

# The Witness

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## Department Heads to Address Fourth Province

Synod to Meet in Savannah Next Week. Church  
Service League Meets at the Same Time

The Synod of the Fourth Province will meet in Savannah, Ga., Oct. 25 to 27, opening with a service of evening prayer at St. John's Church, the evening of the twenty-fifth. The speakers that evening will be the Rev. R. Bland Mitchell and the Rev. W. C. Sturges, D. D., from the Missions House, whose subject will be "The Nation-wide Campaign." Wednesday evening the service will be held at Christ Church, and the Bishop of Tennessee and the Rev. Bernard Iddings Bell of St. Stephen's College will speak on the University of the South. On the third evening at St. Paul's Church, a missionary meeting will be combined with Evening Prayer, and the Bishop of Tennessee will preach again; and Mr. Richard I. Manning of South Carolina will speak. At the business sessions the Rev. Charles N. Lathrop of the Department of Christian Social Service will make one address and others will be: "The Mission to the Mountain People," by the Rev. S. B. Strong of Asheville; "The Rural Missions," by the Rev. James M. Maxon of Tennessee; and "The Mission to the Negroes," by the Rt. Rev. H. B. Delany of North Carolina.

The Provincial Council of the Church Service League will be in session at the time of the Synod, meeting also in St. John's Parish Hall. As this is the first meeting of the Council, the program has been arranged so that each organization will have its meeting before the combined group of women, reserving only its elections for a meeting which is distinctly of its own delegates. The advantages of this are that there will be no conflict from delegates wanting to be at two meetings at the same time, and also that all women may know the work of each organization. Miss Nannie Hite Winston of Kentucky, Provincial Chairman, will preside over the general meetings, and each Provincial president of the national organization will preside in turn. Addresses will be given on "The United Thank Offering," "The Church Service League Prayer Leaflet Quarterly," and one on "Leadership," by Miss Grace Lindley from the Missions House. There will be a conference on the "Position of Women in the Church," and Mrs. W. J. Loaring Clark of Tennessee will lead one on "Parish Cooperation and Federation."

On the Sunday previous to the Synod, Oct. 23, four parishes in the diocese be-

## Plan Young People's Work In Massachusetts

Rapidly Growing Movement in the Diocese to  
Organize Young People's League

### A CENTENNIAL PRAYER

Prepared by Bishop Brent.

Inflame the Church of our day, O Lord, for Thee and obedience to Thy will, that we may freely give of ourselves and our substance to the enlightenment of the ignorant, the conversion of wrongdoers and the building up of Thy Kingdom everywhere. We offer Thee grateful praise for a hundred years of blessing upon our missions and missionaries at home and abroad. Increase our laborers, multiply our givers, enlarge our gifts, that we may honor Thee and win mankind to a sincere following of Christ: Through the same Jesus Christ our Lord. Amen.

sides Savannah, will be visited by Bishops who will preach on Religious Education. The Bishop of Mississippi will be at St. Mark's Church, Brunswick; the Bishop Coadjutor of Mississippi will be at Grace Church, Waycross; the Bishop of East Carolina will be at St. Paul's Church, Augusta; and the Bishop Coadjutor of Tennessee will be at St. Andrew's Church, Darien. In Savannah the pulpits on that Sunday will be filled as follows: Christ Church by the Bishop of Kentucky; St. John's Church by the Vice Chancellor of the University of the South; St. Paul's Church by the Bishop of Southern Florida, and St. Michael and All Angels by the Bishop of Florida.

A Pre-Synod conference on Religious Education will be held in Savannah Sunday afternoon, Oct. 23, and Monday afternoon and evening. Lectures for the officers, teachers and senior pupils of the Church Schools will be given by the Rev. Gardner L. Tucker, Provincial secretary of Religious Education, Miss Mabel Lee Cooper and the Rev. W. A. Jonnard of Tennessee.

### Bishop Opposed to Christian Union

Bishop Joseph C. Hartzell of the Methodist church said recently at the St. Louis Conference: "The popular craze for church organic union is a menace to Protestant Christianity." He defended the present denominational order, and especially deprecated the consideration of the Lambeth proposals.

A movement is rapidly gathering headway in the Diocese of Massachusetts to organize a more efficient work among the young people along the same general lines of the Christian Endeavor. The purpose of those interested is to afford opportunity for religious self-expression and also to train up future adult leadership among our young men and women. The weakness of the Episcopal Church in both respects has long been a source of concern to leaders throughout the country.

In general the plans follow the lead of organizations recently developed in Michigan, Texas and California, usually bearing the name of Young People's League. Both sexes are admitted to membership, and meetings are patterned after similar gatherings in the evangelical churches with necessary modifications for Church teaching and emphasis on worship. The social element is amply provided for, and weekly activities form part of the program. The meetings are conducted by the membership under the supervision of adult leaders.

Two parishes, St. John's, Winthrop, and the Messiah, Auburndale, have maintained societies for some time now with great success. Under their leadership a conference was held early last summer which aroused great interest throughout the diocese. Various schemes were outlined and a sample young people's meeting was conducted. A diocesan committee is being organized to push the movement under the supervision of the board of education. A number of parishes are commencing young people's societies this fall, to meet in connection with the evening service on Sunday.

### The Oldest College Building

The College of William and Mary, in Williamsburg, Virginia, second oldest college in the United States, has a beautiful main building, designed by Christopher Wren, built in 1693, and thus said to be the oldest college building. It was a hospital for American troops during the Yorktown campaign in 1781. James Madison, first bishop of Virginia, is buried in the chapel in a wing of the building. A photograph of the building appeared in St. Andrew's Cross for August.

The Brotherhood of St. Andrew, holding its thirty-sixth annual convention, plans a visitation to the College.



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## New Feature at St. Stephen's College

The only reason that St. Stephen's College, which opened late in September, is not able to report the doubling of its enrollment this year is that it was already full to capacity last year. Over twice as many students decided to enter the college this year as could possibly be taken care of. As a result the men were thoroughly sifted and only those exceedingly well prepared were accepted. The college authorities decided in the spring that rather than crowd the men they would take only as many as could be housed with comfort and efficiency. The dormitories this autumn are full and students are lodged in the nearby village.

There have been a number of additions to the faculty this year. The chief of these are:

Archie W. Henzell, M.S., member of the American Society of Engineers, as Associate Professor of Physics.

James A. Muller, Ph.D., Princeton, Associate Professor of History.

Leonell C. Strong, Ph.D., Columbia, Associate Professor of Biology.

John W. Torok, Ph.D., Vienna, Associate Professor of Political Science and Instructor in European Languages.

This brings the faculty to fifteen men all of whom have done at least three years' post graduate work themselves equivalent to the Doctor's Degree, and all of whom have had at least three years' college teaching experience.

During the summer the Biological Laboratory was enlarged and the Chemical and Physics Laboratories completely reconstructed. The Library has been put in charge of Miss Grace Littell, for fifteen years Assistant Librarian at the General Theological Seminary.

A feature of the work this year is the open lecture course arranged for the students and the neighborhood. The lecturers will include some of the most prominent people now in the United States, among them being Sir William Ramsay, the Archæologist, the Hon. Alanson B. Houghton, M. C., Dr. William Norman Guthrie, Dean Julian Park of the University of Buffalo, etc. The subjects are sociological, political and literary.

## Death of the Reverend Mother Eliza

Wednesday morning, September 28th, at the hour when the Sisters say the Office of Prime, there passed to her eternal rest and reward the soul of Mother Eliza, Superior of the Sisterhood of the Holy Child Jesus. Born in Lyons, N. Y., December 5, 1834, she entered as a novice the Diocesan Sisterhood of the Holy Child in 1879, founded that year by Bishop Doane of Albany. On the death of Mother Helen in 1902 she was elected Mother Superior and as Head of the Sisterhood for almost twenty years she has been universally loved and respected by all who came in contact with her sweet spirit of unselfish devotion.

Mother Eliza's life though chiefly passed in the seclusion of a Sisterhood, has seen some of the most stirring times in the history of both Church and State. While

connected with St. Mary's Hall, Burlington, N. J., a school founded by the elder Bishop Doane, she married at the outbreak of the Civil War the Rev. George Seymour Lewis, assistant priest at St. Barnabas' in that city. Their married was very brief and her husband died less than a year afterwards in Lewes, Delaware, where he was rector. The widow returned to St. Mary's Hall and taught there until 1879, when Bishop Doane of Albany founded the Sisterhood of the Holy Child Jesus, and Mrs. Lewis entered the new order as "Sister Eliza," being professed in 1881.

For many years Sister Eliza taught in St. Agnes School, Albany, and there are many "old girls" who remember with affection their teacher. Associated closely with Bishop Doane in the building of All Saints' Cathedral, she has been a faithful supporter of that church up to the day of her death; she rarely missed the Daily Eucharist in the Cathedral, and by her prayers and devotion she has been a constant source of comfort and strength to the Cathedral clergy.

It was fitting that the last tribute of love should be paid to Mother Eliza in the Cathedral which she loved and where for so many years she worshipped. On the morning of the funeral the Holy Communion was celebrated in the Oratory of the Sisters House by the Rev. Canon Fulcher, D. D., Warden of the Sisterhood and life-long friend. The body was brought to the Cathedral, being carried by four priests in their cassocks and surplices, and followed by a long line of mourners. A solemn requiem was sung by the Dean, assisted by the Rev. M. L. Yates of Cooperstown, as Deacon, and the Rev. D. H. Clarkson as Sub-Deacon. The Bishop of the Diocese pontificated in cope and mitre.

## Novel Service in Detroit

Following the custom of a special order of lay preachers observed by the Church of England, the Rt. Rev. Charles D. Williams, Bishop of Michigan, set apart fifteen laymen to be lay readers in the diocese at an impressive service at St. Paul's Cathedral, Detroit, Sunday evening, Oct. 9th. The Bishop preached on the subject "The Call to the Ministry," and he was assisted at the service by the Very Rev. Warren L. Rogers, dean of the Cathedral, and the Venerable Messrs. H. K. Bartow, C. L. Ramsay and E. B. Jermin, the three Archdeacons of the Diocese.

After the ceremony the setting apart which was witnessed by a large congregation which included large delegations from the Diocesan Brotherhood of St. Andrew and the Episcopal Young People's Association, Bishop Williams presented each of the layreaders with a silver cross on a purple ribbon which will be worn as a badge of office. The men will be used in various missions and churches, especially in the neighborhood of Detroit, which are at present without the services of regularly ordained clergy.

The men set apart have been following a four months' course of study and practice in preaching under the direction of a faculty composed of several clergymen of the diocese.

## A Drive for Better Education

Educational parish conferences driving home the facts of the Nation-wide Campaign are being arranged throughout the Diocese of Michigan and after a month of preparation, the conferences in every church in the diocese will be undertaken by a picked squadron of clergy and laymen.

Meetings of the three Archdeaconries of the diocese were held the last week in September at which the plans for the conferences were explained to delegates and co-operation for the movement was secured. The Rt. Rev. Charles D. Williams, Bishop of Michigan, the Rev. J. A. Ten Broeck of the Nation-wide Campaign Department of the Presiding Bishop and Council, the Rev. E. J. M. Nuttor, rector of the Messiah Church, Detroit, and Charles O. Ford, executive secretary of the diocese, were present at all the meetings and outlined the plans which will be followed.

It is expected that the conferences which are to be of three days' duration in each parish, will get under way about the first of November.

## Colored Churchmen of South Carolina in Council

The twelfth annual council for the Colored Churchmen of the diocese of South Carolina convened in the Church of the Epiphany, Summerville. The council opened with the celebration of the Holy Communion and a sermon by the Rt. Rev. Wm. A. Guerry, D. D., Bishop of the diocese. The Bishop in his sermon stressed the importance of the missionary work of the Church, and urged the clergy and delegates to adopt the Church's program for the celebration of the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society of the Church and the jubilee of the Woman's Auxiliary. The Bishop was assisted in this service by the Rt. Rev. H. B. Delany, D. D., Suffragan Bishop of North Carolina, Archdeacon Baskervill, and the Rev. John B. Elliott.

Immediately after this service, the council went into organization, and Bishop Delany read his annual report, which was a review of the visits made by him during the past year. The Bishop's report was inspiring and encouraging, and showed that progress was being made throughout the archdeaconry both numerically and financially.

Throughout the council, subjects of deep and vital interest to the growth of the Church and the religious development of the people were discussed by the clergy and laity. Archdeacon Baskervill made his annual report, which was very comprehensive. The Archdeacon said in part: "During these days of lawlessness and mob violence, our Christian responsibility is tremendous and imperative. We must stand up as Christian heroes for righteousness and peace. There is no place for retreat or surrender. Brethren of the clergy, I strongly beg you not to become discouraged at occasional disturbances between the races. As ministers of the Gos-



pel of Jesus Christ, we are not to be pessimists but optimists. We are not to be preachers of strife and hatred, but preachers of righteousness, of love, and peace, on the basis of the religion of Christ."

#### Novel Way of Propagating Religion

If by chance you should be in Sakai, one of the important industrial districts of Japan, some bright morning, and among the score of factory chimneys belching smoke and fire, note three that stand out silent and smokeless, you will know that it is Sunday. These three giant funnels, each bearing on its side a gigantic Cross of St. Andrew, are the sign of the Christian Sabbath to the natives of the district.

William C. Sturgis, Ph.D., Educational Secretary of the Department of Missions of the Episcopal Church, in a recent tour of the Orient, came across this novel method of advertising Christianity which has been adopted by M. Yanagihara, a wealthy Japanese manufacturer. Many years ago M. Yanagihara became converted to the religion of the west. Up to that time his factory had run full blast seven days a week. Then one day "sailors" mounted the three stacks and painted on the side of each the great Crosses of St. Andrew, and on the following Sunday, and on every Sunday since then, the stacks were "dead." Instead of operating his factory on that day, M. Yanagihara organized a Sunday School, which he conducts in person, and which is attended by most of his employees. Daily, at the noon hour, moreover, there is a brief service in the factory, in which the employees also participate.

"These smoke stacks," says Dr. Sturgis, "with the immense crosses, stand out like beacon lights at all times in the Sakai District; but they are particularly impressive on Sunday when, with the other factories going at full blast, they stand silent and alone as an object lesson of great value in many ways. For instance, M. Yanagihara has never had a strike among his employees."

The Sunday closing movement, apparently, is spreading in Japan, for Dr. Sturgis reports, a "Sunday Observance League" in Tokyo, composed entirely of natives.

"The sixty members," he says, "are desperately poor, close their little booths on Sunday, thus foregoing one seventh of their average profits of a yen a day. They give one-tenth of their income to the Church, as a matter of course, and have to be restrained from giving more."

#### One Parish Gives Thirty-six Clergymen

When the Ven. John Chanler White, Archdeacon of Springfield, was celebrating the thirtieth anniversary of his ordination last spring, it appeared that thirty years ago he was the forty-eighth from his parish to enter the ministry. The parish is St. Helena's, Beaufort, S. C., and as it has sent out many more clergy in the past thirty years, the total must now be one that a parish may be proud to claim. From the same place came one of the two Bishop Boone's of China, and Stephen Elliott, first Bishop of Georgia. St. Helena's Church was established in 1712 and the present building was completed in 1714.

It is a small parish. A writer in The Holy Cross Magazine calls attention to the fact that one of its rectors, Mr. Walker, during his rectorate of forty years, sent thirty-six men from the parish into the ministry.

Our present clergy list would be just about doubled if all our parishes could attain this record for one consecutive year!

#### Former Congregational Minister Ordained

Belvo Z. Stambaugh, for the ten months on the staff of St. Paul's Cathedral, Detroit, as a lay reader was ordained to the Diaconate Sunday, Oct. 2, at the Cathedral by the Rt. Rev. Charles D. Williams, Bishop of Michigan.

Dr. Stambaugh was formerly minister of the Congregational Church at Marlborough, Mass., which pastorate he left to become a candidate for holy orders in the Episcopal Church.

In addition to his work at the Cathedral, Mr. Stambaugh has also been in charge of the Emmanuel Mission which was recently started under the direction of the Reinforcement Fund Committee of the Diocesan Church Club.

The presenter at the service was the Ven. Archdeacon H. K. Bartow and the sermon was preached by the Very Rev. Warren L. Rogers, Dean of the Cathedral.

#### New Secretary for Educational Board

E. E. Piper, for some time past connected with the Educational Department of the Presiding Bishop and Council in New York City, has accepted the position of Superintendent of Religious Education for the Diocese of Michigan and has just entered upon his new work.

Prior to going to New York, Mr. Piper was connected with the Ypsilanti Normal College at Ypsilanti, Michigan.

#### Healing Books in Spanish

Arrangements have just been completed for the translation of two of the Rev. Henry B. Wilson's books in Spanish. They are: "The Revival of the Gift of Healing," and "The Power to Heal."

This work has resulted from the spread of the Healing Ministry in Cuba and Porto Rico and other Spanish speaking countries.

In Cuba, there are a large number of members of the Society of the Nazarene, and in Porto Rico, Bishop Colmore is deeply interested in the work and has identified himself personally with it. He is acting as advising editor of the translation.

#### Records of Distinguished Service

This year marks the thirtieth anniversary of the consecration of Bishop Sessums of Louisiana.

He has in his diocese a man who has served thirty-two years continuously, except for a two years' visit to England, as Church School superintendent. This is Mr. F. G. H. Fry, of St. Paul's Parish, New Orleans.

#### An Old Church Bell

In the old Bruton parish church, in Virginia, on Sunday morning and also every

hour during the day, one can hear the bell, presented to the parish by Queen Anne, peal forth its silvery tones. This bell could well be called the "Father of the American Liberty Bell." About a month before the meeting in Philadelphia (July, 1776), the Virginia delegates to the house of Burgesses had decided to declare themselves free from the British yoke, and it was this ancient bell that rang forth the glad tidings to the Virginian in May, 1776.

This church now reads its morning lessons from a Bible given to the church by King Edward VII, and its evening lessons from another Bible presented by ex-President Wilson.

#### Episcopalians Go to West Point

Though the Episcopalians are outranked by more than a half dozen other denominations in their general strength in the United States, they lead all denominations in the number of students which they have at West Point. The Roman Catholics and the Methodists tie for the second place. It is an astonishing fact that more of the students of this institution are members of the church than any other non-sectarian institution in the country.

#### Bible Sunday on November 27

The American Bible Society has prepared an elaborate exercise for use in evangelical churches in celebration of Bible Sunday. It is called "The Only Way Out of the Dark." The society has the support of practically all the evangelical churches of America, and November 27 will this year assume large importance in the ecclesiastical calendar. In co-operation with the British organization, the American Bible Society does a large work in providing the scriptures in the native tongue for missionary use in foreign fields.

#### We Beg Your Pardon

To the Editor of The Witness:

Dear Sir: Will you kindly correct a statement made in The Witness of September 24th, page 2, in regards to the men at St. John's College, Greeley, Colo. There are no men at St. John's "who have been ordered to Colorado because of pulmonary weakness." St. John's is not a sanatorium. There are no men here contrary to Canon I, Sec. 1 and 2. We have a healthy, wholesome set of men—football men. Some interested friend, who forgot to sign his name, seeing The Witness, sent a note requesting me to look up the canon. I take this opportunity, over my signature, to inform him that I have done so—we are not even cracking the canon.

Sincerely yours,

B. W. Bonnell, Dean.

## Confirmation Instructions

By BISHOP JOHNSON

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## THE NATIONAL PREACHING MISSION

By Bishop Johnson

The commission which has in charge the consideration of this subject consists of the Bishop of Colorado, Father Hughson, Dr. Floyd Tomkins and Dr. Loaring Clarke.

The commission met last July in New York and has kept in touch with one another by correspondence since that time.

The commission has in view a definite program, the leading features of which are as follows:

It was decided by the commission that there was great need of preaching missions throughout the country but if they were to be effective men must be trained in larger number to conduct them, and there should be a distinctively American manual upon the subject. Accordingly the commission authorized Father Hughson in collaboration with Dr. Tomkins to produce such a manual to aid men in preparing for missions and in conducting them.

The chairman hopes that this manual will be out in the near future and will be of assistance in guiding and directing those who are willing to conduct such missions.

\* \* \*

But the commission did not feel that this by itself would meet the need and sent out a questionnaire to all the bishops asking whether they would be willing to cooperate in a movement whereby schools of the prophets might be assembled at convenient places under designated leaders to stimulate the gift of preaching with especial reference to fitting a number of men, who might be selected for that purpose to act as missionaries.

These schools are not held in order that men may put on the cloak of some prophet who might lead them, but in order to bring together a group of interested men who will exchange ideas, listen to lectures and work out a program for this purpose.

To this end the Presiding Bishop and Council has authorized the commission to go ahead with the program for the coming year.

\* \* \*

This means that the commission does not propose to go into the business of conducting missions during the year 1922, but rather it is going into the business of learning how to meet the present opportunity in the most effective manner.

Such missions as are held under the guidance of the commission from Advent 1921, to Advent 1922, are in the nature

of clinics for the conferences that are to be held in connection with them.

The commission hopes that such arrangements as may have been made in any diocese for conducting missions during the coming year will be carried out as planned and that the commission may be informed as to methods pursued in the conduct of these missions, wherever they are effective.

\* \* \*

The chairman of the commission has arranged for two such conferences this fall.

The first of these conferences will be conducted at Faribault, Minn., for such clergy in the state of Minnesota as may be selected to attend it.

The maximum number in the conference should be twenty and with the cooperation assured us by Bishop McElwain and Bishop Bennett, it is hoped to select such a number to meet in Faribault between Tuesday, Nov. 15, and Saturday, Nov. 19, for that purpose.

By the cooperation of Dr. Kramer, warden of Seabury, and Dean Zoubek of the Cathedral, these men will be entertained in Faribault during the week and a mission will be conducted by Bishop Johnson, assisted by the two bishops of the state, and others during the conference.

Thus the conference on preaching missions will be held at the time the preaching mission at Faribault is under way, thus affording a clinic for discussion.

It is not expected that men selected for these conferences shall be merely learners, but that each one invited to attend shall bring his contribution of ideas to the conference.

In this way it is hoped to build up a school of the prophets who will go into a mission with a clear idea of the objective to be attained and of the best methods to be followed.

\* \* \*

Bishop Johnson has also arranged through the cooperation of the Bishop and Bishop Coadjutor of the Diocese of Ohio, for a similar conference and mission to be held in some city or cities selected by the diocesan authorities at which the same experiment will be repeated.

Following these conferences it is hoped to have a meeting of the commission to perfect plans for the extension of the principle if it is found to be a workable one under various leaders in various parts of the country.

\* \* \*

If preaching missions are worth doing at all they are worth doing on a large scale by preachers who have consulted as to the best methods of securing the results sought.

We are convinced that the whole matter of preparing, conducting and following up preaching missions is the stimulus needed in the aggressive work of the Church.

We cannot understand the viewpoint of those who minimize the prophetic office of the Master which He passed on to His Church and which St. Paul so vehemently asserted to be the salvation of the world.

Surely, conferences called for the purpose of stirring up the gift that is in us might be productive of much good in giving a new emphasis to the place which preaching ought to have in the Church.

I know there are those who think it all foolishness. In that, too, they agree with

St. Paul, but he felt that just this foolishness was God's opportunity.

At any rate, we present the plans to the Church and ask for such cooperation as you may be able to render in your prayers and service.

We talk of a Godless, discontented, materialistic world. It was the same kind of a world into which St. Paul entered, determined to know and to preach nothing but Christ and Him crucified.

Against this world is arrayed a divided Christendom which the world loves to receive as non-sectarian. Not because non-sectarianism represents the maximum of Christian self-sacrifice but the minimum. As a force it is not equal to the zeal of the wildest band of sectarians in the country.

Not that sectarianism is a virtue but that non-sectarianism is even less virtuous.

We do not get rid of sectarianism by a negation.

We are surrounded by non-sectarians and non-partisans. It is only a question of time when we will all become nonentities.

The cure for both sectarianism and worldliness is an aggressive Church which preaches Christ and Him crucified and ourselves your servants for Jesus' sake.

As one layman expressed it in a recent speech before the synod of the Northwest:

The Christian world is trying to accommodate God to circumstance, but the Christian religion was founded to subordinate circumstances to God's will.

Let the Church fearlessly preach the gospel committed unto it and God will surely give the increase to our endeavor.

## The Historical Development of the Church

A NEW BOOK  
by  
BISHOP JOHNSON

Containing the lectures delivered the past summer at the Wellesley, Gambier and Racine Conferences.

ST. ANDREW'S CROSS  
said of them:

"They could profitably be heard by every communicant of this American Church."

THE BIG RELIGIOUS  
BOOK OF THE YEAR

Watch for next week's  
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## Cheerful Confidences

By George Parkin Atwater

III.

### REACHING THE NINE-TENTHS

One of the questions of our Lord, in the New Testament, has always been a convenient text with which to rebuke the indifferent: "Were there not ten cleansed? at where are the nine?" But one was found to give thanks for the cleansing. His text is turned "broadside on," upon the careless.

It may be, however, that in modern days the nine are not being "cleansed" by the church. One sometimes wonders if nine-tenths of the efforts of the Church are not being directed toward the needs of one-tenth of the people. It may not be so, but it appears to be so in some instances.

It is pretty certain that not one in ten of our communicants reads any Church paper. Yet a vast amount of toil and effort, of an earnest and creditable sort, is bent on Church papers.

Those who spent the week at the last General Convention listening to the discussion of the revision of the Prayer Book must realize that nine-tenths of our people will not recognize the value of the changes adopted. The changes are, no doubt, of real value, in giving expression to the better judgment of the Church, in the matter of liturgical worship. But the real problem is to educate the majority and the vast numbers of sympathizers, in some intelligent understanding of any type of Prayer Book worship. We need a simplified Prayer Book, logically arranged, and adapted for popular use, more than we need the refinements of one so voluminous that it bewilders the man in the pew.

Then the lectionary. All honor to the heroic work of our scholars who have grappled with the tables of lessons. But gain, not one person in ten will ever have the slightest inkling that the lessons follow a system. Two lessons for each Sunday, the most majestic and inspiring of the Bible, printed in a book, with a foreword, and brief notes following, and put into the hands, would incite more Bible reading among the nine-tenths, than all our excellent devices.

Did I mention our Hymnals? It is terribly humiliating to have such poor taste as to want to sing inferior tunes. But we do, many of us, and while Dr. Lutkin, or Mr. Douglas or Harvey Gaul may inspire us with their leadership to enjoy the best, yet so few have the privilege of such teaching. The nine-tenths have some rights in the matter. Why Hutchins's Revised will not let us sing Sullivan's "Golden Harps are Sounding" passes my comprehension.

It would not do for us to allow the idealists to relax their efforts. But we might enlist a few of the "powers that be" to visit a mid-western parish, and spend a week, and sit in the back pew, and visit the people and then try to create some less complicated scheme of religious life for them.

Perhaps this analysis is all wrong. Why do not the laity give us their impressions? Write to The Witness your opinion of how to reach the nine-tenths.

## The News Letter From New York

By James Sheerin

How far it is true I do not know, but it is said that neither Bishop Potter nor Bishop Greer ever made visits to the Holy Cross establishment of those under monastic vows at West Park, on the Hudson. It is interesting, therefore, to record that one of the earliest acts of Bishop Manning's administration was to go there and consecrate an addition to the buildings. In addition to the inmates, there were present a good many of the "secular" clergy of the diocese, who were greatly delighted to have this official recognition of the Holy Cross fathers.

A strange event is recorded in the newspapers which more superstitious countries and darker ages would have ascribed to miraculous intervention. One of the Greek orthodox priests of this city had offended by his exercise of pastoral discipline a powerful and wealthy fruit dealer, who appeared in church the following Sunday, approached the altar and, in strong language, upbraided the priest. In the midst of his aspersions the bold layman fell dead. Among the conflicting reports of the tragedy one was that the priest struck the obstreperous layman with a heavy candle. Medical opinion asserts that he died of heart disease which had been aggravated by his exciting outburst. But many of the congregation who were sympathetic with the pastor attribute the sudden death to the hand of God, who was offended by the supposed blasphemous attack. At any rate, the police authorities exonerated the priest from blame as to the immediate cause of death.

A Roman Catholic priest was met in a hallway of his rectory the same week and fearfully beaten by unknown parties. In all the criminal brutalities of the day, these two incidents will indicate that even the Church is subject to physical attack, and that priests are not always reverently saluted.

It is doubtful if any unknown or well known baby ever had the newspaper notice given to little Faith Willard, a waif found last spring on the steps of the rectory of Ascension Church, on West 10th Street. It was taken in by the rector, Dr. Grant and made a favored resident of the rectory, with a nurse and all the comforts that sympathy and money could provide. At the time it was for several days a front page feature of all the newspapers. This October it fell ill of pneumonia and was taken to the Presbyterian Hospital, where in about a week it died. Nearly every day a front page news article described the child's condition, with headings that were as prominent as if it had been some great and well-known citizen.

The whole occurrence is typical of the distinguished place Dr. Grant holds in this great metropolitan community. No clergyman since Bishop Potter has been able to command public attention so much and, in spite of what his enemies say, it is not so much because of his errors in doctrine, as because of the manly generosity displayed

in his daily actions with an almost reckless indifference to the adverse effect of conventional judgments. One cannot defend his words and actions in formal Church affairs, and it is difficult to say good things of his general attitude in marital questions. But, when it comes to the petty round of irritating concerns and duties, no man has been more Christ-like or more careless of mere personal reputation than this same Ascension heretic. If a drunk man clogged the steps of other men's homes the police usually were summoned. Grant carried them in to his own home and kept them until sobered and well-fed. If a radical laboring man, anarchist or socialistic or what not, was found friendless and in danger from the police, this aristocratic son of Harvard and culture, rushed to his defence, regardless of detrimental inferences made by others as to his action. If a woman of uncertain life, Magdalene-like, came desolate to his door, it would never occur to the so-called fashionable rector that to take her in and help her might contaminate the public record of a famous bachelor. Likewise, when a baby, neither father nor mother discoverable, was left on his doorstep, it would never enter his head that it might be made the duty of someone else less compromisingly situated to care for it.

If these are not Christian qualities, then the inheritance of Jesus of Nazareth has been misunderstood, and the long line of St. Francis-like men of God has been unduly honored. What the Church needs is a noble army of men and women today who are orthodox enough and conventional enough to please the historic sense of correct Christian belief, but who are not unlike Percy Stickney Grant in going about doing good even to the extent of what a blase world calls folly.

The Jewish New Year has come and gone. Publicly it was in evidence by the closing of many stores and the filling of numerous theaters with an even larger percentage of Israelites than usual. As Bishop Lloyd said the other day to a gathering of clergymen, the overwhelming presence of the million and more of new Jews in New York has given us a problem of a yet unreachéd humanity who

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seem separated from us by an impenetrable wall. There are Jews that impress one as refined and pure of character to a degree seldom equalled even by the best Christians. There are also Jews who give one the feeling that the doctrine of loving-kindness as taught by Jesus and the Apostle Paul is as totally absent from them as it was from Petronius or Nero. In other words, they are as untouched by Christianity and unaffected by Isaiah and Micah as if the Bible were an unwritten book. The same, alas, may be said of many who are called Christians. It would be foolish and impertinent to attribute the ambitions and misdoings of offending Jews to intentional scheming, organized plotting, or secret protocols. Where there are wrong and meanness and avarice it is because all that was tender and beautiful and humanly helpful in the men who taught the supremacy of mercy and walking humbly with God has never penetrated their make-up, or has been eradicated by the ugliness of their life. Those who race up and down the avenues of New York in cabs or in private limousines are mainly Jews, and young and aggressive Jews of recent arrival seldom revealing the look or speech of refinement or human consideration. Those who in subway trains never rise to offer a seat to old men and women or even to mothers with babes in their arms are most frequently prosperous looking young Jews. It is chiefly because they do not know that such things are unmanly and un-American. If ever religion—even the ancient Jewish religion—were needed among the rising generation in New York, it is right now. It is the sin of so-called Christians that these people, new to our shores, and anxious to be Americans, have never learned the truth of what it is to be both Christian and American. If we cannot get them to be Christians, the next best thing is to have them become good Jews not in the racial sense but in the religious way.

#### Clergy Prevent a Lynching

An unusual affair transpired at Meeteetse, Wyoming, on a September day when three of our clergy visited the place in order to hold a missionary service. The service being completed, and the clergy having adjourned to a room in the hotel, there was a commotion and outcry outside, and a group of men were discovered apparently about to kill their victim. The Rev. J. J. Dixon, the Rev. Wm. H. Haupt, and the Rev. H. H. Daniels, rushed to his defense. The ringleader in the mob poked a gun in Mr. Haupt's face, demanding that he keep out of it. The clergy continued their expostulations and protection of the victim until finally, police officers arriving, the latter, a criminal, was taken to jail and the crowd dispersed.

#### Parish Has a New Organ

A \$4500 pipe organ has been recently installed in St. Peter's Church, Pittsburg, Kansas. The parish, after many years of working and hoping has realized its aim.

The instrument was built by the Rueter Company of St. Lawrence, Kansas. The console has a large number of stops and unlimited combinations.

## The Psychology of Worship

By J. A. Schaad

The worship of God, by man, presupposes the possibility of a communicating relationship between the two; and it arises from man's acknowledgment that there is a Supreme Being, who exercises a measure of control over his life.

The purpose of divine worship is to establish and to maintain right human relations with God, and to pay Him the honor due unto His divine majesty. And the motives which prompt such action largely determine the nature and benefit of it. Therefore the form and method of divine worship becomes important.

Psychology and Religion are both concerned with states of mind and heart, with motives and psychic action and reaction, and with the processes by which the latter operate. And both have found that the spiritual and physical are so interrelated that for all practical, functioning purposes they are inseparable in this world. Physical action may therefore be expected to be a natural accompaniment of spiritual feeling in divine worship.

All our human relations and fellowships are based upon our concepts of each other, and are governed by corresponding motives. This principle applies equally to man's relations with God in worship. Since man's concepts of God are diverse, according to his place in the upward scale of mental and spiritual evolution, the motives which prompt him to worship God will differ also. Let us then consider first the bearing of motives upon action, as related particularly to divine worship.

Among man's earliest concepts of God are the qualities of creative and destructive power, and of authority as expressed in law. From this governmental idea of God comes the natural doctrine of His sovereignty. And the primal reaction from this is fear. Fear, expressed in an act of worship, would naturally make it assume the quality of propitiation. And that motive for action leads man to make sacrificial offerings to his god as a natural reaction.

Next in the upward scale of man's concepts of God comes the thought of His love. This is inspired by observing His unfailing and bountiful provision for humanity. Out of this grows the idea of

the Fatherhood of God. Man's spiritual reaction from the continued evidence of God's fatherly love towards him would naturally be a reciprocal measure of filial love. This love as a motive, expressed in the reaction of divine worship, would prompt thanksgiving and adoration. And this again induces man to make sacrificial offerings to his God. But these are grateful gifts of praise, offered now as a response to love, and not from the coercions of fear. Impelled by this motive, fellowship between man and God becomes possible and may attain a high degree of personal realization. (The Hebrews reached this plane of thinking and experience, as is shown in their literature, particularly in the Psalms).

A third progressive step in our concepts of God would be that of His moral character, as revealed most fully and effectively in the life of Christ. Both by precept and example He gave as the motive for action in this respect that of emulation: "Be ye perfect, even as your Father which is in heaven is perfect." The motive of emulation, expressed in terms of worship, again leads to reactions in sacrificial offerings to God. But now the purpose of the offering is neither propitiation nor thanksgiving, but personal service. In this connection I think it not without deep significance that St. Paul, when he had written to the Romans about being grafted into the Vine, proceeds at once to say, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

The natural reaction from the concept of a self-sacrificing God would have as its motive that of self-immolation in emulative service for Him.

All of this is only another way of saying that the motive and principle of sacrifice is psychologically inseparable from true worship. And such sacrificial worship necessarily involves ceremonial acts as well as liturgical words. I shall feel the freer to speak of ceremonial because I am not a ritualist, as that term is commonly understood.

(To be Continued)

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## Head of Galilee Mission On Prohibition

By J. J. D. Hall

Head of Galilee Mission, Philadelphia

I must ask permission to dissent in the strongest possible terms to the article in a June number of The Witness on Prohibition, and also to your rejoinder to the article recently from one who had expressed sorrow at seeing it in The Witness. I fully realize that every man has a perfect right to his opinion on any subject, but I feel very much grieved when an editor of any Church paper uses language in speaking of prohibition that would cause the liquor interests of the nation to applaud, and they surely would applaud these statements from W. B. S. I am afraid your utterances are now in circulation in the Wine and Spirits Gazette. That kind of talk is just what they want to hear, and especially from a clergyman. I have felt deeply grieved that the liquor dealers have been able to quote some of our most prominent bishops and clergymen as against prohibition, when the fight was on hottest.

In a state-wide fight against the liquor traffic a few years ago—five—the saloon element in the state published the names of fifteen of our most noted bishops as against prohibition, and also a large number of distinguished clergymen. Their names were paraded in large letters in the Sunday morning edition of the largest daily paper in that state. It created a terrific sensation, but not withstanding the boost of the bishops and clergy, prohibition won by almost 40,000 majority. The whiskey people are constantly quoting a number of the bishops and many clergymen on their side, and I personally feel that it is a burning shame that they are in a position to do so. You mention that the saloons in Chicago are open—many of them. Do you cite this fact as a reason against prohibition, and also a large number of depths to which the consciences of the people in that rather well known city have fallen? Has there been any strong denunciation of the violation of this law by bishops and clergy of the city? I have not seen any press dispatches to that effect, but I have just read in all the papers that the head of the Council of this Church has recently made a strong assault on the value of the prohibition amendment—calling it "hysteria." His name was one of those published by the liquor dealers in the state referred to above. Is not the law against stealing, gambling and even adultery openly violated in Chicago? Is this fact any reason for speaking about it as you did about the violation of the prohibition law? Some people seem to think that everything that happens in the country—from rape to arson—is chargeable to the eighteenth amendment.

Someone said to me: "It is making criminals rapidly." I replied, "No, it was only showing us 'who' the criminals were in the country." The eighteenth amendment has almost broken up rescue missions in the country, and will do, when the law is better enforced, and that will be when we line up the bishops and Rev. clergy strongly for the enforcement of the law. Galilee Mission has lost much of its patronage—thank God—since the law went into effect. I have had sixty-one of the reverend clergy—of all kinds—in this mission—"down and out" through drink—since coming here, and all other professions in a larger proportion. The prisons of the country are steadily going down and quite a number of them have been closed. I do not remember to have seen any notice of this fact in The Witness. Suppose you allow some expert in this matter to report such marvelous facts for the readers of The Witness—giving at least as much space to it as is given from time to time to the boosting of theaters, etc., by your brilliant New York correspondent—divide time and space with the other side of the question.

I admire The Witness very much, and have spoken to large congregations of its merit. The editorials of Bishop Johnson are alone worth far more than the price of the paper. They are wonderful.

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## The Synod of the Northwest.

The Synod of the Northwest Province  
 met in Denver Sept. 25 to 28, inclusive.

The meeting of the Synod was preceded  
 by a four days' meeting of the Bishops of  
 the Province in the Hart Memorial House  
 Evergreen—in which they were joined the  
 last two days by the Council of the Prov-  
 ince. During these days in the mountains  
 the Bishops found a fellowship in one an-  
 other that was delightful and accomplished  
 much in conference with one another.

The conferences were held in the study  
 of Neosha Lodge, the mountain home of  
 Canon Douglas.

From this conference, the company ad-  
 journed to Denver where they were joined  
 by other members of the Synod.

We were favored by a visit from Bishop  
 Gailor, who preached the opening sermon  
 of the Synod at St. John's Cathedral, and  
 who led in the discussions of the Synod  
 the day following.

On Sunday evening there was a mass-  
 meeting at the Cathedral at which Bishop  
 Gailor, Bishop Beecher and Bishop Burle-  
 son addressed a large congregation.

The conferences were entertained on  
 three successive days by Ascension, St.  
 Mark's and St. John's parishes at break-  
 fast and luncheon and on Monday evening  
 the Synod was given a buffet supper by  
 Mr. and Mrs. W. W. Grant, Jr., at their  
 residence, and on Tuesday evening the  
 members of the Synod were invited by the  
 members of the Denver Country Club who  
 are Churchmen, to a dinner at which each  
 member of the Synod was the personal  
 guest of a member of the club.

The program was exceedingly interest-  
 ing and the discussions were animated and  
 earnest.

The Synod favored the plan that the  
 Province should become the instrument of  
 the Presiding Bishop and Council for con-  
 ducting that which is to succeed the Na-  
 tion-wide Campaign and also that publicity  
 should be entrusted to the Province in  
 large degree.

Seldom have the speeches at any conven-  
 tion which the writer has attended been  
 of so uniformly high an order and seldom  
 have discussions been more apt. It was  
 easy to see how strong an influence the  
 Province could be if it were to become  
 a real auxiliary of the Presiding Bishop  
 and Council.

If so much enthusiasm could be aroused  
 over a discussion of the possibility of such  
 an event, surely the realization of some  
 real purpose could make our Synods far  
 more compelling in interest than all the  
 sessions of General Convention.

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