

"Your paper is weekly growing more of a witness unto Him who said: 'Ye shall be witnesses unto me.'"—Canon McGrath.

# The Witness

"FOR CHRIST AND HIS CHURCH"

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## Stirring Manifesto Comes From the Lambeth Conference

This week sees the publication in America of the official report of the proceedings of that most important conference of the bishops, metropolitans, and other bishops recently concluded at Lambeth palace, London.

The subject that overshadowed all others was that of the reunion of all churches. The theorem debated was the need for interchurch communion in imitation of the league of nations in the light of its uniting the secular world.

The subject was introduced in the first session of the conference, and subsequently a committee was appointed to prepare a report.

The report is prefaced by "an appeal to all Christian people to meet the demands of a new age with a new outlook."

"The vision which rises before us is that of a church, genuinely catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order . . . shall be possessed in common and made serviceable to the whole body of Christ," the preface reads in part.

"We believe that the visible unity of the church will be found to involve the whole-hearted acceptance of:

"The holy scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith, and the creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the apostle's creed as the baptismal confession of belief.

"The divinely instituted sacraments of baptism and the holy communion, as expressing for all the corporate life and the whole fellowship in and with Christ.

"A ministry acknowledged by every part of the church as possessing not only the inward call of the spirit, but also the communion of Christ, and the authority of the whole body."

The appeal is directed both to the orthodox church of the east and to the great Roman communions of the west and also to the free churches, so-called, of the Anglo-Saxon races. The ecclesiastics do not contemplate a loose federation, but a real organic unity based on the fundamentals above set out.

### New Philosophies

Christian Science, theosophy, and spiritualism are classed as "incompatible with fundamental church doctrine" in the report.

Regarding spiritualism, the report says, in part—"While prepared to expect and welcome new light from psychical research . . . we urge strongly that a larger place be given in the teaching of the church to the explanation . . . of eternal life and immortality. Grave dangers are seen in the tendency to make a religion of spiritualism."

### Women

On the position of women in the councils and ministrations of the Church, the conference decided that the order of deaconesses should be restored. The right to speak in consecrated as well as unconsecrated buildings was also granted to women.

The following functions may be entrusted to the deaconess, in addition to the ordinary duties which would naturally fall to her:

(a) To prepare candidates for Baptism and Confirmation; (b) to assist at the administration of Holy Baptism, and to be the administrant in cases of necessity in virtue of her office; (c) to pray with and to give counsel to such women as desire help in difficulties and perplexities; (d) with the approval of the bishop and of the parish priest, and under such

conditions as shall from time to time be laid down by the bishop—(1) in Church to read Morning and Evening Prayer and the Litany, except such portions as are assigned to the priest only; (2) in Church also to lead in prayer and, under license of the bishop, to instruct and exhort the exhort the congregation.

### Marriage

In regard to the problem of marriage and the family the conference took a very firm stand that our Lord's principle and standard means a lifelong and insoluble union; and the bishops call upon all Christian people not only to live up to the standard themselves but to do all in their power to break down the laxity of the state in dealing with the marriage problem.

### A New Spirit in Industry

The Conference affirms its faith in the new day by coming out uncompromisingly for Industrial Democracy. It insists that human rights are superior to property rights, and calls upon all Christians to set human values above dividends and profits in their conduct of business. Cooperation in service for the common good in place of unrestricted competition for private advantage is urged.

Members of the Church are urged to work for reform, and particularly for such measures as will secure the better care of children, including real opportunity for an adequate education; protection of the workers against unemployment; and the provision of healthy homes. The Church is bound to use its influence to remove inhuman or oppressive conditions of labor in all parts of the world, especially among the weaker races, and to give its full support to those clauses in the League of Nations covenant which aim at raising by international agreement the status of industrial workers in all countries.

The conference notes with deep interest the prohibition by the will of the people of the sale and manufacture of intoxicating drinks in the United States, and of their sale in most of the provinces of Canada, and commends this action to the earnest and sympathetic attention of the Christian Church throughout the world. The conference urges members of the Church in other countries to support such legislation as will lead to a speedy reduction in the use of intoxicants.

### International Relations

The first eight resolutions of the conference deal with Christianity and international relations, and they enjoin the essentially Christian basis of the League of Nations. The bishops hold that the peace of the world, no less than Christian principle, demands the early admission of Germany and other nations into the league, and they plead for justice and fair treatment for native races, and protect against the color prejudice among the different races.

## RELIGIOUS SITUATION IN HAWAIIAN ISLANDS.

After a century of missionary effort, the natives of the Hawaiian Islands are converts to the Christian religion. The Japanese immigration, however, which made the islands more Japanese than anything else, has caused a reversion to alien religion. The Buddhists are very strongly entrenched and have a hundred thousand dollar temple in Honolulu and smaller temples in almost every town where there are Japanese. They combine religion with racial propaganda and last year managed a persecution of Japanese Christians in which many Japanese lost their positions.

## Plans Being Made for Nation-Wide Campaign

The Campaign program this year has various objectives. First, it is planned to guide and assist, where desired, those dioceses and parishes which have not yet joined the Campaign but loyally intend to do so. Second, to guide and assist, where desired, all dioceses and parishes already participating to complete the work where incomplete and to prepare for the annual Every Member Canvass. Third, to propose, and help to inaugurate, where possible, a follow-up program.

There will be diocesan conferences of clergy and other leaders, followed by group conferences of clergy and parish chairmen. Later those trained in these conferences will hold parish conferences for the information and training of all the people; these likewise to be followed by group conferences in the parishes.

Last year a canvass was made on the same day for both money pledges and pledges of service. This year the canvass will be for money pledges only, the offerings for service being received two weeks later. The canvass will be made on November 21st and continued, if necessary, to November 28th. It will be preceded by a Day of Intercession, November 19th.

During the two weeks from November 28th to December 12th it is planned to conduct a nation-wide preaching mission, culminating in a great service on the morning of December 12th, when the people will make their offerings for service on service pledge cards distributed during the canvass.

### Follow-Up Program.

The follow-up program consists of plans and methods offered for the consideration of the Church because they stand out clearly either as having stood the test of the Campaign or as having been discovered by the Campaign as valuable for permanent use.

Among these things which have thus approved themselves and which are set forth with strong recommendations are the reorganization of the working boards of the dioceses under a form analogous to the Presiding Bishop and Council, a reorganization which has already been accomplished by about thirty dioceses. The same thing has been done on a parish-wide scale by many parishes.

The Church Service League and the Church School Service League have both been successfully tried in dioceses and parishes.

The group plan of organization of a parish has proved most efficient, not only for Campaign purposes but for the regular and normal life of the parish.

A proposal, more far reaching in its possible effects than any other, is that of the Publicity Department to attempt to organize the whole Church for the regular distribution of literature by adults to all the homes in the Church. This method of distribution is essential if the Church is to enjoy the great benefit of possessing a medium of information through which the whole Church can be reached.

The experience of having great numbers volunteer for service without having any definite way of offering them training has produced a project of holding in Epiphany diocesan training conferences.

Another valuable thing the lack of which was disclosed by the experience of the Campaign is a diocesan program. Diocesan leaders all realize now that the making of their diocesan budgets and the listing of their diocesan "askings" could have been much more easily and wisely done if there had been a fully worked-out program for the diocese involving its future growth and development. The same thing is true of the parishes.

## Each Home to Receive Communications From Headquarters

A big step forward has been taken by the Church as nationally organized by the appearance of a monthly paper which is to be distributed free to every family in the Church. Henceforth Churchmen will receive commands from headquarters, since the paper merely issues the official business that is carried on at the headquarters in New York. By it every communicant will be informed each month of the important work that is done by those leaders that they have placed in charge of the various departments. "The Church at Work," as Mr. Gibson, the director of the Publicity Department, says, is not a newspaper. Much less is it concerned with the various issues that are always before the Church. It is simply an official communication, sent each month to every Church family.

Mr. Gibson, in the first issue, explains its purpose in the following salutation:

### Salutatory.

When a new publication makes its bow it is expected to offer some justification for its existence. This paper aims to be a medium through which the Presiding Bishop and Council, and its Departments, can keep the people of the Church informed of the general missionary, educational and social work of the Church, for which they, the people of the Church, furnish the workers and means. It will be, in a sense, a periodical report of stewardship.

All existing mediums of information reach only a limited percentage of the members of the Church and there has never been heretofore any way by which those in charge of the work could address all the people of the Church. This lack of a universal medium of information has proved a serious handicap in all general movements in the Church. Especially was this found true in the Nation-wide Campaign. It necessitated the spending of a very large sum in special publications, an expenditure which hereafter will be wholly unnecessary.

Among the many difficult problems involved in this project the most serious is that of distribution. After a thorough investigation of all possible ways, it is believed that the only way which will be completely effective and at the same time involve a minimum of cost is to distribute this paper regularly in the same manner as the Campaign publications were distributed in most dioceses last year. In fact, the establishment of this paper as a universal medium in the Church is not even possible without the generous co-operation of the diocesan and parish authorities and the loyal labors of men and women in the parishes who will undertake to deliver the paper personally to every family.

In this first issue we cannot do much more than get acquainted and set before the Church information of a general and fundamental character. It is hoped in the course of time to tell fully and in detail of all the general work of the Church now carried on, and of all the institutions and agencies, and of all the wonderful opportunities in the various fields of work. This is not a general Church newspaper. Its only aim is the furtherance of, and the promotion of interest in, the Church's Mission.

Edited and published by the Publicity Department, it is nevertheless the voice of all the Departments, and more particularly of the officials who constitute the executive staff in the prosecution of the general work of the Church. On their shoulders rest heavy responsibilities. Back through the various Departments which they respectively represent, on through the Presiding Bishop and Council in which these Departments find their unity and authority, on through the General

Convention, the legislative and authoritative body from which the Presiding Bishop and Council derives its power, back to the clergy and laity of the Church, in whose name the General Convention acts, they trace the commission under which they carry these responsibilities and endeavor to make the will of the Church effective in the spread of the Kingdom. They want to feel in close personal touch with all the members of the Church, and they crave the interest and prayers of all.

It is believed that nothing, humanly speaking, could be as powerfully effective as a medium of this sort in promoting a corporate sense in this Church or that anything could be devised which would more quickly remove the indifference which grows out of isolation.

We bespeak the considerate patience of all while this important experiment is being tried. It is an adventure fraught with enormous possibilities for good.

In regard to the relationship of the new organ to the Church Weeklies, Mr. Gibson says:

### Church Weeklies.

Only those who read the Church Weeklies are in real touch with the active life of the Church. This paper, "The Church at Work," aims to tell of the work of the Church and does not in any sense supplant the Church Weeklies. Only in them will be found the news of the Church, only in them editorial interpretation of the many issues involved in the life of the Church, only in them are matters dealt with which involve controversy, only in them are open forums for discussion, and only in them appears much else which is not identified with the work of the Church and therefore could not properly find a place in the columns of this paper. It would prove of inestimable value to the life of the Church if every family of the Church subscribed for a Church Weekly.

## NEW CHURCH BUILDING.

The afternoon of August the first was a real time in the life of Grace Parish, Chanute, Kansas. The occasion was the breaking of ground by Master Seth Bailey Gray for the enlarging of the church plant and especially adapting it for the work of the children. Grace Church was built by the Rev. Hudson Sawyer, who came to Kansas about 1888 from Maine. The present little wooden structure was built about 1892 and largely served the needs of the congregation until of late. For the last two years the emphasis has been given to the child life of the parish and as a result the building has not answered the need at all, so an agitation was started as to what could be done that would meet the needs and not leave the parish with a debt that would handicap its work in the future. A financial campaign resulted in about \$15,000 being raised and a contract has been let to enlarge the church and to put a nice well lighted basement under the whole building which will be equipped with the necessary things for week day activities.

## WILLS PROPERTY TO CHURCH.

Mrs. Sarah Mieldhouse, a communicant of St. Thomas' Parish, Rawlins, Wyoming, died on June 15th, and was buried on the 20th. Her will, which has been probated, leaves all of her personal property to the Ladies' Guild, and one-fourth of her real property to St. Thomas' Church. The money so realized will be put into the building fund, looking toward a new church, and a memorial will be erected to her memory.

## EDITORIAL

By Bishop IRVING P. JOHNSON.

## A TEST OF REALITY

If you press a button on your wall and the light fails to shine, you do not sit down and begin to argue that there isn't any light plant, nor do you begin to rave at electricity in general.

On the contrary you say, "I wonder what is wrong with my connection?"

Why not show the same kind of sense when you come in contact with some minister or churchman who fails to give any light.

Surely we have no reason to suppose because one Christian goes wrong, either that there is no God nor that religion is useless.

It means merely that one Christian has had his fuse burnt out so that the light that is in him is darkness.

\* \* \*

It is a very unreasonable habit, that some people have, of making general scientific deductions from a single swallow.

The dynamo of God's love and the generation of His power are not dependent for their existence upon the failure of this wire to be alive or of that fuse to be in good order.

This may seem a platitude but it would not seem so if you were in the ministry.

The number of apparently intelligent people who quit the church because of a remark made by a preacher or an act done by those who sit in the next pew shows pretty clearly that there are many humans who have their feelings where their wit ought to be.

They chuck overboard the whole current of God's love because of the burning out of a single fuse, or the grounding of a single wire.

\* \* \*

It is the characteristic of Christ's religion that He expects you to stand the test that He stood.

That test is one of getting on with disagreeable people and putting up with unpleasant circumstances. Your ability to do that is the acid test as to whether following Christ is a serious duty or an engaging pastime.

The names of those who have fled from Christ to the Fools' Paradise of those cults which promise immunity from pain and suffering is legion.

They talk about how comfortable they are in their new environment entirely oblivious of the fact that Christ was never comfortable in His surroundings and assured us that if we followed Him, we needn't expect to be.

Personal comfort is a possible incident in the journey of life but it is not the chief objective. The disciple is not above His Master and it is through the same tribulations that Christ suffered that we may enter into our rest.

But the cry goes up, "Prophecy unto us smooth things or we will go elsewhere."

"Surround us with agreeable companions or we will desert the ship."

"Guarantee that we shall have a well dressed, cultivated, agreeable parson or we will have some new thought about God."

Really it is all on a par with the man who orders the electricity out of his house because his connections are out of order.

\* \* \*

What we need in the Church today is not pretty preaching but a realization of the seriousness in the baptismal vow.

We have given our word to be soldiers, and we act as though we were on a picnic.

We get miffed at tallow candles and outraged if there is a fly in the lemonade.

Life is one big outing and we propose to have the comfort that we covet.

We want a Bohemian God who will provide some new excitement with a new setting each time that we feel bored.

Religion is no longer a vocation but a vacation from any form of service which makes a demand upon our resources.

\* \* \*

The result is evident. "The light that is in us is darkness."

We see no further than our own nose, no wider than our own interests.

We are blind to the bigness of Christ because our search light has no power.

We do not walk in the light of Christ's shining but in the gloom of our own selfishness. And we fancy that having lived a thoroughly selfish discipleship, that we are suddenly promoted to wonderful occult knowledge.

The personnel of those who have left Christ to follow their own searchlights would indicate that the proper background for divine illumination is thorough selfishness and an overwhelming desire for personal comfort.

The very element of selfishness is a bar to thinking through clearly. It is a mist that envelopes us, a fog that blinds our sight, and we turn our feeble searchlight into the mist and fancy we see the dawn.

I wouldn't give the snap of my finger for the illuminating power of a self centered Christ, neither would I be convinced that the discoveries of selfish people, seeking personal comfort, was worth the candles.

It is given to those who overcome to see the light. I do not believe that it is the reward of the underdone. God does not reveal himself to the idle curiosity of the rich nor to the murmurings of the poor. He reveals Himself to those who walk in the light, and of the light that is in them be darkness, how great is that darkness!

It is through much tribulation and not by avoiding it that we

enter into the kingdom of which we have sworn to be soldiers.

Let no man deceive himself. A selfish reaction from the call of the Christ will produce a Judas, an Ananias or Sapphira, a Jazabel, the Nicolaitanes, which thing God hates.

It is so easy to substitute selfish interests or speculative philosophy for the real service which Christ demands.

\* \* \*

Everything that is worth while is capable of imitation. Art, good music, real literature, Christian fellowship. Be sure that you seek the righteousness of Christ and not an imitation.

The test of that reality is how you forgive your enemies, how you accept your crosses, how you overcome your obstacle, how you put up with the people and the things that you do not like.

## CONFERENCE IN INDIA FOR CHRISTIAN UNION.

The Bangalore Conference, held in India the last week in May, considered the whole question of the unity of the native church and came to some interesting conclusions. The following resolution was passed. "That this Conference of Indian Christians consisting of members belonging to the Anglican, Wesleyan, Lutheran, Baptist, Presbyterian and Syrian denominations, is of the opinion that the several denominations of the Christian church are in all essential respects within the one church catholic, and that, in the interests of true Christian fellowship and for the extension of the kingdom of Christ in this land, a recognition of the real status of the denominations within the one body of Christ and of their ministries as of equal validity is necessary." Plans were made for a formal recognition of the ministries of the denominations, but it was explicitly stated that this should in no wise contemplate any such thing as reordination, or the repudiation of past ministries. It was agreed that all Christians should have equal access at all communion tables.

The conference came to an understanding that this union should become complete and organic just as soon as the native church became independent financially. Only the denominational interests of the home churches prevent that complete union at the present moment.

## ORGANIZATION OF COLORED PEOPLE.

A division of the parish into ten groups, each having a leader, has been made by the rector of St. Augustine's (colored), Savannah, the Rev. J. Henry Brown. It is the duty of the leader to ascertain each Sunday the members of his group present and absent, following the absentees with a social call, and at the end of the month reporting to the rector the number present or absent, with other items of interest about the members of his group. One leader is especially assigned to discover the strangers and visitors, and to give them a welcome and an invitation to return to the services. St. Augustine's has a teacher training class which is being well attended, and a program which has been given at the colored hospitals.

## SUCCEEDS DR. COOK IN BALTIMORE.

The Rev. Wyatt Brown, Litt.D., has tendered his resignation as rector of the Church of the Ascension, Pittsburgh, and accepted a call to the rectorship of the Church of St. Michael and All Angels, Baltimore, as of November 1st, succeeding the Rev. Dr. Philip Cook, Bishop-elect of Delaware.

Dr. Brown came to Pittsburgh from Trinity Church, Asheville, N. C., and was previously rector of All Saints' Church, Mobile, Ala. During his rectorship of five years, the Church of the Ascension has accomplished the organization of every department for effective work, has increased its strength and material resources, and launched out on a program of wide and large service.

Dr. Brown has also shared in diocesan activities, being secretary of the Standing Committee, a deputy to the General Convention, and a member of the missionary committee where he rendered exceptional service.

## MINISTER REPEATS SERMON THREE TIMES.

Churches in America are not all so thronged that the people cannot get in. But Rev. F. B. Meyer, who has been supplying the pulpit for Rev. G. H. Morrison in Wellington United Free Church, Glasgow, has drawn such crowds that the people could not all hear him at the regular service. The session of the church finally arranged for the same sermon to be repeated three times each Sunday to the different congregations that filled the church. His sermon on a recent Sunday was entitled "Message of the Ages."

## "Shall Your Brethren Go to War and Shall Ye Sit Here?"

### Going Armed Over Jordan

Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle:

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth and Dibon, and Jazer and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon.

4 Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up into the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

10 And the Lord's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunnah the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord.

13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed.

14 And behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 And they came near unto him and said, We will build sheep-folds here for our cattle, and cities for our little ones.

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance. Numbers 32:1-18.



### Winning the Promised Land

When the children of Israel first approached the Promised Land they lacked faith and courage and were driven back into the wilderness.

When, after a new generation had grown up, they again drew near, they were threatened with another failure because the tribes of Reuben and Gad were content with a land short of the Promised Land. But when Moses showed the peril of disunity, Reuben and Gad proved their loyalty, and the whole army of Israel crossed the Jordan and made a complete conquest.

As the people of the world slowly and painfully move toward the Promised Land of the Kingdom of God, each generation has its chance to enter. For lack of faith and courage, or for lack of unity, there is failure and withdrawal into the wilderness. Not yet have we unitedly crossed the Jordan.

This Church is in the midst of an unfinished campaign to win a Promised Land. When the Church is fully functioning in the prosecution of the mission assigned her by her Lord and Master, she will have won the land which indeed floweth with milk and honey—the joy of adequate serving and giving.

Last year she failed to conquer the Canaanites of indifference and narrowness because some of us lacked faith and courage. This year there cannot be complete victory and conquest unless we all are prepared unitedly to go armed over Jordan.

Shall our brethren go to war and shall we sit here?

Presiding Bishop and Council of the Protestant Episcopal Church  
Publicity Department, 281 Fourth Avenue, New York

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## A Request From a College Pastor

In a recent issue of a prominent Church paper I saw the statement that 17,000 of our Church boys and girls enter colleges and universities each year and that a vast number of these are lost to the Church. Assuming these figures to be correct, we face the facts of an enormous loss to the Church. Now is there not some way in which to stop this loss? It seems to me a widely used follow-up system would prevent a very large part of this loss. The college boy or girl is not "un-get-at-able," indeed he or she is a quite approachable person. The trouble is that he or she is unknown to the Church and therefore unsought by the Church in the college community.

For a number of years I have been rector of a church close by a collegiate institution of some five thousand students. I have found these students quite appreciative of any advances I have been able to make toward them. But such advances on my part must be very limited. I have a new and growing parish, one which taxes my time and my strength. I do not, therefore, have in reserve the ability to go through those 5,000 students and search out the boys and girls of our Church. I do set some of my parishioners on the task. But long before the visitation can be accomplished the new life without a parish church, without the steadying influence of home, and with the delights and distractions of the strong cosmopolitan crowd which make up the college has caught them. The first Sunday or two are very vital in anchoring the boy or girl to a church home at college.

In all my experience near this great institution I have been informed of the presence of only two Church students. Every year my men find nearly 100.

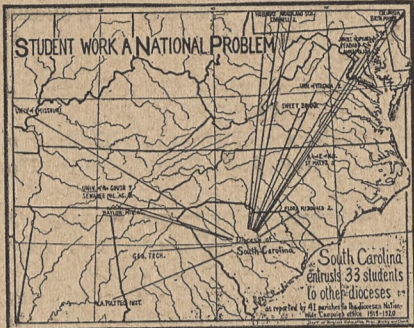
The suggestion I have to offer is this, that every rector or priest in charge of a congregation shall make out a list of the boys and girls of his congregation who are going away to school that year, and to send to the rectors of the nearest churches about the middle of September the names of these boys and girls, together with their school addresses, and such other information as may seem desirable. This bit of work to be as much a part of the Church Year program as the Good Friday or Easter services.

I should like to see this a canonical requirement. It seems to me far more important to the welfare of the future Church and the future nation, and the future world to say nothing of the future spiritual life of these young people than many of the reports and records which are canonical requirements.

But since there is no "Feast of College Students" on September 15th in the Church Year, and since there is no "Letter" required by the Canons, we must trust to the sound judgment of our parish priests to take this matter to heart seriously and do this September what in the past has been altogether too exceptional. Write these letters and give the college pastors a chance to hold these 17,000 boys and girls in the Church.

# Clergy and Parents Report Your Young People to the College Clergy

17,000 CHURCH STUDENTS LEAVE HOME EACH YEAR FOR COLLEGES, UNIVERSITIES AND NORMAL SCHOOLS. MANY OF THESE ARE LOST TO THE CHURCH WHEN THEY ARE GRADUATED. ONE REASON FOR THIS IS THAT THE CLERGY IN COLLEGE COMMUNITIES ARE NOT NOTIFIED OF THESE YOUNG PEOPLE WHEN THEY GO TO COLLEGE. THE LIST BELOW MAKES IT POSSIBLE TO GIVE THIS NOTIFICATION THIS YEAR.

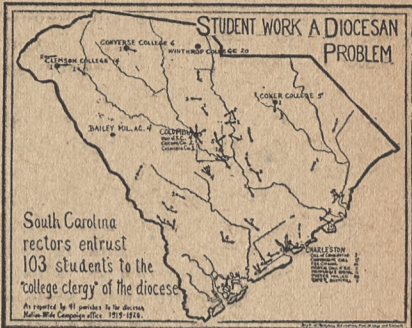


In the list below are given the names of the clergy to whom students entering college should be reported. Concerning colleges not on this list and concerning normal schools, write to Rev. Paul Micou, Assistant Secretary of the Department of Religious Education, 281 Fourth Avenue, New York City.

- Alabama Girls' Technical Institute, Montevallo; St. Andrew's.
- Alabama Polytechnic Institute, Auburn: Rev. William G. McDowell, Jr., Holy Innocents'.
- Alabama, University of, Tuscaloosa: Rev. E. A. Penick, Christ.
- Amherst College, Amherst, Mass.: Rev. Harvey C. Parke, Jr., Grace.
- Arizona, University of, Tucson: Rev. William J. Dixon, Grace.
- Arkansas, University of, Fayetteville: Rev. Clarence P. Parker.
- Bates College, Lewiston, Maine: Rev. George S. Robinson, Trinity, and Rev. Arthur Thomas Stray, St. Michael's, Auburn, Me.
- Berea College, Berea, Ky.: Rev. H. D. Martin.
- Boston, Students in city of: Rev. Byrle J. Osborn, St. Paul's Cathedral; Rev. Alex. Mann, D.D., Trinity.
- Bowdoin College, Brunswick, Me.: Rev. Roy R. Gilson, St. Paul's.
- Brenau College (for girls), Gainesville, Ga.: Rev. I. M. Merlinjones, Grace.
- Brown University, Providence, R. I.: Rev. P. F. Sturgis, Grace.
- Bryn Mawr College, Bryn Mawr, Pa.: Rev. Prof. Geo. A. Barton, Bryn Mawr College. Rev. Charles Townsend, Jr., Good Shepherd, Rosemont, Pa.
- California, University of, Berkeley: Rev. W. R. H. Hodgkin, St. Mark's.
- Carlton College, Northfield, Minn.: Rev. Guy C. Menefee, Seabury Divinity School, Faribault, Minn.
- Carnegie Institute of Technology, Pittsburgh, Pa.: Rev. Robert N. Meade, Redeemer.
- Case School of Applied Science, Cleveland, Ohio: Rev. R. W. Woodroffe, Emmanuel.
- Chicago, University of, Chicago, Ill.: Rev. G. H. Thomas, St. Paul's, Rev. John H. Hopkins, D.D., Redeemer.
- Chicora College, Columbia, S. C.: Rev. Hubert Shroeter, Good Shepherd.
- Citadel Military College of South Carolina, Charleston: Rev. Harold Thomas, St. Luke's.
- Clark University, Worcester, Mass.: Rev. Kinsley Blodgett, St. Mark's.
- Clemson Agricultural College, S. C.: Rev. J. M. Stoney, Holy Trinity.
- Coe College, Cedar Rapids, Iowa: Rev. A. L. Murray, St. John's.
- Coker College, Hartsville, S. C.: Rev. Randolph F. Blackford, St. Bartholomew's.
- Colby College, Waterville, Me.: Rev. John H. Yates, St. Mark's.
- Colgate University, Hamilton, N. Y.: Rev. Samuel F. Burhams, St. Thomas'.
- College of the City of New York: Rev. W. T. Walsh, St. Luke's.
- Colorado Agricultural College, Fort Collins: Rev. C. H. Shutt, St. Luke's.
- Colorado College, Colorado Springs: Rev. A. N. Taft, St. Stephen's.
- Colorado State School of Mines, Golden: Rev. G. A. C. Lehman, Calvary.
- Colorado Teachers' College, Greeley: Very Rev. Benjamin W. Bonell, Trinity.
- Colorado, University of, Boulder: Rev. Hubert M. St. G. Walters, St. John's.
- Columbia University, New York City: Rev. Raymond C. Knox, D.D., University Chaplain.
- Connecticut College, New London: Rev. P. M. Kerridge, St. James'.
- Converse College, Spartanburg, S. C.: Rev. W. H. K. Pendleton, Advent.
- Cornell University, Ithaca, N. Y.: Rev. Cyril Harris, St. John's.
- Dartmouth College, Hanover, N. H.: Rev. John T. Dallas, St. Thomas'.
- Delaware College, Newark: Rev. Walter C. Haupt, St. Thomas'.
- Denison College, Granville, Ohio: Rev. Lewis Franklin, Trinity, Newark.
- Dickinson College, Carlisle, Pa.: Rev. Harry D. Viets, Carlisle, Pa., St. John's.
- Elmira College, Elmira, N. Y.: Rev. H. E. Hubbard, Trinity.
- Emporia, College of, Emporia, Kansas: Rev. Carl W. Nau, St. Andrew's.
- Florida State College for Women, Tallahassee: Rev. Francis Yarnall, St. John's.
- Florida, University of, Gainesville: Rev. Bernard Campbell, Holy Trinity.
- Furman University, Greenville, S. C.: Rev. F. A. Juhan, Christ.
- George Peabody College of Teachers, Nashville, Tenn.: Rev. P. A. Pugh, Advent.
- Georgia School of Technology, Atlanta: Rev. William W. Memminger, All Saints'.
- Georgia, University of, Athens: Rev. A. G. Richards, Emmanuel.
- Goucher College, Baltimore, Md.: Rev. Wyatt Brown, Litt., St. Michael's and All Angels'.
- Hamilton College, Clinton, N. Y.: Rev. R. J. Parker, St. James'.
- Harvard University, Cambridge, Mass.: Rev. Byrle J. Osborn, St. Paul's Cathedral, Boston.
- Hastings College, Hastings, Neb.: Rev. C. R. Tyner, St. Mark's.
- Haverford College, Haverford, Pa.: Rev. A. H. Haughey, St. Mary's, Ardmore, Pa.
- Hillsdale College, Hillsdale, Mich.: Rev. Allan N. McEvoy, St. Peter's.
- Hobart College, Geneva, N. Y.: Rev. John B. Hubbs, D.D., College Chaplain.
- Hollins College, Roanoke, Va.: Rev. G. Otis Mead, Christ.
- H. Sophie Newcombe Memorial College of Tulane University, New Orleans, La.: Rev. Matthew Brewster, D.D., St. Andrew's.
- Hunter College, New York City: Rev. F. W. Crowder, Ph.D., St. James'.
- Idaho, University of, Moscow: Rev. William H. Bridge, St. Mark's.
- Illinois, University of, Urbana: Rev. John Mitchell Page, Chapel of St. John the Divine.
- Indiana, University of, Bloomington: Rev. William Burrows, Trinity.
- Iowa, State College of, Ames: Rev. LeRoy S. Burroughs, St. John's.
- Iowa State Teachers' College, Cedar Falls: Rev. H. C. Boissier, St. Luke's.
- Iowa, State University of, Iowa City: Rev. Paul B. James, Trinity.
- John Hopkins University, Baltimore, Md.: Rt. Rev. John G. Murray, D.D., The Cathedral.
- Kalamazoo College, Kalamazoo, Mich.: Rev. Benjamin F. P. Ivins, St. Luke's.
- Kansas State Agricultural College, Manhattan: Rev. Richard Cox, St. Paul's.
- Kansas, University of, Lawrence: Rev. E. A. Edwards, Trinity.
- Kentucky, State University of, Lexington: Very Rev. R. K. Massie, D.D., Christ Church Cathedral.
- Kenyon College, Gambier, Ohio: Rev. H. W. Wood, College Chaplain.
- Lafayette University, So. Bethlehem, Pa.: Rev. Arthur Murray, Nativity.
- Leland Stanford Jr. University, Stanford University, al.: Rev. David Evans, All Saints'.
- Louisiana State University, Baton Rouge: Rev. Royal Tucker, St. James'.

"The rector who wiped off his calendar in the presence of the writer the names of six young men who had gone to college from his parish, without even knowing their addresses and in some cases the institutions in which they were matriculating, and who said that as they were gone he was not any longer responsible, may be an exaggerated type, but he is not by any means undiscoverable."

Many of the Units of the National Student Council in replying to the question as to what service the national office of the Council could be to them, have asked that some scheme be developed by which Bishops, clergy and headmasters would report the names of incoming students to the college Church organizations.



- Maine, University of, Orono: Rev. D. R. Bailey, St. James', Old Town.
- Marietta College, Marietta, Ohio: Rev. Maurice Clarke, St. Luke's.
- Maryland Agricultural College, College Park: Rev. Ronalds Taylor, Zion, College Park.
- Massachusetts Agricultural College, Amherst: Rev. Hervey C. Parke, Jr., Grace.
- Massachusetts Institute of Technology, Cambridge: Rev. Byrle J. Osborn, St. Paul's, Boston.
- Miami University, Oxford, Ohio: Rev. Hubert Cowley-Carroll, Trinity, Hamilton, Ohio.
- Michigan Agricultural College, Lansing: Rev. V. Boyer, St. Paul's.
- Michigan College of Mines, Houghton: Rev. William R. Cross, Trinity.
- Michigan, University of, Ann Arbor: Rev. Charles T. Webb, St. Andrew's.
- Middlebury College, Middlebury, Vt.: Rev. E. B. Holmes, St. Stephen's.
- Millsaps College, Jackson, Miss.: Rev. Walter B. Capers, DD, St. Andrew's.
- Minnesota, University of, Minneapolis: Rev. Richard S. Read, Trinity.
- Mississippi A. and M. College: Resurrection, Starkville.
- Mississippi Industrial Institute and College, Columbus: Rev. E. L. Malone, St. Paul's.
- Mississippi, University of, Oxford: Rev. E. S. Gunn, Emmanuel, Winona.
- Missouri, University of, Columbia: Rev. James H. George, Calvary.
- Montana Agricultural College, Bozeman: Rev. L. H. Young, St. James'.
- Montana State School of Mines, Butte: Rev. Charles E. Chapman, St. John's.
- Montana, University of, Missoula: Rev. H. S. Gately, Holy Spirit.
- Mt. Holyoke College, South Hadley, Mass.: Rev. Franklin Knight, St. Paul's.
- Nebraska, University of, Lincoln: Rev. S. M. Hayes, L.H.D., Holy Trinity, and Rev. M. M. Fryer, St. Luke's.
- Nevada, State University of, Reno: Rev. Henry R. Sanborn, St. Paul's, Sparks.
- New Mexico, State College of, State College: Rev. Hunter Lewis, St. James', Mesilla Park.
- New Mexico School of Mines, Socorro: Rev. Winfred Ziegler, St. John's Albuquerque.
- New Mexico, University of, Albuquerque: Rev. Winfred Ziegler, St. John's.
- New York State College for Teachers, Albany: Rev. Frank W. Creighton, St. Andrew's.
- New York University, New York City: Rev. DeWitt L. Pelton, D.D., St. James'.
- North Carolina A. and E. College, E. Raleigh: Rev. Milton A. Barber, Christ.
- North Carolina, University of: Mr. J. S. Holmes, Senior Warden, Chapel of the Cross.
- North Dakota Agricultural College, Agricultural College: Very Rev. H. F. Kloman, Gethsemane, Fargo.
- North Dakota, University of, University: Rev. Jonathan Watson, St. Paul's, Grand Forks.
- Northwestern University, Evanston, Ill.: Rev. George Craig Stewart, L.H. D., St. Luke's.
- Norwich University, Northfield, Vt.: Rev. R. M. DeForest, St. Mary's.
- Oberlin College, Oberlin, Ohio: Rev. Louis E. Daniels, Christ.
- Ohio State University, Columbus: Rev. F. C. F. Randolph, Chapel of the Holy Spirit.
- Ohio University, Athens: Rev. Clarence Plummer, Trinity.

- Ohio Wesleyan College, Delaware: Rev. C. B. Bigler, St. Peter's.
- Oklahoma A. and M. College, Stillwater: St. Andrew's.
- Oklahoma College for Women, Chickasha: Archdeacon John A. Chapin.
- Oklahoma, University of, Norman: St. John's.
- Oregon Agricultural College, Corvallis: Rev. E. T. Simpson, Good Samaritan.
- Oregon, University of, Eugene: Rev. F. G. Jennings, St. Mary's.
- Oxford College for Women, Oxford, Ohio: Rev. Hubert Cowley-Carroll, Trinity, Hamilton.
- Pennsylvania College, Gettysburg: Rev. Alexander McMillan, Prince of Peace, Carlisle.
- Pennsylvania State College, State College: Rev. George E. DeW. Zachary, St. Andrew's.
- Pennsylvania, University of, Philadelphia: Rev. John R. Hart, Jr., Howard Houston Hall.
- Philadelphia, Students in City of: Rev. Geo. L. Richardson, D.D., Church House.
- Pittsburgh, University of, Pittsburgh: Ascension, Revs. Profs. Elmer J. Bailey and F. Ruge.
- Princeton University, Princeton, N. J.: Rev. Robert Williams, Trinity.
- Purdue University, Lafayette, Ind.: Rev. David E. S. Perry, D.D., St. John's.
- Radcliffe College, Cambridge, Mass.: Rev. Prescott Evarts, Christ.
- Randolph Macon College, Lynchburg, Va.: Rev. George Floyd Rogers, St. John's.
- Rensselaer Polytechnic Institute, Troy, N. Y.: Rev. G. S. Wadsworth, Christ.
- Rhode Island State College, Kingston: Rev. William F. Parsons, Ascension, Wakefield.
- Rice Institute, Houston, Texas: Rev. Harris Masterson, Emmanuel House.
- Richmond College, Richmond, Va.: Rev. James D. Gibson, St. Stephen's.
- Rollins College, Winter Park, Fla.: Rev. Luther Pardee, All Saints'.
- Russell Sage College of Prac. Arts, Troy, N. Y.: Rev. G. S. Wadsworth, Christ.
- Rutgers College, New Brunswick, N. J.: Rev. Herbert Parrish, Christ.
- St. John's College, Annapolis, Md.: Rev. Edward D. Johnson, St. Ann's.
- St. Olaf College, Northfield, Minn.: Rev. Guy C. Menefee, Seabury Divinity School, Faribault.
- St. Lawrence University, Canton, N. Y.: Mr. Theodore Strong (Lay-reader).
- St. Stephen's College, Annandale, N. Y.: Rev. Bernard I. Bell, Pres.
- Simmons College, Abilene, Texas: Rev. A. D. Ellis, Heavenly Rest.
- Skidmore College of Arts, Saratoga Springs, N. Y.: Rev. I. G. Rouillard, Bethesda.
- Smith College, Northampton, Mass.: Rev. Andrew F. Underhill, St. John's.
- South Carolina, University of, Columbia: Rev. Kirkman G. Finlay, Trinity.
- South Dakota, State College of, Brookings: Rev. Howard Fulweiler, St. Paul's.
- South Dakota State School of Mines, Rapid City: Rev. Delber W. Clark, Emmanuel.
- South Dakota, University of, Vermillion: Rev. Graeme Davis, St. Paul's.
- Southern California, University of, Los Angeles: Mr. E. E. Fairchild, Trinity.
- Southwestern Louisiana Industrial Institute, New Iberia: Rev. R. R. Diggs, Epiphany.
- Southwestern Presbyterian University, Clarksville, Tenn.: Rev. W. L. Forsythe, Trinity.

(Continued on Page 4)

## Celebrate the Sailing of Pilgrims

Plymouth, England, Sept. 6.—Great Britain's elaborate commemoration of the sailing of the Pilgrim fathers for America, three centuries ago, reached its climax today in a remarkable series of ceremonies and functions. All that the Pilgrim fathers represented religiously and politically was emphasized by social fellowship, symbolism and spoken word.

In the main the speech making fell to Lord Reading, Lady Astor, Winston Spencer Churchill and Arthur Shirley Benn. All are fervent admirers of the principles of the men who set out in a tiny bark from Plymouth in 1620. All expressed this admiration eloquently before dense masses of people.

They went further. They called upon the people to dedicate themselves to the proposition that the principles of the Pilgrim fathers never shall suffer from any cleavage between the nation that sent them out and the nation they founded. This note has been struck again and again at these celebrations and it appears never to be struck without immense popular effect. There can be no doubt that the people of Plymouth are proud of their American pioneers and are anxious for the friendliest relations between England and the United States.

### Stars and Stripes Everywhere.

Old Glory is seen everywhere here. It hangs from windows and flutters alternately with the union jack across innumerable streets. At two commanding points it stands forth conspicuously in the place of honor. One of these points is the Mayflower pier. From the marble Seamen's Bethel, the tallest building overlooking the spot where the Pilgrim fathers embarked, is unfurled one of the largest American flags ever seen in England. It waves in leisurely majesty over a wilderness of lesser flags and bunting.

The other point is the esplanade overlooking the city's magnificent harbor and that lump of rock called Drake's Island. It is a concrete promenade some hundreds of feet wide and a quarter of a mile long, standing high above the harbor, with the wooded hills of Cornwall on the right and the lofty cliffs of Devonshire on the left. Round this stretch of gleaming pavement an unbroken string of union jacks and stars and stripes is straining and flapping in the sea breezes. The esplanade swarms with men, women and children.

Infantry, artillery and marine bands play stirring and beautiful music. The waters of the harbor are covered with the craft of sportsmen and fisherfolk.

### Plymouth Imposing Scene.

Behind the esplanade the buildings of Plymouth melt away in close ranked dwellings on the distant hillsides. It is an imposing setting for the extraordinary, perhaps unequalled, series of international celebrations.

These celebrations not only go on early and late for eleven days, but embrace every salient feature of human fellowship. Politics, religion, social intercourse, eloquence, music, color and historic pageantry all play a part in the program. And they all have but one purpose—to commemorate splendid character and ideals, to reconsecrate English speaking men and women to these ideals and to insure, so far as may be, that Britain and America shall not be divided in their support.

### MR. WARD LEAVES WYOMING.

On August 25th, the Rev. W. Hewton Ward relinquished his parish of St. John's, Green River, Wyoming, and took up new duties in the Diocese of Toronto, having charge of the three missions of Cobocok, Rosedale and Victoria Road.

Mr. Ward came to Wyoming a little over three years ago, and has brought Green River from a small mission station to a substantial and firmly established parish. St. John's is now always on the list of stations which have met all assessments, and usually met them in advance. In Mr. Ward are combined the qualities of pastor and administrator, and his patient, forceful influence will be greatly missed, as well in the district as in his own parish.

## RETREAT FOR CHURCH-WOMEN.

The Deaconesses of the Diocese of Missouri have arranged for a Retreat for Church-women of the Diocese, at St. Stephen's-in-the-Hills, the summer vacation home of St. Stephen's Mission, Sept. 27-30, the Retreatant to be the Rev. Geo. L. Richardson, D.D., Viver of the Diocesan Church of St. Mary, Philadelphia.

Dr. Richardson has had much experience in conducting Retreats and Quiet Days, not only in Pennsylvania but in the neighboring dioceses of New York, New Jersey and Bethlehem.

The general subject for the Retreat is to be "Personal Religion," and the meditations will be based on St. Paul's First Epistle to the Corinthians.

The Deaconesses of the Middle West attending the Retreat will remain in conference led by Miss Elizabeth Matthews, appointed a member of the Joint Commission on the Deaconess Order at the last General Convention.

The subject chosen for discussion at the conference is to be—The Value and Necessity of Fellowship in the Deaconess Order.

Much interest is being displayed in preparations for the Retreat and many prominent Church women have signified their willingness to act as associates for a successful Retreat.

## DIOCESE OF HARRISBURG.

The Rev. Herbert Washington Brueninghausen, rector of St. Margaret's Church, New York City, has accepted the rectorship of St. Mary's Church, Williamsport, and of the Church of Our Saviour, Montoursville, and will enter upon his duties on the first of October.

Mr. Brueninghausen is a native of Brooklyn, a son of Mr. George Washington Brueninghausen of that city, and was ordained to the Priesthood in 1904. He was rector of St. Mary's Church, Keyport, N. J., for twelve years, and while in charge of that parish made an enviable record for progressiveness in community as well as in Church affairs. Resigning to become rector of St. Margaret's Church, New York City, his ministry there was equally effective. Williamsport and Montoursville are to be congratulated on securing him to take part in their religious and civic activities.

## WOMEN TO FORM PROVINCIAL ORGANIZATION.

Bishop Tuttle, as President of the Province of the Southwest, desires to give notice that at the approaching Synod of the Southwest at Waco, Texas, Oct. 19-21, the National Committee of the Church Service League (which "League" is hereafter to comprehend the various organizations of the women of the Church—as the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Church Mission of Help, the St. Barnabas Guild for Nurses, the Church Periodical Club and the Churchwomen's League for Patriotic Service) desires that a meeting be held to propose and perfect a Provincial organization of the said League.

Diocesan units of women's organizations are requested to send representatives to such Waco meeting to constitute it a convention and to participate in the measures of organization and procedure which it may discuss and adopt.

## NURSE AT ETHETE.

St. Michael's Mission, Ethete, Wyoming, has been exceedingly fortunate in securing the services of Miss Linda Miers as school nurse, and house mother of one of the unit buildings.

Miss Miers holds one of the six Florence Nightingale Medals awarded to nurses for services in the world war. She rendered distinguished service on the Mexican border, and holds a most enviable record. For the past Wyoming Public Health Association, in Fremont County, giving special attention to the Indian problems on the Wind River Reservation. This work has led to her identifying herself with St. Michael's Mission, which is greatly enriched by her decision.

A READING PARISH IS AN ACTIVE ONE. HELP KEEP YOUR PEOPLE INFORMED.

## BISHOP HENSON ENTERS ON NEW DUTIES.

Bishop Hensley Henson has been transferred recently from the see of Hereford, in England, to the most prominent position in the Church aside from that of the two archbishops. He is now the Bishop of Durham. In his cathedral he will be associated with Dean Weldon, a man of like spirit. In a recent pronouncement on the subject of Christian union, he says: "The more I get to know of our unhappy divisions, the more convinced I am that there is little justice in ascribing them to the spirit of schism. Men have become dissenters in the past for far nobler reasons than those of the schismatic, for the very reasons (I would dare to say) which are now pointing clearly to 'reunion.' Certainly I can say for myself that as Bishop of Hereford I always reckoned the Nonconformists among my colleagues in the great spiritual venture to which I was committed."

## DEATH OF MISSIONARY.

A cable from Bishop Mosher announces the death on August 21st at St. Luke's Hospital, Manila, of pneumonia, of Mrs. Julia Ludlow Young, a member of the Mission of St. Mary the Virgin at Sagada. Mrs. Young has served faithfully and effectively upon the Philippine staff about five years and had just returned to Sagada from a furlough in this country.

## PERSONAL.

The Rev. Sidney H. Dixon, B.D., for the past ten years in charge of Holy Trinity Church, South River, and Holy Cross, Perth Amboy, N. J., has resigned to accept the rectorship of Trinity Parish, Elkton (Diocese of Eastern) Maryland.

(Continued from Page 3)

Stetson University, DeLand, Fla.: Rev. H. L. Taylor, Ph.D., St. Barnabas.

Stevens Institute of Technology, Hoboken, N. J.: Rev. A. M. Shipley, Jr., Trinity.

Sweet Briar College, Sweet Briar, Va.: Rev. Thomas D. Lewis, Lexington Parish, Amherst.

Syracuse University, Syracuse, N. Y.: Rev. Henry H. Hadley, D.D., St. Paul's, and Rev. Herbert C. Coddington, D.D., Grace.

Tennessee, University of, Knoxville: Rev. Walter C. Whitaker, D.D., St. John's.

Texas Agricultural and Mechanical College, Bryan: Rev. H. McB. Jamieson, St. Andrew's.

Texas, University of, Austin: Rev. Frederick J. Bate, All Saints' Chapel.

Trinity College, Hartford, Conn.: Rev. Prof. Arthur Adams.

Trinity College, Durham, N. C.: Rev. Sidney S. Bost, St. Philip's.

Tulane University, New Orleans: Rev. Menard Doswell, St. George's.

University of the South, Sewanee, Tenn.: Rev. H. D. Phillips, College Chaplain.

Ursinus College, Collegeville, Pa.: Rev. Norman Stockett, St. James'.

Utah Agricultural College, Logan: St. John's Church.

Utah, University of, Salt Lake City: Mr. R. C. Reese, Emery House.

Valparaiso University, Valparaiso, Ind.: Rev. C. B. Cromwell, St. Andrew's.

Vanderbilt University, Nashville, Tenn.: Rev. Prentice A. Pugh, Advent.

Vassar College, Poughkeepsie, N. Y.: Rev. F. S. Smithers, Jr., St. Paul's.

Vermont, University of, Burlington: Rev. S. Halsted Watkins, St. Paul's.

Virginia Military Institute, Lexington: Rev. Churchill J. Gibson, R. E. Lee Memorial Chapel.

Virginia Polytechnic Institute, Blacksburg: Rev. William Byrd Lee, Jr., Christ.

Virginia, University of: Rev. Noble C. Powell, St. Paul's.

Wabash College, Crawfordsville, Ind.: Rev. Henry Scott Miller, St. John's.

Ward Belmont College, Nashville, Tenn.: Rev. Prentice A. Pugh, Advent.

Washington and Lee University, Lexington, Va.: Rev. Churchill J. Gibson, R. E. Lee Memorial.

Washington, State College of, Pullman: Rev. Gilbert W. Laidlaw, St. James'.

Washington University, St. Louis,

Mo.: Rev. George E. Norton, St. Michael's.

Washington, State University of, Seattle: Rev. Prof. Herbert H. Gowen, D.D.

Wayland College, Plainview, Texas: Ven. William Gardner, Archdeacon, Canyon.

Wellesley College, Wellesley, Mass.: Rev. Ellis B. Dean, St. Andrew's.

Wells College, Aurora, N. Y.: Rev. Edwin G. White, St. Paul's.

Wesleyan University, Middletown, Conn.: Rev. F. F. German, D.D., Holy Trinity.

Western College for Women, Oxford, Ohio: Rev. Hubert Cowley-Carroll, Trinity, Hamilton, Ohio.

Western Reserve University, Cleveland, O.: Rev. R. W. Woodroffe, Emmanuel.

West Virginia, University of, Morgantown: Rev. Sidney Wallace, Trinity.

Whitman College, Walla Walla, Wash.: Rev. Bertram H. Warren, St. Paul's.

Whittier College, Whittier, Cal.: Rev. E. T. Lewis, St. Matthias'.

William and Mary College, Williamsburg, Va.: Rev. E. Ruffin Jones, Bruton Parish.

Williams College, Williamstown, Mass.: Rev. Franklin Carter, St. John's.

Winthrop Normal and Industrial College, Rock Hill, S. C., Our Saviour.

Wisconsin, University of, Madison: Rev. H. H. Lumpkin, Grace.

Women's College of Alabama, Montgomery: Rev. Richard Wilkinson, D.D., St. John's.

Worcester Polytechnic Institute, Worcester, Mass.: Rev. D. N. Alexander, St. John's.

Wyoming, University of, Laramie: Very Rev. David W. Thornberry, St. Matthew's Cathedral.

Yale University, New Haven, Conn.: Rev. F. B. Roseboro, Christ.

Yankton College, Yankton, S. D.: Rev. Prof. Austin P. Larrabee.

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