected Bishop-Coadjutor on the first ballot. Mr. Bennett has not yet announced his decision.

## Close of a Successful Year at St. Stephen's

The Sixtieth Annual Commencement of St. Stephen's College, which took place from the 13th to the 16th of June, was marked by a number of unusual and interesting occurrences.

The first of these was the laying of the cornerstone of a new \$75,000 gymnasium which is being built as a memorial to the one hundred and sixteen St. Stephen's College men who gave their lives for their country. The cornerstone was laid with due ceremony by Bishop Burch of the Diocese of New York. The building which will be completed by the first of October has a gymnasium floor 80 x 50 feet, locker rooms for 250 men, 12 showers, a barber shop, a college store, a billiard room, two bowling alleys, three classrooms and a proper stage for theatrical performances with a moving picture and stereopticon machine of the best type. The building will thus combine with its gymnasium features the advantages of a club house for the student body and will also serve to relieve the pressure due to lack of classroom facilities.

Another feature of the Commencement was the remarkably large crowd of Alumni who were present. There were over 300 guests on Commencement day. The Alumni Association held its annual meeting and elected as its new president, a member of the class of 1893, the Rev. Robert S. W. Wood, B. A. of Tuxedo, Park, New York.

Another unusual feature was that for the first time in over fifteen years, it was possible for the President to announce that the gifts to the college exceeded the deficit for the year. Gifts during the year have amounted to some \$50,000, most of which is for the erection of the new gymnasium.

The exercises opened on Sunday the 13th, with a Baccalaureate service in the Chapel. The Celebrant was the former President of the college, The Rev. Dr. William C. Rodgers. The sermon at the request of the Senior Class was preached by the President, Reverend Bernard Iddings Bell. He dealt in this sermon with the present world situation and said that the whole purpose of the college was to make men know and understand a little of what the world was thinking and doing, to know and understand a little of what the friendship of Jesus Christ means, and to know and understand a little plain unadorned humility of a man in his attitude toward himself.

Class Day was on Monday, the 14th, at 7:30 in the evening. At this time the ancient custom of the burning of the Algebra took place. Each freshman class at St. Stephen's buries a copy of the Algebra secretly at the end of the freshman year. At the end of the Senior year it is disinterred, carried in state and burned with much ceremony.

The Algebra oration was delivered by Mr. Cassius H. Hunt, of Boston, Mass., the Class History by Mr. Walter Hoffman of New York; and the retiring Senior President, Mr. Arthur G. W. Pfaffko of Providence, R. I., handed over his authority as head of the self governing student body to the head of the class of 1921, Mr. Elvin R. Newton, of Portsmouth, N. H. A graduation hop closed the day's festivities.

Commencement Day started with a corporate Communion of the Faculty, Students and Alumni in Bard Memorial Chapel at which the Celebrant was the Ven. J. Chauncey Linsley, Archdeacon of Connecticut of the class of 1883.

Luncheon was served to 300 guests at noon and the Commencement exercises proper followed. On ac-

count of the rain, it was impossible to hold them as usual on the campus and they were conducted in Bard Memorial Chapel.

The Salutatory address was made by Mr. Cassius H. Hunt and the Valdictory address which was also the McVicker Prize oration, was delivered by Mr. Arthur Pfaffko.

After the conferring of degrees in course, the degree of Doctor of Divinity, honoris causa, was conferred upon Captain Frank Thompson, Corps of Chaplains, U. S. N., of whom the Secretary of the Faculty justly said that he was "A man who for three decades has faithfully devoted his life to the service of Jesus Christ and his fellow men as Chaplain in the United States Navy, who is Senior Chaplain in point of service at the present time, who especially distinguished himself during the war, at Great Lakes Naval Training Station, by his breadth of vision, kindness of spirit and ability as an executive."

A poem was read at the Commencement exercises by John Mills Gilbert of the class of 1890, in commemoration of the thirtieth anniversary of his class.

In an address delivered at the Commencement, Bishop Burch said, in part:

"St. Stephen's College is rendering to the Church and the Nation at the present time, an invaluable service. It is my determination as far as lies within my power to bring about a support for this institution and for its present head from the Diocese of New York that shall be united, enthusiastic, generous and valuable and I sincerely trust that our example in this respect shall be followed by the other Dioceses of the country."

Among others who sent telegrams and letters of good wishes but who could not themselves be present were the Bishop of Albany; the Bishop of New Jersey; the Bishop of Pennsylvania; State Commissioner of Education, Dr. John Finley and scores of others of less prominence.

The Commencement was the most enthusiastic and largely attended one in the history of the college and everyone departed from it exceedingly encouraged and insistent that the Church must support the institution more adequately, especially in view of the fact that the college dormitories are now filled to overflowing for next year and that auxiliary houses in the village are being required to accommodate the crowd of men which wishes to attend.

## ENGLISH CHURCH HONORS BISHOP BRENT.

Buffalo, N. Y.—Late in June Bishop Brent will take part in two of the most important and impressive religious services of a decade in Great Britain. The bishop will speak at the 700th anniversary service of Salisbury Cathedral on June 24, delivering the address of the day. Each century some prelate whose services have been particularly notable is invited to deliver the centenary address. The honor came to Bishop Brent in recognition of his services as senior chaplain of the A. E. F. and in church organization work. On June 29 Bishop Brent will be the speaker at the 800th anniversary of Peterborough parish, the honor being one similar to that conferred by Salisbury Cathedral. These two churches are among the oldest and most prominent in Great Britain.

## EDITORIAL

By Bishop IRVING P. JOHNSON.

### COMPARISON OF VALUES.

The young boy parades before you and says, "See me do this!"

He wants to be noticed and his desire to be in the limelight knows no shame.

When he grows older he may have learned to cover up this infantile weakness, but he is still willing to be admired, not perhaps as having a massive intellect or being a religious young man, but as a football hero or as one handy with his fists.

He passes into mature age and into egotisms that are more discreet.

The "Me! Big Injun!" of the untutored savage will become a concealed sense of superiority in the successful man, or a more arrogant assertion of importance in the less disciplined tough.

This sense of superiority takes various forms. I have been present in a meeting of successful business men, where I possessed certain technical training on matters ecclesiastical and had never been declared a bankrupt in matters financial, where I have felt that my opinions were more tolerated by respectful courtesy than sought by any feeling that I had anything to contribute to the discussion.

In the same way, if a civilian offers advice to a military man, or a layman to a company of scientists, or a citizen to a group of politicians, he is courteously made to feel that wisdom will die with them, and that all knowledge is locked up in their air-tight compartment.

And yet I know of no group that would make a worse Congress than a company of professional psychologists, or no mayors that have made greater failures than successful business men.

Men gradually slip into the feeling that their vocation is the only vocation and that their viewpoints do not need to be modified from outside.

How often do you hear the expression that what we need in the Presidency is a successful business man, as though being President of the United States was anything like running a woolen mill.

It is this unconscious feeling of superiority that limits the accomplishment of adequate results.

This world is neither a dissecting room, nor a public school, nor a banking concern, nor a Sunday School, nor a labor union, and yet each man obsessed with the exaggerated importance of his own viewpoint treats it as though it was, and so muddles the matter.

\* \* \*

This manifests itself in another way. Each group of men becomes expert in confessing the sins of another group. This also is vanity. The capitalist tells you of the sins of labor, while the laboring man is equally proficient in confessing the sins of the rich.

The Republican platform tells you of the sins of Mr. Wilson, while the President confesses those of Congress.

The laity tells you of the faults of the ministry, while the clergy lays the blame upon the laity.

As a matter of fact, God gave us a conscience that was intended to examine our own sins, and no community has ever prospered because each man knew his neighbor's faults.

It is too evident that we have an exaggerated idea of our own righteousness and that we despise others.

In a large sense when any man tells you that all men are liars, you may be pretty certain that he is one, and when a person is expert in detecting his neighbor's faults, that he became an expert because those faults were familiar to him.

\* \* \*

It is not necessary that a person boasts crudely to feel superior to his fellow-men.

The American woman who was told that Americans were boastful was made to feel that English women boasted in their way too. She innocently remarked at an English gathering that one of the women was very American in her ways, at which remark, which she innocently supposed was a compliment, she was made to feel that she had made a very bad break and that the person in question was very much annoyed.

All of which made the American woman feel that English women felt superior to Americans, else why did she resent the implication?

Boasting is crude, but it is a petty foible compared with that smug feeling of superiority which is too well-bred to boast, but not too cultivated to patronize.

Our boasting, too, is very often about that of which we ought to be ashamed.

The community that boasts of a government building beyond its reasonable expectation is boasting of its shame, because it has been a receiver of stolen goods.

Also the present tendency to boast of the increased size of American cities is boasting of mere bigness, which in this case indicates that we are a decadent nation and will continue to be so until the rural places are restored to their normal size.

To boast of the size of one's congregation may also be a confession of one's weakness, for it is apt to be as our Lord said, that because the preacher tells them the truth, therefore they will not believe him.

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In the same connection one may note that, in religious circles, the Episcopal Church has a reputation for being self-satisfied and arrogant. Yet anyone who knows the personnel of the Episcopal Church knows very well that we are far more critical of our-

selves than are Roman Catholics, Methodists or Christian Scientists of themselves.

We boast of our divine liturgy which we didn't create and, which whenever we amend, we spoil; we are proud of our illustrious ancestors, for whom we are not responsible, but condemn our bishops, clergy and prominent laymen with equal severity, according to the angle from which we speak.

We are secretly proud of our culture and sanity, but are very furious over our inactivity and lack of enthusiasm.

In short, we commend that which we did not produce and condemn our own failure to live up to its standards.

You do not hear this from other denominations, neither are they complimented if you compare them to Episcopalians.

We are despised as a religious force and looked up to as a speculative asset in any enterprise which we endorse.

It is easier to get a wealthy layman of the Episcopal Church to contribute to the Y. M. C. A. or to the Knights of Columbus than to get them to subscribe to the Brotherhood of St. Andrew. Why? Because they are proud of being Episcopalians, but have no confidence in that which they are proud of.

Funny conceit, isn't it?

\* \* \*

In short, men are prouder of their material success than they are of the methods by which they attained it.

Women are more anxious that they be-dressed correctly than that they serve Christ faithfully.

It would be far less scandalous to rob widows and orphans provided you do it by due process of law, than it would be to eat with your knife or go to a formal dinner in a calico dress. Wouldn't it? In short, there are two kinds of things in the world, (1) your outward appearance, and (2) your inward reality.

It is easier to be sure of the former than it is to acquire the latter.

It is more crude to boast of the former and more dangerous to be satisfied with the latter.

But it is better still to be reasonably concerned about your outward appearance and deadly in earnest about your own shortcomings.

\* \* \*

It is easy to fall into the habits of a nation and to float with the prevailing current. It is far more difficult to examine yourself by the standard of Christ's religion, and to feel that it is more important that you acknowledge your own sins than it is that you are expert in detecting your neighbor's faults.

It is also difficult to be humble and to realize that because you have been trained in one line of thought, that life is complicated and that your sense of superiority to your despised neighbor may be merely your own testimony to your own virtue, and that God may reverse the decision upon facts that you failed to observe.

It was so that he reversed Dives in favor of Lazarus, and so that one complacent business man named Simon was reversed in favor of a woman of the town.

Rather staggering, but true.

### A LEAGUE OF RELIGIONS.

Bishop Bury, in charge of Church of England parishes in northern and central Europe, has met formally three of the foremost American Jewish leaders, and gained their approval for his plan of a League of Religions. By invitation he spoke at Temple Israel of Harlem, a leading reform place of worship, and outlined his plan. He was followed by the Rev. Dr. Stephen S. Wise, the Rev. D. Maurice H. Harris and the Rev. Dr. Nathan Krass, all of whom approved what he said. Rabbi Wise, who is a foremost Zionist, said he hoped the Religious League may have a happier reception than the League of Nations. Dr. Krass said he hoped the League might not prove a veil for the proselyting of Jews. Bishop Bury assured him it would not so prove, and assured him that it will be a bridge that will span the gulf so long separating religious people.

Among those who called the meeting at which Bishop Bury spoke were Oscar S. Straus, who goes soon to Palestine to assist in Zionist plans. Louis Marshall, president of the American Jewish Committee; the Rev. Dr. Joseph Silverman, rabbi of Temple Emanuel, the greatest place of Jewish worship in the world; Jacob H. Schiff, easily the foremost Hebrew laymen of the world. It is known that efforts are making to have a conference between Protestants and Jews in New York this fall to see what can be done to break down prejudice obtaining, and to further plans of this League.

### HEALING CONFERENCES REGULARLY HELD.

San Francisco, Cal.—Under the auspices of the Council of Christian Healing, very interesting and successful conferences are regularly held at the diocesan guild hall, where an hour is devoted to an address by a selected speaker, at the close of

whose remarks questions are asked and suggestions offered.

Prayer circles are steadily increasing in the diocese and classes in the study of the devotional life with special reference to healing in soul, spirit and body are growing in number. It is fitting that the cathedral should take the lead in this important aspect of this new movement. Here Dean Gresham is manifesting fine qualities of leadership.

Consistent with the spirit of moderation both Bishop Nichols and his coadjutor stand behind this undertaking and are by their wise counsel and oversight, guiding it along the lines of highest spirituality. The unity of spirit among the clergy and laity everywhere is most gratifying.

### SUCCESS IN HAWAII.

"The Nation-Wide Campaign has been a wonderful thing for Hilo. It proves that if we give the lay people a chance they will not fail the Church."

This is the word that comes from the Rev. J. Lamb Doty, Church of the Holy Apostles, Hilo, Hawaii, who reports a hundred per cent record from a parish in those far away islands that were not even given a quota.

"If you could understand all the circumstances of the previous history of the Church in Hilo," he writes, "you would realize how splendidly my people have responded to this call of the Church. Until last year this church had never raised more than \$1200 a year. Then last year we raised \$2,333.44 and will raise during the year 1920 about \$4500. Last October we became a self-supporting parish, thus relieving the General and District Boards of Missions by the sum of \$900 a year. And now this struggling church has become the second church in financial support in this missionary district. Here is another answer to the question, 'Are missions worth while?'"

### CANON E. W. SIBBALD, B. A.

#### An Appreciation

By Archdeacon Radcliffe, D. D.

When men in conspicuous and leading positions leave this world for Paradise many groups of onlookers know and realize what such a loss means; but there are many others, who, living in remote parts of this vast United States, come and go and only those whom they have come in contact with know their worth and their loss to the Church and community. Some weeks ago my old friend Eleabor William Sibbald left us for "the Upper Country, where our King lives"—His life and works and personality I shall never forget. He came from Scotch and Welsh lineage and grew up in Canada. As a boy he attended the well known upper Canada college, he graduated in Arts from University College, Toronto, and in Divinity from Wycliffe College.

As years rolled by his ardent nature made him more and more a loyal and valuable churchman. He was a good all-round man. He could preach with power, a power that attracted his hearers, especially men; he was a real Pastor, from morning until evening. He was longing to speak to people, to reason with them, to point them to Christ and Christ's Church, and even during his vacations, in his fishing trips, or hunting or climbing mountains, his pals, and he always had some, knew God and Christ and the Church were never off his mind. The zeal of his ministry was never allowed to be lost by trials or troubles or conditions. He came to Colorado in the nineties, after earnest work in Canada in some important positions. Under the late Bishop John F. Spalding and C. S. Olmsted. Mr. Sibbald was Rural Dean of Denver for 14 years, and Archdeacon in Western Colorado later on for four years. As a Church Builder he was a real success, both in Canada and Colorado. The new and expensive Church in the College town of Boulder, with its beautiful chime of bells will always remain a splendid specimen of this man of God. Canon Sibbald could not only build in this way but in others. His Boulders congregation consisted of large and influential groups from the University. This priest was also a poet, as he passed from the beautiful Colorado state, his thoughts seem to catch on fire and now and again he would write them down. He made thousands of friends where ever he ministered. He loved companionship. He was no selfish recluse. He was most loyal to his Bishop and "the powers that be." He was not appreciated by lazy church people, whether lay or clerical. But as his own children look back on his life they call him "blessed." He was buried from the Church in Boulder. Members of the University, Free-Masons and Elks acting as Pall-bearers. His sons and daughter realize their friends are such because they were father's first. God rest his soul in Paradise and send us more and more of the same type of Priests, is the prayer of one who has known of him since 1882, and known him personally since 1895.

### BISHOP REESE IS ACTING CHANCELLOR OF SEW- ANE.

Bishop F. F. Reese, who is a member of the board of regents of the University of the South, has been elected chancellor pro-tem of the university during the absence from this country of the Rt. Rev. Thomas F. Gailor, bishop of Tennessee and chancellor of the university.

Bishop Gailor will attend the Lambeth conference in London, which is held every ten years and which gathers together the representative clergy of the Episcopal Church of this country and other countries. Bishop Gailor is president of the Prising Bishop and Council of the Episcopal Church in America.

Bishop Reese was selected to take his place while away by the regents of the University of the South at a recent meeting held in Sewanee. He will continue to make his headquarters in Savannah, directing the affairs of the university from this point.

# The Witness

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## DARK AMERICA

Any person who has respect for constitutional government must comment Bishop Hall for the open letter which he has sent to the President of the United States. The report submitted to the American people by twelve eminent attorneys, which he refers to, is, if true, a most shocking indictment of the Department of Justice; and of the entire administration for that matter since those in high places apparently sat quietly by while these atrocities were being committed in liberty loving America by the very men chosen by the people to defend their rights. We used to read with real horror the deeds of the Czar's secret police. How our blood boiled when we read the revelations of Catherine Breshkovsky in "The Little Grandmother of the Russian Revolution." Yet, today, if this report be true, one who aspires to be the next president of our country has committed—and is committing—atrocities equally as horrible. As Bishop Hall says, the report is either true or false. If true then the Attorney General and his subordinates should be punished. If false then the twelve prominent lawyers who are responsible for the report should be punished. To do nothing is the impossible thing.

Many gruesome tales are recorded in the pamphlet. There is the story of the foreigners arrested in Bridgeport, Connecticut, for example, Sixty-three men taken from a meeting where they were discussing ways and means for buying an automobile to be used for instruction purposes—those present being mechanics. There were no warrants for their arrests. The prisoners, after rough handling, were thrown into a jail where they were compelled to sleep on iron bunks without covers or mattresses, being fed little or nothing. Later they were transferred to a Hartford jail. Here they were put through third degrees—threatened with hanging and suffocation unless they revealed things they did not know. They remained in solitary confinement for five months before being removed to Deer Island, Boston, there to await deportation. Many of them did not know the nature of their crime; they were refused knowledge of the amount of bail under which they were held; were allowed no reading matter; were allowed only two to five minutes a day to wash their face and hands in a sink outside their cell; and five minutes once a month to wash their bodies in a tub. No exercise—foul and insufficient food. All this in civilized America, according to such reliable men as Dean Pound of the Harvard Law School, Felix Frankfurter and Zechariah Chafee, Jr., also of Harvard, Professor Freund, of Chicago University and eight other eminent men who signed the report. If it happened in any other country under the sun America would be the first to cry "outrage." Yet here, for some hidden reason, the facts are not even given publicity in the secular press.

Here is a page from this seventy page report which is jammed with Exhibits, all duly witnessed and sworn to before a Notary Public. It is typical—the average—certainly

not the worst. It tells of the treatment received by an innocent man, who had doubtless read in some Book, somewhere, that it was a Christian's duty to visit those in Prison. He tells his own story—this foreigner—whose sole crime apparently was his birth on foreign soil:

### Exhibit 1b

State of Connecticut,  
City of Bridgeport, ss:  
PETER MUSEK, being duly sworn, says:

I reside at No. 437 Helen street, Bridgeport, Conn. I am 33 years of age and am working as a tailor in Bridgeport. On the 24th day of December, 1919, I left Bridgeport for Hartford and applied for a pass to see a friend, Mike Lozuk, who was arrested on the 8th day of November, 1919, at a meeting place of the Russians in Bridgeport. I heard that Lozuk was confined in the Hartford Jail and wanted to see me. As soon as I appeared in the U. S. Post Office Building at Hartford, Conn., where I asked for a pass to see Lozuk, I was searched and immediately put under arrest and questioned by an agent of the Department of Justice. Six men, I presume agents of the Department of Justice, questioned me and threatened to hang me if I do not tell them the truth. In one instance, an agent of the Department of Justice, whose name I do not know, brought a rope and tied it around my neck, stating that he will hang me immediately if I do not tell him who conducts the meetings and who are the main workers in an organization called the Union of Russian Workers. This inquisition lasted fully three hours, after which I was again threatened to be put into a gas-room and suffocated unless I gave more particulars about the other men in the Union of Russian Workers. This was all done in the U. S. Post Office Building in the presence of six agents of the Department of Justice.

From the Post Office Building I was taken to a police station in Hartford, where I was placed in a cell and released about 11 o'clock A. M. on the 26th day of December and taken to the U. S. Post Office Building, where I was again questioned by about five agents of the Department of Justice up to five o'clock in the afternoon. A statement was prepared by these agents in English, which I was ordered to sign. After this I was taken to jail, where I was kept for fully two weeks without any hearings. No visitors were allowed to see me. I was not permitted to write any letters. At the end of about two weeks I was chained to another man and led through the streets of Hartford from the Jail to the Department of Justice where I was questioned by an immigration inspector. At the end of the hearing I was informed that if I wished to be released I will have to put up \$10,000 bail. Then I was taken back to the jail, where I remained continually up to the 18th day of March, 1920, when I was released on bail.

During my confinement I was given an opportunity to write two letters, was not permitted to have any reading matter and was not given any writing paper, so that I remained in the cell all this time without an opportunity to even see a newspaper or see a friend, with the exception of three visits granted to my sister, who made numerous attempts to see me. My cell was always locked with the exception of two or three minutes a day, when I was permitted to run to a sink and wash my face. I was not even permitted to speak to my neighbor in the next cell, even though I could not see him because of an intervening wall. I was hungry during all the time of my confinement, for it was impossible to eat the food that was supplied by the jail, and I was not permitted to buy anything with my own money. On four or five occasions my sister brought some food, which was delivered to the office and then delivered to me by the jailer. This food assisted materially, and if not for that I would probably have starved.

On the 6th day of February, a few minutes after Anton Dimitroff was taken to the cellar, I was taken out from my cell and also brought to the basement of the jail and put into a cell high enough for me to stand up in and long enough for me to make about two and a half paces. When I was put in the cell, I heard the

jailer say to somebody "Give this man heat." When I came into the cell it was quite warm. Soon thereafter the floor became hot and I nearly roasted. I took my clothes off and remained absolutely naked but the heat was unbearable. About five o'clock a man brought a glass of cold water and one piece of bread. The cold water revived me a little and I heard the man say again, "Give him some more heat." After this the cell became even hotter. I could not stand on my feet any longer and I remained on the floor up to 8 o'clock in the morning, when the door opened and a man handed me a glass of water and threw a piece of bread into the cell. I asked him to bring a doctor for I felt that I was going to die. But he laughed at me, stating that I was strong enough to hold out, and locked the cell again. I could not eat the bread that was thrown into the cell that morning, for I felt terrible pain in my chest and half of my body was almost roasted from contact with the hot floor. I remained in the cell up to about 8 o'clock of the night of February 8, 1920. The cell was so dark I could not even see my own hands.

At about eight P. M. on the 8th day of February I heard a voice ordering me to get out, but I was unable to get up. Two men stepped into the cell, lifted me, carried me out of the cell, put my clothes on, gave me a little cold water, washed my face with cold water, took me out in the hall, and a cool breeze revived me. After which I was taken back to my cell, where I remained to the 18th day of March, 1920, when a number of my friends, among them also a priest, decided that in order to save my life it is necessary to make a collection for bail in the sum of \$2,500, which was deposited in Liberty Bonds, and I was released.

When I was arrested, the agents of the Department of Justice took a watch, a pencil, a memorandum book, a belt and several other things from my pocket. They also took an arithmetic, a book on electricity and several other text-books. When I was released I asked for my property, but was told that nobody knows what became of it. PETER MUSEK

Witness: A. MANKO.

Sworn to before me this 18th day of May, 1920.

State of Connecticut,

County of Fairfield,

City of Bridgeport:

Personally appeared Peter Musek who signed this foregoing instrument to be truth before me this 18th day of May, 1920.

(Notarial Seal.) JOSEPH KALAFUS  
Notary Public.

There are many cases far worse recorded in the pamphlet. Read it yourself. It may be secured from the American Civil Liberties Union, 138 West 13th Street, New York City. Read it. Then weep for those noble ideals promulgated by our great statesmen during the war. Politicians rather than statesmen, it seems. And let your weeping end with action for certain it is that those who fear God and care for the judgment for future generations, will cry out from the housetops against this terror in our once democratic America.

W. B. S.

## A PRAYER FOR THE COMING DAY.

By Dwight E. Marvin

O God, we pray for the coming of our Lord, for the heaven illumined day toward which Thy prophecies and apostles looked and for which we long and watch and wait.

The day when men shall no longer strive for power and privilege with unholy rivalry, but shall seek each others weal with kindly deeds and helpful ministries.

The day when a passion for gold shall give way to a passion for service, and justice, mercy and truth shall control the currents of trade, direct the movements of society and be the motive power of law and government.

The day when right shall triumph over might and childlikeness shall be the standard of greatness.

The day when love shall fill every heart and the light of Christ shall be the life of men.

This we ask through the merit of Thy son our Lord. Amen.

## VISCOUNT BRYCE ON PALESTINE

Of peculiar timeliness, because of widespread American interest in the future of Palestine, is a communication to the National Geographic Society from Viscount James Bryce, former British Ambassador to the United States.

The historic Holy Land, released from deadly Moslem domination, may take its place among the "Prosperous and even populous" civilized states of today, he states, if administered by "a government which should give honest administration, repress brigandage, diffuse education, irrigate the now desolate, because sun-scorched, valley of the lower Jordan by water drawn from the upper course of the river."

A part of Viscount Bryce's communication follows:

"Palestine is a tiny little country. Though the traveler's handbooks prepare him to find it small, it surprises him by being smaller than he expected. Taking it as the region between the Mediterranean on the west and the Jordan and Dead Sea on the east, from the spurs of Lebanon and Hermon on the north to the desert at Beersheba on the south, it is only 110 miles long and from 50 to 60 broad—that is to say, it is smaller than New Jersey.

"Of this region large parts did not really belong to ancient Israel. Their hold on the southern and northern districts was but slight, while in the southwest a wide and rich plain along the Mediterranean was occupied by the warlike Philistines, who were sometimes more than a match for the Hebrew armies. Israel had, in fact, little more than the hill country, which lay between the Jordan on the east and the maritime plain on the west. King David, in the days of his power, looked down from the hill cities of Benjamin, just north of Jerusalem, upon Philistine enemies only 25 miles off, on the one side, and looked across the Jordan to Moabite enemies about as far off, on the other.

"Nearly all the events in the history of Israel that are recorded in the Old Testament happened within a territory no bigger than the State of Connecticut whose vast area is 4,800 square miles; and into hardly any other country has there been crowded from the days of Abraham till our own so much history—that is to say, so many events that have been recorded and deserve to be recorded in the annals of mankind.

"Nor is it only that Palestine is really a small country. The traveler constantly feels as he moves about that it is a small country. From the heights a few miles north of Jerusalem he sees, looking northward, a far-off summit carrying snow for eight months in the year. It is Hermon, nearly 10,000 feet high—Hermon, whose fountains feed the rivers of Damascus.

"But Hermon is outside the territory of Israel altogether, standing in the land of the Syrians; so, too, it is of Lebanon. We are apt to think of that mountain mass as within the country, because it also is frequently mentioned in the Psalms and the Prophets; but the two ranges of Lebanon also rise beyond the frontiers of Israel, lying between the Syrians of Damascus and the Phoenicians of the West.

"Perhaps it is because the maps from which children used to learn Bible geography were on a large scale that most of us have failed to realize how narrow were the limits within which took place all those great doings that fill the books of Samuel and Kings. Just in the same way, the classical scholar who visits Greece is surprised to find that so small a territory sufficed for so many striking incidents and for the careers of so many famous men."

## THE SUMMER TRAINING SCHOOL FOR WORKERS.

The program has been formed for the "Summer Training School for Workers," Sewanee, Tenn. The program is attractive and includes instruction in Christian Education, Missions, Social Service, and other subjects of general interest. The instructors are well known for their expert knowledge and efficiency in the subjects assigned them. In the mornings there will be periods of

instruction in "The Teacher," "The Pupil" and in each course of the Christian Nurture Series. Scientific management of the Sunday School will claim attention by having a separate period. The C. S. S. I. will be explained in detail, as will also the re-organization of the Woman's Auxiliary. Special attention will be paid to Normal Class for Auxiliary Leaders. Two periods a day will be devoted to Social Service. There will be a period for Conference of Missioners, Mission Preachers, and also one for Life's work specially designed for young people. At the open Forum at night, such subjects as "N. W. C. Follow-up Work," "Race Problem," "Americanization," "Mill Work," "Mountain Work" and "Rural Work" will be discussed. On the first night there will be a Stereopticon Lecture on "Trip to Armenia." The Open Forum will be preceded by Mystery Plays.

Board and Lodging may be had at the rate of \$2.00 for the entire period of the School, that is from supper on the 2nd of August, until after breakfast on the 13th of August, or for a less time at the rate of \$2.00 per day. It will be necessary for those who expect to attend the school to notify Dr. George M. Baker, acting Dean, Sewanee, Tenn., ten days before the opening, in order that provision may be made for them.

The railroads have granted a special rate of one fare and one third to Sewanee on the certificate plan. Tickets will be on sale July 30, 31 and Aug. 2, 6, 7, and good to return until September 3rd. Call the attention of the agents to NOTE C in connection with Monteagle Assembly as the tariff was revised to include Sewanee.

Expenses of the school are met by a registration fee of \$3.00 and voluntary contributions.

Programs with scheme of lectures will be sent on application.

For further information apply to Rev. Mercer P. Logan, Director. Address until July 25th, Charleston, Carolina. After that date, Sewanee, Tenn.

## SEEKS FACTS IN NEAR EAST.

Mr. Charles V. Vickrey, General Secretary of the Near East Relief, will leave New York on Saturday, July 3, by the Steamer La Savoie, with the purpose of making a tour of Europe and the Near East, that will cover about three months. The work of the Near East Relief is at present in such condition that personal contact upon the part of the Chief Executive Officer of the organization is required in the various centers from which the Near East Relief is operating. Mr. Vickrey will therefore, hold conferences with various committees at Constantinople, Tiflis, Erivan and elsewhere, at which future policies will be considered with reference to the care of orphans and other dependents, whom the American contributors to the Near East Relief have saved, but, who are not yet able to get back to a self-supporting basis owing to the unsettled situation. In connection with the trip Mr. Vickrey will also confer with various cooperating committees and agencies in London and Paris, making such study as may be practicable en route in Central Europe. He expects to return to New York in September, and will be in possession of abundant relief information relative to the various phases of the work of Near East Relief, as well as of the constantly shifting political situation in Asia Minor, in the Balkan area and in Central Europe.

## CLERGY AND MINISTERS WORK TOGETHER.

The clergy of the Established church and the ministers of the free denominations at Oldham, England, have been working together in great sympathy and unity of purpose lately. There has been cooperation in temperance work and an evangelistic campaign brought large numbers of people into the churches. A "fraternal" of "clergy" and "ministers" meets once a week in which social and religious topics are considered. This is but one of the evidences of the closer relations which are coming to pass among religious workers in the United Kingdom.

# THE CHURCH AND ITS IDEALS

## V—THE LIFE OF THE AUTHOR

Donald Hankey.

So many people have written to ask about Donald Hankey that we have decided to interrupt the series of articles reproduced from "The Lord of All Good Life," in order to give a brief sketch of the author's life. In 1896 the English Church held a National Mission of Repentance and Hope. To prepare for this a group of prominent clergymen issued a book called "Faith or Fear," published by the Macmillan Co. Donald Hankey was one of the contributors to this book, and, at the editor's request, began his contribution with a brief story of his life. Part of that story is reproduced here.

"In my boyhood I learnt to connect Churchmanship with all that was good and noble in life. My mother was a devout church woman, and she was also a very humble, very unselfish woman, giving herself up completely to her husband, her children, and the poor and unfortunate among her neighbors. My father, though a layman, was a great reader of theology, and as a proof of his breadth of view I may mention that his favorite writers were Maurice, Robertson, Haweis, Dale, Westcott, and McLeod Campbell. I never learnt to connect religion with narrowness, or with smug self-satisfaction, or with harsh judgments of others, because these features were wholly absent from the religion of my home. When I was sixteen I lost my mother and went to the R. M. Academy, Woolwich, afterwards obtaining a commission in the Royal Garrison Artillery. In the six years which followed, I learnt something of the average immorality of the unreligious man, which disgusted me, and of the scepticism that is embodied in the publications of the Rationalist Press Association. At last, when I was in a distant tropical colony, I found that I was on the brink of materialistic determinism. I hated it; but my belief in the Bible as the word of God had been shattered, and the pygmy insignificance of man considered as a purely physical being had sunk into my soul. Just as I had almost decided that the only honest thing to do was to abandon all pretense of religion, I had an experience which revealed to me once for all that it was impossible for me to deny the reality of the human soul, and the effective existence of men's conscience and reason and emotions. I suddenly realized that man was not only of pygmy insignificance by reason of his short life and limited strength but that he was also, by virtue of his unique self-consciousness, immeasurably greater than any purely physical organism. He was at once an insect and a god in comparison with the rest of the universe. I can best sum up my thought in a doggerel verse that I wrote at the time:—  
Am I an atom in a soulless scheme,  
My body real, but my soul a dream?  
Ah yes, Ah yes, but how explain the birth  
Of dreams of souls upon a soulless earth?

I have never found another answer but that of Christ, that if man is the son of nature he is also the son of God, his Father in heaven.

From that day I was a theist. It was something, but not enough. A mere abstract belief that God exists is not of much practical use to anyone. I longed for something more inspiring, and one day this sentence flashed across my mind: "If you would know Christ, behold He is at work in His vineyard." I took the vineyard to mean poorer England, and at the earliest opportunity I resigned my commission with a view to becoming a slum parson. I was advised to go to a university and in due course went to Oxford and read the Honours school of theology. Oxford proved stimulating intellectually. I did not consort very much with what we irreverently designated "the Pi Push," feeling that I should learn more by making friends outside the circle of those who were intended to be ordained. I learnt to reconcile Genesis and the "Origin of Species," or rather to read the one without being worried by recollections of the other. I learnt to love the prophets and the epistles, and to

find in the study of comparative Religion a strong reason for believing in the especial inspiration of both Judaism and Christianity. I learnt to be intellectually a Modernist, and to find that I could be a Christian without doing violence to my intellectual honesty.

But I did not learn a gospel for ordinary men. My religion was still mainly an intellectual matter, and not inspiration or power or love.

After a holiday in the wilds of Africa, and in Madagascar, I went to a clergy school, where I first saw parochial life at close quarters. What I saw alarmed me. I felt that I had no gospel for the working man, and that the life of a clergyman offered after all no prospect of usefulness to me. I flunked it, and went instead to a Mission in poorer London. I went as a layman and not as a clergyman, as a learner rather than as a teacher.

It was there that I remembered the sentence which had come to my mind many years before. It was at the bedside of a boy dying of consumption that I felt for the first time that I had realized the presence of Christ, working in His vineyard. As time went on, however, I felt more and more that I could not preach to these working boys until I had in some way shared their life in a degree far greater than was possible as a manager of clubs. Everything was so easy for me and so hard for them that I simply could not preach to them without feeling a hypocrite. At the same time, it was obviously impossible to become a working man in England. At last I determined to try to become one in Australia, and took a passage in the steamer of a German liner. There I slept in a part of the hold which was fitted up to accommodate more than two hundred men. The men who slept above and below and round me were mostly Welsh miners, and in the following five weeks I learnt a good deal about human nature in the rough. On arriving in Australia I found it much harder than I had expected to become a working man. I worked in all for about six months in the bush, and learnt a little of what it means to do hard manual labor in pretty rough surroundings. At the same time, it was not quite what I had hoped for, and in the end the call of the flesh-pots became too insistent, and I became a journalist roaming about Australia in search of copy.

After this half-success I returned to London, and again lived near the Mission, and helped to run a boy's club. My years of wandering had taught me a good deal, and I found myself able to write a book which was an attempt to express in simple language and for simple people a Modernist Gospel. (The book referred to is "The Lord of All Good Life."—Editor's Note.) I was also allowed to prepare twelve boys from my club for confirmation, an experience which I shall never forget, and which led to at least one friendship which I do not think will end.

Then came the war, and I enlisted in Kitchener's Army. I spent nine months in England and three at the front in the ranks, and feeling that I had learnt a little more I spent my time in hospital writing the Spectator articles which have since been published under the title, "A Student in Arms." Since then I have held a commission.

Looking back, I think that during my first years in the army I was learning disillusionment, the degradation of man under the influence of a pessimistic determinism. During the past five years I have been slowly learning what appears to me a sane idealism, and the wonderful potentialities of man for unselfishness and courage and nobility when he is under the influence of a sane and genuine religious faith. I speak not of what I have myself attained, but of what I have seen in other men and women, more particularly in those who have been faced with misfortune and suffering. It is they who have taught me more than anyone else to believe and to hope and to aspire. As I write now I have absolutely no doubt of the power of

Christ to transform character and life, to change the poor physical pygmies that we men are into beloved sons of God and inheritors of life eternal. And that is why I feel bound to do what I can to try to increase the vitality and efficiency of Christ's body, the Church, that it may prove in the future a more adequate medium for the exercise of His wonderful power and love than it has in the past."

Donald Hankey's own story ends here. It is for someone else to write the closing chapter, his experiences in the army—his reactions to the horrors of war—and his gallant death on the field of battle in 1917, when things seemed darkest for the Allies.

### FACTS ABOUT THE BIBLE.

The first complete translation of the whole Bible into English was made by John Wycliffe, A. D. 1380-1382.

The first book ever printed was the Bible. The first Bible was printed between the years 1450 and 1455, at Mainz, by Guttenberg, the reputed inventor of printing.

First New Testament printed in English was that of William Tyndale, A. D. 1525-1526.

First Bible printed in English was Miles Coverdale's, A. D. 1535.

The Old Testament was divided into chapters, as they now stand, by Cardinal Hugo, in the middle of the thirteenth century. These chapters were divided into verses, as we now have them, by Rabbi Nathan, and adopted by Robert Stephens, a French printer, in his edition of the Vulgate in 1555, and transferred to the Authorized Version in 1611.

The Authorized Version of the Bible was "set forth" in the year 1611.

The first Oxford Bible bears the date 1675.

The Revised Version of the English Bible was begun in England, June 22, 1870, and in America October 4, 1872.

The Revised New Testament was published in May, 1881; the Revised Old Testament in May, 1885.

Apocrypha—The books of the Old Testament included in the Septuagint and Vulgate, but not originally written in Hebrew, nor counted genuine by the Jews, and excluded from the Canon at the Reformation.

Septuagint—The Greek Version of the Old Testament including the apocrypha and said to have been made about 270 B. C. by seventy translators.

Vulgate—The Latin Version of the Bible prepared by Jerome late in the 4th Century.

Pentateuch—The first five books of the Bible.

Hexateuch—The first six books of the Bible.

The Holy Bible is printed today in 400 languages, and nearly 500,000,000 people read it.

Over 1,000,000 copies of the Oxford Bible are sold every year.

### TO PREACH IN LINCOLN CATHEDRAL.

The Rev. William Porkess, Rector of St. Stephen's Church, Wilkesburg, Pa., after an absence of eight years, is about to visit England and has been invited again by the Dean to preach in Lincoln Cathedral.

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

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