

# The Witness

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\$1.50 A YEAR

## Opening of the Dubose Church Training School

The New School is Given An Enthusiastic Start With An Enrollment of Thirty Students

In the beautiful Chapel of the Holy Comforter, on the grounds of the DuBose School, at Monteagle, Tennessee, were held the opening exercises of this new institution, which has come into being in response to the dire need for a ministry for rural and general mission work.

The Rev. W. H. DuBose first addressed the friends of the school, gathered in such numbers as to fill the Chapel to overflowing, on "The Inception of the School," calling attention to the necessity, precedents for, and advantage of, this training school, paying a tribute to Mr. Cailborne in passing, and ending with a prayer for a blessing on the work just beginning.

Bishop Green of Mississippi spoke on the "Organization of the School," calling attention to the system of education and culture of which this is the latest branch, other institutions connected with it being St. Andrew's School, St. Mary's-on-the-Mountain, the Emerald-Hodgson Hospital, and other establishments for the furtherance of religion, health, and knowledge in the mission field. He stressed the fact that this school will not clash with existing institutions for the training of clergy, but rather, aid and supplement them in its special department. He spoke of the fitness of this memorial to the beloved Dr. W. P. DuBose.

Bishop Green also read a few of the many telegrams and letters bearing good wishes and congratulations on the opening of the new institution. These included wires from Bishop Gailor, Bishop Mikell, Bishop Moore, Bishop Brewster, letters from the Rev. Mr. Tucker, Bishop Woodcock, Mr. Francis Lynde, and a great many others.

Mr. W. A. Sadd, President of the Chattanooga Savings Bank, and president of the Board of Trustees of the School, spoke feelingly, from a layman's standpoint, of fifteen years realization of the need for more clergy, especially trained to take care of mission, rural and suburban churches and missions. He spoke of the economic and moral disintegration, constantly increasing, and threatening the ideals and solidity of our country, and ended with a plea for the furtherance of this work, and assurance of his continuous co-operation.

The Rev. Mercer P. Logan delivered an

## Layreaders to Be Set Apart at Cathedral Services

Twenty Laymen in the Diocese of Michigan Graduate and Take Up Their New Duties

### GEORGE PARKIN ATWATER

It is with a great deal of pleasure that the Editors of The Witness announce the return of a former Corresponding Editor, Rev. George Parkin Atwater, D. D.

Dr. Atwater is well known throughout the church as a successful parish priest, and as the author of several popular books, the most recent being "The Episcopal Church; It's Message for Men of Today."

A series of articles called "Cheerful Confidences" begins with this issue.

inaugural address, giving an outline of his own missionary experiences in several localities, paying tribute to Mr. Claiborne who has done so much in this particular field—the mountain districts—and to others who have been instrumental in advancing the work of the Church.

He gave an outline of the splendid possibilities in connection with the institution, such as church schools, a parochial mission staff, and other enterprises. He laid emphasis on the practical side of training, and said that emphasis must be laid on the teaching functions of the church. "The young must be taught right principles in the beginning." The address throughout was helpful to the listeners, inspiring to the Board and others associated directly with the school, and it made one realize Dr. Logan's entire sympathy with, and peculiar fitness for, the work he begins this Fall.

There are thirty applicants for admission to the School, which was planned to accommodate twelve or fifteen. These men are of the best type, successful in secular endeavor, and give promise of having more than usual ability for the ministry.

Taken all together, the opening was most auspicious, and the school goes forward immediately with the work for which it was designed, without a hitch or hindrance, with the endorsement and co-operation of almost every Bishop in the Church, an excellent faculty, and a Board comprising, besides the clergy thereon, some devoted laymen.

What is expected to be one of the most interesting and unusual services ever held in the Diocese of Michigan will occur on Sunday evening, October 9, at 7:30 P. M. in St. Paul's Cathedral, Detroit, when twenty laymen of the Diocese who have been training for the past several months in lay reading will be definitely set apart by the Church to carry on their reading work in the Churches of the Diocese, in addition to their secular occupations. The service will be in charge of Bishop Williams, assisted by the Dean of the Cathedral and the three Archdeacons of the Diocese.

The Layreaders League was formed under the auspices of the Church Club several months ago, and a course of study for the men who were willing to help the work of the Church in holding services at Missions and out of the way places where there were no clergy, was laid out. A number of instructors including the Rev. H. K. Bartow, the Rev. C. L. Ramsay, the Very Rev. Warren L. Rogers, Rev. W. M. Washington and Mr. Francis Mackay, director of the Cathedral Choir, were secured to give instruction.

At a training conference held the afternoon and evening of Thursday and Friday, Sept. 22 and 23, more than fifty laymen and clergymen from all parts of the Diocese of Michigan promised their assistance in the Nation-Wide-Campaign. The Rev. J. A. Ten Broeck, a traveling secretary of the staff of the presiding Bishop and Council of the Episcopal Church in New York and a specialist in the affairs of the Nation Wide Campaign had charge of most of the meetings of the Institute and outlined the plan which is to be followed in each parish conference.

Either a layman and a clergyman or two laymen will go into each church in the Diocese and hold a two day conference on the five fold mission of the Church. Meetings will be held both afternoons and evenings and the work of the Church in the parish, the diocese, the community, the nation and the world will be discussed and placed before the people.

The Rev. Alexander Galt has accepted the call extended to him by the vestry of upper Truro Parish, including Herndon and Chantilly. After October 1st his address will be Herndon, Va.

# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Berkeley Opens With Good Class

The Sixty-seventh year of Brekeley Divinity School, Middletown, Conn., began last week with evensong, at which Dean Ladd made a brief address of welcome to the students. The regular courses of study began promptly the next day, and the school is now in complete running order.

There have been several changes in the Faculty. The Rev. Percy V. Norwood, Professor of Liturgics, has gone to the Western Theological Seminary, Chicago, where he is filling the chair of Church History. The Rev. Fleming James, Ph. D., formerly rector of St. Paul's Church, Englewood, N. J., has come to Berkeley as Professor of Old Testament History and Literature. Dr. James is an Old Testament scholar of wide reputation, and has been acting as Professor of that subject in St. Faith's Training School for Deaconesses, New York City, for some years in conjunction with his important parochial duties at Englewood. With his wife and family he has taken up his residence in Middletown, and it is planned to have a formal inauguration of the new head of the Department some time in October. Dr. James will continue to lecture at St. Faith's School in connection with his duties at Berkeley.

Another addition to the Faculty is that of the Rev. George A. Barrow, Ph. D., Rector of St. Luke's Church, Chelsea, Mass., who will be lecturer in Theology. Dr. Barrow holds his Doctor's degree from Harvard University, and has been instructor in the Diocesan Training School for Teachers in Massachusetts.

The Rev. William B. Lusk, Rector of St. Stephen's Church, Ridgefield, Conn., will give a course of lectures in Homelitics the coming year, and the Rev. Dr. E. deF. Miel, Rector of Trinity Church, Hartford, and one of the Board of Berkeley Trustees, will be in residence at several periods during the year, giving courses of lectures in Practical Theology. The Rev. George B. Gilbert, of Middletown, Diocesan Missionary of Middlesex County, will continue his interesting and valuable course in Rural church administration, with occasional field visits by the students where they may see Mr. Gilbert's methods in actual operation and take an active part in them.

Dean Ladd has returned to his work after a summer spent in Lancaster, N. H. Professor Hedrick has resumed his courses in New Testament, after an absence of five months in Germany, where among other experiences he was able to observe the fine relief work of the American Friends' Committee in the feeding of under-nourished children. The Rev. Mr. Lauderburn spent the summer in residence at St. Stephen's Church, Boston, his former parish.

The first of the Sunday evening Conversation, which are such a popular feature of the life at Berkeley was given to a discussion of summer experiences, and on the second evening Professor Hedrick spoke of conditions in Germany as they came under his observation.

The entering class this year is larger

than at any time since the war, when the unusual conditions caused such a general falling off in the number of students in divinity.

## Michigan to Celebrate Centennial

The Diocese of Michigan and Detroit should play a large part in the celebration of the one-hundredth anniversary of the Foreign Missionary Society of the Church which is being enacted throughout the Country during September, October and November.

The first service by an organized religious body held in Detroit was conducted by the Rev. A. W. Welton of the Episcopal Church in 1821, the first year of existence of the Missionary organization. It was held under the auspices of the First Protestant Society. The Rev. Mr. Welton came to Detroit from New York and after a ministry of about a year, died, and was buried in the Churchyard then located near the corner of Jefferson Avenue and Randolph Street, and now one of the prominent districts of the city.

Services of the Church were held from time to time at the old Indian Council House on Jefferson Avenue near Randolph Street. It was at this place the first St. Paul's Parish was subsequently organized in 1824. It was not a building suitable in many respects for church worship, nor was it Ecclesiastical, but it was the cradle of the Episcopal Church in Michigan, and as such it will always be remembered.

St. Paul's was the first of the organized parishes of the Episcopal Church in the Northwest. It has been closely associated with affairs of more than local interest and it has been the starting point of agencies for Church extension not only in Michigan, but in regions beyond which once belonged to the Diocese.

Plans are under way in most of the churches of the Diocese of Michigan to present the centennial pageant. Special sermons have already been preached in many places and the celebration will culminate in special services with appropriate sermons which will be held on Nov. 6 in practically every parish in the Diocese.

## The One Hundred Per Cent Use of a Fund

About the first of July, the American Church Building Fund Commission reached a turning point in its history. For many years it has been able to supply the Church's demand for Loans from its Permanent Fund. This Fund, now totalling \$672,707.41, has been paid out or pledged in Loans to the Church, which potentially, therefore, has a One Hundred Per Cent Use of the same. In the future, loans can, therefore, be promised only as payments are received from outstanding Loans, and the Fund will thus become purely a Revolving Fund limited to actual receipts. While the Church was attaining the full use of this Fund a larger number of Loans could yearly be granted than will again be possible until the Permanent Fund is enlarged by gifts, offerings, and legacies of the Church. The demand for assistance in Church building has never heretofore ex-

ceeded the Commission's ability to help, but the time has now arrived when it might be well to recall that the original plan contemplated a Fund of \$1,000,000—a goal which the Church's multiplying needs in the erection of churches, rectories and parish houses render most desirable of realization. The Commission is endeavoring to awaken interest in such an achievement by the wide distribution of an illustrated circular lately issued.

The last of the Loans granted between the May meeting of the Board and July first, amounted to \$20,300. Grants and gifts made since the May meeting have totalled \$13,050 given to sixteen dioceses.

The Corresponding Secretary, 281 Fourth Avenue, New York City, would be glad to supply literature to all who are interested in the increase of the Commission's Permanent Fund.

## Lights From the N. W. C.

Kenyon College opened for its ninety-eighth year with the largest attendance in its entire history. For the entering class the registration amounted to 113. The total number of students is about 230. The College dormitories are over-crowded, even trunk and storage rooms being occupied by students, while a number of entering men are obliged to find rooms in the village.

Professor Edwin L. Baker, formerly of Oberlin College, takes charge of the department of Romance Languages on the Samuel Mather foundation. Frederick L. White, '07, has been appointed instructor in surveying, and extra assistance is being arranged in several other departments. The large increase in attendance imposes extra service on all of the members of the Faculty but the situation is satisfactorily adjusted.

During the past summer the College buildings have been wired for electricity. The current will be furnished from the transmission line of the Ohio Power Company. In addition, the College has installed a large dynamo for emergency use. The electric lighting system has been installed with the approval and endorsement of the Priorities Committee of the Presiding Bishop and Council. It is hoped that the expenditures will be met from future receipts through the Nation-Wide Campaign.

## Normal School Opens at Spokane

The Spokane Church Normal School, which is under the Department of Religious Education, of which the Rev. B. A. Warren of Walla Walla is chairman, has commenced its work under the superintendency of the Rev. H. I. Oberholtzer, Director of Religious Education for both the District of Spokane, and the Diocese of Olympia. The Principal is the Rev. Lindley H. Miller, vicar of St. Peter's, Spokane, whose special work will be that of instructing on "Child Nature." The faculty consists of local Church School Teachers, with the assistance of Deaconess Christabel Corbett. The course will

consist of two periods of five evenings each, meeting on Monday evenings at All Saint's Parish House, Spokane, Wash.

A most successful Sunday School Institute was held at Wenatchee recently, and lectures given by the Rev. H. I. Oberholtzer of Tacoma, and the Rev. Herman Riddle Page, R. D., of Okanogan.

#### Still Another Decrease in N. W. C. Receipts

August shows another decrease in receipts on account of the Nation-Wide Campaign. The decrease for the month is only \$2,165.76, but it brings the decreases of the last three months up to \$192,887.35 and leaves our receipts to September first \$2,300.86 below amount received in the corresponding period last year.

The Council in making its appropriations counted on an increase for the year of \$200,000 and practically this entire increase was realized in the first five months. Now it is gone! Another \$100,000 borrowed to carry on the work through August! We are now wondering if the missionaries' salaries can be paid at the end of this month.

#### Dean Announces New Plans for Cambridge

Important changes in the curriculum of the Episcopal Theological School in Cambridge under which students are permitted to elect a majority of their courses were announced today by the Dean, the Rev. Dr. Henry Bradford Washburn, in connection with the opening of the fifty-fifth academic year.

Registrations indicate that there will be more than twenty students in residence at the school this year, a resident enrollment twice as large as that of last year.

The new curriculum makes possible greater use of the facilities of Harvard University with which the Episcopal School is affiliated.

#### Bishop Page Heads Eighth Province

Bishop Herman Page is now provincial head of the Church for the Eighth Province. The honor was conferred on him at the recent synodical meeting of the Eighth Province at Salt Lake City. Heretofore the honor usually has been conferred on Diocesan Bishops. The eighth province, which takes in all of the District west of the Rockies, is probably the largest of the eight provinces into which the United States has been divided. The synodical meeting was attended by some fifteen active Bishops, as well as many of the clergy and laity.

#### Gifts and Building in Diocese of Newark

Four bequests to the Diocese of Newark have just now been announced: Mr. DeWitt Cook, the late Senior Warden of Christ Church, East Orange, has left \$10,000 to his Parish Church; \$5,000 to St. Barnabas' Hospital; and \$5,000 for the Diocesan House. Mr. Rudolph Levi, beside remembering his Synagogue and the Hebrew Home for the Aged, has left \$1,000 for St. Barnabas' Hospital.

Several big building projects are being carried out: a new rectory for Trinity Ca-

thedral Church, Newark; a new chapel at Lincoln Park; a new church at Woodcliff, on the Palisades. As many as ten or fifteen churches, rectories and parish houses would be built at once if only the cost of building might be somewhat lessened.

The Diocesan Church Extension Fund, with subscriptions of one dollar or more from about four hundred persons, to be paid in response to calls from the Bishops and Board of Diocesan Missions five times in the year has recently made possible the building of the churches at Woodcliff and Lincoln Park. It has helped toward the purchase of rectories at Oredall, Ramsey, St. George's, Passaic and Westwood and the purchase of land at Mountain Lakes and Fort Lee. This Bishop's Church Extension Fund has gone on steadily through many years and has made possibly fifty or sixty needed church buildings.

#### Women to Meet in Birmingham

The Thirty-third Annual Convention of the Woman's Auxiliary in the Diocese of Alabama will be held November 1st to 3rd, at the Church of the Advent, Birmingham. The Birmingham churches will unite to present on a large scale at one of the evening sessions of the convention the Missionary Centennial Pageant, "The Mission of the Church." The three speaking parts, the "Voice of Divine Mediations," the "Appeal of the Human Spirit," and the "Word of God" will be taken by the Rev. Middleton S. Barnwell, rector of the Church of the Advent, the Rev. Joseph T. Ware, rector of Saint Andrew's Church, and the Rev. Oscar DeW. Randolph, rector of Saint Mary's Church respectively. The two Missionary Clergymen will be represented by the Rev. Edward Bernmett and the Rev. Carl Henckell. Mrs. Joseph T. Ware, the general chairman and director of the pageant, is being most ably and enthusiastically assisted by chairmen representing the five Birmingham churches and the new mission at East Lake. There will be more than a hundred characters representing the various mission fields and nations. The choirs of the churches will unite in furnishing the pageant music.

#### Good Books for Theological Studies

The Commission on the Ministry of the Presiding Bishop and Council has undertaken and accomplished a difficult and important task in preparing a list of the best books on the theological studies required by the canons of the church for candidates for Holy Orders.

It is significant of the finer spirit of the church that a body of men representing widely divergent types of churchmanship should be able to come to a unanimous agreement on such a list of books.

The list covers the following subjects: Holy Scripture, Church History, Christian Missions, Doctrine, Christian Ethics and Moral Theology, Liturgics, Ecclesiastical Polity and Canon Law, and Ministration.

It was prepared by a special committee of the Commission on the Ministry who by extensive correspondence secured the best expert opinion. The list as drawn up by the committee was then submitted to the

entire Commission, and, after some changes, approved book by book.

Such a list of books should be of great value to candidates for Holy Orders, especially those unable to attend a theological school. It ought also to appeal to men already in orders in continuing their studies; and it will also be suggestive to not a few of the more thoughtful laymen. The Presiding Bishop and Council is publishing this list of books as an Official Bulletin, thus placing it in the hands of every clergyman of the church.

Copies of this Bulletin in any quantity may be had on application to the Department of Religious Education, 289 Fourth Avenue, New York, or to the Secretary of the Commission on the Ministry, the Rev. Malcolm Taylor, One Joy Street, Boston.

#### Centennial Posters Are Out

The Missionary Centennial Poster, a striking example of the adaptability of modern lithographic art to a distinctively Church subject is off the press and is being delivered to clergy throughout the country, for display in churches and parish houses. Two copies have been mailed to bishops and parochial clergy, while bulk shipments are being sent to diocesan headquarters for distribution to those parishes and missions without resident rectors. All shipments are encased in mailing tubes to insure receipt in good condition.

The poster is a reproduction of the Missionary Centennial seal which was designed by Mr. Hobart B. Upjohn of New York City, the poster itself being the work of Mr. T. Leslie Thrasher also of New York City.

The seal has been developed in colors which harmonize—a dull gold effect against a deep blue background, seven color lithography has been employed by the firm Snyder and Black of New York, who did the printing. Under the seal, in lettering in contrast to the blue ground is the legend: And He said unto them, Go ye into all the world. Under this is the wording: Centennial Sunday, November 6, 1921.

The poster was prepared under the direction of the Department of Publicity.

## "The Only Way Out of the Dark"

An exercise especially prepared for the use of  
Churches and Sunday Schools in observance of  
Universal Bible Sunday

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## Cheerful Confidence

By George Parkin Atwater

### BOOKS VERSUS WINDOWS

I have been summering in a remote section of Michigan, where off season for bass is always the season one is there, and where the natives honor its visitors by treating them as millionaires. A small white church stands on a rocky field. It is used by almost any chance parson, of whatever persuasion, who can be induced to enter its portals. During August a priest of the church was in residence, and held service every Sunday morning at the hour of eleven. The only furnishings are a battered pulpit, an organ, pews, and some large hymnals in which familiar words are set to strange tunes, tunes that have a little flourish and a few notes as high as a seven barred gate.

The congregation consisted of several summer visitors, a few natives who took their religion quietly, sitting down, and a few persons whom I could not classify. They were earnest, patient and reverent, even though the women had no hats. They sang the hymns with aggressive dolefulness.

It was a hard task for the clergyman. The chants could not be used, and the psalms were read, and the hymns had a "do your best at any cost" following. The sermon was not given the impetus that an enthusiastic service provides, but it was a simple Gospel message, earnestly delivered.

As may sometimes have happened to others, my thoughts wandered occasionally. I found myself considering the question as to the adaptability of our Church for all sorts and conditions of men, for whom we have, indeed, a fervent prayer. I wondered why we did not have tools suitable for every kind of work. I thought of the village council who, having a sum of money in the treasury, was divided between buying "hay scales" or a fire engine. They decided on the "hay scales." When the first fire occurred in the village after this purchase, the council vainly tried to bring up the "hay scales."

What we need for many a congregation is a "Primer Prayer Book." It should contain simple services, beautifully printed in large type, with exact directions, and a few pages of general instruction and a

footnote giving permission to take the copy for use at home. It could be bound in paper, with an attractive cover, and embellished with a picture of two. The addition of the psalms, and a few hymns, would make it a splendid book for the occasional services that are everywhere held in our land. It would educate countless simple people in the first principles of our method of worship. Our summer congregations everywhere need such. The trained congregation at the delightful chapel at Bretton Woods may get on well with the Prayer Book, but it's a long cry from Bretton Woods of the White Mountains to the Back-woods of Michigan. If some of our Saints, who are remembered in the frozen credit of a stained glass window, could be immortalized in the living memorial of endowed churchly literature, a score of eyes would be deprived of a luxury, but ten thousand eyes would be led to see the King in His beauty.

## Famous English Preachers

### BISHOP GORE

By Rev. A. Manby Lloyd

Charles Gore, late Bishop of Oxford, needs no introduction to American church people. Some of you have seen and heard him, and there is no need to dwell on his manifest eloquence, scholarship and sincerity. A contributor to *Lux Mundi*, steeped in the theology of the "Fathers," lucid in thought, romantic in temperament, no man in England has done so much to consolidate the great work begun by the Tractarians on the one hand, and the Christian Socialists (Maurice, Kingsley, Ruskin and Dolling) on the other.

As a young man (he relates) he was present at a discussion between two notable churchmen of the last generation, the one Dr. Liddon, and the other Dr. King, Bishop of Lincoln. They were discussing the Germans and the French and it appeared that Dr. Liddon had an infinite preference for the French, and Dr. King for the Germans, on grounds characteristic of each. And Dr. Gore confessed that he was on the side of Dr. Liddon. Like the French, Dr. Gore is intensely logical—so logical, that he is the despair of the majority of Englishmen and many of his own school of thought, who are not logicians. For example, when an Anglican Community of Benedictine monks on Caldey Island had voluntarily placed themselves under his jurisdiction, he allowed them to secede to Rome rather than give way on what, to many, seemed a matter of secondary importance, viz., the use of a particular altar book or liturgy. Dr. Gore is intolerant of sinecures. If frogs prefer King Stork to a log of wood, they must take the consequences.

On the other hand, we owe to Dr. Gore the conversion and ordination to the Anglican priesthood of Dr. R. T. Campbell, the leader of English non-conformity, and the pioneer of the New Theology. Always warm personal friends, the shaky foundations of the New Theology gave way before the long-range guns of the Old Religion, and English nonconformity has never recovered from the shock. For it is

score of eyes would be led to see the King in His beauty.

Not only have Emerson, the Stoics, and the Pantheistic school fared badly at the hands of Dr. Gore. He has turned Col. Ingersoll, the Epicureans and the Rationalists inside out. It is no use telling him there is no room for God in this clear-cut scientific universe. No use putting a monkey in at one end of the evolutionary machine and producing a man at the other. No use to dissect a man or a rabbit and tell Dr. Gore that you cannot find a soul. Because there are men in Mars it does not follow there was no Son of Man in Beth lehem. It is quite easy to abolish hell, but to be logical you must put out the lights of heaven. Dr. Gore hoists Ingersoll & Co. with their own petard. There are logicians and logicians. We are reminded of Dante's account of St. Francis and the devil contending for the soul of Guido, condemned to Hell for fraudulent counsel. "Absolution is null and void without repentance—repentance and the will to sin cannot go together" Satan exclaims. And as he carries Guido off he turns and says sardonically, "Perhaps you did not know that I was a logician!"

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But let no one think that Dr. Gore is a logician and nothing more. It would be fatal in these days of Einstein and Relativity, when Euclid is out of date and Time and Space have changed their values. Like all good Catholic Christians Bishop Gore takes his stand on facts. He defends the dogmatic, and people who have heard him lecture on the Historical Trustworthiness of the Gospels are not worrying about Harnack and DeCheyne.

When the great war came, people spoke of the downfall, of the breakdown of Christianity. There is as much Christianity as ever, said Dr. Gore, but there is something that has broken down in effectiveness, and that is the idea of the Catholic Church, that supernatural bond, closer even than a nation or family, which was meant to bind the men of good-will in every country. . . The Roman Catholic Church had an advantage, but what has it come to? What difference did it make to the politics of Austria and France and Belgium and to the German Catholics that they were one in the religious bond? Nationalism—excessive, exaggerated, exclusive nationalism—which we see in a specially horrible form in Germany, has made the war something quite intelligible. Nationalism is the enemy. Here some

## The Witness Fund

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are inclined to cross words, though with great deference. They see a more sinister foe in Imperialism, whether German or British or Japanese. But perhaps the confusion is more apparent than real, and we should have to define our terms.

"What people like is a religion of their own race, instinct with their own nationalism. . . . The Reformation was not primarily a national movement, but nationalism seized on its opportunity, as it always seizes on every opportunity—so national churches came into being, English, German, Russian. The very idea of the Catholic Church receded into the background." But national churches must go. "God has founded Zion and in her shall the afflicted of His people find refuge." That is the conception of the Catholic Church, which is super-national because it is super-natural.

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Recent events in England have driven De Gore back to the study. Hard work in the dioceses of Worcester, Birmingham and Oxford left him little leisure time. The governing class took advantage of the war to work quiet revolutions in Church and State:

(a) The Welsh Church has been disestablished wholesale. The English Church is being disestablished piecemeal. Many of the clergy find themselves in dreadful financial straits. Divorce laws have been rushed through Parliament that must eventually provoke open conflict between Church and State.

(b) Bureaucracy has made enormous strides. Lloyd George and his friends keep themselves in office and reward their supporters by creating new ministries (Health, Housing, etc.) and hordes of officials. The nation has decided to end this iniquity. And the wage system is on its last legs.

(c) The League of Nations is a wash-out. Bernard Shaw says we are arming against U. S. A. and that Ireland's demand for separation is the reflection of their foresight.

These are the three main problems which confront De Gore in his study. What is likely to be his answer? Let me paraphrase it.

\* \* \*

Let us be logical (he is now speaking):

(a) Establishment is an accident, not an essence of the Church in England. Let it go. We are no longer a Christian nation; let us give up pretending to be one. Pool your endowments. Remove the scandal of idle clergy in rich livings while the slum parson is allowed to kill himself. You claim to be Catholic—then stop the persecution of the ritualist who teaches by eye as well as ear. You claim to be Apostolic—then stop simony, and see what the Fathers said about usury. You claim Unity for the church—then cease encouraging sectarianism. Reordination of Methodist ministers savors of unreality. Enlarge your vision. Rome is adamant, but Holy Russia is looking towards us. Let us first heal the schism between the East and ourselves.

(b) Again, be logical. You want to stop the system by which one section of the nation lives on the labor of the rest.

But I am at a loss to see how a demand for more and more work will end the system. Chasing prices is less profitable than chasing Arabs. Cease talking about production and talk about property. Mere production is a slave-test. Nobody visiting a plantation full of niggers would think of asking how much property was possessed by the men working there. There is no liberty without property. Read your Ruskin. Seek first the Kingdom of God. Capitalism is doomed—in its present shape. But the wage system is the bedrock on which it is founded. Workingmen, I love you and respect you, but don't make fools of yourselves by demanding a rise in wages—and nothing more. Destroy the wage system, and you will destroy capitalism. Study Guild-Socialism. Read Pentty and Orage and the New Age. Settle down to hard thinking and leave the talking to the Quacks of Politics, to the Welsh Wizards and the Horatio Bottomley's and the gasbags of the society press.

(c) And lastly, let us be logical in our international relations. Make the League of Nations a reality and not a league to put down nations. Why do you keep faith with Serbia and break faith with Ireland? Religion and politics . . .

\* \* \*

But my space is exhausted. The first time I heard Charles Gore was in a famous cathedral in Kent. Not twenty yards from the pulpit was the scene of Becket's martyrdom. The impression left on my mind by the preacher was that John the Baptist was risen from the dead. Or was it the ghost of Becket that haunted that noble fane! I know not, but I can still hear the tones of that deep vibrant voice. I can still imagine that grave ascetic face and see those nervous hands, and the youngest child in that vast cathedral knew he was in the presence of a great personality. That was more than 20 years ago and Dr. Gore is no longer young. But there are many who believe there is yet a great work before him, and that English churchmen will be called upon to face their politicians as unflinchingly as Becket was called upon to face his King. And if that day comes, we could offer no better prayer than this—that Charles Gore may be here to lead us.

## The Church and Students

By Rev. James Sheerin

Bishop Manning writes: "I am greatly encouraged at both the numbers and the type of young men who are coming forward as candidates for the ministry. Yesterday morning I saw, one after another, four exceptionally fine young fellows, and they are coming in almost every day. And, so far, every postulant that I have admitted is a graduate of a university of recognized standing. We may not, of course, continue at this high level, but it is most cheering thus far, especially in view of the doleful reports that have been current."

This is good news from headquarters in one Diocese. But the proposition elsewhere does not seem to be so good, and the only seminary not shaking in its shoes this fall seems to be Alexandria, Virginia,

where instead of the usual status of some 40, the number reaches 58, with a greater percentage of college graduates and athletics.

As an illustration of what we must regard as one of our biggest problems, in which we were shamefully late in making the initial attack and woefully backward in carrying on, I want to quote a letter from a student just returning to one of the oldest and most influential colleges in the East: "The Rector of the local church has been trying to get a young priest as curate to devote his entire time to the college fellows, but all he wants to pay is one thousand dollars. It is a shame to the church that there is not a lively clergyman here who would take an interest in the college boys. Almost 75 per cent of the students are Episcopalian. If there were a minister interested in them, the church would be full every Sunday. But as it is, nobody cares. The students go to the college chapel, and before the four years are up, many of them leave the church, as records show. If the church wants to be strong in the future, it should look after its parishes in college towns."

Nothing is truer than that last sentence. If the church wants to be strong in the future it should look after its parishes in college towns. Some years ago I wrote a booklet entitled, "The Church, the State and the University," in which I urged the imperative need of church chaplains at every great university as well as resident halls for students under general church auspices. It is a great policy welcomed by most distinguished educators, but thus far little has come of it. Along with that plan, before and after it, must go the strengthening of the parish churches in the towns where there are great seats of learning. They should be manned by the best pastors and preachers obtainable. The need is growing yearly more urgent. Never were there so many young men going to college as now, and never was the influence of the church more needed. We have sometimes been called the church of education and culture. It is not a bad characterization if it does not mean that we therefore ignore the uneducated. But we are in danger of losing both privileges if we do not strengthen our hold on the men and women who seek for college degrees, who in the long run may be depended on to reach and help those who have never been so favored.

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## The Church Tomorrow

### III.

The Rev. S. S. Drury, D. D.

After this third bulletin about a conference of boys to consider the Church's ministry and to replenish it ten years hence, I promise to print not another word, until there is something tangible to report. The subject has been aired long enough. A group of clergymen and laymen will meet in October to make plans. Let friendly readers, therefore, be on the watch for a statement from this committee not later than November 15th. Ideas from anybody anywhere will be warmly welcomed. Our next step is to assemble a small group, who will put something definite before boys and their parents, parishes and their vestries.

An anonymous postcard arrived this morning, calling in question the sentence in my last bulletin which ran: "On one point we all agree—we need more ministers." Our critic says, referring to a church paper, "Nine priests looking for work. Many New York curates cannot secure parishes. Why all this hysteria about August, 1922?" Though I don't object much to anonymity, that word "hysteria" is galling, for nobody likes to be hysterical, especially in the Church's business. Before we venture to repeat the assertion that "There aren't enough ministers and we ought to raise up more" and before we make country-wide plans to increase the ministry, this ghost of unemployed clergy ought first to be laid. Figures from our seminaries and articles in the secular press seem clearly to indicate that large portions of our Republic suffer from closed churches and a lack of ministers. No man who happens to be pleasantly situated in the ministry should pick flaws in his brethren, nor is there room here to debate with a truly fraternal patience why nine clergymen can't get work. That there is restlessness among certain clergymen we know well. We expect that the New York curates above referred to could readily find parishes in rural New England or in the mission field if they wanted to go there. Is it over-harsh to ask the following question: Allowing for that occasional tragedy in all professional life, where the provably good man can't get work, how many tactful, diligent and godly ministers do you know who are out of employment? Note these qualifications and the necessity of all three in one man. There are clergymen who are hard-working and good but whose lack of tact unfits them for leadership. There are ministers who are gracious and godly, but who seem to be looking for nice easy parishes, which do not or must not exist. And there are a few men who may be tactful and diligent but whose personal history hasn't stood scrutiny. Supposing that the clergymen who advertise for work are unable to get it, and supposing further that there is no personal disqualification, should we let that condition, sad as it may be, deter us from laying plans to raise up fresh candidates for the ministry? We must go forward with it. Our needy Christian communities call for ministration. And the less insistent sense of need of rural communities shows the depth of the need. The suggestion that no more candidates

should be raised up till the last ordained clergyman is placed to suit himself after an enterprise is started are as nothing compared to the drag of the cry "Why start at all?"

Not in a spirit of hysteria, but with sober conviction, students of society are noting that whatever may be said about today, ten years from now surely there won't be enough ministers to go around. Other professions are full. Why not the ministry? Last night I asked a teacher of medicine if his calling was as starved for candidates as mine. "Oh, no," he replied, (I am not sure of the figure) "Columbia had 600 applicants for its first year class in the medical school and turned more than 400 away." Just to let some sunlight of friendly criticism in upon our calling, let me here briefly hazard two reasons why our best young men shy away from the ministry.

(a) The scope for spiritual leadership is cramped. Clergymen are forced to be good-natured routineers rather than religious guides. The minister is the people's man—his actions perhaps a proper subject for their praise or blame. But is the minister often blamed for spending quiet hours in his secreted study preparing not Sunday's sermon perhaps but reading and delving and thinking and praying himself into that clarified state so essential to spiritual guiding? Parishioners fritter away the energy of their leader in a dozen materialistic side issues. What man wants to see himself thus kently degenerating? These time-consuming chores do not cause the clergy to grow in grace or power. And what results? With shame I say it—the clergy are not radiant advertisements of their profession. We ministers are a real barrier to the increase of the ministry. But the blame is not all ours, not nearly all. The parish is to blame. Were the modern minister expected and allowed to fulfill his ordination vows, he would be achieving an enviable and attracting career.

(b) Wrong inducements are emphasized. Why should a man become a minister? Is it not intimated that the ministry is a gentlemanly job and that certain immunities are attached to it? In vain is that kind of a net spread in the sight of any bird of spirit. Such an inducement (seldom phrased of course) is as humorously purblind as the sermon a dear old English don preached in mid-summer to the bed-makers and goodies of his college. This learned

cleric discovering about him the ancient retainers of the college, arranged for them a special service in the chapel. He preached on the vocation of the ministry. Just why nobody knew. Pointing out the charm of Greek and the delights of Hebrew, he concluded by saying: "Moreover, the ministry leads to positions of great distinction and molument, such as bishoprics." The picture of patient rows of bed-makers considering Hebrew and bishoprics is about as sad as the picture of our young men in American contemplating the ministry because of its ease. The Church has never grown by that method. Our Lord's call was ever to adventure and sacrifice. Tell a boy that a course is fraught with danger, and it attracts him. Tell a young man that a career involves sacrifice, and he hears it calling. But tell him that it is "handsome and out of the wet," and he will not consider it. At the conference of boys next summer, which we are planning, no young man ought then and there to be allowed to sign on for the ministry. We want young men who have not made up their minds pro or con about any career. We shall ask only for a hearing. And we believe that our Church can provide a goodly number of earnest young men from sixteen to eighteen, who will gladly spend a week in considering the career of the ministry.

So, then, first for a small central committee to get the whole plan in shape and by a certain hard-headed practicality to rob it of "hysteria." (Yes, that word from our anonymous friend has gone home and should bear fruit!) The committee will decide where to have the conference and when to have it and how to finance it. Perhaps they will let me raise the money, for we should not except vestries or individuals to pay for more than traveling expenses and a registration fee to validate attendance. The other costs, which might include one outstanding leader from England (not a college don!), the expenses of speakers, and the board of all who attend, should, in my judgment, be free. The committee may say NO. I suppose it will amount to about \$5,000. If this plan has got life in it and is based on sound principle it won't take long to persuade people to invest in such a provocative cause.

Now no more talk for two months. Just thought and prayer and visions. We are committed to a difficult undertaking. It is going to tax our energy and patience.

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### English Bishop Praises American Work

The Right Rev. W. Banister, English Bishop in Kwangsi and Hunan, writes enthusiastically of what he calls "the high altruistic services rendered by American Christian educators in China."

"Their contribution to the moral uplift of the Chinese by means of higher education stands pre-eminent above all the efforts of other Christian enterprises in the East, and is due in part to the fact that America devoted a portion among the Chinese. In this task the highest position has been taken by an institution of our own Anglican Communion-St. John's University, Shanghai."

Bishop Banister says that St. John's is worthily exemplifying its motto, "Light and Truth." Most of its graduates, since the incorporation on a university basis, Bishop Banister says are "filling important positions of trust and influence in the political, commercial and intellectual life."

"Some are helping to direct the political destinies of their country in relation to world problems and adjustments, for example, Dr. Wellington Koo and Dr. Alfred Sze, the Chinese Ministers to London and Washington, and Dr. W. W. Yen, the present Minister for Foreign Affairs at Peking. In all, some twenty-three men are serving the State in one capacity or another."

"Twenty men are serving the Church as religious leaders, and one is at the head of the Y. M. C. A. organization for the whole of China. Nearly a hundred men are taking part as teachers in the educational and intellectual movements among students."

"Twenty-four graduates in medicine, who have subsequently qualified in foreign universities side by side with young men of America and Great Britain, are making a great contribution to the well-being of the Chinese people. Some of these men hold positions of eminence and distinction as specialists."

"Then in engineering, some of the men from St. John's hold the first places in enterprises for the extension of communication and mining. In the great trunk lines which are extending year by year and linking the provinces and people together, and in the development of the vast mineral and coal deposits, which make China so important to the economic life of the world, they are to be found."

"Other men are engaged in large commercial corporations, business houses and banks in many parts of China. This is a great achievement and a worthy disposition to hold. There is not the glamor of ancient halls of learning about the great buildings erected at Jessfield, but they impress the observer as meeting the needs of the present time in China."

"The American Church can be warmly congratulated on its work at St. John's for present and future generations of Chinese students."

### Ordination in West Texas

On Sunday, Sept. 25th, 1921, at St. Paul's Memorial Church, San Antonio, Texas, Mr. Claude R. Parker

dained deacon by Rt. Rev. W. T. Capers, D.D., Bishop of the Diocese.

On Wednesday, Sept. 28th, at Trinity Church, Victoria, Tex., Rev. Louis A. Parker, was advanced to the priesthood.

There took part in the service, along with Bishop Capers, Rev. H. R. Remsen, of Port Lavaca, Rev. Geo. W. Smith, of Cuero, Rev. M. A. McKeogh, of Goliad, and Rev. D. A. Sanford, late of Amarillo.

Mr. Parker resigned from his parish at Victoria, Texas, and accepted work in connection with "Near East Relief." He sails from New York on October 12th, and expect to be gone at least two years.

### Sewanee Chaplain Becomes a Rector

The Rev. Henry D. Phillips, D.D., chaplain of the University of the South, and professor of English Bible in the same, has accepted a call to become rector of Trinity Church, Columbia, S. C., and will enter upon his new duties January 1, 1922.

Doctor Phillips, who is the son-in-law of Bishop Reese, of Georgia, is a bachelor of arts graduate of the College of Arts and Science, and a bachelor of divinity graduate of the Theological Department of the University of the South. The honorary degree of doctor of divinity was conferred upon him by Oglethorpe University, Atlanta, in 1920.

Upon his graduation in 1906, Doctor Phillips founded the church settlement and training school for settlement workers at LaGrange, Ga., and remained in that work, which he made eminently successful, until September, 1915, when he became chaplain of Sewanee. He was a member of the City Council while he was in LaGrange.

Since becoming chaplain of the University, Doctor Phillips has been faculty director of athletics. He is president of the Southern Intercollegiate Athletic Association and a member of the executive committee of the National Collegiate Association. Doctor Phillips has always taken a

great interest in athletics, having been a star football player in his college days, and he was rated as Coach Heinman as the best line man the South had produced.

Before coming to Sewanee as chaplain, Doctor Phillips was the clerical trustee of the University from the diocese of Atlanta.

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The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, ST. ANDREW'S CROSS, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

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## BUDDHISTS BETTER TRAINED

Bishop Tucker of Kyoto points out the  
Buddhists "are giving their candidate  
priests a much more thorough scholastic  
training than we are giving to our theo-  
logical candidates in Japan. In addition to  
the men who study in these Buddhist Uni-  
versities and theological schools they are  
through the Imperial Universities. "I  
think," says Bishop Tucker, "that one might  
make the following comparison between the  
education given by the Buddhist and the  
Christians. Our men probably get better  
training in the English language, and  
probably equally good training in specifi-  
cally Christian subjects such as the Bible,  
dogmatics and Church history are to the  
Buddhists in Buddhist theology. The  
Buddhists, however, seem to get a very  
much more thorough training in philoso-  
phy, psychology and in Oriental subjects."

A list of subjects taught in Buddhist in-  
stitutions includes not only the study of the  
history, literature and philosophy of Japan  
and other Oriental nations but such sub-  
jects as the history of English literature,  
the principles of sociology, the outline of  
ethics, the history of pedagogy, political  
economy, mental diseases, biology. Bishop  
Tucker believes that just as the Buddhists  
send some of their picked students to the  
Imperial universities, so the Church in  
Japan should be helped to send some of its  
picked men for study either to the Im-  
perial University in Kyoto or Tokyo or  
abroad for two or more years. While this  
plan has been followed occasionally, Bishop  
Tucker would have it made a regular part  
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