

The Witness

"FOR CHRIST AND HIS CHURCH"

Vol. III. No. 52.

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\$1.00 A YEAR

RESULTS OF THE CAMPAIGN ARE MAGNIFICENT

Pacific Coast Will Swing Into Line—Far West Provided with Target to Shoot at

With the splendid results of the Canvass of December 7 in hand as incentive for redoubled effort, Rev. Dr. Robert Patton, National Director of the Nation-wide Campaign, is enroute to California, where an intensive campaign will be inaugurated early in January to carry over the top those Pacific Coast Dioceses which have not yet swung into line in the ocean to ocean effort for a regenerated Church.

Advices from the Coast are that the Church, fully alive to the situation, is like a reserve army awaiting the call into action. The results of December 7 have provided the Far West a target to shoot at. Bishop Hunting of Nevada, who is in charge of the Nation-wide in the Eighth Province, has conducted a vigorous preliminary campaign, and the flying squadron, headed by Dr. Patton, is counted upon to put the finishing touches to the campaign under the slogans of "Virginia has done, California will do, and Oregon can match what Texas can show."

Dr. Patton left New York for San Francisco on December 26. Enroute he was met by fellow campaigners Bishop Johnson of Denver and the Rev. Byron Holley of Biloxi, Miss., and hoped to take with him also Bishop Wise of Kansas and the Rev. Dr. George Stewart of Evanston, Ill. It is expected that most of January will be occupied by the party in spreading the Nation-wide doctrine throughout that territory in that broad stretch of country from "where rolls the mighty Oregon" south to the sun-lit border line of Mexico. The Dioceses to be visited include Los Angeles, Sacramento, Spokane, Idaho and Eastern Oregon, and the itineraries will be under the direction of Bishop Hunting.

Dr. Patton Predicts Complete Victory by Easter-tide.

On the eve of his departure, Dr. Patton said: "Completed returns from the Dioceses in which the Canvass was made on December 7 show such magnificent results that we are encouraged in our belief that by Easter-tide a completely rounded victory will have been recorded. Sufficient returns are already in hand to show that the Church is awake at last. By what has already been accomplished we know what the Church as a whole can do if the spirit which has been awakened by the Nation-wide Campaign can be maintained to the end. I look forward with the greatest interest and enthusiasm to the forthcoming campaign on the Pacific Coast. Those splendid people out there never do things by halves. When they go into a movement it is with their whole hearts, and since I know that the spirit of the Nation-wide has already taken hold out here, I confidently expect splendid results when their canvass is made, and even new records may be established."

The Nation-wide Campaign has given a great boost to St. John's Cathedral, Denver. The chairman of the Parochial Committee reports that the Cathedral has gone over the top 380 per cent.

INCOME OF MINNEAPOLIS PARISH INCREASED \$21,500.

"Bishop McElwain is full of encouragement," says the Rev. Dr. Freeman of Minneapolis. "Not only have the results been splendid in larger parishes, all of them being expected to reach their full quota, but in smaller churches both in the cities and rural parts, the results are really amazing. When the whole story is told it will be the greatest ever recorded concerning the Church's awakened life. It will be a story that will speak of consecration and sacrifice. In St. Mark's Church we are busy compiling the figures from the pledge cards as they come in, and we hope to be able to give a definite statement in a few days. The total of our additional apportionment for the Campaign was \$12,800 per annum, and for increased parochial expenses \$8,700 per annum, making a grand total over and above the present income of \$21,500 per year for a period of three years. The total increase for this period will be approximately \$65,000."

SALARIES OF THE CLERGY INCREASED.

"One of the results of the Campaign in the Diocese of North Carolina," writes the Rev. John M. Jackson to the Carolina Churchman, "has been the awakening on the part of our laity of the need of the increased salary for our clergy and from the reports that have been sent in we feel that the salaries of practically every clergyman within the Diocese has been increased and many of them very substantially."

WHAT PARISH CAN BEAT THIS RECORD?

Prior to Mobilization Day, St. Andrew's Church, Minneapolis, Minn., was making a yearly pledge of \$10.50 for Missions. As a result of the Nation-wide Campaign the parish will hereafter contribute \$520.00 a year to missions. The Rev. Samuel H. Edsall, son of the late Bishop Edsall, is rector of St. Andrew's.

From the figures collected by the Inter Church World Movement of North America, the average annual salary of the ministry in the United States is \$937. This is smaller than the average pay of men employed in eight important industries of the nation. Only in six states of the forty-eight are average ministerial salaries more than \$1,000. These states are those with the greatest number of cities. The largest average salary is \$1,678, paid to the ministry in the District of Columbia.

The American Bible Society supplied for enlisted men during the war 4,600,000 copies of the Bible, printed on thin paper and substantially bound for heavy use by the men in the service. If to this surprising number is added the 1,900,000 forms sent to other belligerents the total war service of the American Bible Society would measure 6,500,000 volumes. Aged veterans of the Civil War and invalided in the Soldiers' Home at Minneapolis, Minn., have recently sent through their chaplain a generous contribution to the Society.

Rev. Francis M. Osborne of Raleigh, N. C., has been called to the Chair of Theology in the Theological Department of the University of the South. He has accepted the position and will enter upon his new duties with the opening of the Spring Term.

CONSECRATION OF DR. OVERS

The Cathedral, Erie, Pa., Made Famous by Missionaries Sent Forth.

Lake Erie and the See City, (Erie, Pa.), on its shore, tried to convince Dr. Overs and those attending his consecration, on Thursday, Dec. 18, that tropical Africa has some advantages. With zero weather and heavy snow and the frozen lake, it made one think with longing of the land of the palm trees, and the summer solstice and great rivers flowing lazily through the forests.

Within the homes of the city all was warm hospitality and an eagerness to make the day of days for the Bishop-elect one never to be forgotten. Hon. Arthur W. Mitchell insisted upon having Dr. Overs and his family as his guests. The Grandfather of the Church, as he calls himself, the greatly beloved Bishop Tuttle, although coming five hours late, was too old to be caught without extra time and was taken at once to the Deanery, where he exemplified the definition of the word genius, "infinite attention to detail," as he arranged for the solemn service. The Father of the Church, as Bishop Tuttle called him, the former Bishop of the Diocese, Bishop Whitehead, was also too old to be overpowered by a few snowflakes, but some of the other Bishops arrived any time after midnight and one reached the scene of action at four the next afternoon. Where they were and what they were doing has not yet been discovered. 'Tis a bad region and lawless along the Lakes.

The Cathedral of St. Paul, the scene of the Consecration, has already been made famous by Missionaries sent forth to the Firing Line of the Church.

In its Chancel, in 1873, the Rt. Rev. John Franklin Spalding, D. D., was consecrated Bishop of Colorado. His splendid work is part of the modern Acts of the Apostles. On the same spot, in 1904, his son, Rt. Rev. Frank Spalding, D. D., was consecrated Bishop of Utah; and after having made a remarkable reputation in the City of Erie went forth to become a National figure through his devotion to the cause of the people. The name of Spalding has only to be mentioned in Erie to arouse respect and affection and love.

Dr. Overs Third Bishop Consecrated in the Cathedral.

Now a third Missionary has been consecrated on this hallowed spot where the feet of two such Saints of God have trod; and we who know him can predict that he also will help to make the Cathedral of St. Paul a shrine for those who love to worship where the heroes of the Church have been consecrated and gone forth.

Leaving home and country, leaving wife and family, he places his life on the Altar of the Church, a living sacrifice, following the example of His Master and Saviour Jesus Christ.

Bishop Talbot preached an eloquent sermon from the text, "All power—unto the end of the world. Amen." We might send two million Bibles to Liberia, but they would be of no avail without the power of a living personality. Yours is that power through the Christ that dwelleth in you. It strikes me as a happy coincidence that the lot which happened to fall to me twenty years ago, when I was suddenly called upon to preach the sermon at the Consecration of an

unknown Priest of the Church in St. George's, New York, has fallen to me again. His name was Peter Trimble Rowe. May I predict for you that same love and affection that this sometime unknown priest receives from the whole church today."

After the service, the Bishops and Clergy and invited guests were entertained at luncheon by the Cathedral Chapter. Bishop Israel introduced the speakers, who were the visiting Bishops, the President of the Standing Committee, and lastly Bishop Overs.

Bishop Overs' one plea was that the great American Church, with its men and its wealth, will make it possible for him to reach the millions of Africans in the interior, using Liberia and the sea-coast as a base of supplies for that tremendous undertaking—and advance among the millions of the black race totally ignorant of the Gospel of Christ.

GIRLS' FRIENDLY SOCIETY PAGEANT.

A very beautiful pageant illustrating the History of the Girl's Friendly Society was given in the 71st Regiment Armory, New York, on December 13th. It was under the patronage of the Archbishop of Canterbury that the Girls' Friendly Society was founded in England in 1874 by Mrs. Townsend.

The opening scene of the pageant showed the Foundress and her friends who after consultation visited the Archbishop for his counsel and blessings. Bishop Burch very kindly consented to impersonate the Archbishop, but was prevented from so doing by an urgent out of town call. Dean Robbins of the Cathedral most graciously took his place. Miss E. H. Wisner, the Associate longest in office represented Mrs. Tai, wife of the Archbishop; Mrs. Vought, the Foundress, Mrs. Townsend; Mrs. Lowrey, Mrs. Harold Browne, wife of the Bishop of Winchester, and Miss Sturkey, Mrs. Nassau, Senior. From this small beginning the Society grew and gradually became represented in all countries of the world. The pageant in many attractive scenes and dances explained the Society's growth to the very large audience which showed much appreciation of the performance. It was interesting to note the understanding of the different scenes, as when, for instance, a girl from England landing in a strange country was greeted and protected by the Girls' Friendly, and also, when the shadowy forms of disease, weariness and worry frightened girls unable to resist them. The arrival of sunshine, health and happiness drove away the fear and established hope and cure.

The almost deafening applause of the very large audience proved that no words were needed to explain the well-known work of the Girls' Friendly. Great credit is due to all who in any degree shared in the responsibility of presenting the pageant. Miss Margaret L. Bauer acted as director and wrote the story; more than one thousand members and associates shared in the scenes, the dances, and the songs. The grateful acknowledgment of the New York Society to the many persons who helped to contribute to the success of the pageant were made in the programs. Every one who knew of the undertaking was interested and every one helped.

January 4, 1920, has been fixed for a week of prayer for Churches by the Federal Council of the Churches of Christ in America. The general topic of the suggested program is "The Awakened Church."

DR. BELL BOOSTS THE CHURCH COLLEGE

The Great Universities Stimulate Indifference Toward Religion—Some Church Colleges Turn Out Narrow-Minded Prigs.

"It is quite possible for a Christian man to face fearlessly every problem of contemporary life and still believe in his religion and practice it," says the Rev. Bernard Iddings Bell, president of St. Stephens' College, Annandale-on-Hudson, in an address on the value and importance of the Church College. While disclaiming any purpose to attack the great universities, Dr. Bell makes the flat statement that they tend to bring religion into contempt, not being "concerned primarily with character and ideals."

Dr. Bell recently made a plea for the small college as against the great university for those who desire merely to acquire a rounded out academic education without specialization. As to the Church College, the President of St. Stephen's, which is among the institutions specially provided for in the budget promoted by the Nation-wide Campaign, says:

Does the Church College Interfere with Breadth of Mind?

Those who admit justice for the small college who deny the rightfulness of the Church College. They claim that it is narrowing to the men who go to it, that it interferes with breadth of sympathy and breadth of mind. To make this objection is simply to admit that there is something inherently impossible in believing and practicing the Christian religion and in being broad in mind and heart. If this is true, we should not only abolish the Church College. We should abolish the Church.

"That it is possible to have a type of Church College which would turn out narrow minded prigs or worse is of course true. It is also possible to have a type of parish life which does the same thing. That is no argument for abolishing parishes. It is an argument for supervising and regulating parishes in the interest of true religion. It is quite possible for a Christian man to face fearlessly every problem of contemporary life and still believe in his religion and practice it. It is quite common to find Christian priests who are not narrow-minded bigots. It is also quite common to find Church Colleges which are training men to know and to understand all of life as it is lived about us, and to estimate both shrewdly and sympathetically every movement for good and for evil in the world today, where, nevertheless, the students worship the Lord God regularly and frequently partake of the Sacrament as a part of their college life.

The Undenominational College Stimulates Indifference Towards All Religion.

"If the large undenominational college really stimulated breadth in religion, the case of the critics of Church institutions might be better. As a matter of fact it stimulates nothing of the sort. It stimulates merely indifference toward all religion. The Baptist, the Roman Catholic, the Jew, the Episcopalian, the Lutheran and the Presbyterian are not brought closer together in bonds of sympathetic fellowship. They do not arrive at a synthetic faith. Instead, the whole attitude is (Continued on Page 3)

EDITORIAL

By Bishop IRVING P. JOHNSON.

"FAITH IN A FUTURE LIFE"

Dr. Garfield in his autobiography, "A Labrador Doctor," comments upon the motives that impel men to engage in service for their fellowmen as distinguished from the motives that cause them to work merely for themselves. He says that it is the difference between one who believes in a future life and one who attaches no importance to such a belief. To the former, life is not merely a stage upon which we are actors, but a serious business which has a sufficient ulterior purpose to compel us to live earnestly. And after all does not that explain the great distinction between men?

If life really ends here, then it is good business to build a fine house, surround ourselves with material comforts, seek our own personal advancement and do the best we can for ourselves. I do not mean that this is a conscious intention on our part, but rather the practical result of minimizing the permanent moral values of life.

Life without any hereafter becomes a purely materialistic thing in spite of ourselves, and while there are many exceptions of people without hope of a future life, who do splendid acts of unselfishness, isn't the tendency of the mass to live merely for higher wages or bigger dividends?

And when they secure the money do they not spend it as actors who are anxious to live for show rather than as men with a moral purpose who live for spiritual realities? In a materialistic sense "all the world's a show" and profiteers grow richer with less effort who cater to human vanity than do any other class of men.

The world suffers more from the grandiose vanity of a Kaiser or a Czar than it does from the maliciousness of criminals; and more men are driven to despair by the silly vanity of their dependents who long for the trappings of the stage than by the perplexities of business.

It is the fashion today in highly cultural circles to minimize the value of belief in a future life.

We are told by parlor socialists and academic philosophers that what men want is justice here and not promise of a reward hereafter. This is good talk and takes with the galleries to whom the thought of a future life is a great nuisance, but I am inclined to think that anyone, like Dr. Garfield, who has come in close contact with sordid poverty and intense suffering would agree that it is the gospel of a future life to men who are hungry, but without a doctrine of a future life as the great background of human action, it would be very difficult to interest anybody in the fact that some one else is hungry or in pain and that without the fact of a future life before one, it would be most difficult to account for human suffering or to be patient in caring for it.

It is that we are going to meet Lazarus again under different conditions, where the realities of life will come out, and the pain that he has so patiently endured will have its glory and the luxurious comfort to which we have so tenaciously adhered will have its meaning explained.

I am well aware that the glories of the future life have received a false emphasis in the silly stuff which is so often referred to as 'gospel hymns,' in which people are made to sing themselves into a belief that their blessed assurance will open the pearly gates. There is nothing more immoral in my opinion than this sugar coated pabulum which the public so dearly loves and which results in such hopeless spiritual dyspepsia.

Christ did not give us the doctrine of the future life in order that we might glut ourselves with sticky candy, but the human system needs sugar in proper proportion to keep the fires of life burning, and so the old story of the risen Christ is necessary to keep human nature going.

The truth does not lie, either, in the sentimental drivel of a sensational evangelist, nor in the cold phosphorescent light of platonic philosophy. It lies rather in the proportion that Christ gave to the doctrine of the resurrection in its bearing on human action.

The fact is that a doctrine like that of a future life is not to be regarded so much in its effects on isolated individuals as on large groups of which individuals are a part; and looking at the world as divided into such antithetical groups, we will find that the groups which have an active faith in a future life are the groups from which emanate the moral and spiritual forces that have attempted to alleviate pain and mitigate suffering; while the other group which regards the future life as a visionary prospect contains those who have caused human suffering and have exploited the human race for its own profit.

Of course these groups are not such that one can possibly claim for each member of the respective groups, actions that are consistent with the ideals of the particular group to which he claims to belong.

There are many who outwardly profess a belief in a future life who really do not cause such belief to be a motive power in their lives; just as there are those who are without hope in the hereafter who live as though the judgment day was a reality, but it is nevertheless true that the great motive powers for right-

eousness have been the result of the conviction that human action will be judged by a righteous judge after death.

Personally I believe that the weakness of this nation today lies in the fact that its man power is so absorbed in material things that men are like football enthusiasts in our colleges. If education interferes with football, so much the worse for education.

Our leading men in capitalistic and labor groups as well as circles of education and scientific research are not prepared to deny that there is a future life, indeed most of them go so far as to assert its probability but they do not give it the place which it should occupy in arousing the conscience and stimulating the spiritual faculties of the common man.

It interferes so with the means by which they hope to arrive at perfectly necessary material results. "Let us have justice in this world and let the next world take care of itself," is a very plausible doctrine, but the Master mind, who knew what was in men, thought otherwise.

And the debris of the recent world of business enterprise which has gone bankrupt, and of the scientific world which has been a blind leader of the blind, compels us to believe that something has been left out of the pudding that has ruined it.

Is not that something which "the world has loved long since and lost awhile" just that one ingredient?

Do we not need to restore to the mind and hearts of men the fact that man will be judged, not by the fallacious judgment of popular sentiment, but by the just judgment of Almighty God, for what it does in the flesh?

Is not this doctrine of future life just as essential to human life as the retribution which comes to the man through the courts if he commits a crime against society?

Isn't sin just as vicious as crime and isn't the belief in a judgment day the one thing needful in the life of the common man?

When material interests have persuaded men that the only danger in sin is to be caught, have not those materialistic interests dug their own grave?

I firmly believe that Europe is a hell today, just because men like Bismark and Disraeli and Napoleon did not impress men with the fact that they believed that only God shall come to be our judge.

I think we must discriminate between the appeal to an individual to save his own soul, even if he ruins everybody else in the process, and the appeal to men everywhere that Christ came that they might have eternal life.

Money is not an evil, but a great power except when men have an inordinate love for it for its own sake.

So the doctrine of a future life is not an evil but a blessing as the great motive power of human conduct. It is only when a man starts out to save his own life that this blessing becomes a curse.

It all comes back to the great evil of human selfishness, which can be mitigated only by a belief that God, the righteous judge, will eventually bring to light the hidden things of darkness and then shall every man have just the praise of God that is coming to him.

In short man must believe that the game of life is a fair game before he will learn to play it fairly, and can it be a fair game unless there is a final act following that in which death drops the curtains.

The drama is not finished unless God has the last say, and it is the men who believe that God will have the last say who are heartened to resist with blood striving against sin.

It is the solemn duty of every man who believes in a future life to make that belief the radiant and transparent motive of his life and to act as though that motive was a real force and not a piece of academic speculation.

QUESTION BOX

By Bishop IRVING P. JOHNSON.

Why ought we to attend Sunday services?

Christ founded the Church in order to perpetuate His gospel from generation to generation.

The method by which the Church perpetuates itself is by regular weekly assemblies.

Every member of the Church is bound to help in this duty of continuing the gospel.

The man who goes to Church regularly on Sunday preaches to all men that he believes in the gospel and his responsibility thereto. The man who stays at home proclaims to the world that his public duty to Christ and the Church is not a matter of primary importance.

It is this living testimony to the gospel that makes for the effectiveness of the Church or against it.

The duty of Church going is not one of personal interest, but one of a permanent obligation, in which we do a thing whether it is interesting to us

or not because we believe in the importance of doing it.

As good soldiers we do not ask what we like but rather what we ought to do for Christ and the Church.

Is the Rector the head and spiritual guide of all parish or Church-going activities?

Theoretically and legally, yes.

But any rector who tries to be the actual head of all organizations will find that he is depriving the people of initiative and failing to be a wise head. It is a wise rector who allows responsible people to be the actual head of various parochial enterprises, reserving to himself merely the power of veto. And this power of veto should be exercised sparingly but firmly.

It should be understood in every organization that he possesses this power, and there should be no revolt when he exercises it.

What is the purpose of the widespread propaganda of Swedenborg's works, and what benefit is to be derived from reading these books?

The purpose is the effort on the

part of those who believe in Swedenborg's theories to make you believe in them, too, but the benefit of reading them is very questionable, because for the most part they deal with matters that do not vitally concern us at the present time. Like a great many cults, they do not rightly divide the word of truth, and the exaggeration of some particular truth out of proportion to its vital importance usually results in a paralysis of the things that are vitally important.

It is an illustration of wasted energy that people will give so much time to millennial and spiritualistic topics, not because they are altogether false, but because they are not vitally related to human action.

How can religious unity be achieved without the Roman Catholic Church?

Absolute religious unity cannot be achieved without every portion of the Christian Church taking its part therein.

How can religious unity be achieved with the Roman Catholic Church unless she is made the supreme head?

The fact that the Roman Catholic Church makes this matter of ecclesiastical domination an essential part of the Christian faith was the cause of the divisions of Christendom in the sixteenth century.

It was then a question of fact. It still is. If that fact was successfully denied once, it may be again, but as between the Roman Catholic and other branches of the Catholic Church there is an impasse on this question, and there can be no absolute church unity until either the Roman Church abandons what seems to us an impossible position, or else makes good its claim to that universal domination in those nations where she has enjoyed the exercise of such domination for centuries.

It is the failure of Rome in those countries where she has been that prevents other Christians submitting to her claims.

Do you favor religion brought about by a syseep locking pastorates, including the man Catholic Church, and with the Roman Catholic Church as head of the organization?

There are three reasons why I do not:

First. Because I cannot concede such a headship to the Roman Church.

Second. Because the Roman Church would not accept such an arrangement.

Third. Because it would not work.

THE CHURCH IS IN THE PROCESS OF BEING REBORN.

"Let no one think that the Campaign has stopped. It is only begun," says the Rev. Dr. Freeman of Minneapolis. "The Church is awakened over the Nation, and presently new machinery will be brought into service and more men and women will be ready to respond than the Church has known in its history. We remember the famous signal that Nelson flung to the breeze at Trafalgar, 'England expects every man to do his duty.' Our Church over the Nation has flung a like signal to the breeze, namely, 'The Church of God expects every member to do his or her duty.' The cumulative effect of this Nationwide Campaign has hardly been measured. The Rector of St. Mark's has been at the Central Office of the National Commission, as well as at the new center of activity, the Executive Council of the Church, and the reports that have been received seem almost too good to be true. We do not wish to be unduly optimistic, but we feel warranted in saying that the Protestant Episcopal Church in the United States of America is in the process of being reborn and all its agencies throughout the world revitalized."

POSITIONS OFFERED

Managing Housekeeper for a College Commons at which about 150 men eat. Address the President of Kenyon College, Gambier, Ohio.

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NOTICE!

The Witness is reduced to four pages temporarily, on account of the shortage in print paper.

THE LIVING YEAR.

P. B. Peabody, for the Witness.

Dead is the Olden Year
And the Earth for her children grieves:
Buried so deed in the mould they lie,
Brooded by snow and leaves.

Bury thy sorrow, Earth—
Thy Dead shall arise— and appear—
And a new-born love shall enthrill
thy soul
With the joy of a Living Year.

THIEVES REAP A HARVEST IN NEW YORK.

Eight fingered of the underworld who "work" churches again are reaping a harvest, says the New York Sun. This sudden increase in petty robberies is a cause of much annoyance to the police. One of the many churches which have been victims is the Church of St. Vincent Ferrer, at Lexington avenue and Sixty-sixth street.

Every fall—the season selected for most of this work—the police are deluged with complaints from pastors reporting the theft of church property. In an effort to avoid all possible publicity there are many hundreds of thefts of small amounts that are not reported unless they become so frequent that it is impossible to endure it any longer.

The sexton of an upper Broadway church estimates that the sums of money and articles stolen from churches in the course of a year in this city amount to approximately \$500,000. Seldom is any of this property recovered. As mentioned before, the churches dislike notoriety, and, especially when it is impossible to recover the stolen goods, it generally is deemed best to drop the entire affair.

Among the commonest sort of thefts in the churches is the taking of the prayer books and hymnals that are placed conveniently for the worshippers. These books are mostly slipped under cloaks or capes by women and in the coat pockets by men who attend mass or service for just this purpose. The books may be disposed of for a small sum at a second hand book establishment.

Quite a number of churches have given up the practice of placing these books in the pews because of the wholesale purloinings by church thieves in particular districts of the city. In Episcopal Churches thieves grab the little combination prayer books and hymnals which many churchgoers possess in expensive form. In some cases the holders of certain pews leave their books in the racks after the morning services, and if they fail to attend the evening ceremonies the church thief very of-

ten sits in the pew and cleans the rack.

While the churchgoer is busily engaged in devotion or listening attentively to a sermon the thief manages to get his neighbor's wallet by means of various artifices. There are more umbrellas stolen from the churches than from any other place. The reason attributed is that churchgoers are less suspicious of their fellow men while at services. In many churches if it happens to be a rainy night, of course the umbrellas in many cases are left in the vestibule or lobby of the church, far out of sight and reach. This is the harvest time for the thief.

One of two thieves enters with a second-hand umbrella and lingers in the vestibule as if waiting for a worshipper. Except for the umbrella he is presentable enough not to excite comment. Within the next few seconds the second thief enters, saunters back and forth in the lobby waiting for an opportune time. When opportunity presents itself he passes out to the waiting partner several silk umbrellas from the rack.

SHATTUCK SCHOOL STARTS CAMPAIGN.

A movement has just been inaugurated at Shattuck School, Faribault, Minn., to launch a campaign this winter to secure funds for certain pressing needs of the school in the way of building and equipment, and to establish a larger endowment, the income from which will be available for faculty salaries and scholarships.

It is impossible to provide for the above needs out of the current income of the School. The School is operating, and has always done so, on a very narrow margin, probably at a loss for the present year. The annual charges at Shattuck are lower than at most schools with equal standards and facilities. No large sum can be set aside in any year, or any period of years, for permanent improvements. Shattuck is facing the same situation that exists at so many of the colleges which are dependent upon gifts to finance any new expenditure. Hence the necessity for a Building and Endowment Campaign at Shattuck, as at Harvard, Princeton, Cornell, and at twenty-five other colleges which are contemplating such methods of raising funds at the present time.

Like the colleges, but unlike most private schools, Shattuck is not privately owned, and is not conducted for profit. All funds entrusted to the School in the coming campaign will represent a permanent investment for the education of the boys of the future.

The two main needs of the School for which this Campaign is planned include a new dormitory to house about sixty boys and an emergency hospital for contagious diseases; additions to the central heating plant, two laboratories, class rooms and equipment; a patron's room, guest rooms and rooms for visiting alumni; improvements to the grounds, fields for football and baseball, and if possible, a grand stand, ski and toboggan slides and a golf course, endowments for faculty's salary and scholarships.

NOTES FROM PORTO RICO.

A remarkable revival of good feeling has been aroused among the people of St. John's Church, San Juan. There are being held monthly Fellowship Meetings, to which the Church people and their friends and strangers are invited. The idea was brought from Detroit by Miss Skinner, of St. John's School, who has seen them successfully carried out at St. Paul's Cathedral.

Bishop Colmore and family are booked to sail from New York for Porto Rico, January 10, after almost six months' absence. During this time their rented house has been sold and the owners demand it, so the Bishop will be obliged to find what is next to impossible to do—another residence. We hope the time is coming soon when he may have a permanent roof over his family.

New York Letter

By The REV. JAMES SHEERIN

BISHOP BURCH HONORED.

If a full report of all the receptions and dinners to our new Bishop of New York were made, the space of the Witness would be even more limited than it is. Last week, for example, Presbyterian ministers had him as guest of honor one day, and on another the Clergy Club, made up of ministers from every denomination, gave a banquet to him at the Aldine Club. The address of greeting at the latter was made by the resident Methodist Bishop, Dr. Wilson, and was a choice and eloquent speech. Bishop Burch's reply was admired as a simple, unaffected and brotherly statement of Christian principles and practice. Referring to the installation service, where delegates from several different churches received communion at the altar of the Cathedral, Bishop Burch declared that it was the most significant step towards reunion ever taken in New York, and he ended by urging them heartily to "come again."

To show the various ways of religious thinking, a minister near me said, sotto voce, "Yes, he says come again!" but would he come to US! I am not sure that I fully understand what was in that brother's heart or mind, but this I know, that the chief difficulty in the past was not would we go to them, but would we let them come to us. We Episcopalians could ordinarily preach or communicate where we like without much risk of trouble. The trouble came when we invited the others to our pulpits or our altars. Hence the importance of Bishop Burch's assertion.

AMUSEMENTS AND THE CHURCH.

About a year ago I took up a couple of columns of the valuable pages of the Witness to defend the stage from the attacks of a Baptist preacher and his friends. The same man is at his attacks again. Everything behind the footlights is not what it should be, and I would have no one believe that I am blind to the evil of certain plays. But my object then was, as it is now, to call attention to a sensible rule of action in such affairs, namely, a decision to patronize as far as we are able, good plays, and to be as fair in our judgment of the evil ones as we can be without condoning or supporting wrong. I have been a student of the drama some years now, and I am positive that we are living in almost, if not altogether, its best age, allowing for the lack of shining lights such as Shakespeare and Moliere. If one is looking for silly plays and tasteless theatrical dressing, with jokes that are as flimsy in garb as the dancers, or that are shady as the limbs are exposed, he can find them all, duly advertised and hugely patronized. But there are about 53 first class theaters on Manhattan Island, and there are enough good plays in them just now to use up more time and money than the conscientious supporters with high demands for the stage has the right to expend. There are even plays today which, allowing for diversity of taste, are well nigh as great in art and substance as anything outside of Shakespeare's best. There is, for example, a great play by one of Italy's best literary men. Shocking as it is in parts, it is not more shocking than the realities it exhibits; and, as a work of art, it is unmistakable. No one can truthfully deride a stage that dares put on a play of that great poet, John Masefield, such as "The Faithful." It takes enormous courage on the part of managers, and a sort of romantic loyalty to the best dramatic ideals, to put on such plays as these, for it is only once in a while that they pay in box office receipts.

In addition to these plays, which I feel justified in classifying among the greatest of three centuries, there are a dozen or more light farces as good as the best literature and much freer of filthy reference than the writings of Byron or Burns. Indeed, one can pass the whole evening at some of them and feel that, for the first time

in the history of the stage, he is able to associate unqualifiedly with ladies and gentlemen without contamination. The man or woman who finds only the other kind is to be pitied.

But I did not begin this note merely to praise the stage of the day. What I am after is to persuade Episcopalians to stand by their old ability to know good from evil in the theater and to refuse to be stampeded into the camp of the scoffing Philistines of modern Protestantism! We suffer fools more gladly than even St. Paul wished us to, but it is better to suffer and lose often than not to suffer at all in a good cause. We may have our ecclesiastical oddities, our "fried egg hats" and our other fripperies that disturb the peace of the Simple Gospel, but when it comes to common sense as to the relative importance of social customs, there is no church that knows its doctrine of human relativity better. I am using here a very up-to-date scientific term which most of us do not understand as used originally, but all of us can apply it in the conception of a church that remains socially powerful because in spite of all its follies, it does not lose its head or break its heart by vain denunciations of what I heard a great Methodist bishop describe as the four hateful D's, i. e., Dancing, Drama, Dram and Doubt! If any one would know why social reformers, of the honorable and educated kind take to us more than to other churches, it is because we have refused to be vociferous against merely dubious doings in the lighter side of life, and have been open to the inner meanings of undoubted social sins, such as avarice, greed, injustice, selfishness, etc. The need of the reconstruction hour is a greater emphasis on the deadly wrongs in politics, or in labor and capital, with a saner humor towards the efforts of awkward human beings trying to play and sometimes making a fool of themselves in doing it, though hurting nobody in word or deed.

Rev. Chas. Herbert Young, M. A., rector of Christ Church, Chicago, and a valued member of the General Board of Religious Education, completed twenty-five years in the ministry in December. During that time he baptized 1,617 persons, presented 1,221 for confirmation, solemnized 567 marriages and officiated at 488 burials.

The Rev. Ed. S. Doan, for the last four years rector of St. Andrew's Church at Roswell, New Mexico, has resigned to take charge of St. Andrew's Church at Las Cruces and the parishes at San Marcial, Socorro, Magdalena and Belen. Mr. Doan took an active part in the community life of Roswell, and the papers of that city speak highly of the signal services he has rendered the community.

DR. BELL BOOSTS THE CHURCH COLLEGE

(Continued from page 1)

tude of the great university, officially and unofficially, tends to make each despise his own as well as his fellow's religion.

Not an Attack, but a Statement of Fact.

"This is not an attack. It is a statement of fact, and of necessary fact. The great university is not concerned primarily with character and ideals. It cannot be so concerned. Its business is research and technical education. Its patronage and its support come distinctly with the understanding that religious belief is not to be mentioned. This is especially true of our great state universities. It is simply a matter of truth to state that there is more intelligent breadth of sympathy toward other people's religion, a more real preparation for national Christian unity, in the denominational colleges of today than in the undenominational colleges.

"As for academic freedom, so unsympathetic a man to Christianity as Professor Veblen has, in his 'Highest Education,' gone on record that there is just as much, if not more, such freedom in schools dominated by Church boards of trustees, as in schools run by political appointees or by associations of business men.

"The answer to the charge that the Church College is narrowing in its effect upon the men who go there is simply to deny the charge, to demand that it be proven, and to ask whether, after all, the idea back of the charge is not a semi-conscious impression that religion as a whole is incompatible with breadth of mind bigness of vision and the progress of mankind."

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AN EXAMPLE OF THE MODERN WAYS OF ROME FROM THE LIFE OF THE ABBE MIEL

By DEAN HART.

This is not a story taken from the page of ancient history, but it all occurred in my lifetime.

The Abbe Miel was a French Priest belonging to an aristocratic family. He was so intimate a friend of Gounod that when that great musician determined to leave Church activities and give himself to a musical career he gave his vestments to his friend Miel. I knew Gounod very well at Blackheath; indeed, it was through me that he set the words of the well known hymn, "There is a Green Hill Far Away," to music. I only note this to intimate that this is modern and not ancient history.

In 1850 somebody told the then Pope that England was on the point of becoming Roman Catholic, which was about as true as if his Holiness had been informed that the Thames had ceased running and had become a stagnant lake. To aid in this supposed conversion of England an English Mission was inaugurated and the Abbe Miel was sent over to London as one of the Missionaries. The Pope also divided England into Dioceses with Bishops at their head. Now there is a law in England that no Roman Catholic Bishop can bear the title of an English Bishop, hence the Roman Catholic Bishop in London is the Bishop of Westminster. Dr. Wiseman, the Professor of Ecclesiastical History in the College in Rome, was appointed, and the Pope made him a Cardinal. It is hardly necessary to say that the anti-papal feeling in England was instantly aroused; every boy was chalking on the walls, "No Popery," and on Guy Fawkes' day, the fifth of November, effigies of the Pope were carried and burned on the bonfires. I, myself, as a boy took part in one of these pageants. All this astonished the Abbe Miel and he published successively two tracts, titled, "Rome and the Protestant Church," and "Rome and the Protestant Church."

It is needless to say that in both these tracts the views of the Roman Communion were set forth; what was not in favor of the Roman position was suppressed and much untruth which the Abbe had been taught in his text-books was reiterated. An Oxford Don, Mr. Charles Collette, wrote four letters to Miel exposing the fallacies contained in his pamphlets. Now it is one of the theories of the Roman Church to instill into the minds of their youth that no Protestant is honest and never to be trusted; they are forbidden even to enter a Protestant place of worship or hold any controversy with a Protestant; therefore, Mr. Collette's four letters found their way into the waste paper basket. But one day, answering a knock at the door, Miel found a gentleman who handed him his card; it was Mr. Collette. Being a refined gentleman, he at once asked his visitor into his room, who said, "Without doubt you have drawn your knowledge from the most estimable sources known to you, but those sources are far too modern. I ask you but one thing, and as a man of honor, which I take you to be, you cannot honestly refuse me, and it is to consult not Protestant books but the writings of Catholics of an earlier date than the Council of Trent, of whose authenticity and authority there can be no question. To this effect I pray you to make conscientious researches in the Library of the British Museum, where such documents abound. I shall secure you the necessary permission to consult these works, and as the Librarian is my friend, I shall ask him to help you in your investigations and we shall see what conclusions such a study will lead to."

The Abbe spent a fortnight in the Museum Library. In the text-books in which he had been instructed it was stated that the Sixth Canon of the Council of Nicea (A. D. 325) is "Ecclesia Romana semper habuit primatum." The Church of Rome always had the primacy. Miel discovered

that the question before the Council was whether the Pope of Rome should have jurisdiction over the villages about the city like the Popes of Alexandria and Antioch already had about their See Cities—so that the Sixth Canon only gave the Pope of Rome jurisdiction, not over the whole Church, but only over the city and its environs. The Abbe was astounded and requested the Librarian to allow him to borrow the collection of the acts of the Council. He took the book to Cardinal Wiseman and asked him if he knew of any doubt as to the authority of the Sixth Canon of the Council of Nicea as taught in their text-books. The Cardinal replied "None that he knew of." He then showed him the authentic record of the Canon. His Eminence appeared to be very much astonished, but he advised him "not to attach too much importance to the matter." He then went to the Jesuits and asked the same question of Fr. Brownbill, his own spiritual director, who said pretty much the same thing as the Cardinal. Now here are two men who had become aware that one of the foundation facts on which the primacy of the Pope is based was not true, and yet they would rather hold to their System than admit and use the truth. Cardinal Manning, who was once an English clergyman, was so obsessed with the Roman theory that the Pope was the Vicar of Christ on earth, that when he was confronted, like these two ecclesiastics, with ample evidence from history that the theory had no foundation in fact, actually said "that to quote history in defense of the Roman assumption was to sin against the Holy Ghost."

But Miel was a more genuine character and more open to conviction by the truth than either Wiseman or Brownbill, and after he had discovered this and other deliberate falsehoods in which he had been instructed, he was so filled with doubt that he had no rest night nor day, and he did what many others have done under similar circumstances,—he betook him to Rome as the fountain head of all his religious beliefs. Here he was shocked by the tawdriness of the solemn functions which were mechanically repeated in the hundred churches of the city. There was no spirituality, there was no soul uplift; as with the Priest, so with the people. The Abbe boarded in a family whose chief religious devotion consisted in reciting the Rosary together, in order to obtain a favorable number at the Tombola—the public lottery. It became evident that the Abbe in this family was not a persona grata and he was compelled to seek another lodging. On entering one of the many boarding houses in Rome in which there was a notice—Chambres a louer—and ascending the stairs he saw on a plate on one of the doors, "The Rev. Charles Baird, Chaplain of the American Legation." He had never spoken to a Protestant Minister in his life, but in obedience to a strange impulse he knocked at the door, which Mr. Baird himself opened. It is needless to say he found a Christian gentleman to whom he could easily explain his peculiar position, but Mr. Baird told him that it would be unwise in him to visit him again, and he appointed some place of meeting where there would be less risk that he was watched. Some days later, walking by himself, he was suddenly accosted by two men, one of whom covered his mouth while the other rifled his pockets, but finding they took neither his purse nor his watch, but only his pocketbook containing his passport and a recommendation from the Archbishop of Besancon, he came to the conclusion that the men were the agents of the Papal authorities. To replace his passport he visited the French Ambassador, to whom he was known, who told him that he would give him a new passport on the condition that he would leave Rome within twenty-four hours, and "during that time I take you under my protection, but if you remain longer I will not be responsible for the outcome." The Ambassador told him of the experience of the Abbe Laborde, who had been sent by the Archbishop of Paris to protest

against the proclamation of the new dogma of the Immaculate Conception of the Blessed Virgin Mary. Upon his arrival he was seized and imprisoned in the chateau St. Ange, and he was liberated only by the threatnings of the French Government.

To make a long story short, Miel abandoned these sheep in wolves' clothing and returning to England he became a Protestant. He afterwards came to America and gave lectures in the Cooper Institute during eight months from October, 1858, to May, 1859, when Mr. Longfellow, the poet asked him to take charge of the department of French language and literature in Harvard University. He was afterward sent to Paris, partly at the direction of Mr. Seward, Secretary of State, to place the cause of the Union before the Editors of the French Journals. He returned to America in 1869, and in 1871 he was ordained a Priest in our Church by Dr. Lee, the Bishop of Delaware, and became the Rector of the Church of the Saviour, West Philadelphia. He has now two sons in the Ministry of the American Church.

JAPAN TO-DAY

Rev. P. A. Smith, Kanazawa.

That conditions, ideas and ideals are changing very rapidly in Japan is clear to anyone who knows anything about the country, but it is doubtful if those of us who actually live in Japan realize to what extent this process is going on. A few weeks ago the Rev. Y. Naide, rector of Christ Church, Osaka, made the statement before the alumnae of St. Agnes' Girl's High School, Kyoto, that the ideals of Japan had changed more in the past three months than in the previous thirty years. This may be slight exaggeration, but it would be hard to prove that it is very far from the truth. The suggestion of a woman delegate at a world labor conference if made last spring, would have met with little more than derision in most quarters, and yet Miss Tanaka is there in Washington as these words are being written, and is making her presence felt, too.

At a conference of principals of girls' high schools in Tokyo in October, the treatment accorded to the principals of private schools was as far from the old haughty official attitude as could be desired. The Rev. K. Hayakawa, principal of St. Agnes', expressed unbounded astonishment at the change since the last meeting of the kind.

A few weeks ago the writer met a government inspector of the teaching of Chinese and Japanese in the middle or high schools. As he belonged to the conservative section of the educational world, it was a pretty safe guess that he had little use for Christianity. But almost before the proper polite interval of weather discussion had passed he turned on the missionary with the shot, "What is the Church going to do in this new world?" It was a surprise and called forth the quick reply that the Church was the only hope of mankind. Then followed a full hour or more of discussion, all intensely earnest, that showed that even these elder conservative men are beginning to see that something must be done and that their only hope lies in the religion of Jesus Christ.

Less than a week ago, the principal of another school, a confirmed atheist, with no idealistic thoughts of any kind, in art, poetry, or music, a thorough materialist, who has been utterly indifferent to religion all his life and has had unbounded confidence in education as a mental force, said in regard to a student of another school who had set fire to some school buildings, "And yet we used to think that education would take that out of them. But it won't. Something is wrong somewhere."

The police are almost pitiful in their anxiety to keep things quiet, but they know only the old law of force. That doesn't work now and they are lost. The statement of the Rev. Mr. Naide, made to the chief of police of a small conservative city in the country called forth the reply, "It's so. No one who knows anything about things

would dispute it. And our only hope lies in your religion."

So it is everywhere. Everything is in a state of flux. The extremists are saying things that a few years ago, or even a year ago, would have been little short of treason. Even ordinary thoughtful people are saying that the titles of the nobility must go and some of the peers themselves are advocating the abolition of all hereditary titles of that kind. Others are saying openly that in a few years there will be nothing in the way of the classes except the imperial house, and the people, and that the imperial family must take a place similar to that of the English royal family. Some are openly criticizing the fact that so much wealth is concentrated in the hands of the emperor, and almost more astonishing than that is the fact that some one high in position has suggested that, instead of building the huge shrine that is now going up on the old Aoyama Parade Ground in Tokyo, it would have been better to have opened the ground for the use of the people, who are so crowded for houses and land.

And so one might go on, ad infinitum, quoting words and citing incidents to show how far Japan is from her old ideals. But she is by no means convinced that Christianity, or at least our form of it, is the real solution of her problems. Western nations and their actions do not always suggest the Kingdom that Christ came to establish. But since we know that the Church is not only our only hope but that of Japan and the world at large, let us pray that she may rise to the occasion, both here and at home.

ZEBEDEE, THE DIVINE TOUCH.

The following poem, written years ago and published, has been sent to us by Miss Katherine Ingmire of Albany, N. Y. She is now 85 years of age. Miss Ingmire was for many years a frequent contributor of poems to the Church press. She has been a diligent reader of the Church papers since she was a little girl and is a great admirer of the Witness. Dean Larned of Albany is quoted as having said: "I think Zebedee is one of the most lovely things I have ever read." Miss Ingmire in her letter to the Witness writes that "This little rhyming gift has only been used for Church and charitable purposes. It has brought me many of my highest pleasures, one of the greatest being Archbishop Trench's last book written in by himself, with a nice letter, and letters from Bishop Potter and many others, so you see I belong to a past generation."

He took my hand within His own!
My hand! So hard and rough and brown!

This gentle teacher whom we meet
Going about our fishing town.

Last we, within the synagogue,
I listened as He talked awhile;
Rabbi nor priest did never me
So from my present self beguile.

I seemed to tread the wilderness
With Moses in the days of old
Where by his very words and deeds
A mightier Saviour he foretold.

Then, one by one I stood beside
The prophets of the years gone by
Until I seemed to hear once more
The strange, weird Baptist's warning cry.

Ring out from highest mountain top,
From forest drear and lowly plain,
Repent! Repent! Prepare each heart!
Messiah seeks in them to reign.
Prepare a highway for our God!

And for His feet a pathway clear!
For lo! the promised hour has come,
And lo! the promised Christ is near.

Never before did human hands
So kindly, lovingly touch mine,
But O that touch! it made me know
That He who gave it was divine.

I may not follow where He leads,

Too near life's close my years have run,

But if He calls thee, follow thou,
My stalwart, earnest, elder son.

And if He calls thee, too, dear John,
Stay not for any thought of me,
Thy warm, true heart may win a love
Stronger than human love can be.

From henceforth when He comes this way

All that I have He may command:
My sons, my home, my fishing boats,
My services on sea or land.

For a strange joy is at my heart,
And a new hope has come to me.
By every sign I know the Christ
Has touched the heart of Zebedee.

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