

The Witness

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Interchurch World Movement Issues New Report

Deals With the Employment of Spies by Large
Corporations In Their War On Workers

Widespread systems of espionage are an integral part of the anti-union policy of great industrial corporations, according to the supplementary report on the steel strike of 1919, made public by the commission of inquiry of the interchurch world movement.

The most important of the supplementary report deals with employment of spies, known as "under cover men," by the steel corporations and the findings are backed up by hundreds of original documents.

The story of the interview of the commission with E. H. Gary, chairman of the board of the United States Steel corporation, when an informal plan for mediation in the strike was offered, is made public for the first time. The commission recommends federal investigation of labor detective agencies, looking to their regulation or abolition.

The spy hired by the steel companies, says the report, worked like a workman, talked like a workman, whispered depressing rumors, stirred up racial strife, and argued failure to the strikers, and 'even in his daily mailed spy reports he advised not so much 'sluggers' as 'influence' by municipal authorities to close up public meeting places."

"It is impossible to criticize the present report on undercover men in the steel strike as 'an exception instance,'" says the foreword. "Instead it is a typical spade-ful out of the subsoil of 'business enterprise.' Industrial espionage is confined to America; what espionage there is in Europe is a government monopoly; no other civilized country tolerates large scale, privately owned, labor spying."

The reports cover the work of the labor spies in the town of Monessen, Pa., during the steel strike. The spies designated by code numbers such as Z-16, X-199, No. 203, mixed with the strikers or held jobs inside the plant and dressed as workers.

The corporation's auxiliary company professed to have had 500 "operatives" at work in the steel strike and the concern's Pittsburgh manager told the investigator, the report says, that many of these men were inside the unions, frequently as officers.

S. S. Dewson, resident manager at Pittsburgh, of the corporation auxiliaries company is said to have declared "the corporation's auxiliary had men who were officers of international unions"; that "a

Japanese Become Interested In Social Reform

Natives Outside the Church, Especially Buddhists,
Are Taking Up Practical Social Work

BISHOP JONES' ARTICLE

We urge Witness readers to give careful attention to the article in this issue written by Bishop Paul Jones. There is no subject more important at the present time than the coming International Conference on the Limitation of Armaments. And we dare say that there is no one in the Church better qualified to speak on the subject than Bishop Jones. As a pacifist, who suffered for his convictions, he has earned his right to be heard now.

In less than a month statesmen of all nations will be gathering in Washington. Public opinion must be aroused to the importance of their meeting. You can perform a Christian service by urging your rector to hold special services and meetings on the subject of Disarmament.

member of the steel strike national committee was their man," adding: "Take Akron, Ohio, for example; we control the situation there. There is no trouble in Akron. When the A. F. of L. organizer comes to Akron he reports to our man."

The report quotes instructions by the spy organizations to its operatives. The "under cover" men were told to "try to hold as many and as high offices (in the union) as you can," and to "try to get as popular as you possibly can."

The Sherman Service, Inc., of Chicago, according to the report, sent an operative instructions to "stir up as much bad feeling as you possibly can between the Serbians and the Italians." This was at the time when the Fiume controversy was exceedingly bitter. "The Italians are going back to work," the instructions continued. "Call up every question you can in reference to racial hatred between these two nationalities."

Big Enrollment at Hobart

With the largest enrollment and the largest entering class in its history, Hobart College opened formally last week when Dr. Bartlett and Dean Durfee welcomed back the old men and welcomed for the first time the new,

Largely as a result of the stimulus given by Christian teaching in Japan, there has been a marked awakening of interest on the part of Japanese not in the Christian Church, with regard to social reform. Bishop Tucker of Kyoto reports that until recently, little has been done in this direction except by the Church. The Church is doing more than ever to better the social environment, but what it does now is necessarily compared with what is being done by those who command very much larger resources and who even though they may not be actuated by the same spirit of Christian brotherhood, can at least show results which look larger. Bishop Tucker says emphatically that Christians in America "should do more in the way of cooperation with the Japanese Christians in practical work. They have the willingness to do such work. In proportion to their means they give generously to the Church's support, but they are not able to provide material means adequate to the situation.

"Recently I read in a Kyoto newspaper an article written by a man who is one of the Government experts in social reform matters, the gist of which was that formerly the Christians had shown great interest and activity in all matters relating to the practical welfare of society, but that at present, they seemed to be asleep, that the Buddhists are doing far more in this direction than are Christians at the present time.

"There has been a great awakening of activity on the part of the Buddhists during the past two or three years. While this criticism leaves out of consideration many factors, yet it does express what is getting to be a very common opinion, that somehow Christianity is losing its grip and its position of leadership. It is not that Christianity is going backward in these respects, but that other people are going forward, which is of course, all to the good, yet it is a challenge to Christianity and I think indicates the direction in which we can be of help to the Japanese Church in the future. I am sure that our people have the spirit, but things are being done on such a big scale at present in Japan that they feel it useless to try to do anything with their present resources. One interesting fact, however, is that in places like Osaka a large proportion of the working heads of philanthropic enterprises carried on by non-Christians are Christian."

GENERAL NEWS OF THE EPISCOPAL CHURCH

Is Your Church Doing Anything?

Appealing to 150,000 churches of America to marshal their forces to seize the "priceless opportunity" offered by the International Conference on the Limitation of Armament, the Federal Council of the Churches of Christ in America has issued a Call to Prayer and Consecration. The message is a frank statement of the responsibility of the churches and presents as a definite aim:

"We cannot be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice."

A program for a country-wide observance of special sessions of prayer and meetings of an educational character has been prepared. It presents concrete suggestions. The most important feature is a call to "observe Sunday, November 6th, as a day for special prayer, self-examination and supplication for God's blessing on the International Conference on the Limitation of Armament; and to consider in a sermon on that day, America's international duty."

As requested by President Harding the Federal Council appeals to the churches to hold special services on November 11th at the time of the opening of the Conference and the national memorial service. It also suggests that special meetings in the churches be arranged for Monday, Tuesday, Wednesday and Thursday evenings, November 7-10, to consider the problems of international relations; or, if these dates be impracticable, to use the ordinary mid-week meetings for this purpose for a month.

Plans are presented for union services or public mass meetings on a real reduction of armament in every city the latter part of October or in November. The local congregations are requested to cooperate with other national and local movements promoting the demand for a reduction in armament and to emphasize on Thanksgiving Day the Christian belief in a warless world.

Christians throughout the country are urged to follow the proceedings of the Conference closely during its sessions and to pray regularly for its success.

A special committee from the Federal Council of the Churches called on President Harding on September 28th to assure him of the cooperation of the churches; to ask that he designate Sunday, November 6th, as a day of prayer; that he issue a proclamation to be read on the day the Conference on Limitation of Armament convenes and that he make arrangements for the daily sessions of the Conference to open with prayer. The President expressed his interest and took the requests under consideration.

Young People Active in the Church

The Young People's Service League of the Diocese of Texas is having its share in the work of the Emery Fund and the Jubilee celebration of the Woman's Auxiliary. There is a long established tradition in this Church of ours that girls and young women can not be forced by any means whatsoever into

Woman's Auxiliary; the girls of Texas are being given a chance to shatter this tradition. The Young People's Service League works on the basis that all boys and girls need is a chance. They do not often fail when they have been given a fair one. Summer camps are a part of the chance the Church is giving the young people in Texas, and of those privileged to attend them, the Church, in turn, is expecting a great deal.

The leaders of the young people's work in Texas, and of the camps, work on the supposition that girls and boys will be interested in missions, if they get the right idea, which in the past so few of us have gotten. So "Missions" are taught at Camp Allen and is emphasized in all Y. P. S. L. programs—without apology and without fearing for a moment that it is expecting too much of young Churchmen to demand an intelligent interest in their Master's work. They got the interest and they dared even to present quite strongly the call to life service. The results of this will be known only in the years to come. However, the girls of the Diocese are now being given a chance to translate some of this interest into action. They are studying about the Emery Fund and are contributing to it—to the work of the Woman's Auxiliary!

Georgia Trains Her Leaders

A Diocesan Institute for instructing leaders for holding parish conferences was held in Savannah, Ga., September 27 and 28, conducted by the Rev. Louis G. Wood, field secretary, this marking the opening of the fall activities in the Diocese for the Nation-wide Campaign. Ten clergy appointed by the Bishop, attended the institute, and beginning the first week in October will hold conferences in thirty-five parishes and missions, allowing two days for each place.

Never Too Late to Start

St. Paul's Church, Augusta, Ga. (the Rev. G. Sherwood Whitney, rector) feels great happiness over the announcement made at a recent week-day service of evening prayer, that Mr. Claude M. Hobart will enter a theological seminary as a candidate for Holy Orders. Mr. Hobart has a wife and four children who will live with him at the DuBose Memorial School, Mont-eagle, Tenn., where he will take his training.

St. Paul's has organized its Church school along the lines worked out by the Department of Religious Education. On the second Sunday in September, the rector held a service adapted to the children, and gave an address on the subject of "School Time."

Clergy in New York Help Hobart

The campaign for money for Hobart College's Million Dollar Centennial Fund, in Western New York, opened on Sunday, October 2d under very favorable auspices. Thorough preparation had been made throughout the Diocese, and it was the hope of all, that Bishop Brent's statement

000 and could contribute \$400,000, would be found to be correct.

On the nineteenth Sunday after Trinity, designated by Bishop Brent as Hobart Sunday, every clergyman in the Diocese spoke from his pulpit concerning Hobart and its contributions to the Diocese. In Buffalo, John K. Walker, acting as chairman, was assisted by a committee of Hobart Alumni, headed by Percy S. Lansdowne and a committee of churchmen, headed by W. E. Townsend. In Rochester, Dr. C. O. Boswell, as chairman, and Bishop Ferris cooperated actively. In Niagara County deLancey Rankine was chairman, and in Le Roy, Reverend Pierce Cushing, who received an S. T. D. Degree from Hobart last June.

A particularly successful step in the preliminary work of the Campaign was an automobile trip through Western New York by Peter R. Cole, treasurer of Hobart College, and a vestryman at St. Peter's Church in Geneva, and two Hobart students, Harold Bailey of Buffalo and Dudley Gordon of Geneseo. The party visited the rectors in many of the smaller cities and larger towns and were very successful in interesting them in the plan of the Campaign as outlined by Bishop Brent in his Pastoral Letter and in the accompanying letter of explanation.

Just before the opening of the Campaign new literature, including an illustrated booklet and endorsements of Hobart by sixty-five Bishops, was widely circulated throughout the Diocese.

Modern Caravan Reaches Idaho

That spirit of enterprise and zeal which is responsible for the achievements of the century of Missionary endeavor that will be commemorated in the Centennial of the Missionary Society, has a timely illustration in the splendid effort just put forth by Bishop Touret, of Idaho.

Last June twenty-eight families of Brooklyn, New York, abandoning all ties which bound them to associations of a lifetime, fared forth in a modern caravan of motor cars under the leadership of Captain William D. Scott, to begin anew in far off Idaho, on a tract of land, which has been set aside for them by the officials of that State. Bishop Touret read of the venture in the newspapers, and at once got in touch with the leader of the caravan.

Ten days ago the modern pilgrims neared their future home, strangers in a strange country; but advancing to meet them with the right hand of fellowship extended was a Missionary representative of Bishop Touret. Before a tree had been felled or a spade-full of earth turned on the spot where a new town will spring up, the Church enveloped these pioneers in its welcoming and protecting fold. The following letter adequately tells this story of modern missionary service. It is written from Twin Falls, Idaho, under date of September 23, and breathes that spirit of applied Christianity which is the glory of this rounding-out century of the Missionary Society:

"The twenty-eight families, coming with William B. Scott from Brooklyn in auto trailers, in what is popularly known as 'Scott's Modern Caravan,' have reached

their destination on the Roseworth irrigation tract, 25 miles south of Buhl, Idaho. The Priest-in-charge of the Church of the Ascension, Twin Falls, and of Trinity Church, Buhl, the Rev. Charles Glenn Baird, met the caravan in advance at Burley, Idaho, to greet the members and extend to them a welcome from the Episcopal Church in Idaho. Mr. Baird went immediately to Buhl and when the pioneers arrived, he enrolled the names of all Church members among the party and arranged for a service of welcome in the school-house on the Roseworth tract in the near future.

"There are ten families of Episcopalians in the caravan of twenty-eight families. Our church has easily the largest representation of any of the churches claiming adherents among the new settlers. It is obvious that we have an immediate responsibility in ministering to the newcomers, and Bishop Touret is making definite plans to meet this need. For the present, Mr. Baird will hold occasional services at Roseworth, and a clergyman will be placed in the field within a few months.

"Among the settlers is one man who has had several years' experience as organist and choir master in the Brooklyn churches.

"The land is already being cleared of native sagebrush and prepared for crop. Men from the Extension Division of the Agricultural College are on the ground and are assisting them in preparing their farms for civilization."

Brotherhood Is in Session in Norfolk

The Brotherhood of St. Andrew is holding their annual convention in Norfolk from October 12th to 16th.

The outstanding features of the Convention are the three daily Quiet Talks on the Bible by the Rev. Dr. Griffith Thomas; Family Prayer, by the Rev. Dr. E. L. Woodward, Dean of Education of Virginia; an address in Convention Hall on The Church's Teaching Mission, by the Rev. Dr. W. A. R. Goodwin of Rochester, N. Y.; the Convention Missionary Service, with Bishop Overs of Liberia and Canon Skey of Toronto as speakers; a service for the presentation of the Call to the Ministry, with Bishop Guerry of South Carolina and Rev. Dr. Hubert Carleton of Chicago as speakers; the preparation for the Corporate Communion, conducted by the Rev. G. Ashton Oldham of St. Ann's, Brooklyn; and the Charge to the Convention on Sunday afternoon by Bishop Darst of East Carolina.

An important part of the program is the pilgrimage to Jamestown and Williamsburg, occupying all of Friday. A special steamer is being used in going to Jamestown Island, automobiles transferring the large delegation to Williamsburg and from there back to Newport News and Norfolk a special train being chartered.

As an informal part of the Convention program, representative speakers discussed the latest plans of the Nation-wide Campaign, the Church Mission of Help and the Work among the Foreign Born.

A Weekday Religious School in Montana

A very successful Weekday School of Religious Education has been organized at

Grace Mission, White Sulphur Springs, Montana, by the Rev. Ralph F. Blanning, the missionary in charge.

The Church School meets every Wednesday afternoon from four to five o'clock. The Christian Nurture Series of lessons and helps are used. It has been impossible for the missionary in the post to conduct a Sunday School, on the grounds of failing to secure trained teachers and a competent head to supervise the work during the rector's absence from the mission. Under the present arrangement of a Weekday School, religious education for the children of the community (there are very few church children) with the splendid Christian Nurture Curriculum, is possible. The missionary is able to be present at every session to supervise the work. The attendance of both children and those who feel they are beyond Sunday School age has been surprising; there has been little difficulty in securing competent teachers with teacher training. Once a month, on the missionary's Sunday at the mission, the Church School meets in the Church for Young People's Church.

But the Church School has not been confined to the children. On the evening of the day for Church School, taking advantage of a fire in the furnace, there is a service for adults, at which church instruction is given to all the members of the congregation and others who will attend, using Course No. 9 of the Christian Nurture Series, with some elaboration and additions. So successful has the class for adults been that the missionary is going to carry out the idea in all the missions of his extensive mission field during the fall and winter months.

The Aftermath of War

Church rectories bore their toll of sacrifice in the World War in common with all other homes. It was the sad duty of receiving the body of his son, Corporal Emil Henckell, from the War Department, which brought Reverend Carl Henckell of Grace Church, Birmingham, Alabama, to New York recently. Mr. Henckell is one of the Alabama diocesan missionaries. Corporal Henckell, who was just 25, was killed on July 26, 1918, at Chateau Thierry. He was a member of the 167th Infantry. His Lieutenant Colonel wrote to his father:

"Emil was attached to my staff as a member of the intelligence section, a body of men picked for their bravery and intelligence. No braver man ever wore the uniform of our country than your son. He was with me almost daily, and I feel that I am in a position to know. It should be a great consolation to you to have given to our country so brave a man, one who made the supreme sacrifice with a smile on his face. He never showed the slightest fear in the face of danger. He was given the most dangerous assignments, filling them with honor and credit to himself and our regiment.

Much Expected of Japanese Clergy

Bishop Tucker of Kyoto feels that the future of the Church in Japan lies largely in the hands of the younger Japanese clergy. It was therefore with special satisfaction that he ordained on St. James'

Day, Mr. T. Hoyo to the diaconate. Mr. Hoyo graduates from St. Paul's College, Tokyo, and from the Central Theological College of the Church in Japan. Bishop Tucker is gratified to note the satisfactory development and capacity which the younger clergy are displaying for independent evangelistic work. He expects soon to ordain three other young men.

Praise for St. James' Hospital

Director Richard M. Pearce of the Division of Medical Education of the Rockefeller Foundation, writing to the Secretary of the Department of Missions, says:

"In the course of a journey which I made during April and May through central and southern China, I had occasion to visit Anking and spent some time with Dr. Harry B. Taylor at St. James' Hospital.

"I found a development under Dr. Taylor's direction which as far as I know does not exist elsewhere in China, and I therefore desire to write you and congratulate you and your Board on carrying your medical missionary work somewhat beyond the field of immediate relief of the sick. I refer to the work Dr. Taylor is doing through contact with various government agencies, especially along the line of disease prevention.

"Whether this result is due to peculiar characteristics possessed by Dr. Taylor, the ultimate outcome is most gratifying and is a permanent asset for Christian work in China along medical lines."

Anyone interested in having further information concerning St. James' Hospital and its admirable work in China, can obtain it from Mr. John W. Wood, 281 Fourth Avenue, New York City.

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PROVINCES

By Bishop Johnson

There is a certain confusion of mind in the councils of the Church between a Nation-wide vision of the Church and the methods by which a Nation-wide vision may be secured.

The word "Province" has the misfortune to be the origin of the word "provincial," so that, whenever one speaks of a province, the subconscious mind immediately thinks of "provincial" and at once leaps to the conclusion that provincialism is something to be avoided.

As a matter of fact selfishness takes on chameleon colors.

The unit is self and when a hundred selves get together in a parish we may have parochialism which is a phase of selfishness; and when twenty parishes form a diocese, we may run into diocesanism; and when a dozen dioceses form a province we are apt to have provincialism; and when eight dioceses form an ecclesia (a national church) we are apt to have ecclesiasticism.

Also when the National Church divides its work into several departments we are in danger of a bureaucracy and when the Church centralizes into a President and Council we feel sure that we are going to have a hierarchy.

As a matter of fact we shall have these evils if the individuals who compose them are selfish in their vision and we shall have a most effective organization if we have the right vision in the majority of the people involved.

* *

Before the Church formed its present Board of Strategy the General Convention created Provinces.

Why we created them, it would be difficult to explain, except that it is apparent that the country is too large to manipulate from one central office and so we feel the need of lines of communication.

The parish and the diocese are realities at one end and the Central Council is a reality at the other end, and one feels that there ought to be something in between, not to become a new corporation so much as to become a line of communication in administration.

But the trouble is that having created provinces, we are afraid of Archbishops, who from time immemorial have been associated with provinces.

Someone shouts "archbishop" and "hier-

archy" and everybody sidesteps the seemingly inevitable consequences.

But they are not inevitable and as a matter of fact have nothing to do with the case.

What we want is not the revival of a mediaeval machine which we could not use, but rather the creation of a modern and scientific organism which the Church must have if it is to carry out its work effectively.

The real trouble is that we have to secure this piece of machinery at the hands of a convention which is more concerned with sidestepping our imaginary bogey than it is anxious to do something constructive.

* * *

Of course we are told that the U. S. Government has no province. Why should we?

Well in the first place, the U. S. Government has several billion of dollars with which it runs a very expensive machine called the U. S. Government, but you will also notice that when the United States Government has to face a real problem, such as the distribution of money, it creates regional banks; and when it wishes to do a hard job such as selling liberty bonds it creates zones; and when it organizes an army it creates field departments.

The United States is too big a country to do much of anything en masse except legislation.

We have our General Convention for legislation, and when we consider that some seven hundred delegates meet in two houses for fifteen days once in three years, we ought to be able to see that legislation is about all that it can hope to do effectively.

In spite of the bogey which is invariably invoked by the timid and which causes us to substitute alphabetical symbols for traditional nomenclature, this Church must face the fact that it can be administered only by administrative machinery and that this machinery must follow the lines of scientific organization.

We have the Presiding Bishop and Council—perish the name!—and we have independent dioceses, but what have we between these units by which the one is related to the other?

If we were to chart our present method of administration, we would put first the P. B. & C. Related to that we have certain departments, headed by able men who naturally are thinking in terms, each of his own department.

The heads of these departments are in intimate touch with the P. B. & C., so that they can be seen and heard by them.

Next we have the Missionary Bishops who are the children of the P. B. & C., and who have been sagacious enough to organize themselves into a compact body and so they too can be seen and heard by the P. B. & C.

Then we have some sixty dioceses, which collectively have created the P. B. & C., but which individually are related to it by traveling secretaries.

Now these secretaries are estimable gentlemen selected by the P. B. & C., not to represent the dioceses to that body but rather to exploit the dioceses for that body.

In short, the P. B. & C. has wisely

created an unwisely not related themselves to it.

When the P. B. & C. puts its ear to the ground it can hear the departments distinctly by an open door. It can hear the missionary bishops over a private wire. But if the dioceses are to be heard they must come in one by one and of course the P. B. & C. which meets for a couple of days, four times a year, hasn't much time to give to the individual dioceses.

* *

Now the Church has created a piece of machinery which it calls provinces so that as the canon says they may be "auxiliary" to the P. B. & C.

But these provinces are viewed with suspicion. We are told that they will make the Church provincial, sectional, hierarchical.

Really they haven't red blood enough at present to make the P. B. & C. realize that they exist.

They are not financed, nor related to that body.

There is no more danger of their making the Church provincial than is the parish in danger of making it parochial. In either case it can happen if it has little vision and petty constituents.

The country is sectional in its genius and its reactions.

Like the London cabby when told by another cabby that he had given him a nasty look, replied, "You have a nasty look but I didn't give it to you."

The East is East and the West is West and the South is South whether we have provinces or not.

The provinces will not give this sectional feeling to the Church but rather give an opportunity for each section to express itself intelligently and sympathetically with each other section.

The East has a different problem from the West and the South from either.

As for a hierarchy? It is much easier to have a hierarchy with an unrelated P. B. & C. in New York than it will be if the province asserts itself in relation to that body.

If we want no college of cardinals, let us have somebody to speak for diocesan groups to an administrative body.

If we do not do this in some way, we shall find ourselves criticizing a body to which we cannot speak and refusing to co-ordinate as dioceses with a body to which we are unrelated.

The diocese is too stable and important a factor in the Church's life to have no other administrative link than that of traveling secretaries.

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II

THE PARSON'S DILEMMA

Many a parson is in a dilemma in these days. He is not quite sure whether he is a parish priest, a "liaison officer" between countless boards and his congregation, or a high powered collector. Indeed, we may soon be compelled to add a third name to the time-honored titles of prophet and priest. It is possible that our children may say "prophet, priest, and publican." Our ambassadorship in the Kingdom of Heaven may develop difficulties. When John Adams represented the Continental Congress at the Court of St. James, that impoverished body used to draw on him for funds, expecting him to use the influence of his high office to provide a way to meet the draft.

The clergy, without question, welcome the new life that is stirring within the Church. It is a challenge to their energy and their resourcefulness. There may be a few indeed who feel about the same enthusiasm over it as the corpulent army officers whom President Roosevelt invited (i. e. commanded) to take a fifty mile horseback ride: but they are few. Most of the clergy see the signs of a new era; a day when every parish shall have access to the enthusiasm, intelligence, and power of the whole body.

We have all been fishing off the dock, each one on his own spot, with his particular bait. The luck has varied as always happens with fishermen. The cry now goes up, "Come, let's weave a net, and get some boats, and all work together, and go and get a big catch." Somehow we can't grow quite enthusiastic. Its rather pleasant to fish with a rod, and in spite of many east winds we get a string, with patience.

But we must fall in with the general plans. The process of readjustment, however, is filled with amusing and perplexing difficulties, especially for such men as have a fairly large burden in their parish work.

A man must choose at times between his pastoral work, his sermons, and services, and study, on the one hand, and meetings of various sorts on the other.

Then the mail. It sometimes takes so long to read and digest all the official documents, that one has no chance to apply their wisdom or programs. Many of the documents assume (once I saw a pastoral letter from a bishop of the 10th province guilty of this error) that the entire congregation is in the next room waiting for news from the front, and ready to rush into the first line trenches. It takes a campaign of no small magnitude to impress a single idea on a large congregation, or to get united action on a simple program. "To tell the people on Sunday" is a method that cherishes the delusion that the people are there to be told.

So the parson is in a fix. He doesn't want one laboriously knit sleeve of the garment to unravel, while he meets with a committee to draw up a constitution, that will empower a diocese to get up a campaign that will unite all the parishes into an effort to raise the money to employ an expert who in time will inspire

him to begin to knit the other sleeve. But he does want the coordinated power and wisdom of the Church to be available for all, and to uphold the whole structure of the Church's life. If the time consuming way of lunches and meetings will do it, then we must conform. Let us eat, meet and be merry.

The Apotheosis of George

By Rt. Rev. Paul Jones

These paragraphs will be of no interest to those who are suffering from (or perhaps enjoying) either Anglomania or Anglophobia, for the title refers to no English George, whether King or Lloyd. There is in mind rather that semi-mythical personage to whose broad shoulders and capable hands we are willing to surrender any hard disagreeable or painful task when we shrug our responsibility away with the phrase: "Let George do it!"

The phrase does not carry with it the idea of cold, cynical, calculation that goes with the term "passing the buck"; for it essentially suggests a certain care-free irresponsibility that implies the absurdity of the thing's having been our business in the first place.

All this is apropos of the current discussion of disarmament. It is a most remarkable thing the way the demand for some measure of reduction in armaments has in the last ten months grown from a few isolated cries to a well organized movement participated in not only by pacifist organizations but by the greatest organized groups in the country, the Federal Council of Churches, the American Federation of Labor, the great farmers' organizations, the Leagues of Women Voters, the National Education Association and many lesser federations. There is no question but that the demand represents a real desire on the part of the great body of people for some sort of relief from the barbarous threat of war.

It should next be observed that all this great surging of activity and enthusiasm centers around the Conference on Limitation of Armament which will begin its sessions in Washington in November. Indeed much of the former enthusiasm for the League of Nations which had been based on the hope of what it might do in the way of disarmament has been transferred to this coming Conference. Plans are already matured in most of the organizations referred to for deluging the country on or about November 11th with mass meetings, speeches, sermons, parades, demonstrations, petitions, pamphlets, lectures, and, in short, everything that will catch the eyes and ears of the populace and thus build up the pressure of a public opinion that will cause the gentlemen in Washington to come through.

Here is where we need to look beneath the surface indications to gauge what is really involved in the movement. Without questioning the excellent intentions of those who are taking part in the campaign, the fact must be noted that the great public clamor to have the Conference give us disarmament is unconsciously perhaps but really, the careless shifting to George of a responsibility we are not ready to face, a weakness which we are covering up with

the insistence that George can and must do it. This criticism of course does not apply to those who look to the Conference merely for saving some millions of dollars at present spent in armament. It can and probably will do that and no one else can do it. But the great body of people want and expect something more to come out of the Conference that will mean the doing away with war, or that at least will be a real step toward it. They are the ones who are apotheosising this particular George.

The point is just this. Most of them individually and collectively still rest their fundamental reliance upon force and compulsion. In international affairs they believe that their nation's integrity depends upon its ability to defend itself from aggression by the ordinary means. They want America to get its share of the world trade, in a word to drive other competitors out of certain markets, and be protected in so doing. They are satisfied to have economic power in the hands of the few dictate the lives and welfare (or ill fare) of millions here at home. And in personal relations most of them believe that law and order are maintained by putting the fear of consequences into the hearts of those whom they look down upon. Then, they hope and pray and agitate to have the Conference on Limitation of Armament get rid of war, the logical consequence of what they are living every day! Norman Angell in his recent book, "The Fruits of Victory," puts the thing in a nutshell when he says that to get rid of war we must change the ideals in the light of which we live. That is the task for our hundred millions rather than the twenty gentlemen in Washington. To translate the doctrine that he that saveth his life shall lose it into terms of international relations, world trade, or even everyday business is a tremendous impossibility to those who have not learned that it is happier to give than to get. Yet all of that is what is required if we are to make any appreciable progress toward the elimination of war. To reduce armament is a good thing and to abolish it is still better; but any real achievement in that direction can come only from a body of people who are trying to put 100 per cent of brotherhood into all their relations instead of living on the dog eat dog basis of modern commercial and industrial rivalry.

The acme of irresponsibility is to dodge our obligations with the lazy, "Let George do it." We complete the apotheosis of George when we advertise to the world that we really expect him to do that which we are willing to undertake ourselves.

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The Rebirth of Hope

By Rev. J. A. Schaad

A pessimist has been defined as a man who wears a belt and suspenders at the same time.

The optimist is portrayed as one who will, if need be, undertake eighteen holes of golf with only one ball.

A plain fool would probably either not venture out of the house at all, for fear that both belt and suspenders might break; or would sally forth upon an eighteen hole golf course with no reserve of balls, on the cock-sure assumption that there would be no need for them anyway.

The world has many persons of each type, and so has the Church. And the success or failure of any civic or religious enterprise depends, humanly, upon which of these types predominates in its influence in the critical decisions of the effort.

Israel is not the only nation whose pessimism led it to vote down the courageous optimism of Caleb and Joshua, with the result of forty years' wandering in the wilderness; or whose folly in rejecting the prophets' warnings caused it to be condemned to some Babylonian captivity, where hope died until reborn by the new visions of some Ezekiel.

Perhaps you remember the story of the "Valley of dry bones." If not, get your Bibles and read it. (Ezek. 37:1-15.) It is tremendously worth while.

Has this allegorical vision any value for us, here in this now-prosperous America? I think it has.

To be sure, Americans are in no apparent form of physical captivity. In fact, we have never seemed stronger or more independent.

But,—

The idealism of the early period of our national life, and of the war-period, now seems dead.

The spiritual side of human life in its several relationships seems decadent.

Hope for international relations and peace upon some higher plane than that of armaments and war has, for some time, declined.

American life,—industrial, social and personal, is becoming soggy with crass materialism, so that men of high idealism and vision are becoming heavy-hearted.

As we think of the civic nobility of our national ancestry, and of our own one-time resolves, we ask, "Can these bones live again?"

And our present answer can be only that of Ezekiel, "O Lord, God, thou knowest"; for who knows whether, if America sins away her divinely given opportunity in this crisis of the world's history, God will permit her to live.

When Israel shirked her mission to the world of her times, she perished as a nation. All that now remains of that once-proud nation is a scattered people, and a written history, which as a mausoleum enshrines the hallowed memory of a glorious but departed past.

In respect to the Church, that is, organized Christendom, the situation is much the same.

To be sure, there are not now, as in the days of the Roman emperors, any persecutions of Christians; nor is the Church

in America in any bondage of State control.

But,—

The vision of Church unity is dimmer than before the war. Spiritual power, in personal life of Christians seems destitute. World-conquest for Christ is distant.

Press and platform are commercializing their disparagements of the Church. It is now profitable for writers and speakers to heckle the Church.

The public seems to have so absorbed the flaunted lies as to the general uselessness of the Church, that over half of our people think of it only as a rather respectable Justice Shop for weddings, or as an annex to the undertaker for funerals.

Churchmen, themselves, evidence by their absences from the Church that the Club is rather more important than divine worship or religious instruction; and that a week-end holiday is more sacred than a Holy Day, even the Lord's Day.

As one thinks of the sainted heroes of the Church, by whose fidelity and courageous efforts savage kingdoms were subdued and became peaceful provinces of Christ's dominion, one asks, "Can these bones live again?"

And our present answer can be only that of Ezekiel, "O Lord, God, thou knowest"; for who knows whether, if the American Churches refuse to function earnestly in the one supreme mission which Christ conferred upon us, He will say as of the Church of the Laodiceans, "Because thou art lukewarm, I will spue thee out of my mouth."

Only God knows whether a given nation or Church shall continue to live, function or prosper.

In the face of the present American trend, the pessimist may say, "What's the use," and refuse to make any effort; or the fool may rush on in his folly and say, "O Jeremiah, cease your lamentations. There is no danger."

But, being an optimist, I prefer to acknowledge the danger and then seek to prepare for it by laying hold upon the one ray of hope contained in the vision of Ezekiel.

God said, "I will cause breath to enter into you, and ye shall live."

Translated into the language of our own time, Ezekiel's vision may be expressed in this wise:

Life is a great forward-moving procession:

Nations may rise and fall; but civilizations, in new civic forms, advances.

Religions may be born and die; but spiritual truth, in new ecclesiastical garb, advances.

Humanity has its ebb and flow of experience; but character, in new personalities, advances.

Where vital truth is concerned there never was, and never can be, such a thing as a forlorn hope or a lost cause.

Whether a particular nation or church shall be the instrument of God to bring about the final success of a given task depends entirely upon its attitude towards that task. And in choosing its attitude it determines its own destiny and writes its own epitaph.

Opportunity is still with us, as a nation and a church. If we meet it aright, hope may be reborn.

The disarmament conference of November 11th may mean much to America and the world, if Christian principles are applied to statesmanship. To create such sentiment is the present task of the church. To enforce such principles is the duty of our nation. If America makes the right decisions at this conference God will continue to give us life.

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PREBENDARY DENISON

By A. Manby Lloyd

From the subjects of my previous sketches your readers may get the impression that our great preachers are all Radicals, Socialists or semi-Bolsheviks. But this is a mere accident. There are some fine old crusted Tories in my picture gallery.

For my own part, I regard our labels as misleading and our categories as arbitrary. If it pleases anyone to call me pro-Irish, or Conrad Noel pro-Russian, they are welcome. But the label settles nothing. The bottle is known by its contents.

There is only one real test of a man and it is this. Does he believe in the Incarnation of the Son of God, or does he not? That is the only valid dividing line. So far, the answer is in the affirmative. The other differences (as in the case of Manning and Newman) may be generally traced to temperament. The dreamy master mind becomes a Platonist, the practical master man an Aristotelian.

My whole philosophy of life was changed by an accident. Some 15 years ago I was walking along High Holborn, close to the pulpits of two famous preachers who had both exercised a fascination over my mind, but had not quite satisfied it. The one was Dr. Parker of the City Temple, the other Father Stanton of St. Albans. But as I passed the Church of St. Sepulchres, my eye caught a bill announcing a course of sermons with a puzzling title. The title ran,

"Joshua, Judges and the Church of England,"

and the preacher was Prebendary Denison. Out of mere curiosity I dropped in to the second of the series. What could Joshua and the Judges have to do with the Church of England? And I found myself listening to the most original of discourses. Nothing about Higher Criticism. Nothing about J. E. and P. But a combination of practical common-sense, caustic humor and mysticism that demolished all my difficulties and left me wondering at my folly in not having seen it before. It was so very obvious.

The Bible was not two Books, or 80 books, but one book. It was not the Word of God, but the Record of the Revelation of the Word of God. Jesus Christ is the Word of God and Joshua and Judges and the Church of England are part of the History of Jesus Christ. For Jesus Christ and the Church are one. The Catholic Church was not a new idea, put out at Pentecost. The Old Testament idea was not Nationalism, Tribalism, etc., and the New Testament idea Universalism, etc. Joshua and the Judges were not bloody fanatics emerging from barbarism, while the twelve apostles were simple Quakers. The twelve tribes did not worship the devil under the form of Jahweh, as the Secularists do vainly say. For the Old Testament is not contrary to the New, and in both Testaments Jesus Christ is set forth as the only Mediator between God and man, being Himself both God and man.

In other words, Prebendary Denison appeals to history, and not to argument. Argue from abstract ideas and you can go

on arguing to the end of the chapter. But put your foot upon a solid fact and you can get on with your religion.

It was a solid fact that in Abraham all nations of the earth were to be blessed. To Joshua and the Judges the history of Jacob and Moses, the crossing of the Red Sea, the miraculous journey through the wilderness, the passage of the Jordan were solid facts. The Covenant and the Promise were solid facts. The Presence of God and His Providence were solid facts. Treat the Covenant as a reality and all was well. Treat it as a pious fiction and there was nothing before them but the blackness of despair. They were without God and without hope in the world.

As it was with Joshua, so it is with the Church of England today. The Covenant is a reality or it is not. You are either in the Covenant—or you are not. Such a thing as a "moderate" churchman is a pious fiction. How long halt ye between two opinions? If the Lord be God, serve him. If not, Baal. There is no betwixt and between.

To Joshua and the Judges, though, the Revelation was partial. That which was perfect had yet to come. Coming events cast their shadows before. They had the shadow, while we have the substance. They had the Ark, the Tabernacle, the Holy Law of Priesthood, the cloud by day and fire by night. . . . We have the True Ark and the True Tabernacle, which the Lord pitched and not man.

"Very Pretty," says someone, "but what about the seamy side? What about the extermination of your enemies?"

"Never mind about that," is Preb Denison's reply. Let God manage his own business and let us mind our own business. God has not told US to exterminate our enemies, but to drive out sin. Never mind about the seven nations of Canaan. Our business is with the seven deadly sins. Never mind the Old Covenant with its bloody rites. Our business is with the New Covenant sealed in the Precious Blood of Christ. Think of the

tremendous warning given to those who tread under foot the Son of God and count the blood of the covenant an unholy thing and do despite to the spirit of grace—and then, if you dare, repeat your silly questions and inane quibbles.

Such is a rather crude summary of his line of thought. These lectures were only part of a long series and the whole have been gathered up and amplified in a book (price about \$2.00 to \$2.50), entitled "The True Religion," and published by Elliot Stock. It should be in the hands of every layman and priest, lay-reader and Sunday school teacher. There is no book quite like it in the world, and to my knowledge it has reached America and has brought back wobblers, and put heart into many puzzled souls. Those who look for cut and dried answers may be disappointed, and partisans of Luther and Calvin will find themselves severely handled. But the wit and simplicity and charm of the book are not to be denied, even by those who call themselves Protestants. For these old labels have lost their meaning. Those who gurgled and gush over John Bunyan and his bitter satire must not complain if they are hard hit in this Catholic Pilgrim's Progress.

Henry Phipps Denison is the nephew of the famous Archdeacon of that name; he has written many valuable books, of which "Thoughts of Penance" would be found most valuable to the clergy. He is now over 70, in failing health, and hoping to end his days in quiet retirement at Wells, where he may be found saying his daily offices. For he is a true child of the Oxford movement and the early Tractarians, to whom modern phrases—Christian Socialism, etc., etc.—are anathema. But to him, humanly speaking, I owe more than can ever be repaid.

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The Texas Conference.

Due to the increased activities, and new
opportunities in the Diocese of Texas, the
Bishop Coadjutor felt constrained to con-
vene a Fall Conference, which were held
in the Parish House, Christ Church,
Houston, and at the beautiful Allen Home,
Sylvan Beach, LaPorte, Sept. 27 and 28.

After expressing his joy of finding such
a representative gathering, the Bishop di-
rected the Rev. Mr. Witsell, Rector of St.
Paul's, Waco, and Diocesan Chairman of
N. W. C., to conduct the conference on
this subject. Rev. Mr. Glaybrook, Rector
Christ Church, Tyler, and former N. W. C.
Chairman, reminded the conference that
the N. W. C. had always been successful,
financially and spiritually, wherever it was
launched and carried out according to
plans outlined by the general committee
in charge. Detailed accounts were given
as to what the N. W. C. had done, and was
doing in the world, United States and
Texas. A show of hands made it evident
that, in most places, there has resulted a
great spiritual awakening; congregations
have received new visions of God's King-
dom; loyalty has been created; church
service and church schools have been bet-
ter attended; financial problems solved,
and a host of new church workers won.

Hearty and long applause was given
when it was made known that Texas had
gone "over the top" in paying its mini-
mum quota of \$52,000, and that a con-
siderable sum would be added to this be-
fore the close of the year.

Recruiting for the Ministry occupied the
mind of the conference for a considerable
time. Conferences have been held in two
parishes where the subject of the Min-
istry was presented to gatherings of young
men. And thus far Texas has five, and
other good prospects for the work. A
native ministry will solve the question of
so many vacancies in most Dioceses. Some
thought the Church should enlist more
young men for lay-reading.

A report on Young People's work, by
Rev. Mr. Gordon Reese, was received with
deep appreciation.

Hearty applause was given when it was
announced that Mrs. A. T. Autrey, Hous-
ton, and communicant of the Church, had
given \$50,000 for the Community House
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