

My heartiest congratulations upon the value and success of your paper, and my very best wishes for its continuance and prosperity.—Bishop Tyler.

The Witness

"FOR CHRIST AND HIS CHURCH"

Long live The Witness, one of our greatest missionaries! The paper is doing wonders for the Church.—Cordelia Veal, Rome, Ga.

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MISSIONARY SOCIETY TO CELEBRATE CENTENNIAL

Department of Missions Plan Celebration to be Held in the Fall

At its monthly meeting on January 11th, the Department of Missions recorded a representative attendance, including in addition to the president of the council, Bishops Brown, Perry and Lloyd; the Rev. Doctors Stires, Freeman and Milton, Mr. Mansfield, Mr. King and Mrs. Elliot.

The department received a message from the Bishop of Western Missouri, announcing that beginning with January 1st, the diocese would be able to prosecute its diocesan missionary work without aid from the church at large. The department adopted a message congratulating the bishop and diocese upon this evidence of diocesan strength. Western Michigan took similar action a few months ago.

Provision was made for certain property payments in Porto Rico and the Virgin Islands. In the latter case, the payment was made to reimburse the Diocese of Antigua for gifts made in years past by the English missionary societies "on condition that the property should be for use of the Church of England." In view of the fact that jurisdiction in the Virgin Islands has now been transferred from the Church of England to the church in the United States, it was deemed proper that the Diocese of Antigua should be reimbursed in the amount of 160 pounds.

Bishop Huntington outlined an interesting plan for the conduct of a simple summer school for the Chinese teachers of elementary boys' schools. This plan was approved with the understanding that the executive secretary would endeavor to secure \$200 in special gifts to meet the expense.

Bishop Graves was authorized to proceed with the erection of a residence for Chinese clergymen at Zangzok and steps were taken to provide for the payment of land already secured upon which are to be erected a church and a school, the gift of Mr. and Mrs. Mortimer Matthews of Southern Ohio.

With great regret, the department accepted the resignation of Miss Steva L. Dodson as a member of the staff of the District of Shanghai. Miss Dodson has served with rare ability for 32 years. The appreciation of the department was expressed in the following minute:

The Department of Missions having learned from Bishop Graves of the retirement of Miss Steva L. Dodson as principal of St. Mary's Hall, Shanghai, records its admiration of and gratitude for Miss Dodson's long, devoted and successful service on behalf of the young women of China. To her patience, high standards and executive ability the present St. Mary's is chiefly due. The Department of Missions believes that the church in the United States can best show its appreciation of Miss Dodson's self-denying and useful life in China by speedily giving St. Mary's Hall the new equipment it needs. The department will endeavor to urge this upon the church.

The department expressed its approval of the endeavor to make the medical school of St. John's University the basis for a union medical school, through which the medical candidates of a number of mission boards, whose work is in the lower Yangtse Valley, might receive proper training. St. John's Medical School is the oldest medical school in China. It has a long and hon-

orable list of graduates. It had expected to retire from the field within the next year or two, as all other medical schools in the lower Yangtse Valley have already done, because of the announced plans of the China Medical Board to establish a great medical school and teaching hospital in Shanghai. The recent decision of the China Medical Board to abandon its plan for the Shanghai Medical School makes it necessary for St. John's Medical School to go on with its work. Bishop Graves, Dr. Pott and our physicians connected with the medical school and with St. Luke's and St. Elizabeth's hospitals, recognize that it would be difficult, if not impossible, for our own mission to meet fully the growing requirements for a Grade A medical school in Shanghai. They therefore raised the question whether it would be practicable to invite other missions to join with us in establishing and maintaining a union medical school.

Preliminary consideration was given to the plans for the observance of the centennial of the Domestic and Foreign Missionary Society in the autumn of this year. These plans include the publication of a centennial history, the production of a historical moving picture film, the preparation of a pageant and a centennial celebration in every parish and mission, probably on Sunday, October 30th, or on some other date before the end of 1921. For such parish meetings it is proposed to provide a form of service and data for a historical address. In order that the commemoration may be accompanied by some permanent achievement, it is proposed to try to enroll at least 100 new missionaries for work at home and abroad before the end of 1922. It is likely also that an endeavor will be made to secure the funds necessary to complete a number of important building enterprises in the home and foreign fields with the understanding that each building as completed will contain a tablet, citing the fact that it was erected as a part of the celebration of the centennial of the Domestic and Foreign Missionary Society. The department approved of the tentative plans as proposed and adopted a recommendation requesting the council to make adequate appropriation to cover the necessary expenses.

With great regret the department learned of the death of the Rev. Ching Chang Wu of the District of Shanghai. Mr. Wu was one of the earlier generation of Chinese clergy. Like so many others who have served faithfully in the ministry in China, he was led to become a Christian as a boy in the school established in Shanghai and for many years directed by Miss Lydia Mary Fay. He received his academic education at St. John's University and its Theological Department. After serving the church in various stations, he was transferred to the important city of Zangzok and for a number of years was efficient associate of the Rev. R. C. Wilson.

The Department gave some time to the consideration of the needs of work among the negroes of the South and plans for securing for it greater unification of administration, more adequate support and a larger place in the thought of the people of the Church.

MEETINGS TO INTEREST MEN IN THE MINISTRY

It is generally conceded that there is a great dearth of candidates for the Sacred Ministry as compared with the needs of the Church. The Brotherhood of St. Andrew has always responded loyally to the various calls of the Church for any special service on the part of the laity. And the situation which the Church faces as regards her ministry is one in which the laity is or should be even more interested than the Bishops and clergy, for it affects them first and it depends in large measure upon them for its solution.

As a contribution to the general effort to arouse interest in this subject, the Brotherhood now purposes through its various diocesan and local assemblies to organize sixty or more meetings for men and older boys to be held on the afternoon of Washington's Birthday of this year—or, if necessary in the evening of that day; and the directors of Chapters as well as other Churchmen in localities where there are no Assemblies are invited to join in the plan. It is purposed to present at these meetings through able speakers a definite and ringing call to the Ministry.

An endeavor will be made to have large numbers of young men attend these meetings. It is planned to distribute among them cards to be signed by those having special interest in the matter, the names and addresses and ages of interested young men, thus signing the cards, to be sent to the Department of Religious Education and to the Committee on Recruiting Men for the Ministry, in order that further interest may be developed. The Brotherhood desires to place itself in this plan readily at the disposal of the Bishops of the various dioceses and co-operate cordially with the clergy and laity both of the Brotherhood and otherwise.

The details of the meetings will be left largely to the committee in charge at each center; but they should include a direct presentation of the Call to the Ministry by a special preacher; intercessory prayer on behalf of the needs of the Ministry, that suitable candidates may present themselves; and also a conference (whose chairman shall be a clergyman) where full discussion may take place.

Washington's Birthday falls in the week immediately following the Lenten Ember Days and, therefore, in addition to the patriotic note which will properly be sounded there should be especially, where possible, this clarion call to the young men of the Church.

It is the wish of the Brotherhood that as an organization it may be as useful as possible in this plan; but it is also hoped that the general interest developed will greatly overflow the membership of the Brotherhood and take possession of the men of the Church generally.

The Brotherhood of St. Andrew has been one of the best agencies within the Church for supplying recruits for the Ministry, and this corporate effort is put forth with the prayer that the blessing of God may rest upon it and that through it the Church may be helped in these days of its need to replenish the ranks of its priesthood.

DEVELOP HOSPITAL WORK IN SHANGHAI

Bishop Graves and the staff of medical missionaries in Shanghai are gradually developing important plans for the amalgamation of St. Luke's Hospital for men and St. Elizabeth's Hospital for women. Probably not less than \$1,000,000 will be needed eventually to carry out the plan in full. An initial gift of \$10,000 has just been made by an American layman.

JUSTICE FOR ALIENS SOUGHT BY THE FEDERATION

Federal Council Suggests Several Remedies for the Alleged Abuses

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America have just issued a report on "The Deportation Cases of 1919-1920," showing that in many instances grave injustice has been suffered by aliens and others accused of anarchy or communism who were summarily arrested and, in many cases, held "incommunicado" for long periods before trial.

The report, which is a booklet of one hundred pages, covers a detailed study of two hundred cases of aliens alleged to be radicals, of whom seventy-eight were ordered deported and ninety-seven were released by cancellation of the original warrant. The study represents the work of many months under the direction of Rev. C. M. Panunzio, a specialist in immigrant labor problems who, with his assistants, has searched the official records, visited many prisoners and personally made the trip to Europe and back as a steerage passenger, interviewing scores of emigrants and immigrants to ascertain their attitude toward the United States.

The outstanding cases are reported in detail, and some of them indicate serious irregularities in conduct of the agents of the Department of Justice, including in one instance the alleged use of an agent provocateur. It is stated that many so-called "Communists" were foreign-speaking Socialists belonging to local organizations that had bodily transferred their allegiance to the Communist party without the knowledge of these individuals or their acceptance of the doctrines of Communism.

One of the strangest cases reported was that of Joseph Polulech, a young Russian, who was arrested without warrant at a raid on the People's House on East 15th street, New York City. No substantial evidence was offered by the authorities to prove that this alien was an objectionable person, and at his hearing before an immigrant inspector at Ellis Island, testimony showed that the only organization to which Joseph Polulech belonged in the United States was the Methodist Episcopal Church on Second avenue, New York City. It was learned that this young man was ambitious, orderly and well-behaved and had been an active worker in his church since 1913. His presence in the People's House was due to his desire to study, as he was there attending a night school. Before he could establish connections with friends, who would gladly have vouched for him to the authorities, Polulech was deported on December 21, 1919, after having been held "incommunicado" for six weeks.

The Commission on the Church and Social Service makes six suggestions for legislation to correct the abuses revealed. "The following proposals are offered," so the commission states, "not dogmatically, but as a tentative basis for a seriously needed modification of the present law. They have been formulated after extensive consideration of the problems involved by persons of wide experience and authoritative opinions."

"1. With reference to what are commonly called political offenses, no act or utterance which at common law would not amount to a solicitation or attempt to commit a crime should be held a sufficient

ground for deportation. To deport a person for the possession of ideas, however objectionable, is not only an illiberal but a wholly futile method of directing intellectual development.

"2. It seems clear that the interest of equal justice would be promoted by eliminating from the immigration law the provision which makes membership in certain organizations a sufficient cause for deportation. The report makes it evident that the status of an individual alien in relation to the government cannot with safety be determined on the basis of membership in an organization. Without reference to the controversy over the legality of this or that organization, 'membership' is too ill-defined a relationship to be made the exclusive test of an individual's attitude.

"3. An alien resident after he has been in the country for a period long enough to allow of a full determination of his right to domicile in the United States should, when his deportation is sought for any cause, have the protection of such due process of law and of such constitutional safeguards as apply to a citizen accused of a crime.

"4. There seems to be no unanimity of opinion among authorities on immigration as to whether deportation cases should be handled entirely by the Federal Courts. A possible alternative would be an immigration court, quasi-judicial in character, in which the alien would be guaranteed due process of law and the proper constitutional safeguards.

"5. It cannot be doubted that the method of raiding recently employed in apprehending suspected aliens has resulted in great injustice and hardship. These evils would be effectually prevented by a provision that arrests should be made only when a warrant has previously been sworn out and is served by the officer making the arrest, or when the offense is committed in the presence of the officer.

"6. The government agent who himself instigates unlawful acts for the purpose of apprehending the perpetrators, protecting himself by his official connection, must be eliminated from the administration of our federal laws. Two measures suggest themselves as tending to curb such activities.

"a. A provision that no agent who is found to have provoked unlawful acts shall be granted immunity on the ground of his government connection.

"b. A provision that no person shall be convicted on evidence that shows him to have been incited by a provocative agent to the offense of which he is accused.

"The commission believes that the evils at which these suggested reforms are directed are of first magnitude and should at once engage the attention of the public and of Congress."

DIOCESAN SYNOD IN QUINCY

An ordination to the diaconate occurred at the opening service when the diocesan synod met in Grace Church, Galesburg, Ill., on January 9th. The Bishop's address followed in the afternoon, and in the evening the Rev. J. A. Schaad addressed a meeting in the interest of the Nation-wide Campaign.

EDITORIAL

By Bishop IRVING P. JOHNSON.

THE INDIVIDUALIST

When the thirteen colonies emerged from their successful revolution they faced a very precarious future.

Each colony had its own particular problem and it was very apt to get irritated when the federalist suggested that the problem of the whole confederacy was more urgent than that of any particular colony.

The Continental Congress, without power to tax and without authority to command, petered out and it was necessary to create something to take its place.

As Ben Franklin shrewdly intimated, the proposed constitution was not a perfect document but it was as good a constitution as could secure the unanimous approval of the separate colonies. It was at least a *modus operandi* and was infinitely better than nothing. He therefore recommended its unanimous adoption.

It was a long and arduous task to get the new machinery into working order and there was much indignation and some rebellion before the federal government could function in any adequate way.

The colonies had developed individualists and there were able individuals who tried to block the federal government in every exercise of its power. But it was true nevertheless that the need of the whole was greater than that of any particular part.

It was hard luck that New York and Virginia, whose credit was good and whose debts were paid, should be obliged to shoulder the debts of other impecunious colonies.

It was unfortunate that Delaware should demand an equal representation in Congress with New York and did secure the same representation in the Senate.

Problems which involved inequalities of this sort had to give way to the general good and it was fortunate for New York and Virginia that they yielded, for otherwise we would have been like South America, a conglomeration of individual states with mutual jealousies and petty political sovereignties.

It was only as each colony surrendered certain privileges to the whole that each colony reaped the benefit of federal unity.

* * *

We are confronted as a Church with the same problem.

Our weakness as an organization has consisted in our accentuation of parochial and diocesan rights.

Our people have been members of a parish rather than members of the Church.

Our rectors have put the parochial problem before the corporate problem.

Our bishops have regarded the welfare of the diocese as their first and only concern.

And the result has been that diocese and parish have suffered from their own short-sightedness.

It is not possible that the diocese and the parish shall be stronger than the whole Church, for in the end each will experience the weakness of its own isolation.

It is not a question of Churchmanship or geography or special privilege. It is rather a question of the Master's will and the morale of the whole body.

A Church which is merely a collection of individualists will expend its strength in local effort and dissipate its corporate power in petty friction.

* * *

The organization of the Presiding Bishop and Council is probably faulty in many particulars. That is to be expected. But it will take the three years between the Detroit and the Portland Conventions to discover some of those weaknesses.

It is at least a *modus operandi* for the Church to function as a whole.

The same financial defects and administrative blunders that characterized the beginnings of this nation are apt to occur in the central body of the Church.

The same cry of financial ruin and disastrous policies will be raised by the timid and exploited by the individualist.

The same cry that the Church is seeking to exploit the strong parishes and the strong dioceses in the interests of the weak and ineffective places will be raised.

The same criticism of ineffectiveness and unfairness will undoubtedly be made.

But after it is all said and done, are we willing to acknowledge that this Church is bankrupt by a million dollar debt or that this Church wants to go back to its old status of ecclesiastical pettiness?

It is perfectly evident that those who planned the Nation-Wide Campaign overestimated the generosity of the Church.

They did not overestimate the giving strength of the Church, for if all the parishes and all the dioceses had done as well, financially, as those parishes and dioceses that tried their best, the full sum would have been raised.

The million dollar debt represents simply the failure of the parishes and dioceses that did not try. That is evident in the most casual study of the figures.

It is no doubt true that there was much blundering done in planning nation-wide enterprises, but what else could be expected from our inexperience?

It is of no great consequence that blunders were made unless those in power are more concerned in justifying themselves than in learning by experience.

It was the weakness of the old Board of Missions, that they did not welcome criticism.

It should be the strength of the new regime that it invites criticism and acknowledges its mistakes. Why not?

But the next General Convention is going to be the field upon which will be fought out the further development of our federal board of strategy.

What are we going to do about it?

It would seem to me that it is up to the clergy and laity to sustain the bigger plan of the Church.

I never could understand under the old regime why the clergy should send individualists to the General Convention.

The General Convention is supposed to be a representative body and whom does the individualist represent?

It has always been a mystery to me why the individualist was sent to the General Convention or elected to the Episcopate.

He is always an obstructionist in the former and generally a frost in the latter.

I do not mean to say that a man is an individualist because he opposes the Presiding Bishop and Council. He may represent a large group who do not favor centralization. Of course such a group would naturally send such a representative. What then do I mean by an individualist? Let me describe him in various aspects:

Having secured from the Church an exalted position of influence as the rector of a large and influential parish, he withdraws himself from intimate association from his fellow-clergy. He patronizes the weak and is jealous of the strong.

He will not play the game with any sort of team play. He is sufficient unto himself. Why such a man should be selected to represent his diocese or be promoted to Episcopal powers is beyond me.

The day has come when this Church must think and do in a larger way than in mere parochial and diocesan activity. We have had men of large vision like Bishop Chase and Dr. DeKooven and James Lloyd Breck who have seen the inherent power of this Church before their time.

Much that such men have done lives after them, but much has been dissipated by those who followed them.

Our educational institutions have died, our charitable institutions have languished, our Mission work has been hindered because men have allowed parochial and diocesan needs to blind them to the fact that this Church should have a larger vision and awake in its members a desire for larger things.

I dreamed the other night that I was preaching a sermon—I could remember only the last clause, but it seems to me to apply to that which the Church is attempting to do.

"If you have a petty head, you cannot get a big idea into it, and if you have a large head you will never be satisfied with a petty idea."

Isn't it so? And isn't it true that the Church has the opportunity to function in a large way, if we are only big enough to see that the Church of Jesus Christ can never be true to its Master if it is content with a mere parochial or diocesan vision?

The individualist in the Church is a back number even though he claims to be up to date, for this Church is going on to do its work in a large way, and those who will not become a part of this movement ought to be left by the roadside.

THE LETTER FROM NEW YORK

By REV. JAMES SHEERIN

The Rev. Gustav Carstensen, rector of Holy Rood Church in the Washington Heights district, came into considerable prominence this week through editorial reference in the daily press to an address he made at St. Stephen's College laity in defence of the present-day college man as compared with those of past generations. It is an encouraging thing to see a man who has lived his three-score and ten years refuse to fall into the popular pessimism of the hour. His remarks confirmed the optimistic tone used in these columns a month or more since, when the President of St. Stephen's was reminded that a better acquaintance with the doings of college boys in the last century might lift some of the gloomy cloud from his strictures in those of the present time. It is pleasing to note that Dr. Carstensen has again been made chairman of the committee on subjects for our most important and semi-official club of clergymen, the Churchman's Association.

Probably the presiding officer of the special convention to elect a Bishop will be the Rev. Harry P. Nichols, D. D., rector of Holy Trinity, who so well filled the same temporary office when Bishop Burch was chosen to succeed Bishop Greer. Perhaps Dr. Nichols is our most intellectual clergyman and his popularity among his brethren was seen in the Christmas season when 70 of them joined in doing him honor on his seventieth birthday. It may be the advantage blonds have, but he certainly does not look a septuagenarian, and we have reason to hope to see him an active leader for years to come. Some people seem to think that being intellectual one has to

slam the Church and speak loudly against everything that is old and revered. Thus far Dr. Nichols has been known more for constructive help than mere condemnation in Church policies. An example of this is seen in his work on the commission to reconstruct the training proper for Holy Orders.

* * *

Drs. Grant and Reiland figured largely in the press this week for the opposition. Each had strong words of almost contempt for bishops and creeds as they are. One does shrink from hearing a rector of a leading church tell people outside the Church that bishops are either ornaments or meddlesome nuisances, as one of these two gentlemen is quoted as doing. And one does also regret to see so wholesale and slashing proposals as to illuminating creeds and baptismal requirements such as Dr. Grant made. Of course if clergymen have unqualifiedly dropped the old beliefs, as Dr. Grant seems to think, it is better that they should be honest and do as he says they should, shut out from the necessary public parts of the service all that offends present-day science and sense. But sometimes when these men say "science" they mean only the science they are interested in, and the antisupernatural man has not yet caught hold of the fact that certain fields of science, e. g. psychological science, are returning to the support of a supernatural that is only "super" because just a little above our reach for the moment. Furthermore, the percentage of clergymen rejecting the creeds is smaller than these advocates claim, and no good purpose is accomplished by exciting the lay people to assume that they are disloyal.

PROTEST AGAINST OPIUM TRAFFIC

The Rev. A. B. Parson, Assistant Foreign Secretary of the Department of Missions, has made public the following letter calling upon people to protest against the traffic in opium:

"Having recently seen the growing trade that enters China from our Western nations and having talked with leaders of the Christian faith, I feel that the matter has a very close bearing on Chinese welfare. It is strange that after China herself with one blow did away with the growing of the poppy and the trade in opium, it was left for the United States and Great Britain to revive this iniquitous traffic.

"The matter is of present moment because a bill (known as the Jones-Miller bill) has been introduced in both the Senate and House of Representatives at Washington to prohibit traffic in the raw material of morphia, heroin and cocaine, except what the United States Health Service declares necessary for its legitimate use.

"It has been impossible to interfere with this growing traffic because we have no laws in the United States to prevent the same. The present bill makes it unlawful for any person subject to the jurisdiction of the United States to export or to cause to be exported from the United States or any territory under its control, opium, cocaine, etc.

"The bill seems to be carefully drawn up and includes all transit in bond of these drugs. The Secretary of State will, according to the terms of the bill, request all foreign governments to communicate through the diplomatic channels copies of the laws in their respective countries which prohibit the importation of the aforesaid drugs and the Secretaries of State, Treasury and Commerce will be instructed to make and publish all such rules and regulations for carrying these provisions into effect.

"It will be of invaluable aid if those who wish the welfare of China will act immediately, stating their personal conviction by letter, telegram or telephone to their United States Senators and members of Congress, asking them to support the bill. Any other method of rousing public interest in the passage of the bill will be a step forward in the saving of our brothers in China from a great peril."

BISHOP OVERS SAILS

After spending several months in this country telling of conditions in Liberia and the church's work there, the Right Rev. William H. Overs, Ph. D., Bishop of Liberia, sailed for Africa on Saturday, January 15th, going by way of England.

On Friday, January 14th, there was a special farewell service conducted in the Church Missions House Chapel by Bishop Gailor with a celebration of the Holy Communion.

Miss Lois M. Ford of St. John's Parish, York, Pa., has been appointed as a missionary to Liberia and will sail on the same ship with Bishop Overs.

NEW VICAR AT LOCKPORT, N. Y.

The Rev. George Dudley Barr has resigned as vicar of St. Luke's, Delta, Colo., and has accepted a call to be vicar of All Saint's Chapel and assistant in Grace Parish, Lockport, N. Y. Mr. Barr will enter upon his new field February 1st.

CHURCH SERVICES

CHICAGO

Cathedral SS. Peter and Paul. Washington Blvd. and Peoria St., Chicago. (Five minutes from the Loop via Madison St. cars). Sunday, Holy Communion 7:30, 8:30 and 11:00.

Week-days, Holy Communion, 7:00 a. m. Preacher, Jan. 28, Rev. Bazett-Jones. Preacher, Jan. 30, Rev. Sheafe Walker.

St. Chrysostom's Church 1424 North Dearborn Street The Rev. Norman Hutton, S. T. D., Rector.

The Rev. Robert B. Kimber, B. D., Associate. Sunday Services: 8 and 11 a. m.; 4:30 p. m.

ST. LOUIS

Cathedral 13th and Locust 7 and 8 a. m., Holy Communion. 11 a. m., Service and Sermon. 8 p. m., Healing Mission Service.

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That our readers may not be inconvenienced by failure to receive their paper we will not discontinue at the expiration of subscriptions, unless requested to do so. We urge our readers to watch the date of expiration, printed under their address, and to renew promptly; or else notify us if they wish their paper discontinued.

Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

Not Excited Over Proposed Blue Laws

The Witness:

Some of our newspapers have set up a bogey and are having great fun getting people to abuse it.

Here is an editorial by Rev. E. M. Cross, which makes comfortable reading alongside of the hysteria manifested by some of your correspondents.

Very truly yours,
C. E. Houpt.

The Editorial.

Recently there has been much in newspapers and magazines about the so-called movement for the re-establishment of a Puritan Sunday, and we have been wondering whether it is possible to take the "Blue Sunday" movement as seriously as numerous magazines and newspaper articles would have us do; or if the presentation of the objection in such an exaggerated form is merely for the purpose of counter-propaganda?

We have yet to see what appears to be an unexcited article on the subject, while what the whole question needs is a bit of unprejudiced handling in order that an intelligent appeal may be made to the whole of the American people.

We believe that there is a pretty general conviction that we have been traveling from wholesome ways of thinking and of acting. We believe it is pretty generally acknowledged that we need something in the way of restraint. We are under the impression that most people will confess that in some ways Sunday has become harmfully secularized and commercialized and that there should be an effort to correct this condition.

Of course every worldly mind and every commercial institution profiting from Sunday activities will be unqualifiedly and vehemently opposed to any such plan; the virtues of which are thus most highly recommended by its natural enemies.

Surely it is not possible that anyone can fail to be apprehensive about the ultimate disaster in a continuation of our profane ways.

We exchange Holy days for holidays at a great peril.

Those who are seeking the establishment of the strictest kind of "Sabbath" observance are right, even if they are wrong. Their narrowness will make many enemies for a cause in itself most commendable. The type of mind that would legislate people into goodness always does its own cause most harm in the long run.

The trouble is that a lot of the rest of us who think we are quite sane about matters of this sort seem never to have the moral stamina necessary to the initiation and carrying out of what we regard as a reasonable program.

That some restrictions are needed for the sake of the whole population can hardly be doubted. That these restrictions should seek to curb and direct certain baneful, commercial influences must be generally admitted. On the other hand, to restrict Sunday activities in such fashion as is

proposed in some quarters is manifestly impossible and would, if possible, be harmful as well as unfair and unchristian.

But the danger is not that the "Blue Sunday" movement will gain appreciable headway; it is that it will make no impression whatever upon our indifference to what the ignoring of a Holiday's implications means.

Obviously without some broad-minded effort in the direction of a wholesome Sunday the values now attributed to liberal Sunday observance will soon be over-balanced by great and grave disadvantages more pagan than those under which we now labor.

E. M. Cross.
Rector, St. John's, Minneapolis.

OPENING OF NEW GYMNASIUM AT ST. STEPHEN'S COLLEGE

The first Sunday after the Epiphany was a red letter day at St. Stephen's College, for on that day the acting presiding bishop, Dr. Gailor, visited Annandale and blessed the new gymnasium, lately erected by the college at a cost of \$70,000.

The Eucharist was sung by President Bell in Bard Chapel at half-past ten. The entire faculty and student body were present and neighbors and visiting friends filled the chapel to capacity. At the close of the service, which was sung with marked beauty by the entire college without the aid of a choir, a procession moved through the campus to the new building. There the college sang Kipling's Recessional, the building was blessed, and prayers were said for the seven St. Stephens men who gave their lives in the late war, to whom the gymnasium is erected as a memorial: William Mollis Sistaire, Lester Wallace Kearns, Arthur Paul Kelley, Walter Raymond Whitmore, Henry Seymour, Leroy Abraham Wyant and Leo William Vincent. Addresses were then made by the Rev. Lawrence T. Cole, Ph.D., sometime president of St. Stephen's, and by Mr. Haley Fiske, president of the Metropolitan Life Insurance Company and chairman of the finance committee of the college. Following the ceremony dinner was served in Preston Commons.

The new building is 160 feet by 120 feet over all, and two stories in height for the most part, and three in some places. On the first floor are billiard rooms, bowling alleys, lounging rooms, locker rooms, showers and the heating plant. On the second floor is the gymnasium proper, 50 feet by 80 feet in size, the college store, offices for the college physician and the athletic director, and two large storage rooms. On the third floor is a class room, 30 feet by 20 feet, and a gallery overlooking the gymnasium and equipped with a motion picture machine. The gymnasium is fully furnished with apparatus and is also equipped with a portable stage sufficiently large for theatrical entertainments. The building is located to the west of and adjoining Zabriske Field.

Bishop Gailor was particularly happy in his sermon, which was preached on the text, "Bodily exercise profiteth little, but godliness profiteth unto all things," from I Timothy. He showed the impossibility of education merely physical or mental or both really bringing a man to true maturity without the addition of vital religion. The sermon was illuminated with humor and replete with pungent epigram, as well as inspired with unaffected piety. He took occasion to commend the small college and the church college and to pledge assistance, by the presiding bishop and council, to the best of its ability, to the cause of the church institutions of higher learning.

FIVE DECADES OF "HOME MISSIONS"

The names of five American churchmen are specially honored among us at this time. They are missionary bishops who have recently completed their first decade of service: Bishop Beecher of Western Nebraska, Bishop Atwood of Arizona, Bishop Sanford of San Joaquin, Bishop Thurston of Oklahoma, Bishop Temple of North Texas. Sketch of their work and of the extraordinary changes they have witnessed in their fields appear in The Spirit of Missions for January (except for Bishop Temple, who was ill when the accounts were written).

NEED FUNDS TO CARRY ON UNITY WORK

The preliminary Conference held at Geneva, August 12th to 20th, 1920, in preparation for the World Conference on Faith and Order, issues the following request. They ask us to bring to the attention of Witness readers:

The meeting separates, recognizing that difficulties in the way of Christian unity still exist, but convinced that the Holy Spirit will guide us to overcome them, and we go home, each resolved to do all that is in his power to carry the new message of hope to all his friends and neighbors. A Continuation Committee has been appointed, charged with the duty of furthering the movement and of preparing for another and even greater conference.

But to reach the whole world requires money. So far, almost all the expense of the World Conference movement and of the meeting at Geneva has been met by the gifts of two generous and far-seeing Americans, father and son. It is not well that a world movement should be supported by only a few individuals, or by one Church or by one nation.

The Continuation Committee has been provided with money enough to begin its work. It remained in session at Geneva for a few days to plan and start its work. But its plans will be only tentative until it is assured of money enough to carry them out fully, and the money in hand will provide only for the first six months. Pamphlets must be printed and letters written in many languages and sent to every quarter of the globe. Large sums will be needed for that and for office expenses, for postage and for traveling expenses. It is estimated that \$60,000, or about 17,000 pounds sterling a year, will be needed from the start, and that when the time comes for the first session of the World Conference, that sum will need to be multiplied.

The estimates for the first full year's work are:

Salary of Assistant Secretary and clerks \$6,500, office rent \$800, translations \$1,500, postage and office sundries \$10,000, printing \$10,000, salaries of traveling secretaries, contingencies and traveling expenses of committees (including those of the Continuation Committee who will come from all over the world) \$31,200; total \$60,000.

We therefore ask for immediate and generous gifts, hoping that every church in the land, however distressed it may be, will wish to have some share in this great undertaking.

Money may be sent to the United States Trust Company, assistant to the Treasurer, 45 Wall Street, New York City, U. S. A. Please state that the gift you send is for the World Conference Continuation Committee.

CHRISTIAN UNITY CONFERENCE

There will be held in St. Louis between February 2d and 4th a "Christian Unity Conference," which, according to the preliminary announcement, is to be "the most comprehensive presentation of Christian unity that has ever been made." Its scope will include both movements for Protestant unity and also for the unity of all Christians. Bishop Johnson, coadjutor of Missouri, is chairman of the local committee of arrangements, while the conference itself is under the auspices of the Association for the Promotion of Christian Unity, headquarters of which is in Baltimore, the Rev. Dr. Peter Ainslie, president, and the Rev. Dr. H. C. Armstrong, secretary. Representative speakers from many religious bodies will answer the question, "What Does My Denomination Mean by 'The Church' and 'Church Unity'?" For ourselves the answer will be given by the Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis.

On the evening of February 2d, the Lambeth Appeal will be presented "by an Episcopal bishop," followed by conference. On February 3d, in the morning session, the World Conference on Faith and Order will be presented by Mr. Robert H. Gardiner, secretary of the World Conference. That afternoon the American Council on Organic Union of Evangelical Protestants will be presented, while in the even-

ing Christian Unity in the Mission Fields will be presented by the Rev. Dr. Arthur J. Brown, well-known author and traveler, and for twenty-five years secretary of the Presbyterian Board of Foreign Missions.

On the morning of February 4th the World Alliance for Promoting International Friendship through the Churches will be presented by the Rev. Dr. H. A. Atkinson, secretary of the Carnegie Peace Union and a member of the executive committee of the World Alliance. That afternoon the Christian Endeavor movement will be presented by its founder, the Rev. Dr. Francis E. Clark, of Boston; also that afternoon the Universal Conference of the Church of Christ on Life and Work will be presented by the Rev. Dr. Frederick Lynch, editor of Christian Work. On the last evening an address will be made in the interest of the Federal Council of the Churches of Christ in America by Prof. Herbert L. Willett of Chicago University.

BISHOP SPEAKS IN A METHODIST CHURCH

Since the Lambeth Conference there is less opposition in the Episcopal Church to interchange of ministerial courtesies with other denominations. Recently Bishop Shaylor occupied the pulpit of First Methodist Church in Omaha, speaking upon the subject of "Christian Unity." Previous to this three non-episcopal pastors had spoken in the cathedral.

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THE CHURCHMEN'S ALLIANCE

Clinton Rogers Woodruff, President, 713 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph. D., First Vice-President, Yale Station, New Haven, Conn.; The Rev. John Henry Hopkins, D. D., Vice-President, 5550 Blackstone Ave., Chicago, Ill.; the Rev. J. O. S. Huntington, O. H. C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D. D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy St., Trenton, N. J.; the Rev. Wm. Harman van Allen, D. D., Vice President, 28 Brimmer St., Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison Ave., New York, N. Y.; Frances Grandin, Secretary, 126 Claremont Ave., New York, N. Y.

Purpose: It is the purpose of the Churchmen's Alliance to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith.—Constitution, Art. II., Sec. 1.

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

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OUR CHURCH SCHOOLS

ST. ALBAN'S

The ideal home is the ideal place for boys in their school years. Unavoidable modern-day conditions make it difficult and often impossible for the home to be the ideal place that it once was for training the young. The artificialities and sometimes pernicious influences of city or town conditions, the inability of the public school always to meet individual needs as they appear, the lack of co-ordination between the home and the school, and the absorption of the father in the cares of business life making it out of the question for him to be a constant companion and guide for his boy,—these points and others



THE CHOIR

give the boarding school opportunities for the culture of character which are not now generally found in our homes. In a school conducted by men who, by experience and ability, know how to educate boys in the broadest sense of the word, where firmness is balanced by genuine helpfulness and interest in the boy's present and future welfare, a boy will gain his best preparation for a life of usefulness.

Self-reliance and independent thinking, as well as respect for the rights of others and other essentials of Christian manliness, are best inculcated where these points have their natural development by intimate contact with other boys of the right sort. At a boarding school this is possible as nowhere else. A simple and regular life with the days properly divided for work, sleep and play, wholesome food, and freedom from distractions, tend to a healthy development of mind and body.

A church boarding school is particularly desirable for its capacity to guard in a normal and balanced manner the spiritual growth of the boy, as well as the mental and physical. The life at St. Alban's is given up exclusively to the production of well-rounded manhood.

LOCATION

Sycamore, the county-seat of DeKalb County, is a beautiful city of 4,500 inhabitants, situated about fifty-five miles from Chicago. It is far enough from Lake Michigan to avoid any injurious effects from its searching winds, yet near enough to Chicago to make it easily accessible.

The Chicago Great Western Railroad and the Chicago Northwestern

Waterman Hall, the oldest and largest of the buildings, contains the office, parlors, a large library, trophy room, common room, billiard room, a large assembly hall seating one hundred, fine refectory, and dormitories for sixty boys. In this building a group of rooms has been set aside for the sick boys until an infirmary can be built.

A very beautiful chapel, in memory of the founders of the school, James and Abbie Waterman, adjoins Waterman Hall. This is considered to be one of the most attractive pieces of Gothic architecture in the West.

North of the rectory is the Bishop Chase Hall for the younger boys, which accommodates forty of them with their house-mother.

Connected with this is a very fine brick building, which houses six large, well-lighted classrooms, a science laboratory and shower rooms. Above this floor is a very well equipped gymnasium. Plans are under way for building a larger and more modern gymnasium. The idea is to use the present assembly room for a common room, and to move the Assembly Hall into what is now the gymnasium. The boys of the school are raising money for this much-needed project.

The buildings are all well heated by steam, lighted by electricity and contain drinking fountains and large shower rooms.

The grounds are most attractive. Fleetwood Field is a splendid athletic field, being used for football and baseball in the warmer months and hockey in the winter. In back of the buildings are tennis courts and an orchard. Farther down is the school farm, or "back eighty." This is one of the greatest assets of the school, and is farmed by a group of boys each summer. It brings in all the vegetables and fruit for the table.

AIM

It is the aim of the school to secure the most thorough moral, intellectual and physical development

OUTDOOR LIFE HAS A PROMINENT PLACE



for each boy entrusted to its care. The essential thing in a real education is character building. The school seeks to cultivate habits of industry and accuracy and especially the power of concentration.

THE IDEAL

The ideal of the school is to establish and maintain a high standard of training in the courtesies of life. The boys are taught to think first of others, last of themselves;

and self-indulgence—to train the boys by example as well as precept in the highest ideals of Christian manliness.

THE RELIGIOUS TEACHING

The religious teaching of the school is the definite presentation of each boy's personal relation and loy-



THE BISHOP AND CLERGY VISIT THE SCHOOL

alty to God and His Church. The inherent Catholicity of the Episcopal Church is maintained in all matters of doctrine, ceremony and practice. St. Alban's is, most emphatically, a church school. Sacred studies are a part of the regular curriculum of the school, of equal importance with other studies.

There is a daily celebration of the Holy Communion. Attendance is not obligatory.

THE DISCIPLINE

The discipline of the school is made as simple as possible and is designed for trustworthy and honorable boys. Obedience, punctuality, neatness, order and individual responsibility are emphasized in all phases of the school life. The aim is always to encourage the habit of self-discipline and self-control and to develop a sense of honor and self-respect.

ATHLETICS

The athletics at St. Alban's are of a sort that secures the participation of every boy. The contests are not made exhibitions of the skill of

GENERAL NEWS OF THE EPISCOPAL CHURCH

RESIGNATION OF DEAN POTTER

The Very Rev. Leslie F. Potter, for two years dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., has tendered his resignation, to take effect July 1. In a statement in regard to the severance of relations between the dean and parish, the vestry say: "We desire to bear witness to the unimpeachable and high moral character of Dean Potter, to his unfailing courtesy as a Christian gentleman, and to his constant fidelity and diligence as a priest and pastor during the two years of his incumbency as dean of St. Mark's. Under the terms of the dissolution the dean remains in office till July 1, and at the termination of his services is to receive an honorarium of \$2,400, and the use of the rectory during the summer. Dean Potter came to St. Mark's January 1, 1919, from St. Simon's, Chicago, with which church he had been connected since 1913. During his administration, St. Mark's has enjoyed a steady growth, both spiritually and in numbers. One hundred and fifteen persons have been confirmed and one hundred and eight persons baptized. Another confirmation class is now in preparation. The dean has established a regular schedule of services at the Soldiers' Home, and at the Woman's Home and Tuberculosis Sanatorium. It is said that at no time have the parish organizations functioned with more enthusiasm than at present. The parish budget, including contributions for the Nation-wide Campaign, amounted to \$40,000 during the year 1920, the full amount of which has been met without deficit. This does not include the receipts from the various organizations.

Dean Potter has been deputy to four general conventions and has served in other positions of responsibility and honor in the church. He is a member of the standing committee and Diocesan Council of Western Michigan.

Plans for the future of the dean and the parish have not been announced. The dean has won many friends throughout the diocese and has served so efficiently as chairman of the Nation-wide Campaign that the news of his pending departure will bring regret in all the parishes and missions.

LENTEN SERVICES IN PHILADELPHIA

The Noonday Lenten Services for business people will be conducted in Philadelphia as usual under the direction of the Brotherhood of St. Andrew. They are to begin promptly at 12:30 and are to end at 12:55.

The Garrick Theater has been secured for the meetings.

The speakers, with their dates, are to be as follows:

Feb. 9—The Bishop of the diocese.
Feb. 10—Rt. Rev. Thos. J. Garland, D.D., Bishop-Suffragan of Pennsylvania.

Feb. 11-12—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem, Pa.

Feb. 14-19—Very Rev. Allan Pearson Shatford, St. James the Apostle, Montreal, Canada.

Feb. 21-26—Rev. Bernard Iddings Bell, president St. Stephen's College, Annandale, N. Y.

Feb. 28-Mar. 4—Rev. Z. B. Phillips, D.D., St. Peter's, St. Louis, Mo.
Mar. 5—Rev. H. K. B. Ogle, Christ Church.

Mar. 7-11—Rt. Rev. Charles Fiske, D.D., LL.D., Bishop of Central New York.

Mar. 12—Rev. John R. Hart, Jr., University of Pennsylvania, Christian Association.

Mar. 14-18—Rt. Rev. C. E. Woodcock, D.D., LL.D., Bishop of Kentucky.

Mar. 19—Rev. Allen Evans, Jr.
Mar. 21-24—Rt. Rev. Frank Du Moulin, D.D., LL.D., Bishop Coadjutor of Ohio.

Mar. 25—Rt. Rev. Thomas J. Garland, D.D., Bishop-Suffragan of Pennsylvania.

Mar. 26—Rev. Albert E. Clay, chaplain of the Brotherhood, Redemption, Philadelphia.

ALBANY ORGANIZES SERVICE LEAGUE

The Board of Religious Education of the Diocese of Albany has taken steps to properly organize the Church Service League in that diocese. A special meeting has been held at the suggestion of the Junior Auxiliary officers of the diocese and these ladies, upon the invitation of the board, attended this meeting. It was unanimously felt that the best way to organize this work would be for the board to appoint a special commission for this purpose. This action was taken and the following persons were named as members of the commission: Rev. O. S. Newell and Rev. T. L. Cole, representing the board; Rev. R. N. Turner for the Boy Scouts; Mrs. J. S. Conover, Miss Mary A. Swits and Miss Helen Hanaman, respectively Diocesan President, Secretary and educational secretary of the Junior Auxiliary; Miss Edna Bassinger, diocesan president of the Girls' Friendly Society; Richard P. Law, choirmaster, to represent the work among the choir boys; Rev. C. R. Story, chairman of the Social Service Commission of the Diocese; Mr. Frank Harder, director of the Brotherhood of St. Andrew; Rev. Albert Gale, Mrs. Irving G. Rouillard and Mrs. E. W. Babcock, representing the diocese at large.

This commission is to hold a meeting on Monday, May 2d, and report their proceedings to a meeting of the Board of Religious Education, to be held on May 3d. Both of these meetings are to be held in St. Peter's Guild House, State street, Albany, N. Y., through the courtesy of the rector.

NEW MISSIONARY APPOINTMENTS

Miss Gertrude Lester has been appointed missionary teacher in the Cathedral School, Havana. Some years ago Miss Lester served as a missionary at Guantanamo. Later she became connected with one of the sugar plantations in Southern Cuba, where her work was under the direction of the Bishop of Cuba, though her support was provided by the plantation company. Miss Lester now returns to her former connection as a regular member of the mission staff.

The Department of Missions has accepted the resignation of the Rev. Thomas C. Henningsen as a member of the Philippine mission. Mr. Henningsen went to the field in 1916.

At the request of Bishop Graves, Mr. Robert A. Magill has been appointed missionary in the District of Shanghai for evangelistic work. Mr. Magill is now a student at the Theological Seminary, is to be ordained in the diaconate in June as a candidate from the Diocese of Virginia, and will sail for China late in the summer.

PROPERTY BRINGS BIG PRICE

Nearly fifty years ago our pioneer missionaries in the city of Osaka, Japan, bought a piece of property in a section of the city that has in late years developed very largely along business lines. The location became entirely unsuitable for St. Barnaba's Hospital, long associated with the name of Dr. Henry Laning, our first, and for many years our only, medical missionary in Japan. The property has recently been sold at a greatly advanced price. The amount received for it is larger than the amount originally paid for the site, the amount spent for all buildings the American Church has ever erected in the city of Osaka, and the amount spent in maintaining all of our missionaries who have ever worked in Osaka, combined. A new site has been purchased for a hospital and buildings will be erected in the near future for a comparatively small but thoroughly equipped and well administered institution. Dr. J. A. McSparren, who went out to Japan about three years ago to take charge of the medical work in Osaka, is returning to this country for the purpose of studying the latest developments in hospital construction.

A FOOTBALL GAME ON FLEETWOOD FIELD



Railroad, from Chicago, offer unusual facilities for transportation.

BUILDINGS AND CAMPUS

Through an arrangement with the Waterman Hall Board, St. Alban's has the use of the property. The buildings are all well constructed of brick and stone. The Waterman Rectory, the residence of the headmaster, stands in the center of the group. This house is used for innumerable gatherings of the boys.

they are taught to be useful and helpful; they are taught that obedience is the surest way to self-control and power; they are taught Christian chivalry and respect for womanhood, are carefully counseled in matters affecting their moral development and are constantly reminded that scrupulous courtesy is the chief mark of their own dignity. The life of the school is arranged to secure simplicity and to avoid lux-

younger boys, the Blue and Gold series in basketball, and the Anderson-Leffingwell series in baseball and the Sturtevant Smith Track Meet. Games with outside teams are not excluded, but the games at home are emphasized and take by far the largest place in the outdoor life of the school.

The school gives its diploma on the standard established by the College Entrance Examination Board.