

The Witness

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English Bishops Take to the Famous Soap Box

Bishops and Priests Invade Soap Boxes of Hyde Park to Preach a Social Gospel

"England has been profoundly shaken by the coal strike. This much is evident to a visitor who has taken only a very brief survey of British opinion. Like a man who has been face to face with death, the nation has turned to a re-examination of its own life. Every institution is being questioned, even by those men in authority who are wont to command rather than to question," says Paul Blanchard, who is studying English industrial conditions with a Y. M. C. A. group from America.

"I saw a remarkable evidence of this questioning of fundamentals when forty-nine bishops, priests, preachers and labor leaders invaded the soap boxes of Hyde Park and conducted a demonstration on 'The Social Message of Christianity.' To an American it was a startling spectacle. On the wide lawns of Hyde Park, burned yellow by three months of drought, seven motor trucks were arranged in a great circle and the forty-nine leaders of church and labor addressed the audiences which crowded around to listen. It was no milk and water gospel which they preached: many a saint of the Anglican and Roman hierarchy would have turned over in his grave to hear aproned bishops of the church talking revolution in such unqualified language as was used on these motor trucks before a working class audience. The bishops talked to the following Christian Socialist resolution, which was unanimously adopted by the seven audiences at the end of the discussion:

"In face of the collapse of our existing economic, industrial, and social order, and of much blindness in statesmanship, this meeting urges all men and women of good will to recognize that the solution of the deadlock can be found only in the practical application of the principles of Christianity to all the departments of human life.

"It declares that a persistent refusal of these principles of truth, justice and brotherly love is a denial of Jesus Christ, who lived and died for their establishment on earth.

"It further records its conviction that the present system, being based largely on unrestricted competition for private and sectional advantage, must be brought to an end, since it fosters the sins of avarice and injustice, lays a yoke of thralldom

TO BE CONSTANTLY QUOTED

Signified true worth. **Bishop Johnson's** Editorials are reproduced not only in Diocesan and parish papers, but in secular newspapers as well. Several vestries, realizing the value of these editorials, have subscribed to the **Witness** for every family of their parish. One of these men writes us that he considers the **Witness** as essential to the life of his parish as a rector, a choir, and a warm church in the dead of winter. We gladly offer special rates where a number subscribe from one parish. A liberal commission is also paid to clubs and guilds that solicit subscriptions. It is a real opportunity for profitable service. Write us for the details today.

upon masses of men and women, and leads almost inevitably to war.

"Therefore this meeting calls upon all Christian people to find in the failure of the old society a supreme opportunity for the building up of a new order that shall be founded on brotherly co-operation in service for the common good."

"The men who appealed for this resolution included the lord bishop of St. Albans, the lord bishop of Manchester, the bishops of Willesden and Kensington, the greatest leaders of the non-conformist churches, and labor speakers such as Margaret Bondfield and W. F. Toynbee. They did not ask men to go to church. In fact, they criticized the present church unsparingly and declared that it was doomed unless it changed its attitude. One speaker declared: 'The moral safety first has no place in our thought. Why on earth should any man be afraid of an honest idea?' And another: 'How can religion save a man who is out of a job? The thing to do is to get him a job and then let him get religion afterwards if he wants to.'

"Saturday's demonstration was a straw in the wind. When my lord bishop leaves his seat in the House of Lords and comes to Hyde Park to tell the workers that the old social order has collapsed, it would seem that the collapse is not far distant.

Attendance Records Broken at Sewanee School

Representatives Present From All Parts of Country to Hear Religious Leaders

In reaching a registration of 306, the Summer Training School for Workers for the Fourth Province, held at Sewanee, Tenn., August 9-23, has exceeded all previous records. Every diocese and missionary district in the Province sent representatives, some quite a number, notably Tennessee, South Carolina, Kentucky and Alabama, and nine dioceses outside of the Province had delegates, namely, Texas, West Texas, New York, Arkansas, Nebraska, Virginia, West Virginia, Oregon, Michigan, Pennsylvania and Connecticut.

An excellent program in charge of the Rev. Mercer P. Logan, D. D., director and founder of the school, and the Rev. Gardner L. Tucker, D. D., field secretary of Religious Education for the Province, provided departmental classes in missions, religious education and Christian Social Service, and added to the curriculum this year was a class on the Nation-wide Campaign conducted by the Rev. R. W. Patton, D. D. Several new features marked this year's plan, among them work for young people in charge of the Rev. Gordon Reese and Miss Jeanette Zeigler, who taught leadership in the Young People's Service League and took charge of all recreation for young people, and a Healing Mission conducted by Mr. Charles R. Blanford. For the first time the session was extended to two weeks, this allowing for one day holiday which was given over to excursions, and cessation from work generally.

Mrs. Loaring Clark was Dean of the department of missions, while under the department of Religious Education, the Dean, the Rev. Dr. Tucker, arranged credit classes in all courses of the Christian Nurture Series.

The Rev. Charles N. Lathrop, D. D., executive Secretary of the Department of Christian Social Service of the Presiding Bishop and Council, was dean of the Social Service Department.

The preachers at the Sunday services were Bishop Gailor, President of the Council, Bishop Mikell of Atlanta, Bishop Green of Mississippi and the Rev. Lloyd Craig-hill, a missionary to China. One of the most successful classes of the school was that on parochial missions, conducted by the Rev. J. A. Schaad, rector at Bay City, Michigan, and Contributing Editor of The Witness. Another very popular feature of the conference was the open forum held every evening.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Correspondent Writes About Russian Church

Louise Bryant, famous newspaper correspondent, has just returned from Russia with exclusive, accurate information of life under Soviet rule. She visited Russia twice, and for a year she has been the only newspaper writer allowed by Lenin to travel through Russia. She writes as follows about the Church of Russia:

Religion is by no means dead in Russia. But the Greek orthodox church, since its separation from the state, is no longer the same institution which for centuries wielded such terrific political power under the czars. And with the loss of political power and the danger of absolute decay, the church has made a tremendous effort to climb out of the depths of corruption to which it had sunk under the degenerate influence of Rasputin.

The Russian church as it exists today is supported by voluntary subscriptions in exactly the same way that churches in our country are supported. The soviet government, aside from arresting now and then priests who have been mixed up in counter revolutionary plots, does not interfere with the church in any way. Even the communists are too busy with other matters to ridicule its activities by cartoons and posters.

During my former visit in 1918 most of the shrines were forgotten and unlit and the churches were deserted. I will never forget Christmas at St. Isaac's in Petrograd, with only a score of people kneeling before the blazing ikons. But Russia in 1921 offers another picture. It shows the revolution settling down, and a people fundamentally religious dropping back into old ways.

It was through the kindness of a Russian noblewoman that I had my interview with Tikon, head of the Greek orthodox church. It was the only interview he has granted since the revolution. He lives in a small monastery on the edge of the city.

We found Tikon majestically robed in stiff, shining brocade, a high sort of crown-shaped cap on his head, rich with clusters of pearls, and flashing an enormous diamond at the peak. He is an old man, but noticeably hearty. His broad, Slav face, gray beard and hair, and his tall, stalwart figure added to the medieval costume gave him altogether a sort of heroic appearance.

My companion knelt and kissed his fingers. I was surprised to have him shake hands with me with a real grip in the regular American fashion. And in English he said, "I am very glad to see you; it is a long time since I have talked to an American."

As soon as we were seated he leaned over and asked smilingly, "Did you sign your name in the big book before you came in?"

I said that I had.

"And did you do it as compliment to me?"

I said that I did not understand. Signing the book seemed to be a rather mysterious performance. He smiled again and exclaimed, "Well, that book is for the convenience of the cheka (Russian secret po-

lice). You see some of my priests have been in counter revolutionary plots. So now the government watches my affairs."

"But are you under house arrest?" I asked.

"Oh, no, not at all. I go wherever I wish, but I am occasionally questioned about people who come here."

"Are you extremely unhappy and discouraged under the soviets?"

Tikon looked at me very seriously.

"I am glad you asked me that, because you are a journalist and an American and I have many friends in America. I want you to say to them for me that I am not unhappy; that I have never in my life been as interested in all that happens. All that has occurred here has not harmed the church. It has been cleansed. It has been purified in every way. If some have abandoned the church now it is because they were never true believers.

Those who remain are devout and out of these sincere souls we are building a better church. We have suffered, yes. But what have we lost? Material losses and gains of the soul. So say to my friends in America that I am content—that I work and that I hope to greet them again some day."

Last Call for Bishop Rowe Fund

The Witness:

You have been so generous and helpful with our space that I have come to you once more to make a final announcement anent the Bishop Rowe Foundation Fund.

Will you please announce in the most emphatic manner you can that the Fund closes definitely on OCTOBER 1st NEXT? All those not having sent in their offering are urged to do so without delay to our Treasurer, Mr. Stephen Baker, 40 Wall Street, New York City. The income of the Fund will be available from that date to help Bishop Rowe in his work in Alaska.

But the final and public presentation will take place at the General Convention to be held in this city in 1922.

With my cordial thanks in advance and personal regards,

Most faithfully yours,

Walter T. Sumner,

Bishop of Oregon,

Vice-Chairman of the Fund.

Alaska School Needs Repairs

On August 17th, Bishop Rowe, then in Fairbanks, Alaska, telegraphed to the Department of Missions in New York as follows:

"Girls' School buildings Anvik unsafe. Immediate rebuilding imperative. Chapman able to do work before winter. Authorized him to go ahead. Cost from six to eight thousand dollars. Had to proceed at once in the confidence that generous Church people will once again stand behind Alaska."

The building referred to by Bishop Rowe was cheaply erected about twenty years ago. It has housed successive generations of Anvik school girls. Many of

them are now living in Anvik and surrounding villages as mothers of Christian families. Bishop Rowe and Dr. Chapman are most anxious that this work of giving Alaska Indian girls a chance for happier lives should go on.

Those who are interested in knowing something of the history and the work of the school can secure it from Mr. John W. Wood, 281 Fourth Avenue, New York City.

Things to Think About This year

Have you got clearly in mind that the Centennial of the Missionary Society which we will celebrate on November 6th of this year is more than a Church occasion; that it is a National event of first importance?

Bishop White, "the Washington of the American Church," in the words of Bishop Tuttle, was Chaplain of the heroic Continental Congress, and one of the chaplains of the first Congress organized under the present constitution. The men who framed the Constitution of the Church, in large measure were the men who later framed the Constitution of the United States. These two great charters are strikingly similar. Read them both; this is a good time to become familiar with them. George Washington was a communicant of the Church, and Ben Franklin, James Madison, James Monroe, Alexander Hamilton, and so down a long list of the patriotic fathers. Practically every president of the United States down to the days of Jackson were communicants of the Church.

These are interesting things to think about, and to feel a natural pride over in these Centennial days.

Remember also, that as the Church is the REAL missionary society of which every baptized communicant is a member, the organization of the Church in practically its PRESENT FORM, antedates by two years the formation of our present government, and that step by step, through the Christian statesmanship of our Church leaders, the Church has kept pace with the progress and development of the nation, and has played its full part, and not a small part, in making our beloved nation what it is today.

An old adage says: "Trade Follows the Flag." Under the Egis of the Missionary Society, cross and flag have advanced together; and in not a few cases born aloft by our valiant missionary pioneers, the cross has led the way.

Here are some interesting facts which a research of the records brings to light in connection with the One Hundredth Anniversary of the Missionary Society.

Miss Betsy Ross, who designed the Stars and Stripes, was a member of old Christ Church, Philadelphia; and Francis Scott Key, author of "The Star Spangled Banner," was a member of the Maryland communion and assisted in framing the Constitution of the Missionary Society. Joseph Hopkinson, who wrote "Hail Columbia," was also a member of Christ Church. Millions of children throughout the land have been thrilled by a recital of the Yuletide classic, "'Twas the Night Before Christmas." How many know who wrote it? Dr. Clement C. Moore was its author;

and he was the son of the second Protestant Episcopal Bishop of New York, Rt. Rev. Benjamin Moore. The poem was written in old Chelsea House, home of the Bishop, which stood on a hill near what is now 23rd Street and Ninth Avenue, New York City. Dr. Moore donated to the Church the land on which the General Theological Seminary now stands in New York. In the refectory of the seminary hangs his portrait, and on "the night before Xmas" of each succeeding year the students at the seminary twine evergreens around it.

Some Other Anniversaries

Fifty years is rather a long time in the United States. In this hundredth year of the Missionary Society, it is interesting to notice that twelve dioceses are at least fifty years old. The following are between fifty and seventy-five:

Albany, Arkansas, Bethlehem, Central New York, Easton, Iowa, Kansas, Long Island, Milwaukee, Minnesota, Nebraska, Pittsburgh.

A generation older, however, are these, organized in or before 1846—75 years ago: Alabama, Chicago, Florida, Georgia, Indianapolis, Kentucky, Louisiana, Michigan, Mississippi, Missouri, Tennessee, Western New York.

Almost as old, Texas, organized in 1849, and California, in 1850, make us realize that the Church was established in the West in those feverish pioneer times.

Then positively hoary with antiquity, there are no less than fifteen diocesan organizations one hundred or more than one hundred years old:

1820 Maine, 1818 Ohio, 1817 North Carolina, 1802 New Hampshire, 1790 Rhode Island and Vermont, 1786 Delaware, 1785 New York, New Jersey, South Carolina and Virginia; 1784 Massachusetts and Pennsylvania; 1783 Connecticut and Maryland.

Funeral of Trinity Church Organist

The funeral service for the late Victor Baier, Mus. Doc. A. G. O., Organist and Choirmaster of Trinity Church, New York, was held in the Parish Church on Monday afternoon, August 15th. A full choir was present, including many old members formerly associated with Mr. Baier at Trinity. There was a large congregation and many representatives of the "American Guild of Organists," of which Dr. Baier was the Warden.

The choir sang Noble's "Souls of the Righteous" as the anthem and Croft and Purcell's "Man That Is Born of a Woman" and the Gilbert "I Heard a Voice from Heaven." The assistant organist was at the organ.

The Bishop of New York and the Rector of Trinity conducted the services. The opening sentences were read by the Rev. Dr. Milo H. Gates, the Rev. Dr. E. B. Smith was the leader, and the remainder of the service and the committal was read by the Bishop.

The Rev. Henry P. Veazie held the service at the grave in Woodlawn Cemetery. Other clergy present were the Rev. Frederick W. Goodman, the Rev. George B. Cox and the Rev. John Keller.

Mr. Baier would have been connected

with Trinity fifty years next February. He became choir boy in 1872 under Mr. Messiter, with whom he studied the organ. He was appointed assistant organist in October, 1884, and remained in that position until his appointment as organist and choirmaster in 1897 to succeed Mr. Messiter.

Mr. Baier had been in poor health for the past year, but in spite of this he most courageously kept up his work at the organ and with the choir. He is a distinct loss to Trinity and to the high standard of American Church music for which Trinity has stood for over two hundred years.

Boone University Fifty Years Old

September 29 to October 2 are the days set apart by Boone University for the celebration of its first fifty years—an anniversary of great significance. Two chief features will be the opening of the new gymnasium, which, it is hoped, will be completed by then, and the enlargement of the library. Money for the second floor of the library extension was given some time ago by Miss Olivia Stokes, and since then an extremely interesting effort has been made by alumni of the University to secure gifts for the remainder. Through the work and enthusiasm of individual alumni, gifts have come from the President of the Republic (\$500), an ex-president (\$1,000), and the President of the Shanghai Chamber of Commerce (\$2,000). There is evident on the part of the alumni the determination to work in the spirit of their athletic song, "Put it through, Boone fellows, put it through!"

Sewanee Turns Down Women

At the Sewanee Summer Training School for workers a mass meeting was held to consider the "Position of Women in the Church."

Bishop Nichols' questions addressed to the Bishops of the Church were the points under consideration, discussion being opened to all in attendance, but only women in the Province of Sewanee were entitled to vote, on ruling of the chairman, the Rev. Henry Phillips, D. D., chaplain of the University of the South.

There was a large majority vote (40 to 14) in opposition to admitting women to

those Councils of the Church to which laymen are admitted, and on equal terms. Mrs. W. J. Loaring led the opposition and Miss N. Hite Winston the affirmative.

Notify Rectors in College Towns

Dear Sir:

As minister in charge among the work among Episcopal students at the University of Michigan, I should much appreciate the insertion in *The Witness* of a paragraph calling the attention of rectors to the urgency of their notifying the clergy at universities and colleges of young people of their parishes in attendance at these institutions.

Although the names of such are sometimes obtainable, as here at Michigan, through a religious registration or census, it is always helpful to have a personal connection touch with a student's home parish. Otherwise, unless the student takes particular pains to make himself known, he is apt to become lost in the crowd, at least in the larger universities. At a place like Michigan, for instance, where there are between seven and eight hundred students of our communion, at best the majority are little more than names and faces to the clergy. Co-operation on the part of rectors helps greatly, particularly with freshmen and especially if letters are sent in advance of their arrival.

Very sincerely yours,
Chas. T. Webb.

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A DIOCESAN CONFERENCE

By BISHOP JOHNSON

In a recent conference of laymen in the Diocese of Colorado certain fundamental principles of parish life and activity were worked out and embodied in a resolution which was sent to the clergy of the Diocese.

The conference itself lasted for two days and was attended by fifty laymen of the Diocese.

Discussion was freely indulged in and certain ultimate decisions were definitely arrived at.

I. THE PROGRAM

It was the unanimous opinion of all present that if a parish was to do effective work it must have a clear and definite program.

At the beginning of the year the proper officials should set forth a budget in which were included not merely the items of salary, light, fuel and music, but also the sums which the Diocese and General Church expected of them.

That there should be a plan of religious education, not only for the children but for the adults, in which there should be a definite aim to train people to meet the emergencies of life and the calls of the Church.

That in this program there should be included a comprehensive knowledge of what the church is attempting to do in all the lines of its activity.

Definiteness of purpose, clearness of statement, comprehensiveness of vision were the things urged in the discussion.

II. THE RECTOR

It was the unanimous opinion of the conference that there could be no effective program in any parish unless the rector was not only interested but took the initiative.

It was pointed out that the genius of this Church demanded that the initiative be taken by the rector.

We were not like the Roman Church, in which orders that were undebatable came down from an infallible head. Ours was not a military system.

Neither are we like the Protestants amongst whom the leading members of

the congregation took the initiative and created the tone of the particular congregation into which the preacher was expected to fit.

But ours was a constitutional body in which the clergy were expected to lead but not to command.

It was contended that the traditions of this church did not make for lay initiative but that the rector was to be a leader as his name implied.

It was generally maintained that rectors were too timid in asserting that leadership and too vague in setting forth a program and the conference pledged the clergy a loyal adherence to such leadership.

III. THE SCOPE OF THE PROGRAM

The program should be nothing less than the whole and the conference recommended an organization along the lines recommended by the P. B. and C.

It was felt that the comprehensiveness of the outline was such as to include the whole program of the Church and while few parishes might be able to use it in its entirety, yet it made for definiteness to use it as far as possible.

Stress was laid upon the necessity of reconstructing the standards of Church membership, so as to fit into a program of service rather than into a post for observation.

That people who merely go to a church and sit in a pew are not carrying out the promises which they made in baptism and confirmation and are failing to fulfill the obligations of their membership to the church. For this reason the conference felt that the need of a program was to bring home to the individual his share in the corporate responsibility of the Church.

IV. INDIVIDUAL RESPONSIBILITY

In the discussion upon this topic the Bishop of the Diocese pointed out the evils that had crept into the Church through committees, vestries, boards and other corporations in which the responsibility which really belonged to individuals was so shifted back and forth that nothing was done and nobody was to blame.

If one could enumerate all the good resolutions which died in committees one could pave a wide road from New York to San Francisco.

It was the opinion of the conference that better work could be done by laying the responsibility upon individuals who could choose their helpers rather than placing it in committees where it would die a boring.

It was pointed out that the plan as diagramed by the P. B. & C. did this very thing, calling for heads of departments rather than for committees upon things.

Many a good idea and many an excellent plan which has been referred to a committee has been lost there as in an impenetrable wilderness.

V. SUMMARY

Reduced to its lowest terms, it was the conclusion of the conference that what the Church needed was a definite program, led by the rector, loyal to the Church's program and laying responsibility upon individuals to carry it out. That the rector was advised to keep pegging away along the right lines until he had constructed an organization in which each individual member of the Church was made to feel that he had a definite and distinct part to play in the whole program of the Church.

An Explanation

I am not going to reopen the discussion (which has been closed in this paper) of the New York election, but I cannot refrain from expressing my own disagreement with certain things in the last letter of our New York correspondent—not merely as they bear upon this particular incident—but on their general bearing.

1st. There is a vast difference from quoting an article from a paper and printing a fac-simile page without permission. As editor of this paper, I could not have heeded the reproduction of an article written by our correspondent.

2nd. I cannot see why our correspondent should rave against those who impute an animus to certain gentlemen in New York and then proceed himself to impute an animus against everyone who disagrees with him.

3rd. I deprecate any line of East and West in this affair simply because it isn't so.

I happen to have been in touch this summer with nearly all sections of the country, and there is no such line as our correspondent imagines.

Of four Standing Committees whose actions I have personally known, two Eastern committees have deferred final action and the committees of two Western dioceses have voted "aye" on the confirmation of Dr. Shipman.

Among some twenty bishops with whom I have conversed the past two months I would challenge anyone to draw a geographical line.

I particularly deprecate this introduction of sectional lines not only because it isn't so, but because the statement that it is, works great harm. Had the particular article of the New York correspondent been submitted to me, as it could not be owing to my migratory habits, I should have excluded all reference to sectional differences, simply because I have visited more than a dozen dioceses (East and West), have conversed in Washington with representatives of several more from all parts of the country on this very subject and the line between is neither partisan nor geographical and the men on both sides of the question are honest men and well within their constitutional and personal rights in the attitude they take, whether for or against.

I. P. J.

Famous English Preachers

IV. WOODBINE WILLIE

By Rev. A. Manby Lloyd.

"Woodbine Willy" is coming to London to work under "Dick" Sheppard.

To put it more politely, the Rev. G. A. Studdert Kennedy, M. G., Chaplain to the King, has resigned the living of St. Paul's, Worcester, in order to join the staff of St. Martin's-in-the-Fields, where the Rev. H. L. Sheppard is the breeby and unconventional vicar.

Woodbine Willie is the one great preacher that has been thrown up by the Great War. His wealth of humor, Irish brogue, and easy manner coupled with rare oratorical power, have endeared him to soldiers of all denominations and nationalities, and today his name is a household word among thousands of civilians who are not ordinary Church goers.

Hero-worshippers will tell you he is the only man who can stand up to the soap-box orator and beat him at his own game, but don't you believe it. The Church of England is not so stony-broke as that. But Studdert Kennedy is a genius, and if he does not convert thousands a la Billy Sunday, that is due to the refining influences of a university career, and the different material he has to work on. England would not stand for the circus methods of the American preacher. We are a reticent people—far too reticent—as regards religion. We take our religion—like our pleasures—sadly, and the popular preached has to walk warily.

This has come about through the middle-class domination—partly Puritan, partly Philistine, which is rapidly passing away. Woodbine Willie has found his chief welcome among thinking men of all classes, and among what are known as the working classes. This rough and ready humor appeals to the one, his intellectual outlook to the other.

His "Rough Rhymes of a Padre" are a Christian replica of the poems of Robert W. Service, the Canadian Kipling.

"The sorrows of God mun be 'ard to bear
If e really 'as Love in 'is 'art,
And the 'ardest part i' the world to play
Mun surely be Gods Part."

Slang is part of his stock-in-trade, to the horror of timid old ladies and bubolic Church wardens. But he does not overdo it. Homely in speech, he is never flippant. He arouses controversy, of course. Here is his estimate of the Roman Church: "The Roman Church still tries to keep her abso-lute authority alive and to strangle the critical faculty of men for men's own good . . . rather like a desperately conscientious policeman endeavoring to stop the march of an army terrible with banners, and she is left with the helmet of salvation on the back of her head, furiously waving the baton of pomposity (having mislaid the sword of the Spirit) and wildly calling upon an incorrigibly progressive humanity to turn back under threat of the Divine displeasure."

His sermons, naturally, are full of metaphors from the battle field—"There is so much barbed wire entanglement to get through before I can hope to get the message to the men I want to reach. The

Church herself has done a lot of wiring in her war of the ages, and now she must tear it down. The Church borrowed the world's weapons and the world's ideals. She took the sword and very nearly perished by it. Men would have no king but Caesar, and the Church, because she feared the world, was feign to Caesarise the Christ. The ordinary man was puzzled. The Almighty Caesar God seated on His throne alternated with the suffering figure on the Cross, and the Peters of the world did not know which was the true God. Later on, the worship of the Bible made it worse. Christianity, which was meant to turn the world upside down, became a means of keeping it wrong way up. Great Christians ceased to be rebels and became policemen—Constables of Almighty God.

The books which he continues to pour out from the press shock many. But you don't expect dapper poetry and pious platitudes from the trenches, where some of them were written or inspired. Listen to this:

"How wonderful that sky is, gilden red,
and all the grass is diamond-spangled—
like the gorgeous robes that clothe a king.
Solomon in all his glory. Look at that
lark. Up he goes. He doesn't care a
tuppenny dump for the grass. His song is
drowned, but not his joy.

God's in His heaven;
All's right with the—

"What awful nonsense! All's right with the world, and this ghastly, hideous—But, by George, it's a glorious barrage, and English girls made 'em. We're all in it—sweethearts, mothers and wives. The hand that rocks the cradle wrecks the world. There are no non-combatants. We're all in it, and God, God Almighty, the loving Father Who takes count of the sparrow, what is He doing? . . ."

It is Tommy Atkins speaking—not Woodbine Willie. That is what his critics fail to understand. He has drawn aside the veil and shown us things as they are, and told us what men are really saying and thinking. And we have been shocked. He is relentless in his criticism of the Old Testament. He does not believe (he frankly says) that Balaam's ass spoke. That does not worry me. I have heard so many asses speak—eloquent in fact. He does not believe that Jonah lived in a whale's belly, or that the walls of Jericho fell down. He is bothered about the plagues of Egypt and the passage of the Red Sea. So are we. But then we are bothered about the Incarnation and the Resurrection stories. All the same, we believe them. It is quite obvious that the subject of this sketch has been caught by the wave of Modernism, and nearly washed off his feet. But that, as Kipling would say, is another story.

Woodbine Willie is not the first, or last popular preacher to get out of his depth, now and then. But he is sound enough on fundamentals. He dislikes party labels, but I should class him as a Christian Socialist, which is a pretty wide term that would cover Charles Kingsley, John Ruskin and Bishop Gore. Yet how wide apart THEY were.

Studdert Kennedy is stronger on the psychological and human side than on the theological and mystical. Not long ago

a group of speakers had a difficult crowd in Paragon Square, Hull. Secularists, Communists and professional hecklers were having a field day. A messenger was dispatched with an S. O. S. for Woodbine Willie, who was known to be close at hand. He came into the square at once, wearing a cassock of the royal color. He mounted the platform and looked around on the crowd with a hang-dog expression that is peculiarly his.

"Comrades," he said, "you'll agree when I say that if we men thought a little more about right and wrong, and a little less about fags and flappers it would be a good deal better for the world." That one sentence put an end to opposition.

It is an open secret that his appearance in the Chapels Royal is anticipated with pleasure by the king and queen. Quite recently he told a fashionable congregation they could not avoid their social responsibilities for long. They might move into the suburbs, close their eyes to the sores in our civilization and give five bob to the Charity Organization Society. If they tried it they would be selfish pigs, but they wouldn't even succeed. Sooner or later the disposed would be knocking at their doors. And quite right, too.

No wonder that the rumor is that Woodbine Willie has been warned off high places in Ludgate Hill!

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Dependence

By Rev. J. A. Schaad

A dependent.

Not a very pleasant prospect for any of us to consider as a possibility for himself.

And yet, that is exactly what we all are and ever will be.

"We brought nothing into this world,"

"And it is certain we can carry nothing out."

Both in the life which now is, and in that which is to come, we are dependent upon others for the things we need.

There is no period in our lives when we are not thus dependent.

As children we are, without exception, dependent upon parents for food, shelter, clothes and care; as youths, upon teachers for learning; as citizens, upon Courts and the Government for protection; as human beings, upon God for our very life's breath, and for any hope we may have for felicity beyond the grave.

History discloses but one self-existent Being, one who was truly independent.

It was He who could say to Moses, "I am" without condition or support or end.

None of us can say "I am" without qualifications and limitations as to time, place and circumstance.

"I am" if:

If the right amount of air gets into my lungs; if the proper kind and amount of liquid and food get into my stomach; if the temperatures, both within and outside of my body is neither too high nor too low; if the functional processes, and all the other "ifs" upon which my life depends are properly carried out.

And I do not control, either the base of the essential supplies for my life, nor the operation of the physical mechanism called my body.

In short, I am a dependent—dependent both upon man and God.

Just at present Americans are rather proud of the fact that we have become a "creditor nation." The balances of trade are in our favor.

But that does not make us independent. We are dependent upon the nations which owe us for the payment of both the principle and interest of their debt to us. We are dependent upon some nations for our raw material. We are dependent upon others for a market for our finished goods.

And if the time or conditions could ever come when we are not thus dependent upon other nations, it would indicate such a retrogression in our civilization that life had been reduced to its lowest terms of mere daily food of the simplest forms. In other words, we should be back at the stage of savagery.

As individuals we are usually glad when there is a balance in our favor in our dealings with men.

And yet, just that condition may mark the beginning of the end of vital progress for us.

This seems to be generally realized by live men, because there has come to be a theory, practiced by many, that "One must be in debt in order to get ahead." This refers of course to constructive

debts, and perhaps the early stages of commercial life.

Constructive debts seem to be just the incentive which men need to arouse the latent powers in them.

Many a man owes his fortune to borrowed capital. He was a debtor, a dependent upon others for his basic resources. And no one thinks any the less of such a man, provided that the debt was an honest one, honorably discharged.

Even creditors are dependents,—dependent upon the honesty of the debtor in paying his debt, which is the source of the creditor's income.

There is a direct application of this truth to the spiritual life, and to man's relation to God.

Before God man is a debtor; he runs on borrowed capital; and he has a distinct obligation to God, who has, so to speak, "grub-staked" him to life.

But it is hard to get men to acknowledge this. Our tendency is to take God's gifts to us, that is our "borrowed capital," for granted and with no sense of our reciprocal obligation to Him.

If men disregarded their obligations to men in the same way they would speedily find themselves behind prison walls.

But in dealing with God, they forget the Day of Judgment, with its very proper accountings and awards according to conduct, and so shirk or repudiate their obligation.

Consider the nature of our debt to God, and our obligation to acknowledge it.

It is a first mortgage, because basic and primary in our life's enterprises. The debt is for the capital with which we do business.

Honest corporations which issue bonds or stocks to secure capital, provide first for the regular payment of interest or dividends, and then create a sinking fund to repay the debt at maturity.

For similar reasons Christ said, "Seek first the Kingdom of God," because its ordinary righteousness will lead a man to be honest with God, as well as with man.

But men follow a different course here. Usually, they give God something on account if there is anything left after satisfying their own personal pleasures, extravagances or greed. Such a course with men would wreck any corporation, and make business impossible.

Nevertheless, though men may not incline to deal as justly with God as they must with men, the obligation to acknowledge our debt, and our dependence upon God is imperative, because of the fact of a final judgment. Our mortgages, if not voluntarily acknowledged with honest efforts to meet them, may have to be foreclosed.

And so, however proud or snobbish we may be because of our imagined independence, **we are dependents.**

The ennobling feature of the case is that we are debtors to love, our obligation can be met by love and service, and the final liquidation will be made for the faithful through the redeeming love of Christ.

"Brethren, we are debtors," and should live not according to the flesh, but after the Spirit.

Prohibition

Dear Editor:

I feel it a duty to make a protest against the misleading effect of the article on page 8 of "The Witness" of June 18th, entitled "Giving the Constitution the Ha Ha" and signed "W. B. S."

I believe the article was written with good intentions, but the good intentions have miscarried, as the result is just the sort of propaganda that the liquor interests are paying money for every day in the daily press in an effort to create a general impression that the Prohibition Amendment is worthless and that conditions are worse than before the Eighteenth Amendment was enacted. Their purpose, of course, is to produce a reaction against prohibition legislation and secure amendments favorable to the liquor interests. I am sure The Witness does not wish to contribute to this propaganda, that is being so liberally spread by the "wet" newspapers and all other channels that the liquor interests can secure.

Take, for example, the statement by "W. B. S.," "Saloons in Chicago are wide open. Any man wishing it may walk into any bar and get a drink of very poor whiskey for seventy-five cents." The impression as to conditions which such a statement creates is just the impression which the liquor interests desire to have made. What are the facts? About one-half (3500) of the Chicago saloons are closed, out of business, and their places occupied for legitimate business purposes. The other fifty per cent are continuing as lunch counters and soft drink places. Many of them are no doubt violating the law, but surely the elimination of 3500 saloons is some accomplishment.

Take again the statement in the article by "W. B. S.," which would create the impression that New Orleans is wide open as to the sale of liquor. What are the facts? Many, perhaps most, of the New Orleans saloons are closed and out of business; some of them places that have been famous or infamous for a generation or more. The French restaurants, for which the city is noted and which were formerly great drinking places, have discontinued serving liquor. The writer was present a short time ago at a small dinner party at a prominent New Orleans club when the manager of the club refused to furnish glasses in which to serve the private liquor of the host which he had brought to be served at his dinner. And yet "W. B. S." would leave the impression that in Chicago and New Orleans nothing has been accomplished.

We all realize that dry enforcement is a long way from one hundred per cent, but let us help it by emphasizing what has been accomplished and urging further progress, and not hinder it by joining those who are ridiculing it for their own shrewd purpose.

Yours sincerely,

T. I. S.

There is no group more pleased with the prohibition amendment than the liquor interests. Why shouldn't they be? They are getting seventy-five cents for a drink of very poor whiskey, and twenty-five cents or poorer beer, with no taxes to pay. Of

course they have to "come across with the hand out" to the various enforcement agencies for their protection, but this can hardly amount to their former tax assessments. My protest was not against prohibition; rather it was an effort to arouse those good Christian people who keep themselves so unspotted from the world that they believe there is such a thing. Mr. "T. I. S.," of course, is not a drinking man, but if he is willing to be a martyr for the sake of truth, I am willing to make the "rounds" with him some Saturday afternoon in order to convince him of the truth of my statements. But he has got to pay the bills for I cannot afford it at the present prices. He should bring the price of a taxi too, for he will need it to get home in if he really means to give the question a thorough test.

In conclusion let me say that I am not against prohibition. I want to see the country dry. But I had rather have it wet than hypocritical.

W. B. S.

The Hymnal Question

By Rt. Rev. William L. Faber, D.D.

May I beg the courtesy of your space to discuss the anomalous situation with regard to the New Hymnal, nearly two years after its adoption by the General Convention? I recall vividly the Hymnal of 1892, coming into almost universal use as soon as published. Congregations were eager to introduce it. To be sure, there was occasional criticisms; and small wonder, for it retained only 317 "old hymns," and introduced 362 "new." Our New Hymnal has only 105 hymns never previously authorized by this Church, leaving 456 of those in our older books. It can, therefore, not be due to its revolutionary character that its acceptance has been so slow; that, to speak conservatively, the majority of our parishes and missions have not yet adopted it; and that upon the recommendation or mere mention of it, one is met with objections. There is no use denying it, the book is not popular; it has not come into general use, in spite of the decidedly attractive (and no doubt, expensive) advertising it has had.

I am prepared to allow for my being not in the State of New York, as in 1893, but in Montana; but I have encountered elsewhere, as a member of the Hymnal Commission (I remember particularly, at a summer conference of Clergy) what our English friends describe as "heckling." Most of the criticisms I have answered, at least to my own satisfaction; but the fact remains that a great many of our own people will not take the New Hymnal.

In 1892 the Committee on Canons in the House of Bishops had referred to it a "Resolution of Inquiry," as to the measure of obligation in the use of the Hymnal now set forth, and of other Hymnals set forth in like manner. Their report was, in effect, that a Hymnal is adopted by Joint Resolution of the two Houses of General Convention, and "Joint Resolutions have never been deemed to have, and are not to be construed as having the force of law, but as being merely the expression of an opinion." The recommendation followed that all fu-

ture legislation should be by the Constitution required to be by Canon.

Holding perhaps a rather strict view as to the permissibility of hymns not authorized, I introduced a resolution in the House of Deputies in 1913, to add in the Canon of the Music of the Church, after the words "Authorized by the Rubric" the words "or allowed by the Ordinary"; intending thereby to afford legalized opportunity to try out by actual use hymns which appeared to have a claim to be admitted into any proposed new Hymnal. The committee recommended the reference of the matter to the Joint Commission on Hymnal Revision! The interest of that Commission in the legal or canonical phases of this matter may perhaps be guessed from their printing on page IV of the New Hymnal, "Canon 25 of Title I of the Digest"—which has been defunct for now more than sixteen years.

In fact, this matter of the authorization of a particular hymn or collection of hymns appears to be in an utterly unsettled state. Our present Canon 48, of the Music of the Church, reads:

"It shall be the duty of every Minister to appoint for use in his Congregation hymns or anthems from those authorized by the Rubric, and with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung in his Church." "It shall be his especial duty to suppress all light and unseemly music, and a irreverence in the performance."

The "Rubric" referred to (Book of Common Prayer, Page VIII) reads:

"Hymns set forth and allowed by the authority of this Church, and anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons."

The Canon thus tells us of "hymns authorized by the Rubric"; and the Rubric tells us of "hymns set forth and allowed by the authority of this Church." Like hunting the dictionary for some anxiously sought definition—we go to the Canon and are told "See Rubric"; and we go to the Rubric and are told "See Canon." Remember, we were told in 1892 (in fact, in 1877), the "authority" of this Church is legislatively expressed, not in Joint Resolutions, but in Canons. And our particular Canon uses language loosely in speaking of "hymns authorized by the Rubric." The Rubric does not "authorize" hymns. The Rubric permits in certain places in Divine Service the use of hymns "which have been set forth and allowed by the authority of this Church."

That this is no quibble—that in fact it is as yet an open question what kind and what degree of "authority" attaches to any hymn or collection of hymns, became clearly evident when the late Rev. Dr. Hutchins, putting out a year ago his own Church Hymnal Revised, met a attempted inhibition of his book with a defiant denial that the use of a Hymnal, even if approved and authorized by General Convention, was in any such sense obligatory as is the use of the authorized Prayer Book. The appearance of the new "Hutchins," with the immense popularity of the old behind it, with its undeniable merits, with a welcome ready

for it in many quarters, forces a question upon us which is no longer to be ignored.

The Canadian Church, after many years of optional use of several popular English collections, unanimously resolved in General Synod in 1905: "It is in the best interests of the Church of England in Canada, that there be only one Hymnal in common use in the public services of the Church. And so a Hymnal was prepared and issued in 1909, The Book of Common Praise, displacing all others. Is the Church in the United States going to say, "It is not in the best interests of this Church that there be only one Hymnal? If so, let us at least do it understandingly.

As a member of the Commission, I trust I am nevertheless open-minded enough to recognize the fact that hymns and hymn-books are made for the Church; that the Church's edification comes first, and that the Church is entitled to the best service obtainable in this as in other things. I think there can be no disloyalty in that. At the same time is the deliberate action of General Convention in entering upon this undertaking, is the painstaking labor of appointed representatives extending six years, to say nothing of expert study and research qualifying those men to express judgment—and finally, the concurrent vote of both Houses accepting and approving the result; is all this to amount in the end only to a suggestion to "use the new book if you like it"?

Meanwhile, let us consider frankly some objections one encounters in urging the New Hymnal.

Any new book will have left out some favorite regretted by some one. But while the new "Hutchins" deferring to that sentiment retains 31 more than did our Commission, I myself could find among these scarcely five I should be willing to retain. (Of course, this book also omits one or two I really miss!) Any new book will be criticised for some new hymns admitted; but curiously the New Hymnal has been faulted more for not having a larger number of "Social



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THE HYMNAL QUESTION

(Continued from page 7)

Service" and other "modern" hymns. The new "Hutchins" has many more of this class; the quality of some of them is decidedly inferior, and I predict that many of them will prove ephemeral. The Survey a few years ago put out a supplement of "One Hundred Social Service Hymns"; there was hardly a "hymn" in the collection.

One may, I think, safely say that the literary as well as the devotional standard of the New Hymnal is high. It has 118 less hymns than its predecessor. In my judgment, if it had been held down to 400 it would have been even better.

But criticism has fastened more upon the music than upon the words; and also upon the "dress" of the book. It is pleasing, to be sure, to have generous spacing, and wide margins, and type well displayed; but elegance in a hymnal is of questionable value. Our standard Prayer Books, even the costly ones, waste no paper. A considerable saving in the cost of the book, and a real attractiveness of compact size, could have been effected by wise economy. The new "Hutchins" has 110 more hymns in a book of the same size.

There are more people than musicians in New York I believe—and choir singers among them—who dislike the open half-notes, who loudly rebel at them.

I have been told "There is so much plainsong in it." It only shows how opinions are formed by prejudice, when one finds less than twenty Plainsong tunes in a total of five hundred and twenty-eight tunes! These Plainsong tunes have a right to be there; there are other tunes aplenty for those who dislike them.

Two of our clergy said to me, "They promised to lower the key of some of the tunes; they haven't lowered one, but they have raised." After a thorough study of that point I find that the New Hymnal has lowered the key of fifteen tunes; in four a whole tone, in eleven a half-tone. But it has raised the key in sixteen; in nine cases a half-tone, in seven a whole tone! Meanwhile, the new "Hutchins" again shows wisdom; it lowers the tone in twenty-eight tunes, in twenty-two of them a whole tone; and raises the key in only five.

The impression is met again and again that our book is not "a people's book"; it is regarded as being made to the taste of a select minority.

Be that as it may, in my opinion what is now called for is a smaller book, an abridged edition (a "Chapel Edition" our denominational brethren used to call it) with some 250 hymns, with the music printed in black notes; making provision for every office in the Prayer Book, and every season and day in the calendar, and a sufficient number of "general" of the great devotional classics. Why should one of my little missions have to buy seven pages of Dies Irae?

We cannot get the New Hymnal adopted more generally by compulsion; it is not—as the law now stands—canonically obligatory. It is the best of all books ever in use in the American Church. But it has grievous faults. Its contents must be brought to the people;

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