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The Witness

"FOR CHRIST AND HIS CHURCH"

Did you ever stop to consider what the life of the Church would be without the Church weeklies?

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SPOKANE LAUNCHES BACK-TO-CHURCH MOVEMENT

Layman Surprises Business Associates Into Church Attendance

BY SPOKANE NEWS SERVICE

A "Back-to-Church" movement was launched here on Sunday last under most unusual circumstances, and the incident has aroused widespread interest. The idea originated in the mind of Ben C. Holt, wealthy clubman and manufacturer of the famous caterpillar tractor, head of a great industrial plant and prominent in civic activities. During the war Mr. Holt's works turned out tanks for the army, and in inaugurating his new idea with respect to churches he employed the surprise methods that attended the introduction of the famous war machines during the opening phases of the battle of the Somme.

Mr. Holt put in a couple of hours at the telephone summoning close personal friends, all prominent in the business life of Spokane, to meet him in the library of the palatial Spokane Club at 10:30 a. m. on Sunday. The response was unanimous—the element of mystery whetted curiosity. When his party had assembled, Mr. Holt broached the subject, without preliminaries or apologies, as follows:

"You men claim to be Christians. You live in a Christian country and a Christian city. But few of us go to church regularly, and none of us as often as we might. We have able pastors in this town. We expect them to keep the churches going, to see that the children are trained in Christian ideals. We turn that matter over to them and then go about our ways on Sunday and let it go at that. Yet, there is not a man in this room who would consider moving to a community where there were no churches, or Sunday Schools or pastors. Who would bring up a family in such a place?"

"I believe that business men should show appreciation of the work of these clergymen who put in their time at small, notoriously small salaries to carry on the work of Christianity, to comfort, to console and to aid the people of this city. We all devote a share of our time to civic activities. Why should we fail to devote an hour or more a week to the church, which means as much, if not more, to Spokane than our business affairs?"

Mr. Holt stopped for a reply, but his friends sat spellbound.

"Hum!" said Mr. Holt, "I see that I am right. We shall proceed to church."

There was a flash as the door of the library opened and one member of the band escaped.

"Never mind," and Mr. Holt filled the ominous pause, "the pastors in this city earned the encouragement of our presence long ago, if they can get any encouragement from it. Let us go."

And they went. They attended All Saints' Cathedral.

After their departure four wandering friends who had whiled away their time in the lounging room, mistaking it for the club library, wondering what had become of Holt, came to the desk of the club and asked if he had been around that day.

"Why, he and the whole crowd went to church," they were told.

"Don't lie to us, we are members here," they retorted.

And so the "Back-to-Church" movement for business men was launched and became so live an is-

ssue in club and home and at luncheon and dinner gatherings, that it is worthy of notice. Commenting on his campaign, Mr. Holt said:

"This thing should spread and business man can do no better than go in a body from one church to another, thus expressing to the pastors an appreciation of the Church and its work. By word and act and attendance we display our interest in every phase of public life which tends to make Spokane a better city, except through regular church-going. Look at me, I've been to church only a few times in the last six years, and I might just as well have gone. I would be a better man, so would every other business man."

"What do you think of church-going?" was asked of Wilbur A. Greenwood, a citizen of Spokane, "I think Mr. Holt's idea was not only clever but timely. It did me good to go with other men and I have no doubt it did them good, too. I attend church occasionally, but might go more often. Most of us are too much inclined to let the women of the family do the church-going. If we are going to promote Christianity we must attend regularly. We must get others to attend and the best way to do that is to set them an example. We forget the church in the problems of business affairs, but I believe we should all be better off if that was not the case."

This is typical of the way in which the idea was received generally.

THE CHURCH IN CENTRAL AMERICA

The opening year brings to the attention of our many readers, the claims of a multitude of serious needs at home and abroad. The unparalleled prosperity of our country, however, makes us the people to whom the world must look for such enterprises as are truly worthy. Many Church people have had their interest in the past enlisted in the cause of Church work in Central America, where thousands of American citizens are in serious need of those spiritual and educational privileges which the Church alone can supply. In the recent past the work was hardly considered worthy of the active oversight of a Bishop. Now we have two Bishops there and next month a third much needed Apostle is to be consecrated. The chief need of ever mission field is men. Central American has found and is finding them. Bishop Dunn reports that when he came to this country in 1919, the response enabled him to put more of the needed workers in the field. During 1920, appeals from a distance realized less than one-sixteenth of the previous year. He writes: "You will see at once how seriously handicapped we shall be next year, even though I have husbanded some of the funds." Cannot the splendid faith of this Apostolic Missionary, whose exceptional success has won the appointment of a Coadjutor to be consecrated on St. Matthias Day, command the more active endorsement of American Churchmen who know something of the work he is doing among our fellow-citizens who sojourn in the Diocese of British Honduras and Central America? Help for this work may be sent to E. H. Bonsall, Land Title Bldg., Philadelphia, Pa.

Interesting Greek Service in Wyoming

BY LUCY MAYS TAYLOR

On the Sunday before Advent, an unique and historic event took place in the Church of the Holy Communion, Rock Springs. At the invitation of the rector, the Rev. Morten Joslin, and under the sanction of the Bishop, the "protopresbiteros" of the Eastern Orthodox Church having jurisdiction in Idaho, Montana and Wyoming, gathered the "beloved in Christ" to the "Theias Leitourgias," the Holy Eucharist of the Greek Church, "with the preaching of the Gospel." At the same time and place the congregation of the Church of the Holy Communion gathered to show their interest and to extend a welcome to the great Eastern Church. Greek and Anglican bowed before the same altar, and for three hours the Church remained crowded with a congregation, which felt the Presence of a common Lord, although one-half of it could not understand the tongue of the other.

At the close of the celebration Father Liacopoulos, the officiating priest urged the Greeks in Rock Springs to contend earnestly for the ancient faith, and to see to it that their children were well instructed in the teaching of the Orthodox Church. To this end he urged them to send their children to the Sunday School of the Protestant Episcopal Church. He also urged them to call upon "Father" Joslin whenever they needed spiritual ministrations, and no Greek priest was available. Then, through an interpreter, he told the Americans present that on behalf of the Orthodox Church, he sincerely thanked them for their kindness in giving them the use of their Church and Holy Table; that he was happy in the thought that, after years of effort at union by the Eastern Church, the possibility of a united Christendom was visible on the horizon of human events. He hoped that the time would arrive sooner than they expected when the two great bodies of the Holy Catholic Church, the Eastern and the Anglican, would be really and thoroughly one in Christ Jesus.

The rector of the Parish, speaking through an interpreter, greeted the Greeks as Brothers in Christ, assured them of his delight at the possible healing of the disruption of centuries, and assured them of his readiness to serve them as a minister of our Great Redeemer in any way they might need.

The ringing voice of the princely priest, as he chanted the solemn service in the ancient five-tone scale, the tuneful responses of "Kyrie Eleison," "Hagios, Hagios, Hagios," "Amen," etc., chanted by the worshippers, and the eloquent extemporaneous sermon delivered in the language in which the Holy Apostles preached "Jesus and the Resurrection" in Athens and Ephesus, made a deep impression on the American worshippers who had assembled to give their Hellenic brethren "the glad hand," and carried the minds of some of us back to the High-priestly prayer which the Master offered just before He crossed into the Garden: "Holy Father! Keep through Thine own name those whom Thou hast given Me, that they may be one as we are."

Previous to the service, Bishop Thomas sent his greetings to Father Liacopoulos, expressing his delight at the approaching reunion of the two great Christian bodies, and offering the use of any church in the Missionary District of Wyoming for the services of the Eastern Orthodox Church.

We are planning for a drive for more subscriptions during Lent. Will you plan now to help us? We want 20,000 paid-up subscribers on Easter Day.

ENGLAND AROUSED BY THE GOVERNMENTS WAR ON IRELAND

Anglo-Catholics are Taking Decided Stand on Social Questions

By REV. A. MANBY LLOYD

When the breezy and broad-minded Bishop of Chelmsford astonished the late Church Congress by asking for something more than bare toleration for those who call themselves Anglo-Catholics, his proposal could scarcely go unchallenged, and Dr. Wace, the venerable Dean of Canterbury, has expressed equally vigorous dissent. But it is too late in the day for a Church that claims continuity with the Church of St. Augustine to talk of toleration for those who carry the claim to its logical conclusion.

Dr. Wace's orthodoxy is unquestioned. He does not come to Christ with an expurgated copy of St. Mark and measure him with Plato or Confucius. He does not suggest that miracles or the supernatural should be ruled out. But he is mistaken if he thinks that Anglo-Catholics, like the Pharisees of old, are eager only for the cleaning of the outsidings of cups and platters.

It is not theological problems, but moral problems that interest men today. The real leader of Anglo-Catholicism, the Bishop of Zanzibar (Dr. Weston) is a theologian in the front rank, but he is no stickler for verbal orthodoxy. His power lies in his intense moral fervor, and he has said that he does not trust the moral sense of a Christianity that tolerates slum life, sweating and false distinctions between man and man. Reunion, he says, will mean a common return by all to one revelation of God in Christ Virgin-born, now reigning in complete manhood in the glory of His Own Deity. But, he adds, it will mean the ignoring of all race distinctions, color bars and class differences; it will not mean uniformity in discipline and worship.

In other words, it is not dogma but divorce, not miracles but mammon-worship which will be the final test. "I was naked and ye clothed me not."

Ireland is a better test-question than the dogma of the Immaculate Conception. England is in more danger from Prussianism than from Popery. The clever cartoonist of the "Star" has portrayed Lloyd George's dove of peace leaving the Ark with a bomb round its neck. Sir H. Greenwood told the House of Commons that since January 200 persons have been fired at because they did not halt, 41 of them being killed and 43 wounded!

Under the new regime of marital law the Black and Tans may shoot at sight if a man or woman moves or if a man puts his hands in his pockets. An Irishwoman who shelters her son may make herself liable to the death penalty.

What wonder is it that men of all parties, who have not sold their souls to the Stock Exchange, are rallying round Earl Grey, Lord Robert Cecil, Mr. Asquith and the seventeen Bishops! The NATION journal suggests that the Government of England is an infamy, and appeals to Lord Robert Cecil to lead the nation against it.

Lord Northcliffe threatens to publish a Black List of members (of the House of Commons) who are supporting the Government in its policy of waste—he calls them wasters.

What is much more urgent is a Black List of perjurers.

Mr. Belloe argues in his new book, "The House of Commons and Monarchy," that the Commons have sunk forever in character and esteem and that henceforth England must seek refuge in an Autocratic Monarchy by which he means not the Royal House, but something on the model of an American Presidency.

This may explain why Lord Robert Cecil who has been a comparative failure in the House of Commons, should be able to dominate an assembly like the League of Nations at Geneva.

In her amazing speech at the Albert Hall, Miss Margaret Bondfield condemned both murders and reprisals, but what she wanted to know was which are the reprisals and which are the murders?

American friends have asked me to answer the question, "Who began it?" Nine people out of ten probably are quite convinced that Sinn Fein drew first blood. But the truth is that in the first two years of Lloyd George's premiership, there was not a single policeman murdered in Ireland, the only one who met a violent death dying as the result of injuries received in a baton charge.

During this period, however, the lives of seven Irish civilians were taken by the armed servants of the Crown, and no one was brought to trial for killing them. Dublin Castle, having destroyed the Constitutional movement of John Redmond, set to work to destroy the pacifist element of Sinn Fein. Mr. Robert Lynd says the motto of the Ascendancy was "Get them into the street." The Government took its cue from the Ascendancy and began a policy of midnight raids on private houses, arrests and deportations without trial, breaking up public meetings with bayonets and rifle butts, and suppression of newspapers. This outrageous system of government in the end produced the retort of outrage. The first murder of a policeman took place in January, 1919, since which time a ceaseless vendetta has raged. These are facts. Americans can judge for themselves "who began it."

The monstrous growth of Bureaucracy in this country is arousing growing indignation, which is shared by men of all parties. A campaign has begun against the Ministry of Health, and Dr. Addison's omnibus Health Bill, they say, is founded on a lie. But Sir James Galloway, M. D., has presented the country with a mass of evidence which should give pause to those who attack public health expenditure in a nation which spends 2000 million dollars a year on alcoholic liquors, 1000 millions on tobacco and the same amount on pleasure motoring!

He reports that of every nine men of military age in Great Britain on the average three were perfectly fit and healthy. Of the remaining six, two were definitely infirm, three were physical wrecks, and the remaining man a chronic invalid.

Factory life is destroying the family life, and unless we get back to the land and back to religion, the outlook is hopeless indeed. No wonder that our most brilliant writer, Dean Inge, is known as the "Gloomy Dean."

EDITORIAL

By Bishop IRVING P. JOHNSON.

PLANETS AND STARDUST.

In the days of Ptolemy it was generally supposed that the earth was the center of the universe and that the stars and planets revolved around it as a center. When Copernicus discovered that the earth was merely one of myriad bodies that revolved about the sun, it gave a new standard of values in astronomy. The earth isn't as important a factor in the Universe as the ancients supposed. The relative importance of the earth's magnitude as seen by the human eye is most deceptive. It needed the telescope to put us where we belong. We certainly need a spiritual telescope today to readjust our standards of values in regard to various celestial bodies, which regard themselves as of the first magnitude because they boast a certain number of million people in their ecclesiastical corporation.

We are apt to fancy that what is popular in America must settle the matter of relative values for all time, and that the religions in vogue in 1921 are essentially divine.

We need to learn that we as a nation have no more spiritual importance in God's eyes than any other people, and that the present era is in no sense spiritually sacrosanct.

Each individual soul is a tiny bit of star dust in an innumerable company of human souls, and our place in the sun is a very, very tiny one of very little relative importance in God's spiritual universe.

* * *

The Christian religion was established in order that it might function in time as well as in space.

Christ was not merely concerned as to what would be effective in Judea in His day, but was equally concerned with that which would be permanently handed on from generation to generation.

He not only established the great virtues of spiritual truth; He also established the permanency of these verities and the method of their preservation.

Those things which are most surely believed among the early Christians are identically the same things that are accepted by those who regard Christ as the way, the truth and the life.

The element of diversity enters in but not in the substitution of other principles for those once for all established by His word.

It is in this permanency of principle, rather than in its versatility to feature popular fads that the Historic Church appeals to the thoughtful mind.

* * *

It is evident that in the old Ptolemaic theory of the Universe, theories had constantly to be readjusted to fit the facts, and as new facts arose the difficulties of making the theory fit the facts was increasingly difficult.

For, if one starts with a false premise in natural science, one is eventually bound to get into inextricable difficulties.

It is no less true in matters of religious faith. Unless we have certain fundamental principles which have stood the test of time and opposition, we will be obliged constantly to shift our grounds in order to meet new difficulties that arise.

Instead of standing upon a rock, the religious teacher becomes shifty and the unity of the Church is broken up into separate shifts, each presenting plausible platforms to credulous constituencies.

Not only do these theories make for shiftiness in argument; they also relax the standards of righteousness, and substitute a certain shiftiness of character for the ideals embodied in the example of Christ.

* * *

In the last analysis the difference between the historic Church and the religious makeshifts for the Church is a difference in moral ideals. This is the barrier that separates us from union with those institutions which were founded to be substitutes for the Church.

If one will divest himself of prejudice and study the original platforms on which these substitutes were founded, he will soon discover that false premises have required frequent shifts until the various reformers could not recognize the work of their own hands.

Whereas the historic church stands for the same doctrines and the same ideals that she stood for three hundred years ago, the tenets of Luther, Calvin, Knox, and the rest are no longer believed among us and the ascetism of Wesley no longer regarded as essential.

Nor are these standards and ideals to be judged by the ability of our members to realize them.

One could not criticize the standards of Paderewski in music, because few of his pupils succeeded in attaining his musical ability.

Standards are absolute. The ability of this man or group of men to attain that standard is no condemnation of the standard.

The Lord Himself found Jerusalem itself unwilling or unable to realize His ideals of life, but He did not accommodate His standards to the limitations of an evil generation.

* * *

It is a moral obligation for every man, with a mind and conscience, to ask himself

(1) What were the essential principles which the Lord established for the perpetuation of the truth that He lived and taught? and

(2) What are the moral standards that He established for an attainment?

Certainly they do not revolve around the personal prejudices

of the individual bits of spiritual star dust which make up this world.

The Question is far bigger than American use and the vogue of 1921; far greater than this theory or that cult, however plausible may be its temporary platform or however popular may be its transient fervor.

After all it is useless to argue at all unless one has a comet premise and foolish to get excited over promissory notes that have no other collateral behind them than the assurance of the one who makes it.

I can take any religious theory or philosophical speculation that you may make and can find large bodies of Christians who will confidently assure you that it is right, and can give you innumerable plausible reasons why it must be right; and can also find equally large and respectable bodies who will give equally numerous and plausible reasons why they are wrong. And what will a poor shivering piece of stardust do when confronted with either invincible phalanx?

I am fed up on confident people who regard you as a knave if you do not listen to them and an idiot if you do not agree with them.

And where is a poor man at if he has no standard of values and where shall he get a standard of values unless he accepts those laid down by Christ?

Nor is this answer so complicated as it seems. It resolves itself into two questions:

(1) Did Christ establish any standard by which we may measure these confident assertions, and if so what are they?

(2) Is there a Christian standard of moral ideals and if so, what is it?

I will discuss these questions in another editorial in order that I may not exceed the usual length.

In this Editorial I am merely laying down the principle that without such a standard, we are driven hither and thither by the storming winds of confident assertion, and the constantly shifting currents of popular opinion.

One is like a navigator who has no compass and no harbor unless he have some such standards.

He will drift around awhile, blown hither and thither by every wind of doctrine.

It is not at all accidental in God's Providence that a weather vane replaced the cross on the spires of many churches.

It is a deeply significant and highly symbolical piece of ritual which the subconscious mind evidently insisted upon.

Whither drifting, friend?

I am fully aware that it is less arduous and more adventurous to drift, but it is a poor way to make one's living.

After all the fundamental question in seeking such a standard of spiritual values is the relative importance in the celestial kingdom of ourselves and Christ.

If we are the center, each of his own little universe, then surely our theory of life must fit into our theory of the universe, but if we are relatively most unimportant, then Poof! Our theories are worth just as much as we are worth in the scheme of things.

The Church has always put the Sun of Righteousness at the very center of its universe.

I know that there are some who claim that the Sun is a subsidiary planet. Mebbeso! Can happen! But until we discover the more remote and more wonderful center, we will continue to live by a solar system.

So long as Christ is the only Sun of Righteousness that I know, I prefer to adjust my quadrant to His brightness and to calculate my reckoning from these observations.

I may make a mistake in my reckoning due to my own poor seamanship, but that doesn't alter the fact that my standards are right.

Pageant at St. Mark's in-the-Bowerie

By REV. JAMES SHEERIN

The Bowerie, an old and ugly street in lower New York, gives its name to old St. Mark's Church, one of the sights a good traveler never should miss. Going back to ancient spelling, the rector, the Rev. Wm. Norman Guthrie, calls it "St. Mark's-in-the-Bowerie." Next to St. Paul's, this is the oldest and quaintest of all our Metropolitan churches. Being largely endower from oldentimes it has not to be too particular in pleasing the rich, and Mr. Guthrie, finding it an almost empty and abandoned church, has done much to bring it back to public attention. Like his friend Dr. Grant, who is also on Tenth Street nearly a mile west of St. Mark's, Mr. Guthrie is intellectual and artistic, and in addition is exceedingly fluent in utterance, with a readiness to fling off all the restraints of old-fashioned religion.

The doing at St. Mark's are too remarkable and manifold to describe in a few paragraphs, but readers can guess much as to others if I mention a Christmas performance I attended in the parish hall lately. It cost me two dollars to get in; Witness subscribers will have to give us unsalaried "Contributing Editors" due credit for much expenditure of time and money to get items of interest! That night there were candles, acolytes, vested in red cassocks and lace-

edged collars, lighted tapers, images on the wall, motions of reverence toward them, attitudes of adoration and prayer, music and dancing, with esthetic movements of hands interpretative of varying emotions of the soul. "The Dance of Annunciation" at first hearing is a title that shocks. But one must get used to being shocked by literature and art. For instance, the talented daughter of an eminent and learned clergyman advertises her new Christmas novel under the name of "Peace on Earth, Good Will to Dogs." To me this is profanity. To an esthetic, or to a cigarette smoking Greenwich Village authoress, it is probably half humor and half indifference to the sacred words of ages. Dancing out the meaning of the Della Robbia plague of the Annunciation may be more profoundly serious.

A parish hall of cramped proportions, such as that of St. Mark's, is hardly a place to see a pictorial dance when confined to a stage on the level of the floor. Seated far back as I was I am unable to form a clear judgment as to how well the rector's daughter and friends presented the fact of the Annunciation in rhythmic movements of the body set to the music of harp and piano. But there is an impressive effect on one seeing bare arms in the air, with hands moving as if in mute appeal. Who has not been strangely moved by arms reaching wildly out of a rushing mob in motion pictures of the French Revolution, for example? There remains with me an almost

wierd sense of mysterious human force in the arms clad in white raiment thrust up out of the crowd in the court room in Mungacsy's famous painting of the trial of Jesus as each rioter was frantic to be seen or heard while shouting, Crucify Him! Crucify Him! So here, in this dark little hall of old St. Mark's, as I looked past the vaguely outlined human heads, and saw nothing but the arms of the dancers thrust upward, as from chaos, the hands moving rapidly now one way, now another. I had a saddened sense of the almost helpless yearnings of human beings to reach toward heaven out of darkness, with a hope of a hand reaching downward toward them. This is the meaning of the Incarnation, the work of a God who will not keep silence if His people call. Maybe one can call to Him dancing as well as by singing in church. Who knows?

A RICH MAN WITH THE CHRISTMAS SPIRIT

At Christmas time people are generous to the various children's homes, and the Orphans' Home at 168 Convent Avenue was enabled to provide for its children a most generous treat. From the estate of a former trustee, Mrs. Samuel W. Bridgman, this Home has recently secured a gift of \$50,000. It was also given nearly \$10,000 towards current expenses by Mr. Edwin Gould, a son of the late Jay Gould, noted as a railroad magnate a generation ago.

In these days, when many are making wealth suddenly and selfishly, and when all wealthy alike are under vindictive condemnation by radicals, it is only fair to remember that there are wealthy people who do not do selfish things and do not seek to control the objects of their benevolence. Multitudes have read in the daily press sensational events connected with marital and other troubles of certain members of the Gould family. A few know of the devotion and goodness of Helen Gould, now Mrs. Finlay Shepherd. But I have never seen mentioned in any paper the great generosity and unostentatious helpfulness of the modest brother, Mr. Edwin Gould. Some rich men are noted on the race tracks, some as patrons of the opera, and so on, but here is one who is such a lover of children that his secretary has to look him up frequently by calling various orphanages to see if he is there! He has a hobby, which he modestly admits, of going about the city dropping into institutions for the care of children, occasionally rejoicing to discover a good one that he never heard of before. It was in this way he found the Orphans' Home, over which the writer is superintendent, and it is a compliment to its work that he has since been so liberal in his contributions.

But it is not merely money Mr. Gould gives. He gives himself. He has a home of his own for about fifty children in the country, where much of the administration is done by himself. He frequently takes parties personally to the country, the Zoo, the Museums, or the movies. Where others hire somebody to do such work, he tries to do it himself, as a Christian ought, whether rich or poor. Recently I saw him working his way through the crowded street to Carnegie Hall accompanied by a couple of score of happy children from the Sheltering Arms.

A BEAUTIFUL SERVICE

On the eve of Christmas I had the great privilege of getting into Calvary Church at 8:30 in order to take part in its wonderful service of lights. Although the service did not begin until nine o'clock, the seats were all taken by 8:35, for the fame of the service goes back some years, and the wise of the city go to it early. About every six feet at the side of every aisle was a great candle-stick of wood painted in mission colors, the large candle at its top being neither electricity nor gas, but real in its wax and its flame. These candles extended from the west to the east end of the church, making with their eight rows a most entrancing sight as they shone into the overhanging greens.

The rector and organist are geniuses in their choice from French and English sources, and the singing of the choir was devotion itself. The whole service affected one as a bit of heaven with peace on earth.

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Dr. Manning's New Book "Call to Unity"

BY REV. JAMES SHEERIN

"The Call to Unity" is the title of a brief but important book published by McMillan's in December, 1920. It is made up of the Bedell Lectures in Gambier last May, given in four chapters and an appendix. The subjects of the lectures are significant in themselves: The Call to Unity, The Present Outlook for Unity, The Approach to Unity, and The Call to Anglican Communion. In the appendix are preserved such valuable documents as the Lambeth Quadrilateral of 1888, the Second Interim of 1918, and the two Proposals of the Bishops of London and Zanzibar. The volume is dedicated to the memory of the late Rev. Wm. Porcher DuBose, D. D., to whom Dr. Manning refers as "the most profound and illuminating of modern teachers of Christian truth."

If readers are looking for a short book, in untechnical language, that will give the hopes of unity movement as it stands up to date, we know of none better than this brief one by the rector of Trinity Church, New York. It is a very hard thing for an Anglican Churchman so pronounced in his definite Church views as the rector of Trinity is traditionally supposed to be to put the hopes of unity in such a light as to win the attention of Protestant leaders. But numerous and admiring references in much correspondence vouch for the fact that Dr. Manning has not only won attention but a very promising agreement. If there ever was a time when the present distinguished rector of Old Trinity was under suspicion of being, to an ultra-Protestant, too Pro-Roman, that time is surely long past when the same man is hailed by leaders of all denominations as among the best modern prophets of Christian fellowship. It is easy enough for a man of vague doctrinal or ecclesiastical views to stir favorably the emotions of those outside the Episcopal and Catholic Churches who hunger and thirst for more. If, however, a man has accepted unqualifiedly the historic basis of ministry and sacraments it becomes a most difficult problem to express himself without offense to those who care for none of these things. To estimate "The Call to Unity" properly, and to appreciate as one ought the man who wrote and sent it forth, it is important to keep in mind that he is the antipodes of those to whom "one church is as good as another." The chances are that a real unity is more likely to come through the efforts of those who love the historic church than it is to come by efforts of mere sentimentalists in unity.

It is in the last chapter that Dr. Manning best expresses himself, and some words at the foot of page 114 going on through page 115 could well be taken as the classic expression of a larger Catholicism. It is a great day in a Churchman's life when

he is able to declare without shame that within the Anglican Church "both the Protestant belief and the Catholic belief are in large degree represented and held." "We must cease," he goes on to say, "thinking of the Catholic and Protestant elements within our Communion as in essential conflict, as though one of these is to overthrow and drive out the other." There is a glowing hope in the proud claim that the essential principles of both Catholics and Protestants are found dwelling together in this one branch of the Church of Christ, not working as perfectly and peacefully as they ought as yet, but nevertheless the best hint in the world as to what can be and should be done in considerate fellowship for the Christians of every name in one united fold.

BISHOP PRESENTS PLAN FOR CHURCH UNION

Boston, Mass.—A plan for Church unity, to include the Roman Catholic and the eastern churches, was presented by Bishop Lawrence at a meeting of clergymen and laymen of various denominations held in the Swenborgian Church Beacon Hill. Bishop Hughes of the Methodist Church presided. The plan of Bishop Lawrence is based on the conclusions of the Lambeth Conference in England. Briefly, the plan suggests the interchange of some form of ordination through which one church will recognize and accept the minister of another denomination in the celebration of the one great sacrament of all churches—the holy communion. Bishop Lawrence expressed the opinion that, while the plan might not lead to practical results immediately, it was arrived at by earnest and sincere deliberation and indicated a possible avenue towards unity.

GAINS IN CHURCH SCHOOLS

The war worked immeasurable hardship to our Church Schools. It called away leaders, diverted attention, and lessened financial support. The precious steady increase of pupils ceased. The figures went backward, at first slowly, and then alarmingly. In round numbers one hundred thousand pupils were lost.

But the tide has turned. The recovery has begun. A year ago the Nation-Wide Church School program called for vigorous recruiting. In many places it went on. The adult service pledges helped. Schools began to build up.

The gains are not great as yet. Exclusive of the foreign missions we have added sixteen thousand pupils. But, though the gains are little, they are widely distributed, which is of distinct value. There are only twenty-one dioceses which have not shown an increase, according to the returns in the Living Church Annual, as against sixty-six reporting gains. Every province, except that of New York and New Jersey has an increased footing.

The Province of Washington furnishes the most notable gain, over ten thousand pupils, with every one of its thirteen dioceses in the plus column.

HEALING MINISTRY IN WEST TEXAS

Mr. Henry C. Blandford has just concluded his first mission of healing in Texas at the Church of the Redeemer, Eagle Pass. The mission is described by local Churchmen and by the press as the greatest religious event in the thirty-two years' history of the parish. Like Mr. Hickson, Mr. Blandford is an English layman, but has spent many years in the United States and has done nothing else but teach and practise Christian healing as taught in the New Testament. Many in Eagle Pass testified to complete healing, and one cripple who came fifty miles left his crutches in the chancel and walked unaided to the altar for further treatment on the following day, declaring that he was healed. Nevertheless the rector insists that the permanent results to the parish was in the remarkable revival of spiritual life and the creation of a new belief in the value and efficacy of prayer. Three prayer circles have been organized, one composed entirely of men, who are organizing themselves into a chapter of the Brotherhood of St. Andrew.

Preparing Boys to Enter the Ministry

BY REV. THOMAS JENKINS

Pursuant to a resolution adopted by the Diocesan Board of Religion Education eighteen months ago recommending that a Boys' Vocational Conference be held as soon as such could be arranged, there gathered from several parishes at the Pro-Cathedral in the summer of 1920, some sixty or more boys under the leadership of a special committee to talk over the engaging subject of vocation. So impressed was the Board by this first undertaking with the possibilities of such gatherings, that it suggested their being held whenever possible in the Diocese.

The second one has just been held, and I am writing this short account of it on the train as I return home. It differed from the first in that all the boys come from one Parish.

Marshfield, where it was held, is a small, prosperous town on Coos Bay, in southwestern Oregon—a town reached by the railway only three years ago. The rector, the Rev. J. C. Black deserves high credit for his eagerness in preparing the Conference and laboring for its success. One feature deserves special record. There are twenty-two boys in the parish over eleven years of age, all of whom were invited to the Conference. Of these, twenty-one came. And they came with a purpose.

Bishop Sumner was to visit the place for confirmation on Dec. 12th, so we set the Conference for Saturday afternoon, the 11th, that he might participate in it and give it the blessing and approval of the Diocese.

We followed the same order in both Conferences and used the same questions. Father Black, the rector, having opened the conference with fitting devotions, explained to the boys what a conference was and what the word vocation meant. Then three boys read five-minute papers on the subject of "Vocation."

Following these interesting essays, the Chairman introduced me to speak on the subject of "Vocation" and to take charge of the Conference. I tried to make clear that God has a purpose for everything He has made, that His purpose may be different for different people, and different for the same people at different ages; that while God did not intend all boys to seek the priesthood, He certainly did intend some to do so. I then tried to impress upon them the duty of thinking of vocation in the light of their abilities to respond to a need, rather than that of finding an occupation to make a living; and of the great danger to society in an undermanned ministry.

Following this, Father Black divided the boys into four groups, each under the leadership of one man, for the purpose of discussing and answering a questionnaire relating to vocation. The questions were as follows:

1. Have you ever thought of serving God in the Ministry of the Church?
2. Have you made up your mind what you wish to be? If so, what?
3. How can you best serve your fellow men in your chosen calling?

Fifteen minutes having been used for this, there followed a discussion on some aspects brought out in the fore part of the meeting—such as: "What is a Call?" "How Can We Recognize a Call?" "How Far Does a Need Constitute a Call?" and "The Sacredness of Every Kind of Vocation." At the close of the meeting, the Bishop gathered together the threads of our discussions in an earnest presentation of the importance of thinking early of what one was going to do in life, urging the boys to remember that the road to the highest attainment was by way of service, and in thinking of vocations not to omit the Church's Ministry from their list.

The women of the parish then served a bountiful supper in the parish house, to which, besides the boys and their leaders, were invited Judge Cole, of the Circuit Court; Mr. Lewis, a vestryman, and Mr. Swanton, a vestryman and right hand helper in the Church School.

These men made brief addresses to the boys, urging them to look upon this occasion as an opportunity of

learning how to go forward into the young manhood just before them.

With a few parting words by the Bishop and myself, the second Vocational Conference came to a close.

One may ask, what about results? It is too soon to look for them. Years must elapse before a harvest can be reaped. This, however, may be safely concluded: Twenty-one boys have a fuller and clearer notion of the difference between a job and a vocation, and of the importance of thinking of their life work as an opportunity for service. And I am sure these boys will look back in days to come with happiest recollection of the occasion. And who can tell what our seed-sowing shall result in? But, as I told the Bishop, that is not our business. Our next step is to water what we have sown. The increase will be of God.

CHURCH AT WORK AMONG NEGROES

The following facts are good to know when we recall that the National Bureau of Education has said that the Episcopal Church could solve the negro problem if it would.

Our parochial mission schools among colored people in South Carolina reach nearly two thousand children.

"The Record," from St. Augustine's, Raleigh, N. C., reported four hundred enrolled last autumn, with more to come after the harvesting season. "We already have a waiting list of girls who cannot now be accommodated in our dormitories."

The St. Paul Normal and Industrial School, Lawrenceville, Va., has had six hundred graduates and more than 4,500 undergraduates. Over five hundred are enrolled this year.

One of the regulations in one of our negro schools: "Graduation dresses must be made by those who wear them, as a condition of their graduation. They must not cost over three dollars."

A partial list of subjects taught in one of the Church's negro schools: Canning, steam laundering, seed selection, garden planning, care of horses, cattle, sheep and swine, bricklaying, plastering, carpentering, care of steam and gasoline engines, house painting, job printing, wheelwrighting, the making of chimneys, chisels, hammers, harness, wagons, cisterns, trousers, hat frames, and bread.

CAMPAIGN ON FOR DISESTABLISHMENT

At the first session of the Anglo-Catholic Congress in England, the Bishop of Zululand roused the meeting to enthusiasm by declaring that "We who are here do not believe in a State Church at all," and a new campaign for disestablishment is likely to be very soon under way. For the State is Christian only in name, and the Cabinet itself has large Judean and Prussian elements. It is a sign of the times that the leading and most respectable of the financial journals could calmly propose the confiscation of Westminster Abbey, St. Paul's and other Cathedral churches, to be put up for auction to the highest bidder and the proceeds devoted to the reduction of the national debt—a proposal which has not raised the slightest protest.

Priest Protests Against Forced Labor

By REV. A. MANBY LLOYD

Prussian ideals and ethics seem to be inseparable from the English governing class—plutocratic, not aristocratic. Dr. Frank Weston, the Anglican Bishop of Zanzibar, once wrote an open letter to General Smuts, re German methods of government and forced labor in Africa. The English Government took that letter, cut out inconvenient phrases and published it under the title of "The Black Slaves of Prussia." The same government now forces that very system of compulsory labor on East African natives. They must be wanting not only in humanity, but in the sense of humor.

The Rev. R. Keable, an African missionary priest, writing in Blackfriar's Magazine says, "You cannot break up the habits of child races without incurring the guilt of murder in the eyes of God. Every one knows that to remove primitive men from their homes for any length of time is to ask for disaster." How Bishop Weston fared in his controversy with the Government is not yet known, but he is not a man to be awed by petty government officials, or even by men of Lord Milner's stamp, who is responsible for the order by which every able-bodied male native is liable to give 84 days labor, without any choice of time or place, to the sort of white people who go to these countries, exploit them for a few years and then clear out with the loot. Once more the poor and oppressed find in the Church their only friend.

THE CITY

The city that we seek
Is not of gems and gold;
No citadel of light
Shall to our eyes unfold;
Today we slowly rear
The city of God's own;
Within the hearts of men
We build it, stone on stone.

The streets are not of pearl
Which thread that city fair;
No walls of emerald
Or amethyst are there:
With stones of loving deeds,
With walls of kindly thought,
We build that Kingdom blest—
The city "God hath wrought."

No man shall dwell therein
Who labors but for pelf;
No one shall tread its streets
Who serves the god of self,
But each shall work for each
And greed shall be forgot,
For love abides therein
And hatred cometh not.

The city that we seek
Is not of gems and gold;
No citadel of light
Shall to our eyes unfold;
Today we slowly build
The city of God's own;
Within the hearts of men
We build it, stone on stone.

—Thomas Curtis Clark.

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GENERAL NEWS OF THE EPISCOPAL CHURCH

PUBLIC LIBRARY IN CHINA

Twenty years ago when Miss Mary E. Wood of Boone University, Wuchang, went to China, the library was housed in one room in an old school building. Now, in a fine building of its own, it has the distinction of being the first real public library in China. In 1914 traveling libraries were started and there are now twenty-three in operation.

Two young Chinese trained in the school of the New York Public Library now assist Miss Wood, and the latest development is the opening of a course on Library Training. Eight students are enrolled and these are already in demand upon their graduation.

CATHEDRAL SERVICE FOR CHINESE

The Chinese Episcopal Club of New York, a unit of the National Student Council, has for its president the Consul-General of New York, C. I. Suez, a graduate of St. John's University, Shanghai. It was he who arranged a splendid service at the Cathedral in New York, which some eight hundred Chinese attended—"More Chinese than I ever expected to see in my life!" wrote a beholder.

THE RECTOR'S OLD HAT

On the occasion of a rummage sale for one of the parishes of Harrisburg, Pa., the rector went to one of his families and asked for material for the sale. Several of last season's hats for women were given him, and he took them at once to the place where the sale was being held. He laid the bundle down, and his own hat beside them. While the rector was talking to a parishioner his hat was instantly sold for 15c to a customer who stood by. The rector went home wearing an ancient straw hat in December. The rummage sale was a success.

FINANCES AT ST. PAUL'S

Canon Alexander, treasurer of St. Paul's Cathedral, London, tells us that finances are in a bad condition. The value of money has so fallen, that he can no longer keep a balance on the right side, and they have been glad to lease the Chapter House to Lloyd's Bank. Before many weeks the money changers will have taken up their place in the Temple precincts. The parallel is not an exact one, but it makes one furiously to think.

WOMEN DEFEATED AT CAMBRIDGE

By a majority of 192, the Senate of Cambridge University has refused to admit women to full membership of the University. Recognized election tactics were not adopted; not a poster was to be seen in the whole length of the King's Parade. One solitary sandwich man, however, paraded in front of the Senate House with a large poster caricature of a woman M. A. in a scarlet gown, pince-nez, and a Pekingese dog on the end of a string. It bore the words, "We Cannot Have This Outfit in Cambridge."

But Cambridge women will win some day, and it will not be Oxford alone that will deserve to be called the Home of Lost Causes!

CHURCH CONSECRATED IN SAVANNAH

St. Michael and All Angel's Church, Savannah, Ga., was consecrated on Sunday morning, Dec. 26, by the Bishop of the Diocese. The instrument of donation was read by the senior warden, Mr. R. L. Cooper, and the sentence of consecration was read by the rector, the Rev. J. D. Miller, appointed by the Bishop. The Bishop preached from the text Rev. 21:3, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Special music made this service very beautiful.

PRESENT CHRISTMAS PAGEANTS

At the children's festival of the Church School of Christ Church, Savannah, a very appropriate pageant, written by the principal, Mrs. T. P. Waring, was presented in the chancel of the church, Sunday afternoon after Christmas. The pupils sat around a Christmas tree, while they told the story of Christmas to the Stranger from "Ever-Study-Land," to whom it was entirely new. The presents brought by the pupils were given to the children of the House of Prayer, a parochial mission of Christ Church, which had its celebration the following Friday.

St. Paul's Church, Albany, Ga., had a Christmas pageant for its Church School. Near the altar was a manger over which was suspended an illuminated star. The rector, the Rev. John Moore Walker, read the story of the Wise Men, who were impersonated by three of the pupils. Others represented the Shepherds and Simeon. Gifts for the poor were laid in the manger, and distributed later. After the exercises the school was given a Christmas tree in the parish house.

TRADITIONS KEPT ALIVE

Savannah has a community observance of Christmas that centers around the Tree of Light which is placed in the large open park in the center of the city. Carols are sung around the tree, and for two years a mystery play of the Nativity has been added to the program. On Christmas eve groups of singers sing in the hospitals, hotels, homes for aged people, orphanages, and in the business districts. The Festival Association which manages the entire festival thus keeps alive the traditions of Christmas.

NEAR EAST RELIEF ANNUAL MEETING

Mr. Cleveland H. Dodge, the Treasurer of Near East Relief, reported total receipts of \$14,697,379.91 for the year at the annual meeting of the Board of Trustees, held at the Yale Club, New York City, Friday evening, January 7th.

Mr. Dodge stated that including government flour, made available through Mr. Herbert Hoover and the American Relief Administration, the total American relief operations in the Near East during the past year amounted to more than \$30,000,000, and the total since the beginning of the organization is something more than \$55,000,000.

Mr. Charles V. Vickrey, the General Secretary, recently returned from the Near East, reported that more than 1,000,000 persons, chiefly refugee women and children, have during the past year received assistance, without which most of them would have perished. There are at the present time 270 American relief workers on the field exclusive of approximately the same number of Americans who are engaged in various forms of educational work, and who are voluntarily cooperating in relief activities.

The work begun among the orphans and refugees immediately after the massacres of 1915 has continued practically without interruption and doubtless must be continued, until, under some stable government, these people can be restored in safety to their lands and self-support.

COURT HOUSE CONSECRATED AS CHURCH

Bishop Brown on December 26th visited Christ Church parish, Middlesex County, Va. for confirmation at old Christ Church, the mother church of Epiphany Church, Urbanna. The consecration was held on the morning of St. Stephen's Day, the Bishop preaching the consecration sermon.

The church building, now consecrated as Epiphany Church, was originally erected before the American Revolution as the court house of Middlesex County. When the court was removed from Urbanna to more central location in the county, this building was used for irregular services by various denominations. The growth of Christ Church parish in

recent years has required the establishment of Church services in the village of Urbanna, which is several miles distant from the two-hundred-year-old parish church. The old court house building was purchased, and after alteration has been remodelled into a most attractive church. It is especially noteworthy for a mural painting of the Wise Men, covering the rear wall of the chancel, which is one of the most beautiful mural paintings in the diocese.

ORDER FOR CONSECRATION

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Robert Herbert Mize, Bishop-elect of the missionary district of Salina, as follows:

Time: Wednesday, January 19th.
Place: Grace Cathedral, Topeka, Kans.

Consecrators: The Presiding Bishop, the Suffragan Bishop of Chicago, the Bishop of Western Nebraska.

Preacher: The Bishop of Wyoming.

Presenters: The Bishop of Kansas, the Bishop of Nebraska.

Attending Presbyters: The Rev. Francis S. White, the Rev. H. S. Sizer.

Master of Ceremonies: The Rev. R. K. Pooley.

Deputy Registrar: The Rev. J. P. deB. Kaye.

NEW DEAN OF QUINCY CATHEDRAL

The Chapter of the Cathedral of St. John, Quincy, Ill., met on December 11th and elected the Rev. George Long to be Dean of the Cathedral vice the Rev. W. O. Cone, resigned. Dean Long is already in residence.

Mr. Long has been rector of St. Paul's Church, Warsaw, Ill., since 1914, and also Rural Dean of Quincy. Born in England in 1871, and educated and ordained there, he was transferred to the Diocese of Quincy in 1910 and has also served at Jubilee and Quincy in that diocese. He was deputy to the General Convention of 1916 and chosen an alternate in 1919. On the former occasion he came into wide prominence through designing and producing the Church Pageant there presented. He has also been a member of the Standing Committee.

CHURCH ESPERANTIST LEAGUE

The Church Esperantist League held its seventh annual meeting last week and reports that 12,000 copies of the New Testament in Esperanto have been sold and the British and Foreign Bible Society is preparing a complete Old Testament, while the Prayer Book also is being translated.

NEW BUILDING AT ST. STEPHEN'S

The new gymnasium building at St. Stephen's College, Annandale, N. Y., erected as a memorial of the service rendered by alumni and students in the world war, was opened on Sunday, January 9th, Bishop Gailor preaching the sermon and blessing the building.

NEW LIFE IN GEORGIA PARISH

Since the arrival of the Rev. C. Baird Mitchell, rector in charge of Grace Church, Waycross, Ga., the parish has taken on new life in all of its branches of work. This parish over-subscribed for the National Wide Campaign more than 25 per cent of its quota. The rector has arranged a series of sermons on characters of the Old Testament for his Sunday evening services.

EVENSONG IN A CONGREGATIONAL CHURCH

The interchange of pulpits between Episcopal and non-episcopal churches has often provoked discussion, but a recent union meeting in Brooklyn goes quite beyond precedent. On a recent Sunday evening the congregations of St. Matthew and of the Church of the Good Shepherd, along with their rectors, came over to the Tomkins Avenue Congregational church, and joined in a union service. The rectors read the Episcopal evensong, and the remainder of the service was conducted by Dr. J. Percival Hugot, pastor of the Congregational church. Among other things, the latter said: "The Lambeth

Conference gives good hope of the rise of a real Catholic church of the English-speaking world, organized, united and disciplined, yet remaining free, which is such a church as is needed to fight down the world powers of darkness."

At the Synod Meeting of the Province of Washington, held in Norfolk, in November, Miss Mary Smythe, of Christ Church Parish, Williamsport, Pa., was elected treasurer of the Woman's Auxiliary of the Province. Miss Smythe is also treasurer of the Diocesan Woman's Auxiliary.

The accredited delegates of the Woman's Auxiliary of the Diocese at the Provincial Synod were, in addition to the President of the diocese, Mrs. Walter Herr, of Lancaster, Pa., and Miss Mary Smythe of Williamsport, Pa.

Bishop Darlington was at the Christmas tree celebration of his old parish, Christ Church, Brooklyn, on Christmas Eve. It was the thirtieth anniversary of the kind at which he had been present.

Owing to the multiplicity of parochial and diocesan duties, the Very Rev. D. W. Thornberry has felt obliged to relinquish the editorship of the *Wyoming Churchman*. The Rev. Morten Joslin, rector of the Church of the Holy Communion, Rock Springs, Wyoming, is now the editor and general manager of the *Wyoming Churchman*, and all communications should be sent to him.

The Rev. Frank Nikel, has resigned as assistant to the Dean of St. Paul's Cathedral, Fond du Lac, Wis.

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