

The Witness

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Important Conferences Held To Consider Publicity

Necessary for the Church to Utilize Every Legitimate Method of Publicity

Under the auspices of the Publicity Department of the Presiding Bishop and Council two Conferences of diocesan publicity representatives have been held, one in New York on June 21st and 22nd, in the Church Missions House, and the other in St. Louis on June 28th and 29th in the Parish House of Christ Church Cathedral. These Conferences covered all the provinces except the Eighth.

A Conference of representatives from the Eighth Province will probably be held in connection with the Synod of the Eighth Province in Salt Lake City in September.

The two Conferences already held followed identical programs and were practically two sections of one conference, and are therefore reported jointly. They were purely round-table conferences, there being no set speeches or prepared papers.

After a general consideration of Church publicity, its aims, principles, fields, problems and difficulties, there was special discussion of the problems of Church advertising, news bureaus, headquarters publicity and local Church publications.

In both Conferences the discussions culminated in the adoption of resolutions expressing the convictions and opinions of the Conference.

The Conferences were strongly of the opinion that it is the duty of the Church to utilize every legitimate method of publicity that the Kingdom of God may be spread among men and that the primary responsibility for carrying out this policy rests with the Publicity Department.

The Conferences also were in favor of thoroughness in publicity and declared it to be of vital importance that printed information about the general work of the Church should reach every family in the Church.

Both the Conferences recommended the establishment of a National Church News Bureau and expressed approval of the effort of the Publicity Department to secure the formation of diocesan and parochial news bureaus.

It was strongly recommended that experienced men or women should be made members of publicity departments, commissions and committees and that wherever possible publicity work should be in the hands of persons trained in publicity and that it would be helpful if the clergy everywhere should secure the advice and assistance of some trained layman or woman, instead of attempting to carry this

The Japanese Are Ready To Follow In Disarmament

Dr. Sturgis of Department of Missions Finds
Japanese Friendly Toward U. S.

The Spirit Is Spreading

Honolulu, July 13.—A Tokio dispatch to the Japanese newspaper Nippu Ji here states that the Japanese government has instructed its Washington embassy to inform the United States of Japan's acceptance of President Harding's invitation to a disarmament conference. The Japanese press is heartily indorsing the proposed conference and predicting it will result in the formation of a new league or association of nations along the lines which President Harding suggested.

additional burden of responsibility personally.

The Department was requested to send representatives to diocesan conventions and other gatherings to present the necessity for Church publicity and to urge upon these bodies the necessity of making adequate financial provision for the purpose.

Church advertising was thoroughly discussed and definitely approved. The use of secular mediums for Church advertising of a Churchly character was commended and both Conferences adopted resolutions to the effect that the Church should use the secular press as a medium for definite evangelistic advertising, this being the only medium through which the Church can reach with the Gospel the great mass of the unchurched.

Posters and bulletin boards were given attention and their use outside the churches was urged, not only for notices of services and meetings but for making the Church and her work and teachings known.

Bishop Johnson at Wellesley Conference

Bishop Johnson of Colorado made a profound impression on the five hundred members of the Conference for Church Work gathered together at Wellesley College, Wellesley, Mass., June 27th to July 7th. As one delegate expressed it, "His evening addresses were nothing short of marvellous." He gave a series of evening addresses on The Development of the Church and its Relation to All Religious Aspirations.

Japan will follow the lead of the United States in any move this country may make to disarmament, according to a statement made by Viscount Kaneko, member of the Japanese Privy Council, to William C. Sturgis, Ph. D., Educational Secretary of the Department of Missions who has just returned to New York from a world tour of the mission fields.

"At a luncheon tendered me in Tokio," Dr. Sturgis said, "which was attended by Viscount Kaneko and other Japanese officials, the Viscount said: 'The moment any disarmament plan comes to us from the United States, Japan will follow the lead.'"

Dr. Sturgis says that the Japanese are exceedingly friendly towards the United States despite the fact that jingoes are actively at work, not only in the United States, but also in Japan, where every effort is made by them to stir up trouble between the two countries.

He also strikes a warning note with regard to the situation in Hawaii, which is not against the Japanese but in the interest of better Americanism.

"In ten years," he says, "it is regarded as certain that the Japanese will hold the voting power in the Hawaiian Islands. This is not due so much to immigration, because the islands are United States territory, and the same immigration laws prevail there as here; but in the past twenty years the Japanese children have been growing up and becoming citizens. There is as great a need there as in this country for Christianity and Americanization among the foreign born. The tendency there as it is here is for the children to learn English and then to look down on their parents who cling to the mother tongue. The problem is to make good citizens of these youngsters. Here we have many races, over there their problem is with a single race."

Promise Large Conference at Geneva

A religious revival is seen in the large attendance that is expected at the annual Summer School for Church Workers which will be held at Hobart College from July 11th to July 22nd. From early indications all attendance records will be broken and more Church workers will be present in Geneva than at any preceding conference.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishop McCormick Preaches at Grand Rapids

In Grace Church, Grand Rapids, Michigan, the Rev. G. P. T. Sargent, Rector, an impressive Patriotic Service was held on Sunday, July 3, characterized by deep solemnity and reverence. Members of the Carl A. Johnson Post, No. 2., of the American Legion, of which Bishop McCormick is Chaplain, Watson and Custer Posts of the G. A. R., Daughters of Veterans, and Sons and Daughters of the American Revolution were present. The Bishop of Western Michigan preached on "Be not overcome of evil, but overcome evil with good."

Emphasizing aggressive goodness as the greatest need of the world today, Bishop McCormick urged that America must take the lead in exemplifying that kind of goodness. The following are some paragraphs as reported by the Grand Rapids Press.

"It requires no argument to prove that there is a real and immediate danger of being overcome of evil. All over the world we have been warned since the war against a moral reaction and spiritual let-down. The aftermath of the World War has revealed the depth and danger of the world shock. There are unmistakable evidences of national, racial, industrial, and religious jealousies and antagonisms. There are unmistakable evidences of recklessness, extravagance, lawlessness, and viciousness. Free and easy manners, vulgar plays, picture shows and dances; brutal public behaviour; coarse and offensive books; and in the individual, either moral lassitude or else disregard of human decency and divine control, are signs of a recurrence of evils, which, if we do not resist them, will mean a tidal wave of evil already apparently set in motion by the evil one himself. If we lie down, or if we drift like dumb, drawn cattle, our latter postwar state will be worse than our former prewar state, and every expelled devil will return with seven others more devilish than himself.—The danger is that we shall be betrayed into trying to overcome evil with evil and to fight the devil with fire. This is the short and easy method—meeting hate with hate, cruelty with cruelty, cunning with cunning, force with force. From the angle of war it would mean standing armies, competitive armaments, huge navies, and a militarism raised to the nth power. From the angle of international relations it would mean, instead of a League of Nations or any covenant of peace-desiring peoples, the old discredited secret diplomacy, the old discords and distrusts. From the angle of industrialism it would mean labor and capital fighting tooth and nail; strikes and injunctions; rebellions and repressions. In general society it would mean renewed religious hatreds; class antagonism; racial distinctions sharpened and deepened; law and order openly defied. To seek to overcome evil with evil, to act as if two wrongs made a right, to drop back into the old contentions and confusions might be the easiest way, but it is the devil's way of ultimate spiritual death. It is the moral abdication of civilized society. It is a shameful confession of religious ineptitude. It is infamy to the dead who died for the world's betterment. It is, in the long and final re-

sult, the suicide of all civilization.—Above all others, we Americans seem to be called to exemplify a better method—not to overcome evil with evil, but to overcome evil with good. Unless we are false to all our history we must stand for positive, constructive, unselfish good. We must show the world that hate is to be conquered not by more hate, but by love; that selfishness is to be overcome not by more selfishness but by unselfishness; might is to be offset not by more might, but by more right. Idleness must give place to industry; passion to patience; cruelty to charity; pride to humility; doubt to faith; cowardice to courage; fear to hope; vice to virtue. The essential American characteristics, like the early Christian virtues, are positive, declarative, strong and victorious. The call of the day is for aggressive goodness. We must fight unflinchingly against the spirit which would revive religious prejudices—Jew against Gentile, Roman Catholic against Protestant, class against class, race against race. We must meet unflinchingly open and defiant evil with open and unafraid good. The light must cast out the darkness. Will Irwin in his recent book bearing the significant title, "The Next War," has shown us the frightful evils to which another war would expose us—gasses 50 times more deadly than those used in the recent war, bombing-planes which could destroy whole cities in a few hours and all the incalculable possibilities of destruction. Surely America must take the lead of nations in averting such horrors from the future of the world. Our patriotic societies, the veterans of all wars, all thoughtful and public-spirited citizens, must line up on the side of good rather than on the side of evil, must welcome the recent action of congress and of our executive in regard to limitation of armaments, and must pray and work for the ultimate and permanent victory of good over evil, of love over hate."

Also Build Your Own Organ

By the ingenuity of a young ex-service man of the congregation at St. Joseph, Michigan, Mr. Donald McElroy, an electric motor has been successfully installed to work the bellows of the large cabinet organ. By a skillful arrangement of small motor, balance wheel, pulleys, crank and cut-off the organ is steadily supplied with wind and is effectively regulated. The interest of this item lies in the fact that it proves the thing can be done and at a small cost.

Anniversary of Dr. Wing

By a strange coincidence the eleventh anniversary of the ordination to the priesthood of the Rev. John Durham Wing, D.D., and the sixth anniversary of his rectorship of Christ Church, Savannah, fell together on Sunday, July 3. To mark this event a meeting of the congregation was called by the senior warden, Mr. J. Randolph Anderson, at the close of the morning service on that day, and appropriate resolutions were passed as follows:

"Whereas, this third day of July, 1921, marks the eleventh anniversary of the ordi-

nation to the priesthood of our beloved rector, Rev. John Durham Wing, D.D., and also commemorates the sixth anniversary of the first service held here by him, as rector of this, the Mother Church of Georgia.

"Therefore be it resolved by the congregation of Christ Church, Savannah, that our heartfelt congratulations are tendered to Dr. Wing, on this anniversary so important in his life, and in the history of the parish;

"Resolved further, that we also desire to express to him our grateful and lasting appreciation of the splendid service he has rendered to us, and to the Church, and to tell him of our affection for him, and to assure him, it is the earnest hope and prayer of each member of this congregation, that in the Providence of God, he may be spared to minister to us for many years to come."

Paint Your Own Church

St. John's Church, Grand Haven, Michigan, has recently enjoyed a "painting bee." The Rector having called attention to the shabby appearance of the church building, a communicant of the parish offered to furnish the paint if the other men would apply it. The challenge was issued on Sunday morning with the result that the men, working evenings, has applied the first coat before the end of the week. The rector, the Rev. H. C. Benjamin, painted the tower. The ladies of the Church kept up the enthusiasm by providing sandwiches and lemonade. The Church has also recently received a new roof and the organ has been overhauled.

The Evil of Graves and Graft

Revisiting China after many years Dr. Sturgis was impressed with the fact that China suffers from two great evils, "graves and graft." The Chinese do not bury their dead but place the bodies in heavy wooden coffins on top of fallow soil. The ground then becomes sacred and cannot be used for agricultural or other purposes. Hence much of the best land is rendered useless.

As an illustration of the extent of the graft, Dr. Sturgis cited the case of the brother of the President of China, who holds eight profitable offices, the least of which pays him \$10,000 Mexican, a year. At the height of the great famine, when a conference was held in Peking, this man made a long fight for the relief to be paid in cash and for the bulk of it to be distributed in his own province of Chi-li.

Bishop Graves opposed the cash distribution and also stood firm for extending the relief to all sections and won out.

Rhode Island Parish Does Well

An encouraging report comes from St. Luke's Church, Pawtucket, R. I., the Rev. Arthur J. Watson, rector. Mr. Watson was born of missionary parents in India, but has long and faithfully served American churches. In his three years at Pawtucket, St. Luke's has changed from a struggling mission into a thriving, self-supporting parish. It not only has relinquished its

diocesan aid of \$750 but gave last year \$825 to the Nation-wide Campaign funds, being one of four Rhode Island parishes to meet its quota in full. The rector's salary has been increased three times. A total of 323 people, mostly adults, have been confirmed, 107 of them this year.

Gifts to Church in Ohio

The will of the late Mr. William Irwin, trustee of St. Paul's Cathedral, Cincinnati, includes several bequests to the Church.

The Cathedral is to receive \$3000 the income from which is to be used to pay premiums on insurance on the Church property. Any surplus is to applied on clerical salaries.

A bequest of \$1000 is made to the Children's Hospital of the Church, Mt. Auburn, Cincinnati.

The General Board of Missions is to receive \$250.

The Cathedral Chapter of the Diocese is to receive \$250 to be used in the work of the City Missions under the direction of Canon Charles G. Reade or his successor.

St. Andrew's Mission (colored), Eighth and Mound Streets, Cincinnati, is to get \$500 as an endowment, the income to apply on the salary of the rector.

St. James' Mission, Westwood, Cincinnati, receives \$500 to be expended in aiding to build a church for this congregation. If this is not built within five years from the date of the will, Dec. 5, 1918, the money is to be used to aid in the building of a church or churches in the city of Cincinnati or vicinity.

The Home for the Friendless, the Children's Home and the new Orphan Asylum for colored children each receive \$250.

Mr. Irwin has been a life-long friend to all the work of the Church and his will is an indication of his loyalty and affection.

Information Wanted

Lying on a bed in the Cincinnati General Hospital is the Rev. Edward Reginald Lewis, a Hindoo minister of the Church of England, suffering from a nervous trouble and under medical observation. He says that he was ordained by the Bishop of Bombay in 1911 and that he was stationed at Allahabad, where he has a wife and child. He says he was chaplain during the war of the Third Bengal Regiment with the rank of lieutenant. He is a member of the Masonic fraternity. He came to this country via Cuba and Florida. The Church and social workers of Cincinnati are seeking further information about him and if this publication comes to the attention of any one who knows him they are asked to communicate with Archdeacon Reade, 223 West Seventh St., Cincinnati, O.

Georgia Rector to Marry

The marriage of the Rev. Oliver J. Hart, rector of Christ Church, Macon, Georgia, to Miss Mary McBee Mikell will take place at Christ Church, Castine, Maine, on July the twentieth. Miss Mikell is a daughter of Mr. William E. Mikell, dean of the law school of the University of Pennsylvania, and a niece of Bishop Guerry of South Carolina, and Bishop H. J. Mikell of the

diocese of Atlanta, Georgia. The Rev. Oliver J. Hart left St. Michael's Church, Charleston, S. C., one year ago to accept the rectorship of Christ Church, Macon, Georgia. For two months he will act as rector of Christ Church, Geneva, New York, during which time the Rev. Henry Robinson will supply the parish in Macon, Georgia.

Dr. DeVries Called to Deanship

The Rev. Dr. William L. DeVries, canon of the Washington Cathedral, has been elected to the vacant Deanship of Baxley Hall, the Divinity School of Kenyon College. On Commencement Day a \$50,000 endowment of the Deanship, from Mr. Samuel Mather, of Cleveland, was announced, and the unanimous election of Canon DeVries by the trustees followed. Dr. DeVries has not yet announced his decision.

Macon Church to Be Redecorated

Plans for the renovation and redecoration of the interior of Christ Church, Macon, Georgia, were made at the last regular meeting of the vestry. A sum of \$3,000 has been appropriated for the purpose. The work will begin after the 15th of July.

Clergyman Injury a Mystery

The Rev. Edward J. Hoering was found Friday morning, July 1st, by passing automobilists, wandering in a dazed condition near the town of Winnemucca. He had been shot through the head, just back of the eyes. He was clad only in his underclothes. Since then his clothing, with the exception of his trousers, has been found. He is rational and says he went for a walk Tuesday evening, June 28th, and after reaching a point about a mile from town, turned around to return and remembers nothing more until shortly before he was found by the tourists. Search was not made for him because it was thought he had gone to one of his various missions. He is unmarried.

The surgeons do not hold out any hopes of his recovery. If he lives he will be blind, as the optic nerves were cut by the bullet. He is in a hospital at Reno.

Mr. Hoering is vicar of the missions at Winnemucca, Battle Mountain, Austin, Midas and Lovelock, Nevada.

Dr. Merrill Speaks on Pulpit Liberty

If the manufacturers of Pittsburgh had set out to influence the ministers of the country to preach radical sermons on social topics, they could not have taken a better way than their recent efforts to boycott the Y. W. C. A. and the Federal Council. A number of ministers have spoken in every city. Dr. Fosdick says "the pulpit is not for sale." Dr. William Pierson Merrill, pastor of Brick Presbyterian church of New York, in an address recently delivered before the World Alliance for International Friendship said: "The church cannot afford to take orders from any outside group or class, or from anyone except its divine head. To allow any men to mark off its field, or limit its scope, or declare its function, is intoler-

able. The church must fully and with all cheerfulness grant the right of any man or men to object to its words and acts, to criticize them with utmost freedom, to give or withhold support, to join the church or leave it, to attack or defend, as one may deem best. The church must be prepared to take the consequences, financial or other, of maintaining its independence, and asserting its proper concern in the affairs of the world. But for the church to alter by a hair's breadth its policies, or to restrict in the least its sense of the vital function in social matters because of the power of the purse applied, is spiritual treason."

Noted Pauline Scholar Will Visit America

Sir William Ramsay is everywhere known in the ranks of new testament students as a foremost authority upon the life of labors of St. Paul. He has done research work in the lands visited by St. Paul and made many discoveries which confirm the credibility of the new testament records. Because of an interruption in his research work due to political conditions, he will visit the United States this coming year and lecture in many colleges and universities. Thus thousands of Americans who have read his books will have opportunity to look into his face.

Emphasize Religious Education

Sunday, June 26th, throughout the day of three services, was emphasized as Parish Religious Educational Day at St. Stephen's, Williamsburg, Pa. At 8 A. M. a largely attended corporate Holy Communion was celebrated, followed immediately with breakfast in the Parish House. At the 11 A. M. Service, before a well filled Church, the Rector, the Rev. William Porkess, preached a frank and striking sermon on, "The Significance of Training." Quite a number of men urged the printing of this sermon in full, and a thorough circulation of the same be made in the Parish. In the evening, in the place of the Evening Prayer Service, the Graduating Exercises of the Church School were held, when nineteen Honor Prizes and ninety-two Diplomas were distributed. This School is laid out in five Divisions, consisting of nineteen Classes in all, and the curriculum installed is the Christian Nurture Series in full, Courses 1-13. A system of credits has been carried out for all pupils, and quarterly reports sent to all homes. A thorough plan has also been effected for the teachers, there being a monthly corporate Holy Communion on Sundays, with breakfast immediately following, and a monthly teacher-training class on Monday evenings. The School has just closed its most remarkable year, for pupils and teachers alike. The Rector has made it a special point of being present in his School every Sunday of the year of ten months.

EDWIN MARKHAM

Writes to the Editor of THE SOCIAL PREPARATION, the Religious-Socialist Quarterly:

"I am glad to know that you have the heart to hold aloft the flag of the future."

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IMPORTANT NOTICE.

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.

THE NEW YORK ELECTION

By BISHOP JOHNSON

My attention has been called to a page of the Witness which has been circulated in the interest of Dr. Shipman's confirmation.

I noted the letter of our New York correspondent in the Witness.

It has been the policy of the paper to represent the Church, and not a party in the Church, and to hold the correspondent solely responsible for his articles.

This policy seems a very unwise one to some of my best and dearest friends, but we shall continue to adhere to it in spite of objections so long as I retain the post of Editor in Chief. It will be in no sense a party organ.

Nor does it propose to enter the field of controversy as between parties in the Church on academic questions. One party may state his views, signed; the other party may state his,—and there it must end—at least ordinarily and that not controversially.

The use, however, of a page of the Witness as a campaign document for or against the confirmation of Dr. Shipman would seem to be an invasion of this principle and would call for a declaration on the part of the Editor which I am loathe to give, but which I feel obliged to give since this single page was circulated without my knowledge or consent.

In the first place let me state that Dr. Shipman is a Christian gentleman whose sincerity, devotion and ability no one has a right to question, so far as I know.

Indeed the question of the character of anyone whom any diocese might elect is usually unquestioned and therefore seldom enters into the act of confirmation.

Neither, I think, does the matter of Churchmanship enter into the question unless some one were to maintain that the candidate that not "believe in all the articles of the Christian faith as contained in the Apostles' Creed."

I certainly should not vote to confirm anyone who failed to qualify in the test which we apply to laymen.

However in the case of Dr. Shipman this has not been urged.

The question of the confirmation of Dr. Shipman seems to center around three questions, upon which I would, as one called upon to pass upon his election, desire an answer.

(1) There are and have been in the Diocese of New York a small group of ecclesiastical egotists who have violated every law of the Church and every canon of good taste in their villification through the public press and elsewhere of conscientious and able administration of Church law. In the eyes of the rest of the Church, they are lawless and the Diocese of New York has seemed unable to discipline them.

Of course they do not think that they deserve to be disciplined. Spoiled children seldom do.

At any rate there are some of us who would hesitate to put in a place of authority any one who is identified in a corporate way with those who have publicly defied the authority of the Church?

Has Dr. Shipman been so identified?

Has he committed any lawless acts?

(2) There are those who value and esteem highly that party in the Church known as Evangelical and revere some of the doughty warriors of the past who represented evangelical truth.

These men established a society and endowed it for the extension of evangelical principles. Dr. Shipman is the President of this society.

The use of the funds of this society under its present management has been called in question.

It would seem that the raising of this question would at once result in a certified statement as to the use to which such funds have been placed by those who are its custodians.

I must ask that this be done before I can vote for the confirmation of Dr. Shipman.

(3) I regret that any reference to the family of Dr. Shipman should have been made in the columns of this paper by our correspondent, but inasmuch as the article has been circulated it would seem that the partisans of Dr. Shipman did not take exception to this reference. I should have deleted all reference to this subject if I had censored Mr. Sheerin's article, just because it seemed to be too personal.

However, I assume again that no reflection as to the moral character of any member of his family is involved in this issue.

Of course there are, again, other questions than those of personal character here involved.

One might hesitate to confirm the election of a rector to a parish if his wife entertained at dinner on Good Friday, not because it is wicked so to do but because it isn't done in the best ecclesiastical circles.

The question therefore raised by Mr. Sheerin is one that I prefer not to discuss for various reasons, but would merely assert that the matter is one that has a right to enter into the confirmation of a bishop-elect—providing one has any facts, which I confess that I do not have and therefore should not act upon hearsay or rumor in such a question.

It is unfortunate always that questions of controversy should center around personalities.

And yet it would seem that a few declarations could be made which would satisfy those charged with a conscientious duty, that the Suffragan-elect regarded canon law as something to be enforced and not a joke and that money contributed for evangelical purposes has not been used to finance enterprises in no ways related to the purpose for which it was given.

There is no question of character or Churchmanship involved. There are questions involving law and order and ecclesiastical perception which one desires cleared up.

The republishing of Mr. Sheerin's article, referred to by Bishop Johnson, was not printed in The Witness office, nor was permission asked that it might be reprinted elsewhere. Whoever did the job is alone responsible.

Bishop Johnson has stated the policy of this paper. We try to represent the Church—not a party of the Church. For that reason we have men on our staff of divergent opinion, each of whom is alone responsible for what appears under his name.

As Man aging Editor I am responsible for the make-up. This does not mean, however, that I am a censor. I publish whatever the editors send in—even their mistakes in English grammar, so I was told today by a prominent layman.

My own opinion about the Shipman rumpus is that the Church would be in a better spiritual condition if it could interest itself in things more vital than ecclesiastical politics. W. B. S.

The Witness Fund

The Witness acknowledges with thanks the following donations to the Maintenance Fund:

A. McK. Baruash	.50
G. H. Stevens	.50
Mrs. R. G. Champ	.50
Mrs. George Brennan	.50
M. I. Wightman	.50
A. Friend	2.50
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An English Leader— Will Crooks

By A. Manby Lloyd

Will Crooks was not merely a representative of the people, like most Labor M. P.'s. He was an image of the people. At eight years old he earned sixpence a week and had seen the inside of a London workhouse. At 11 he was in a blacksmith's shop. At 14 he was apprenticed to a cooper. A meagre education enabled him to read Oliver Twist, where he saw his early years reflected.

Good craftsmanship and trade-unionism made him a rebel at 22. He refused to use inferior timber on a job and objected to excessive overtime. He addressed the workmen on the subject. A few days later he was dismissed and every London 'shop' was closed against him. He tramped the country for work. He dragged himself to Liverpool without a sole to his boots. It was all in vain. An odd job here and there left him still in want. He returned to London and got odd jobs at the docks. Such is a faint outline of the early days of the black bearded giant who became Mayor of Poplar M. P. for Woolwich, and a member of the Privy Council!

At last he got regular work as a cooper, and began a series of Sunday morning Labor meetings outside the East India Dock gates. The place came to be known as Crooks College. Never was instruction at college imparted with so many human touches and humorous sallies. He noticed some of the men slunk away when the pubs opened.

"Some of you chaps imagine you can only be men by taking the gargle. . . Perhaps you've heard of the man who asked for a ticket at the railway junction. 'What station?' asked the booking clerk. 'What stations have you got?' he stammered, clinging to the edge for support."

The College at the Dock Gates can point to some notable achievements. It agitated for the Blackwall Tunnel and got it. It began the campaigns for a large municipal gymnasium and childrens' playgrounds, for public libraries and technical institutes. It founded the Popular Labour League, which first introduced Crooks to public life. It was the originator of the farm colony system, and stood out for the welfare of the Poor Law children. It broke down the corrupt practices on three of the old municipal authorities in Poplar.

The great Dock Strike of 1889 nearly brought Crooks to his grave. Seldom did he take his clothes off. The outdoor meetings kept him going to midnight. The early morning hours saw him lending a hand at relief stations. The dockers won their sixpence an hour. But Crooks lay at the point of death. A sad looking missionary visited him at the hospital, and asked him bluntly, "Are you not a miserable sinner?"

"No," said Crooks, "I may be a sinner, but I'm not a miserable one just now."

But he recovered and was invited to give evidence before a Committee on the Infant Life Assurance Bill, which actually proposed to pay the insurance money direct to the undertakers! The offending clause disappeared after his evidence.

That a working man like Crooks was able to give his whole time to public work

was due to the Poplar Labor League. His fellow workmen wished it, and Dr. Chandler, who became Bishop of Bloemfontein, was one of the first treasurers of the fund. Father Dolling and Dr. Clifford, men as diverse as Scott Holland and Bernard Shaw, Canon Barnett and Sidney Webb, became subscribers. His pay was less than four pounds a week, which was stopped in 1903 when he joined the official Labor party in the House of Commons, and received his 200 pounds a year. Crooks still lived in the same little five-roomed house, but his enemies sneeringly asked him how he did it. "How I do it? Crooks replied, 'why is this question not put to other politicians and public men?' He blamed his working men friends, too. "You never think of asking the question of monopolists, food adulterators, scamping contractors, property sweaters, bogus company promoters, and others who fleese you at every turn. You never dream of asking it of young untried men fresh from the Universities, who in many cases are only after the spoils of office. You regard all these people as gentlemen. But let a man from your own ranks offer to serve you in public life, and you want to know where the Labor man gets his money from?"

The advent of men like Will Crooks and John Burns on the County Council caused consternation in the ranks of shum-owners, ground landlords and robbers of the poor. They broke down the contractors' ring and carried the campaign right into the working man's home. It was found that London coal was being delivered in sacks too small to hold the proper weight. A trifle, but by such petty thefts do men make fortunes.

The exposure of our Poor Law procedure by Charles Dickens in a previous decade had not killed, but only scotched the world of Bumbledon. On being elected to the Poplar Board of Guardians, George Lansbury and Crooks unearthed some shocking scandals. Poverty was still treated as a crime. Workhouse inmates were fed on greasy water and skilly. There was no discipline. Able-bodied paupers robbed the weaker ones of food, and the dining rooms were a kind of hell. When, as Guardians, they attempted to enter, the Master shut the gates upon them. They raised such a storm that the Government had to intervene. The right of admission was secured, but the officers were still hostile. When a fire broke out in the work-

house bakery they were ready to put Crooks and Lansbury on the top of it. But Crooks arrived one morning unexpectedly and suspended the offenders who were eventually dismissed.

How Crooks won Woolwich and carried the fight into the House of Commons, how he won the goodwill of all parties, how he opposed the War in South Africa and supported the War in Europe must be passed over. But one historic scene can never be forgotten. At the prorogation of Parliament in September, 1914, unable to control his feelings any longer, he bluntly asked the Speaker if it would be in order to sing "God Save the King." Every member rose to his feet. Next, with his face beaming he cried, "God save Ireland!" while John Redmond shouted, "God save England."

The pity of it is that bankrupt statesmanship should have shattered the unity that then seemed so secure. Crooks as Prime Minister might have saved us from such a disaster.

In a future article, with the editor's leave, I will complete this poor sketch with some stories that illustrate the genial side of his nature. Like the best English poor, Crooks was humorous to the backbone. For laughter is the only thing that has been left to them.

(Concluded next week)

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Culture and Prize-Fights

By James Sheerin

If any one wants to get a thrill of renewed hope, I would suggest a visit to one of the great summer schools of our American institutions. This week I dropped in at the registration of Columbia University, which is partly within two blocks of our great New York Cathedral. The registration was in the large hall of the gymnasium and the railed off arrangements reminded one of the crowded conditions of Ellis Island, when thousands of immigrants are slowly passing by. One thing was alike in the faces of the immigrants and the summer students, namely, the eager expectant look. The big difference, of course, lay in the better clothing and refined appearance of the students, as if they had already had a fair share of the world's cultural and intellectual opportunities. There is something pathetic and at the same time encouraging, to see thousands of men and women, no longer young enough to be called college boys or girls, giving more than average signs of eagerness to know more in order to be more useful in a world badly enough needing better informed help. More than 12,000 of both sexes registered for summer work at Columbia. I saw a couple of handsome athletic graduates of June 1st, loyal church boys, aiding the newcomers to go through the puzzling forms of registration. Most of the applicants were Americans of southern and western residence, but there were also many foreigners registering in non-English speaking courses so as to become better Americans.

* * *

The great prize fight has come and gone. There was a time when a prize fight left both men battered and ugly in bloody signs of an unqualifiedly brutal contest. But it seems that in this case, with the use of six ounce gloves and better rules of boxing, Dempsey, though struck several times in the jaw, got off without a scratch, and Carpentier escaped with a bloody nose and a two inch cut on the face, besides a slight break of a bone in her hand. It is also reported that brutal, savage remarks from the audience were almost eliminated, and the two fighters and their aids avoided oaths and shows of beastly temper, which used to be considered quite the thing to do to make them fight better. Lists of prominent parties present were made in all the newspapers, much more complete than would ever have been made for a church convention or a university commencement. Among the names were some whose antecedents were of our church. For example, Miss Anne Morgan, daughter of the late J. Pierpont Morgan, is spoken of as an ardent looker-on at the fight, though her brother, who bears the great Christian name of his father, not only denied that he went, but declared himself as without interest in such doings.

There is rather a false reasoning on the part of those who defend their patronage of these post war sports. In the first place, they persist in calling them "boxing matches" instead of "prize fights," thus attempting to disprove the claim that a rose is a

rose no matter what you name it. Then, secondly, they have sometimes staged such contests in the interests of charity or some noble cause, as Miss Morgan did last winter in aid of French rehabilitation. A Jewish rabbi said, wisely, that if the object of the gate receipts redeems the ugliness of a prize fight, then it ought to begin with a prayer and end with a blessing.

There is also a tendency just now for women of supposed refined origin to admire the physical proportions of the male body. This is true to the recent general reversal of human judgments. Men used to do all the smoking. Now supposedly refined women help, as crude mountaineers and peasant women always did in backward countries. Men always were free enough in their admiration of the bodies of women. Now certain women are becoming franker in showing their admiration for men in the same way. What the outcome will be, no one knows; but there is surely a limit. To this current admiration of prize fighting, add a romantic love of France amongst very good people, who seem to condone almost anything if it will only help to show how much we think of France, and how anxious we are to see her restored to strength and prosperity. Carpentier had, in his bodily movements, much of that grace and suppleness which we are wont to associate with a Parisian dancer or a Greek athlete. Therefore, he was the women's favorite.

We will have to allow considerable latitude in such things until the world gets back to "normalcy." Let us hope that when it gets back it will also step ahead in another and more wholesome direction. It is certainly not desirable for the land we all love that the children some of us are trying to bring up in the ways of patriotism and religion should have set before them, as worthy of our approval, a mere pummeling contest, where the single aim of each antagonist is to seek out the weakest and sorest spot of his opponent and strike there with all his might and aim. If this is to be our ideal of physical life, then a frightful militarism is very far from dead among us, and we are of all created

beings most miserable. The encouraging fact is that it is probably only a temporary outbreak of a barbarian ideal. The curse in it is that it acts as a misdirector of physical energy, and therefore a damper of moral and spiritual progress.

* * *

The newspapers record the death of the Rev. Arthur Ritchie, July 10th. I wonder how much this name means to young men in the church today? When I was a college student, he was in the heyday of his fame, and I heard many a good sermon from him in the old St. Ignatius Church on 40th street. Of course the ritual was excessive, and there were keen things said against Protestants and evangelicals, but for the most part, Mr. Ritchie was constructive and spiritual in his pulpit utterances. Where his powers of satire and invective came out strongest was in the pages of his monthly periodical, the Catholic Champion. This spicy journal of ecclesiastical propaganda was frequently sent free to all the clergy. Some of them were amused by it, some agreed to its claims, and many felt as hostile and stirred up by its winged words as Dr. Cummins seems able to stir up the wills of his faithful opponents in the Catholic defence societies of today! Those were certainly the halcyon days of rising ritualism, and its spokesmen in the Living Church, as well as the Lamp, the Champion and a half dozen other freely circulated periodicals, cried aloud and spared not! There was no Protestant Chronicle to combat them

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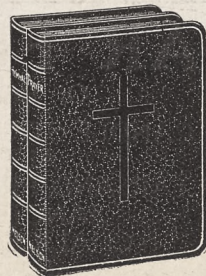
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just then, and all the "fun" was on one side! The Rev. Arthur Ritchie rejoiced in such thrusts. In a day when there were great names on the Broad Church side, such as Heber Newton or Phillips Brooks, this virulent man, fond of "catholic" ritual, able to present it more alluringly than most other exponents thereof, held his own in the public eye for a generation. For some years he has not been heard of much in his retirement, but the prophecies that he would become a Roman Catholic have not been fulfilled, and now he has gone to "a juster judge than here," as it is put by a favorite hymn, "Now the Laborer's Task is O'er." Perhaps he will wonder in the other world, as some of us do in this, in the words of the eccentric character in the recent play called "The Vagabond," "What's all the shootin' for?" When it comes to attacks, one on another, churchmen are as good marksmen as partisans in other walks of life, who do much verbal "shootin'" at one another.

Is the Church the Friend of Labor?

(Last Paper in Series)

By Rev. J. A. Schaad

Yes.

In concluding this series of broad outlines on the historic evidence of the Church's continued friendship for Labor, we shall find fresh footprints to show that the Church is now functioning as friend in the newer fields of social and industrial progress.

In this respect I venture a prophecy: What the Church now officially advocates and pleads for, will some day be recorded as an accomplished industrial fact!

That is the history of all human progress, since Christ, Labor's Great Friend, first proclaimed His Gospel of a common brotherhood of man based upon the Fatherhood of God.

The Church recognizes that Christ's spiritual Gospel, being chiefly concerned with the right motivation of human conduct, has a direct bearing upon the material affairs of life. Therefore her efforts have been both to teach and to apply that Gospel to the practical affairs of our daily life.

Also, her outlook and message have usually been considerably in advance of the human possibility of actual attainment. Therefore she is criticised by conservatives for going too fast, even while blamed by the radicals for moving so slowly.

But this only means that the Church, as a true prophet, proclaims the ideal for successively developing departments of human life, and then throws her influence into the campaign to attain those ideals for mankind, be the struggle age-long.

Coming now to recent utterances and acts in which the Church seeks to advance the proper interests of the working man, and woman, it is fair to assume that when the Church speaks officially through her own appointed representatives, she both reflects the Christian ideal and assures the support of her influence in the campaign for its attainment.

Conformably with this program, Christianity has officially expressed itself on social and industrial questions through three great channels: The Federal Council of Churches, representing about twenty million adherents of modern Protestantism; the National Catholic Council, representing about sixteen million Roman Catholics in America; and the Lambeth Conference of Bishops representing about thirty million Episcopalians throughout the world.

These central groups have published their respective social and industrial programs independently of each other. And yet, despite their denominational differences, there is striking unanimity in their official pronouncements on these questions.

Of course, no one claims that the views expressed by these highly centralized representations will be shared by all of the members of their respective Churches. But that would also be true on any other question to be decided by a representative government. It is so in organized labor. And in America we are accustomed to abide by the decisions of the majority.

Besides these major-group declarations, each of the larger denominations has severally set forth its own specific social and industrial program in considerable detail. The number and extent of these is so great that it would require a large volume, even to print the bare facts.

And in addition, these same denominations have appointed official commissions on social and industrial relations and problems. The combined expenditure of time, energy and money involved in these activities is enormous.

Why is the Church doing all this? Not for any personal advantage for its own organizational life; but solely as a practical service for the advancement and welfare of the working people, by whose effort of brain and brawn the supplies for the world's material needs are produced.

But before quoting from these official pronouncements we must recall that the primary work of the Church is to preach the principles of righteousness, not to formulate or promote programs for industry.

Taking the fullest of these reports in detail, with which the others all seem to agree in principle, we find this comprehensive enumeration of points on which the Church seeks to improve present social and economic conditions:

A living wage, reasonable hours, sanitary housing and shop conditions, security against unemployment, social insurance, vocational training, the right to organize, collective bargaining, restriction of child labor, safeguarding of women's labor, a weekly rest day, the sacredness of human life, the sanctity of the family, correction of the social evil, spiritualizing of secular education, a change in motivation for business and industry from mere production for profits and wages to that of service for the common good, and other matters directly and indirectly involved in this whole question of humanizing the social order by the introduction of the more Christian principles of brotherhood.

In connection with the foregoing, some Churches have appointed fraternal delegates to represent them in certain Councils of Labor with a view to cooperation. It would help much towards the cultivation

of friendship if Labor would take reciprocal action by appointing fraternal delegates to visit Church Councils. Why not?

It should be remembered that friendship, to be effective, must be reciprocal,—or as we say in the vernacular a "fifty-fifty" affair.

The chief point of all that I have tried, however imperfectly, to say about the friendship of the Church for Labor is something far beyond the details mentioned. It is this larger fact, inexpressibly superior to anything that Labor asks or even seems to appreciate, namely,—

The Church stands for all the foregoing principles, not at all because it is the partisan friend of Labor as against Capital, but because they are right, founded upon the Christian sense of justice and brotherhood.

The Church seeks to promote these righteous causes by such educational and inspirational methods as will influence both Capital and Labor, to adopt these Christian standards as their dominant, animating motive, rather than as mere laws to be rigidly enforced,—and evaded wherever possible.

The Church is the friend of Labor to such an extent that she refuses all overtures, and will resist all pressure, to so conduct her social and industrial campaign as to create class antagonism or to increase the breach already existing between Capital and Labor.

And the Church must adhere to such a policy because her message is one of love and brotherhood in Christ; her ministry is one of reconciliation, of healing the breaches which selfishness makes between men; of bringing a righteous peace to replace the chaos of class strife; and her methods must therefore be and remain such as will win and retain the confidence of all—working men and employers alike—who desire justice as well as gain, and who are willing to make real service to humanity the means even if they are not yet able to adopt it as the motive for profits and wages in industry and commerce.

To the sometimes-attempted coersions of either side in the great industrial struggle, the Church must continue to declare and seek to retain her corporate integrity and Christ-given freedom.

Just now it seems necessary for the Church in certain quarters to say to Capital, "Not for sale," when the effort is made to intimidate her into criminal silence on the supreme principles of righteousness, in relation to industry.

It is equally necessary for the Church to say to Labor "not afraid," when by its criticisms and flaunted rejection of her ministrations Labor likewise attempts to bluff the Church into partisan action against Capital.

Meanwhile the Church goes on offering and giving her divine ministrations as the sincere friend to both combatants in the social struggle; for the Church is the prophet telling forth the truth which will some day make both Capital and Labor free from the tyranny of the present system in industry; and she is also the priest furnishing the spiritual sinews for the splendid men in both groups who are seeking to lead their associates out of the turmoil of selfishness into the peace-producing ways of the Kingdom of God.

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At St. Luke's Episcopal Church, Pawtucket, R. I., Rt. Rev. James De Wolf Perry, bishop of Rhode Island, confirmed a class of 107 parishioners, complimented the members on the zealous co-operation accorded the rector, Rev. Arthur J. Watson, and later attended a reception given by the class. In 1919 a class of 111 was presented for confirmation and in 1920 a class of 107, making a total of 323 parishioners confirmed during the past three years.

Bishop Perry said in his address to the class: "It has been a notable hour made more so by the recollection of similar confirmation classes within three years; the classes are remarkable not only for their size, but for the number of adult people presented each year.

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In conclusion Bishop Perry laid emphasis on the correlative words, "defend" and "increase," which, he said, were the keynotes of the confirmation rite. "The work of the church is in your hands," asserted Bishop Perry in urging the class to follow closely the principles of the faith.

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