

The Witness

VOL. VI. No. 21

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\$1.50 A YEAR

Famine, Pestilence and Death Stalks in Russia

Worker, Recently Returned, Paints Horrible
Picture and Calls For American Aid

Miss Anna J. Haines went to Russia in 1917, and since 1918 has been in charge of the Friends' work in that land. She returned to the United States about the middle of November, 1921.

Here is a part of her story:

"When one has seen garbage carts full of dead babies, and older children and adults dying from starvation on the streets, and the farm machinery . . . scrapped and rusting in the wayside, one loses all desire to turn the situation into an epigram.

"In that township of ten thousand, four times as many people died in August, 1921, as in March. The usual harvest was over one thousand pounds of wheat per acre. This year it was about fourteen pounds, and in many places less. The horses had decreased from 4,100 to 2,100; cows from 3,800 to 1,600; sheep from 9,200 to 3,200, and pigs from 342 to 2. . . . About 15,000 acres were prepared for planting this fall, but they had seed for only 3,000 acres, where they usually plant 40,000 acres.

"We can live on the few potatoes left and grass till November or even December," said a village priest to me, "but by March there will not be any people here at all. We shall all be dead."

"We heard in that village about the widow with a baby four months old who started to walk to a village where a rich relative lived. The next day she was found dead on the road with the live baby in her arms, unable to make that long trip.

"We talked to a man who had a wife and five children, all expecting soon to die. He had dug a grave big enough to hold the whole family, for he thought that if the grave were ready the neighbors would at least bury him and his family.

"We visited homes established for children, orphans, or abandoned by their parents. . . . In one village the home was prepared to have sixty children. When we were there the first of September, it already had 450, and another home was being opened in the village. For these 450 children there were exactly thirty-one cups and bowls for them to eat out of, and no more could be bought.

"The morning I left Moscow, the daily paper had this letter from a peasant living in the famine region: 'I have come to you from a far-away country, where the bread and the buckwheat have failed,

A READING PARISH IS A LIVE ONE

The Witness is in the field to serve the Church. It is edited and managed by a small group of clergymen and is supported by the subscriptions and donations of thousands of churchmen and churchwomen, who believe that it is an important factor in the life of the Church. As Dr. Schaad said in the article which we published last week:

No single agency will more rapidly and effectively meet the issues of the day than a Church paper sent to every Church family's home regularly."

There are various ways of introducing The Witness to your people. Write us for the details. We will give the fullest sort of cooperation. Help your parish by helping us help it.

Only the noisy little vultures are busy in our fields where all day long the spiteful wind whips up the brown dust. Hunger is here; people moan; their empty bellies swell. The breasts to which babies turn are dry. The waves of the Volga break up with groans. You can hear the shower of their tears; you can hear what they cry out: Bring help, and soon."

This terrible tragedy is growing, since Miss Haines saw it in September. It will grow and grow, unless abundant funds flow in from America. Contributions can be sent to The Unit for Service in Russia, 110 West 40th Street, New York City.

Cannot Tell Christmas Story in New York Schools

Canon William Sheafe Chase is making an investigation of the rules of the Board of Education of Brooklyn, which at present forbid the telling of the Christmas story in the public schools. A kindergarten teacher who told the Christmas story last year was notified that she would be removed from her position if she repeats this story at any subsequent Christmas. The objection to the Christian story comes from the large Jewish population, of course.

Pension Fund To Make a Further Grant

One Thousand Dollars to be Given to the Widow
of Any Clergyman Dying in 1922

The Trustees of the Church Pension Fund held their fifth annual meeting on December 20th. There were present Bishop Rhinelander of Pennsylvania; Bishop Manning of New York; the Rev. Ernest M. Stires, D. D., rector of St. Thomas' Church, New York; Mr. J. P. Morgan; Mr. William Fellowes Morgan, President of the Merchants Association of New York; Mr. Monell Sayre, Vice-President of the Fund; Mr. William H. Truesdale, President of the Lackawanna Railroad; Mr. Allan Wardwell, of Stetson, Jennings & Russell, New York; and Mr. Charlton Yarnall of Philadelphia. Bishop Lawrence was detained in Boston by a slight illness.

Reports were made to the trustees showing that a very small percentage remained to be collected on the original five year subscriptions to the Initial Reserve of the Fund. It was reported also that the payment of the pension assessments by the parishes, etc., in 1921 remained on the same high level as in the previous years, the receipts exceeding the sum of eight hundred thousand dollars.

The Trustees took important action as indicated by the following resolutions:

Resolved, That there be appropriated such a sum as may be necessary to provide one immediate payment of one thousand dollars to the widow of any clergyman dying between the adoption of these resolutions and December 31, 1922, inclusive, who was in the active discharge of the duties of any cure or office in the Church at the time of his death, and on whose behalf all of the pension assessments provided by the Canons have been paid; said payment of one thousand dollars to be in addition to the annuities provided by the rules and to be appropriated from the sources of revenue outside of the Initial Reserve, outside of the capital of the Actuarial Surplus, and outside of the Pension Assessments, bequests and donations being also utilized therefor; and further

Resolved, That at the Annual Meeting of the Trustees in December, 1922, and at each Annual Meeting thereafter, the officers shall present data showing if the aforesaid appropriation can safely be continued for the ensuing year,

GENERAL NEWS OF THE EPISCOPAL CHURCH

Bishop Touret Makes the Rounds

With Mrs. Touret, Bishop Touret spent the first two weeks in December on a missionary journey into Northern Idaho. Together they visited the churches at Kellogg, Wallace, Sand Point, Coeur d'Alene, Moscow and Lewiston. In many places public receptions were given. Meetings were arranged where Mrs. Touret addressed the women of the church, and everywhere the bishop met with the vestries or the Bishop's Committees. Special emphasis was laid on the Nationwide Campaign for 1922, and practically everywhere the quota is being written into the budgets for the coming year. Conditions look exceeding hopeful.

At Wallace, on December 4th, the Bishop consecrated Holy Trinity Church and delivered a historical sermon. This parish was started in the mining town of Wallace by Bishop Talbot in the days when Wallace was very wild and picturesque. There is now an attractive brick church and a substantial parish organization. The rector is the Rev. Andrew L. Bramhall. The following Sunday, in St. Luke's Church, Coeur d'Alene, the Bishop ordained to the diaconate Mr. Francis D. McCabe, formerly a Methodist minister, a graduate of the Drew Theological Seminary, and a man of real constructive ability, devoted to his task, and rapidly making a place for himself in the thriving town of Coeur d'Alene. The candidate was presented by the Rev. John G. Larsen of Spokane and the Rev. L. H. Miller of Spokane. The Rev. A. L. Bramhall of Wallace preached the sermon. The Rev. Mr. McCabe will have charge of the work at Coeur d'Alene under the direction of the Bishop.

At Moscow, the seat of the University of Idaho, the Bishop found one hundred students affiliated with the Church. This is almost a ten per cent membership of the student body. At the banquet given by the Church people of Moscow, at which two hundred sat down, one-third of the number present were students. Both at Moscow and at Lewiston there are flourishing chapters of the Brotherhood of St. Andrew.

Small Parish Raises Large Amount

A two weeks' campaign for funds resulted in the sum of \$3,047.50 being raised in the thriving little railroad town of Glenns Ferry, Idaho, with its population of 1434 and four active churches.

Grace Church was erected in 1917, and the first regular Episcopal services were held in September of that year. In January, 1918, the present rector took charge of the work and today there is a neat little church building, a rectory costing \$4,000 purchased in 1919. Work on the new parish house has begun, which will cost under the present plan some \$6,000. Considering the small population, and the transient nature of the people who are railroad employees—this being a division point on the Union Pacific system—this little mission station in Idaho has made

exceptional progress in the past few years. It was intended at first to put up a building which would cost \$25,000, there being no hall or place available for social gatherings, but owing to financial conditions and the unsettledness in railroad circles, this plan was modified. The new parish house will be 100x50 feet, and will have an assembly hall and one or two small rooms, one of which will be a reading room and library. Later, if funds are available, it is hoped that the building will be completed in its original plan, thus providing plenty of room to allow for the meetings of the various railroad organizations which are numerous and now occupy a small hall every afternoon and evening of the week.

Christmas Service for Non-Churchmen

It has been the custom at Trinity Church, Williamsport, Pa., for the past years to make the Christmas Eve midnight service one that would appeal to the large number of unchurched who always attend, while the Christmas morning services are strictly according to the Prayer Book tradition in which provision is made for two Eucharists. The midnight service was devotional, with an address, carol singing, and for the offertory H. Alexander Matthews' glorious cantata, "The Story of Christmas," with its magnificent choruses and its wealth of solos. Trinity has three solo tenors, two solo basses, and three treble soloists, in its choir of over forty voices, and they did full justice to the opportunity before a large congregation. The Creche which Trinity Parish annually sets up was arranged a new way this year, a house resembling a wayside shrine being built for it on the lawn of the church, beside the sidewalk. Thousands of people have visited this Manger scene daily, many of them dropping a coin in a receptacle for that purpose to be devoted to Russian relief.

The rector of Trinity Parish, the Rev. D. Wilmot Gateson, made the address at the annual Memorial Day of the Elks' Lodge of Williamsport, before a large audience which filled every seat in the Majestic Theatre. For the first time instead of an orchestra, the choir of Trinity Church furnished the music, and their guests expressed great satisfaction.

On the evening of Friday, December 23rd, a beautiful service called the Christmas Candle Service, was held in the ancient St. Deiniol's Church, Churchtown. The service was well attended, and the old edifice, built by Welsh settlers close on two hundred years, ago, resounded with the praises of the Holy Child of Bethlehem.

Dr. Oldham Declines Call

New Year's Day was a very happy and rather unusual occasion at St. Ann's Church, Brooklyn. At the 11 o'clock service the rector, the Rev. G. Ashton Oldham, announced that after careful consideration he had declined the call to the rectorship of Christ Church, Baltimore,

feeling that the work and influence of St. Ann's, both to the community and the diocese was of such importance and its present outlook so encouraging that his manifest duty appeared to be to remain at his post.

Immediately after the announcement, the Hon. Wm. Cox Redfield, on behalf of the vestry and the people, expressed the sense of relief and joy with which they heard the rector's decision. He then told the congregation that the vestry had unanimously signed a document pledging renewed loyalty and more active support both on behalf of themselves and for the congregation, and urged every parishioner to make good the vestry's promise on their behalf by more active service, more generous giving and more earnest prayer than ever before.

Following this, instead of the usual sermon, the rector confined himself to a few personal remarks, at the close of which he invited the people to receive the Holy Communion on this occasion as a pledge of deeper consecration to the Master, and, after the fashion of the early Christians, of renewed loyalty and service to and with the brethren. Practically the entire congregation remained and partook of the Sacrament, thus beginning the New Year with a parish resolve that should mean much for the future of this old "Mother Church of Brooklyn."

Dr. Grenfell Is Back in America

Dr. William T. Grenfell, well-known missionary on the Labrador coast, has returned to America, and he spent the Christmas holidays in Boston. During the past six months he has visited every part of the Labrador coast in his hospital ship, the Strathcona. Considerable progress has been made toward providing the \$1,500,000 endowment which he has asked for his work, but the goal is still distant. Dr. Grenfell hopes to respond to invitations this winter, which for lack of time last winter were refused.

Accepts Call to New Parish

The Rev. A. L. Kenyon, rector of Emmanuel Church, Chatham, Va., has accepted the call to become rector of St. Paul's Church, Suffolk, Va. His address, after February 1, 1922, will be 211 Grace St., Suffolk, Va.

Miss Royden Will Visit America

The visit of Miss Maude Royden to America in the spring will be one of the most interesting features of the ecclesiastical calendar. Miss Royden is the daughter of a shipbuilder who was given a baronetcy late in life. She grew up in the luxury of the upper middle classes and had time to reflect deeply on the problems of her nation. After she gained a vote in the civil affairs, she turned her attention to the disabilities under which women suffer in the church. She was permitted to address selected audiences from the chancel steps in the Anglican

Church, but this was not enough. She became the evening preacher at the City Temple in London. Since then she has been associated with Rev. Percy Dearmer in the Fellowship Guild. Though a member of the Anglican Church, she has friends in many communions. She is described as a "small, sallow, lame spinster past forty, whose garment of beauty is her art, her vivacious audacity and her magnetism." Her itinerary in America has not yet been announced, but it is thought she will visit many of the leading cities of the country.

Death of Faithful Missionary

Bishop McKim, in a letter to Dr. Wood, Executive Secretary of the Department of Missions, writes:

"You will regret to learn that Miss Ellen MacRae, who served the American Mission in Japan so faithfully for more than fifteen years, has gone to her reward. She died in England in her sleep early in the morning of the 6th of September.

"Miss MacRae's first work for our Mission was begun, with the assistance of Miss Bristowe, in Tokyo among the "Eta," the former outcasts of Japan, more than thirty years ago, and was known as St. James' Mission. This work has since been absorbed by St. John's Church, Tokyo. After that she was stationed at Sendai, Fukushima and Maobashi.

"No woman missionary ever won to a greater degree the confidence, respect and affection of the Japanese. She was a woman of high culture and refinement, and had been principal of a Church of England High School for Girls for a number of years before coming to Japan. She was very diffident and retiring, and was known to but few outside of the Mission.

"She retired from active service about five years ago, but when I met her in England last year, she expressed a strong desire to come out again this year, even though she was 75 years of age.

"She was more than generous with her small income, and several of our churches, especially the one at Sendai, received their first financial encouragement from Miss MacRae.

"She rests from her labors, and her works follow her in many devoted lives given to God's service."

Evanston Church Entertains on Christmas

St. Luke's, Evanston, Illinois, had the best Christmas in its history. Six hundred communions were made on Christmas Day and the feasts following. The Men's Club entertained four hundred poor children of Evanston on the evening of the 23rd, calling for them individually and taking them home again laden with gifts. Gamma Kappa Delta, the young people's society, distributed one hundred bounteous baskets to as many families in Chicago, whose names were given by the City Mission Staff. The Church School sent boxes of gifts to St. Augustine's, Raleigh; St. Andrew's, Sewanee; Lawrence Hall, and St. Mary's Home for Children; besides giving one hundred and fifty dollars as their Advent offering to St. Mary's

Home. On top of all this the Christmas offering at St. Luke's was thirty-five hundred dollars.

One of the notable features of the Christmas celebrations at St. Luke's, Evanston, was the presentation of the rector's Christmas pageant by thirty of the older boys and girls of the Church School under the direction of Miss Ruth Anning. The pageant was presented for the Men's Club and their guests on Friday night, the 23rd, and again on Christmas Eve following the Joyous Carol Service of the Church School.

At the Midnight Mass on Christmas Eve the Church was crowded to the doors with a most reverent congregation. The choir was a special choir of men trained by Mr. Herbert E. Hyde, the choirmaster.

Dr. Geo. Craig Stewart, rector of St. Luke's, was the special preacher at the Sunday Evening Club, Wilmette, on the evening of New Year's Day.

Bible Goes Into Public Schools at Ft. Worth

The school board at Ft. Worth, Tex., decided that the King James version of the Bible should be used in the public schools of the city. This action was contested as it usually is whenever the issue is raised. After the case was tried before the Supreme Court of the state, a decision was rendered that such use of the Bible is legal. The school board in its resolutions called attention to the fact that the United States government is founded upon principles to be found in the Bible, and that the study of the Bible has been made compulsory at Harvard and some other great universities of the land.

Son of Missionary is Ordained

The Rev. Henry H. Chapman was ordained to the priesthood on Sunday, December 18th, in Holy Trinity Church, Rutland, Vt, by the Rt. Rev. A. C. A. Hall, Bishop of Vermont. Rev. William Browning of Wells, Vt., was the Bishop's chaplain. Rev. Mr. White of Sherburne, preached the sermon. Rev. Morgan Ashley, rector of Holy Trinity, presented Mr. Chapman, who has been Mr. Ashley's assistant since April.

Mr. Chapman is the son of Rev. John Chapman of Ankin, Alaska. He will stay in Vermont until June, when he expects to join his father, and take up his duties so that he can have a much needed furlough, which he would not take unless his stations are cared for by some priest.

Bishops Give to Hobart

Fifteen Bishops have made unsolicited contributions to the Hobart Centennial Fund. These Bishops are: Rt. Rev. George W. Davenport, Bishop of Easton, Md.; Rt. Rev. Edward T. Denby, Suffragan Bishop of Arkansas; Rt. Rev. David L. Ferris, Suffragan Bishop of Western New York; Rt. Rev. Herbert H. Fox, Suffragan Bishop of Montana; Rt. Rev. Anson R. Graves, Retired Bishop; Rt. Rev. Frederick R. Graves, Missionary Bishop of Shanghai; Rt. Rev. Hiram H. Hulse, Missionary Bishop of Cuba; Rt. Rev. William

Lawrence, Bishop of Massachusetts; Rt. Rev. Charles T. Olmstead, Bishop of Central New York; Rt. Rev. Robert L. Paddock, Bishop of Oregon; Rt. Rev. Frank H. Touret, Missionary Bishop of Idaho; Rt. Rev. D. S. Tuttle, Bishop of Missouri; Rt. Rev. Cortland Whitehead, Bishop of Pittsburgh, Pa.; Rt. Rev. Gershom N. Williams, Retired Bishop; Rt. Rev. Charles E. Woodcock, Bishop of Kentucky.

Christmas Services in Savannah

Two parishes in Savannah, Ga., St. John's, (the Rev. William T. Dakin, rector) and St. Paul's, (the Rev. S. B. McGlohn, rector), held midnight services Christmas Eve with special music; Christ Church, (the Rev. John D. Wing, D. D., rector) held a short vesper service at 6 o'clock Christmas Eve. The decorations for Christmas were unusually beautiful this year. The Church Schools had their celebrations, some before and some after Christmas. The service for Christ and was specially arranged by the principal, Mrs. T. P. Waring. Three Christmas Angels told the story, and each department sang a carol. Every pupil brought a present which was put in a manger, and these were given to the Christmas tree of the parochial mission, the House of Prayer. At the celebration of St. John's Church School, the pupils also brought presents to give away to others. The Christmas Cantata, "The Christ Child," by Hawley, was sung by the choir of Christ Church, the Thursday evening before Christmas.

Oshkosh Rectors Given a Trip

As a token of their appreciation of his excellent work in the Church, Rev. Edwin W. Todd, rector of Trinity Church, Oshkosh, Wisconsin, on Christmas morning was presented with a beautiful Christmas card signed by a number of his parishioners stating that a fund of \$1,000 will be available for him in April. The money, the card stated, is to be used for a tour of Europe, enabling him to be in attendance at the presentation of the famous passion play at Oberammergau. The gift came as a complete surprise to the recipient.

RECTORS:

Are you planning for the Lenten discussion groups?

Don't forget Bishop Johnston's 'Historical Development of the church.'

Single copies, 35 cents. By the dozen, \$3.50.

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JOYOUSNESS OF DISCIPLESHIP

By Bishop Johnson

Discipleship of our Lord is more an attitude of heart and mind than it is either a state of respectability or a record of achievement.

We must take God's own method of revealing Himself to us if we would thoroughly test this.

It is as though a man of great position and wealth wished to test the loyalty of his friends, and so, clothing himself in poverty and throwing around himself the cloak of seeming failure, he goes to his onetime friends for their help and comfort.

In reality he is as prosperous as ever, but he seems to be insolvent that he may test all those professions of friendship which he has received in the high estate which he has attained.

He even allows himself to become an object of ridicule and contempt and does many things which are not the way in which they are done in the best circles.

He puts on the livery of poverty and walks in ways that seem eccentric and permits diverse humiliations to be heaped upon him.

Surely he separates those who love him from those who use him, and those who will suffer with him from those who merely would prosper with him.

So Christ tested humanity down to the last man—He tried out the twelve who had been with Him when He was loved and admired of men because of His mighty works, and He permitted them to deny Him and to desert Him when He reached the bottom of His humiliation.

He scaled His friends down to St. John and the Marys and then received back St. Peter with the words that must have revived sad memories—"Simon, lovest thou me?"

* * *

I think it is fair to say that our Christian fellowship is more an attitude of the heart and mind than a matter of respectability and achievement.

Neither the beggar at the rich man's

gate, nor the fallen woman in Simon's doorway, even she who gave the two farthings, nor he who was crucified beside Him could boast much of either respectability or achievement, but they were all forgiven much, because they loved much.

And the measure of their love was that none of these were ashamed of that love when others derided it.

Love is something which will not bear statistical investigation and cannot be recorded in a parochial year book.

It is not necessarily associated with culture, morals or orthodoxy.

It is the attitude of heart and mind which causes a human soul to count all else but loss.

It is a force that can constrain the outcast and the criminal to climb mountains of transfiguration reckless of privations.

It is a force that is true to Christ when all others fall away and hangs on to the cross even when the power of God seemingly has failed.

It has been the most persistent, aggressive motive that has even stimulated men to spread the gospel of human kindness.

It is the one thing needful in our personal contact to make the religion of Christ an irresistible influence in society.

His power wanes and waxes strong just in proportion as He can command that kind of love which is faithful in all things; which is more concerned that Christ may be glorified than it is that the individual himself may be praised of men.

* * *

This quality which St. Paul calls the Love of Christ may be possessed by any one who will persistently seek it and, when once acquired, will admit the possessor into the very best society that graces the Courts of Heaven; will endow him with the only riches which are imperishable and will enthuse him with a joy that no man can deprive him of.

It is a rare quality because few there be that seek it, and yet one has to glance at any one who has attained it to realize that he has found a treasure from which he would not and cannot be separated.

It is apparent to all men who look at the faces of those who have attained material success that they do not know joy, for who would look for joy in the directors of a large corporation or in the frequenters of social conventions.

Their faces betray the fact that they have not found what they sought; nay, rather that they had lost what as children they once possessed.

Joy is not found as a rule in the homes of those who have amassed wealth even though they are surrounded with every conceivable material comfort, but joy can be found by any pastor in the homes where Christ is much beloved, and it is a joy that no man can take from them.

* * *

Many people tell me that they get no joy in their religion when it is apparent that they have missed the source of joy.

If you will question them further you will find that Christ is not a living reality, a real person who can hear their prayers just as readily as the people in New York could hear President Harding speaking in Washington.

Surely if the human voice can carry from Arlington Cemetery to Madison Square, the Son of God has no difficulty in hearing our prayers.

And if we are really seeking the Love of Christ we will not confuse prayer with teasing God for something.

Permit me to suggest that at least three times a day you will use some such prayer as this:

O Christ! I believe in Thee because Thou art so true!

O Christ! I hope in Thee because Thou art so good!

O Christ! I love Thee, because Thou art so kind!

O Christ! I am sorry that I have been unworthy of Thy love for me!

Inject into your religion, that which Christ be brought into the world—the possibility of personal converse between God and man.

Make Christ's presence in your life such a reality that when you are thinking a wrong thought or harboring a mean sentiment, you are at once conscious that He sees you.

Make His presence so real that when you fall into sin and do that which grieves Him, you are as conscious of our Lord's pained look as was St. Peter beside the fire.

Practice the presence of Christ at each Eucharist so that His promise to dwell in you may be the most real thing in your life that day.

* * *

We all must be profoundly conscious of our unworthiness the moment that the beauty of His holiness becomes the greatest reality in our lives.

Then we find our joy in serving Him—in feeling that perhaps He may approve.

Then we find our help in feeling that He is near to care, to understand, to help.

Then we find the world, not a dreary thing ending in a cemetery but a wondrously beautiful thing ending in the fellowship of Jesus Christ.

No morals, no orthodoxy, no culture, can take the place of our personal sense of the presence of Jesus Christ in our lives.

The Witness Fund

The Maintenance Fund is an essential part of the Witness. The margin of profit from a subscription is so slight that at the present time it does not pay the overhead expenses of the paper. Therefore, until such a time as the circulation of the paper is 20,000, it will be necessary for us to call upon our friends for aid. Donations, however small, are thankfully received. We acknowledge with thanks the following Donations to the Maintenance Fund of 1922:

Dora E. Merrill	\$0.50
Mrs. C. E. Murphy	1.50
Mrs. D. N. Davis	.50
Mrs. G. P. Moats	.50
Mrs. C. F. Oat	1.00
J. T. Prince, Jr.	1.00
Mrs. A. Kurfurst	.50
Mrs. H. Burt	.50
William Shepherd	.50
J. L. Jones	.50
Total for 1922	\$7.00

Cheerful Confidences

By

George Parkin Atwater, D.D.

THE FOREIGN BORN

I attended a dinner, some time since, given to a large group of distinguished business men from England, France, Belgium and Italy. They were on a mission to the United States to inform the business men of our land of the needs of their respective countries. In the course of their speeches one man remarked that Europe owed America about ten billions of dollars, I believe it was.

One of our own business men remarked that it was a huge sum of money.

But remember, I reminded him, what the United States owes to these countries. The world would be but a desert without the contributions of these lands to civilization. Italy is the cradle of art, and to Italy the whole world is a perpetual debtor. France has not only contributed a notable literature to the world, but by the spirit of her people has advanced the progress of democracy, and exalted idealism. The French Revolution marked the end of despotism and was the fall of a vicious tyranny. Belgium in 1914 was as the small boy who tripped the giant in his rush to destroy the liberty of the world. Belgium suffered untold agonies, to have her honor and her soul. England has contributed to our civilization the best fruits of a thousand years of effort. England fought our battles before we were a nation. In language, literature, law, and in the ideals of democracy, we are the constant inheritor of England's struggles. It is true that in the eighteenth century, old Mother England took unto herself a German husband in the person of George III, and that he was an arbitrary stepfather to the real children of England, but we managed to teach him, and his Hessian mercenaries, a lesson in manners. But from 1914 to 1918 England placed seven million men, and countless ships between the liberties of the world and the unspeakable Hun. It was because of the sacrifices of England, Belgium, France and Italy that our land is not menaced by the attacks of brutish Boches.

What is ten billion dollars compared with what these lands have done for us? If they need help to restore their industries America should give it gladly and generously.

Our native born, old stock Americans, seem unwilling to grant the foreign born the respect that is due to them. We call them "Hunkies" or "Dagos." These terms bring reproach on those who use them. Our foreign population will teach us lessons in culture, and citizenship, unless we mend our ways. And they will gain the supremacy in art, letters, in scientific pursuits and architecture, unless our native born children awaken to their own opportunity.

A visit to a school room in almost any large city of America will open the eyes of the visitor to the real intellectual ability of our foreign born. Read the "Americanization of Edward Bok" for illumination on this point.

We are approaching the season of

Epiphany. It is a celebration of Christ's manifestation to the Gentiles, that is, the foreigners. Our foreign missions are now in the very next block. If each Churchman in America would be inspired during the Epiphany season, to make a friend of one foreign born man or child, and give him a sense of welcome in our great household, the effort toward Americanization would be immensely helped. Only by personal effort to let the foreign born know the real heart of America, can we remain America, and not a transplanted Europe.

A News Letter From New York

By James Sheerin

Clergy Greet New Patriarch

More than 25 clergy and the local bishops met in the New York Cathedral on St. Thomas Day in a service of greeting to the newly elected Patriarch of Constantinople, who has been in exile in New York since the defeat of Premier Venizelos of Greece. Although there seems to be technical doubts of the election of this great man, Meletios, who was formerly Metropolitan of Athens, the informed opinion seems to be that he will be duly enthroned in his great office. Some criticism has been levelled at the Mayor of New York who is so free with conferring upon all sorts of visitors the freedom of the city that he has not done likewise with the new and great Patriarch. Any stray Roman Catholic bishop may turn up and receive this so-called honor, as did an Australian prelate hater of England, if he has been truly favorable to Sinn Fein. But Americans, English and Greek, however great, make no such impression on his honor, Mayor Hylan, a true son of the true Church. Examples of the ignored ones are Admiral Beatty of England, also Arthur Balfour, and now his holiness, Meletios. Perhaps they and the causes they represent will survive in spite of this slight, but New York itself can hardly be proud of its official neglect and partisan favoritism.

New Rochelle Church Prospers

The Rev. Paul Gordon Favour is making good as rector of Trinity Church, New Rochelle, N. Y., where he began work little more than a year ago. This old church, founded first as a French Huguenot Congregation in 1688, had an honorable recent history for more than 40 years under Dr. Canedy, now rector emeritus, but of late it has been increasingly surrounded by a new and somewhat foreign population until it is now the center of 40,000 people. It has become necessary to branch out in different directions if the old church is to do its duty to the growing community, and Mr. Favour has not hesitated to branch. Recently he has raised nearly \$50,000 with which the interior of the church was rebuilt. Numerous memorials have been placed in the church including a credence lectern and clergy stall, with improvements in the organ, etc. A musical service at night has drawn a

church full, and the popular preaching of the rector has been heard in several of the town churches. Two years ago Mr. Favour, after having been a successful Congregationalist pastor in such places at Somerville, Mass., was ordained first as assistant to Dr. Parks in St. Bartholomew's Church, New York City.

Bishop Manning Says Farewell

Bishop Manning preached his farewell sermon as rector of Trinity, New York, to a large congregation the second Sunday in December, and on the following Wednesday the Rev. Caleb Stetson was installed as his successor. The first sermon outside the parish church by the new rector was at the annual service in Trinity Chapel of the Missionary Relief Society on Epiphany.

Memorial Service

A service in memory of Bishop Horatio Potter, called sixth bishop of New York and founder of the Cathedral, was held on St. John's Day in the Cathedral of St. John the Divine. Bishop Manning delivered a eulogy of this uncle of the better known Bishop Henry Cadman Potter, who was the actual founder and developer of the Cathedral plant. Now the remains of both bishops lie inside the Cathedral, those of Horatio having the place of honor behind the altar because he first suggested the Cathedral, and Henry's being in his Memorial Chapel of St. James. The annual meeting of the Cathedral Auxiliary was held the same day as this service, with reports showing favorable progress in building.

Children Celebrate Christmas

The children of the Orphans' Home in New York City, of which the Rev. James Sheerin is superintendent, gave a play this year as part of their celebration of the Christmas festival. It was called "The Nativity," and was written by the Rev. B. W. R. Tayler, D. D., rector of St. George's Church, Schenectady, N. Y. The play is both beautiful and devout, and was rendered by the orphans in a way that was very touching to the trustees and clergy present, among whom were Bishop Shipman, Canon Jones, Rev. W. T. Walsh, Rev. William Pressey of Rhode Island, and Prof. W. B. Pressey of the Department of English in Dartmouth College. A later performance of the play was given at St. Luke's Church by the same children.

Beautiful Christmas Services

Services in New York churches for Christmas were extra beautiful this year on account of the great day occurring on Sunday. Everywhere there were large congregations and fine music. At the Chapel of the Intercession there were 4000 people, about 1000 receiving communion. It was much lamented that the day before New Year's the famous Zion and St. Timothy Church on West 57th Street was burned to the ground at a loss of \$300,000. Records and irreplaceable works of art were destroyed, the value of which was much more. The insurance carried was \$180,000.

The Psychology of Worship

By Julius A. Schaad
(Last Article of a Series)

Comes now the Christian era. In Christ all the old truths, which had been enshrined in acts of worship by symbol and ceremonial, are fulfilled. To continue the old forms of worship would be psychological folly, and would stultify the soul. It was then, and is now, a proper question to ask whether new forms were to take the place of the old, or whether spiritual worship was henceforth to be without the psychological instruments of symbol and ceremonial. An unbiased reading of the Gospel narrative makes it perfectly clear that, in the very hour when the old forms became obsolete, Christ introduced new ones, both to impress Christian truth and to express proper reactional feeling.

Christ ordained but one service of worship, namely, the Holy Eucharist. In that sacrament the psychological elements of the old sacrificial system of worship are retained, even while the forms change; and the method of teaching and expression by symbol and ceremonial are re-employed even though new instruments are chosen. By an association of ideas our minds are now carried back to the same atoning sacrifice of Christ as formerly gave to the ancient Hebrew worship its forward look. Note the psychological process, as developed in the Liturgy of our Church. It is simply one of associated ideas and of spiritual reactions to divine truth:

The human reaction from hearing the law of God in the Ten Commandments is expressed by the congregation in the Kyrie; from hearing Christian truth in Epistle and Gospel, by saying the Christian Creed; from hearing God's call to repentance by making the General Confession. This in turn results in a divine reaction to human penitence by the priest's assurance of absolution, followed by the Comfortable Words. But words are not enough to satisfy the demands of divine worship; and so, to words we add action. We approached the Holy place with an expression of intention. Now we enter with action suited to fit our words.

The priest, lowly kneeling, makes the Prayer of Humble Access before he stands with uplifted hands to re-present the atoning sacrifice of Christ in His own chosen memorial sacrament. The kneeling congregation listens, looks, thinks and prays, as the symbolic Bread is broken and the shed Blood of the Vine is blessed. As of old the people witness a vivid portrayal of the death penalty for sin, and hear the loving kindness of God who forgivingly accepts the atonement of Christ on their behalf. This sacrificial act of worship is completed with an appropriate act of self-immolation for His service, expressed in the words, "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee." After this, as of old, we come to the altar to eat of the Bread of God (perfect symbol of fellowship), and return to thank Him for His "favor and good

the penitent goes down to his house with the peace of God resting upon him.

Psychologically, this service contains all the elements necessary to impress a congregation with the vital facts of redemption, and also to give them a proper vehicle for sane reaction which will express their spiritual convictions and emotions.

Just how much ceremonial may properly accompany this act of worship, or how much of symbolical accessory may be employed, are matters which are not within the scope of this paper. Speaking broadly, however, the character and degree of sacred ceremony and accessory which should be employed as psychological agents of worship, must be governed by the material condition of the congregation, as well as by its educational and spiritual development. Israel in poverty, and the American colonists, had different ideals and needs from those of the Israel of Solomon and of the prosperous Americans of today.

While of course the clergy should lead their congregations in the forms of public worship, it is highly important that great tact and Christian consideration should be shown, lest priestly preferences should do spiritual violence to the congregation. And it is quite in order to say to both priest and people that the abuse of rites and ceremonies usually comes in at the point where the attention of the participants is withdrawn from the object of the ceremony and fixed upon the manner of its performance. And this may just as easily take place with an impoverished service as with the most ornate ritual. At a matter of fact, the ends of public worship are more perfectly attained when Israel puts on her "garments of praise," and worships God "in the beauty of holiness," than when the sanctuary is bare of symbolic accessories and the service is devoid of appropriate ceremony; because, these are the tools with which divine truth is engraven in "the fleshy tablets of the heart," and the instruments by which man can best express his adoration of the deity.

Worship and Morality.

It is significant that the absence of a rich coremonial worship in Israel was always concurrent with an approaching period of moral and spiritual decline. And, conversely, every return from such a backsliding is marked by an immediate restoration of the rites and ceremonies of the sacrificial system of worship which had its focus in the Altar.

It is noteworthy too, that most of these revivals were under the urge, if not the actual leadership, of the prophets, however much these had previously inveighed against the sacrifices and ceremonies offered while Israel was in a state of impenitent unrighteousness. The prophets' strictures against sacrificial ceremonial are no more severe than they were against prayers offered under the same improper conditions. And we observe that the same prophets who spurn hypocritical prayers and sacrifices approve alike of sacrifices and prayers, when Israel sincerely turns to God with penitence for its sins. This shows conclusively that the alleged conflict between prophet and priest, and their

fiction of superficial thinking. The truth seems to be that when the prophet had recalled the people to their God, he needed the psychological processes of the priest and altar to make their renewed worship to be really "in spirit and in truth."

Ceremonies of Worship

The ceremonies of worship must of course be adapted to time and circumstance. Because of racial and evolutionary differences, liturgical forms should not remain static, and cannot submit to laws of uniformity. But, speaking broadly, the historic liturgy of our Church, when accompanied by its ancient ceremonies, is equipped to meet the spiritual needs of English-speaking people, under the varying circumstances of life, first, because it is flexible, and second, because it is coterminous with the Christian era, and hence enshrines not only Catholic truth, but also the deepest feelings of the universal heart. As the development of the race retains all the evolutionary steps of man from embryo to maturity, so in Catholic forms of worship all progressive steps and germinal principles of psychology find suitable reception and expression.

This, however, must be said: In making such minor changes in the details of Christian worship as may from time to time be necessary, there should be as much concern to obtain a forward look, as to retain the rich devotional treasures of the past. If the Oxford, and similar movements, looked too much backward in seeking suitable forms of worship, the Protestant movements with their vernacular liturgies, have looked too much inward for subjective feelings and expression. And the present trend of such bodies towards a greater enrichment of their respective forms of public worship, reveals an inherent spiritual urge for the psychological instruments for worship which have been preserved in the historic Church. These latter are in full harmony with the dicta of modern psychologists, for such agents of worship engage the five fields of consciousness,—sensation, perception, association, attention and action, both to impress truth and to express feeling.

When we remember that the Christian religion has for its direct ancestry a system of worship which employed as its psychological agents the elaborate instrumentation of a rich symbolism and an ornate

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ceremonial, it becomes natural to expect the application of this principle to its own method of divine worship.

But when we take a forward look, and consider that the Christian's ecclesiastical destiny is to be in a heaven where worship is so elaborate that St. John could describe it only by using the superlatives of earthly things, and of human reverence, then symbol and ceremonial (as the psychological instruments of public worship in the Christian Church) seem to become not only natural but necessary, both to please God and to serve the needs of mankind.

With this in mind, we reach the natural conclusion that the psychological agents for an adequate public worship will include not only well-balanced liturgical forms, but also reverent ceremonial action and devout symbolical accessories. And if this be true, then Church architecture, ecclesiastical furnishings, and perhaps even some of the so-called "six points of ritual" are of vital importance as the psychological instruments of worship. They become the "patterns of heavenly things" by which the soul of man is prepared for the presence of God, and the instruments of its approach to Him.

Pageant Presented at St. Martin's

By A. Manby Lloyd.

The King and Queen attended the 200th commemoration services at this famous Church in Trafalgar Square, and were welcomed by "Dick" Sheppard, the popular and progressive rector, the genius of the Life and Liberty Movement.

The Pageant Play, produced at the Church House, was written by Lawrence Housman, the words of which were published in the "Review" for November. (Several hundred copies remain unsold out of 7000, and a copy can be sent free for 20 cents in stamps, enclosed to myself at 151 Leam Terrace, Leamington Spa.)

Beginning with the Passing of the "Dead Caesar" and going on through pages of history, such as the torturing of the men of science and religion and the burning of Joan of Arc, and on through the mumming play and the teaching of Wyclif to the tableau of the Brotherhood of Nations, the pageant had not a dull moment.

The players were all unnamed, as in old mystery plays, and the actor who played the longest part—the Beggar, to wit—was especially fine. The pageant was produced by Mrs. Sheppard and the Rev. Eric Southam, and the music arranged and conducted by Gustav Holst.

* * *

Rev. Studdart-Kennedy Creates a Scene

Another function in connection with this bi-centenary was the "Act of Remembrance" at the Central Hall, Westminster. On the platform stood a great wooden cross, and at its foot a wreath of bay leaves which had on the side uppermost a bunch of Flanders poppies. The speakers were Dr. Herbert Gray and the Rev. G. A. S. Kennedy, better known as Woodbine Willie. The latter is a brilliant Irish-

man (as already hinted in my recent sketch) and spoke of the world's disillusionment at the fruits of the war in paradoxical language that brought a protest from Mr. Sheppard. Mr. Kennedy was understood to imply that war was madness, and that ALL who took part therein were not quite sane. In the absence of a verbatim report it is not for me to criticize, but as a brother clergyman informed me the next day that Woodbine Willie was mad himself, and popular leader writers wrote in the same strain, we may conclude that he hit the average Briton a nasty blow on his most vulnerable spot—the bump of self-esteem.

But nothing has happened to destroy the good relations between Mr. Kennedy and his rector, for he delivered Advent addresses at St. Martin's.

Letters From Witness Readers

A column for comments. Write what you will—opinion, criticism, or a message you have for the Church. Only signed letters will be accepted. As the space is limited we reserve the privilege of abridgement when necessary.

Is the Episcopal Church Protestant?

Editor of The Witness:

In your issue of December 10, in the article headed "Methodist Bishops Turn Down Lambeth Proposals," there is a paragraph which I do not understand. It reads as follows:

"In essentials, this was on the basis that priests of the Roman and Greek Catholic churches would be accepted as priests of the Anglican Church and their own communions would so reciprocate, while of the Protestant churches it was asked that they should allow their ministers to submit to reordination at the hands of Anglican or Episcopal bishops."

I have underlined one disturbing word. The title page of the Book of Common Prayer has been my authority for believing that the official name of our church was the PROTESTANT Episcopal Church. Have we changed so that now only the other Christian denominations than the Roman and Greek Catholic churches are "Protestants" and we are something else? If so, what are we?

The paragraph also says that "priests of the Roman and Greek Catholic churches would be accepted as priests of the Anglican Church and their own communions would so reciprocate. . . ." This is very gracious and considerate but how do the Roman and Greek Catholic "Lambeth Conferences" or whatever takes their places in those communions, feel about this? Will they accept Anglican or Episcopal priests into their communions without reordination? And, if not, would our own priests agree to such reordination?

Prof. J. M. P. Smith, writing in Hastings's Dictionary on "wisdom" in early Hebrew thought, says: "The greatest sources of danger to true religion were:

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(a) an orthodoxy which held the ancient traditions inviolable and refused to see the facts of the present. . . . Is it any different today?

I have always been a member of the Protestant Episcopal Church with perhaps more emphasis on the Protestant than the Episcopal. I prefer it to any other and expect to remain a member. Nevertheless I say, All honor to the Methodist bishops for their unassailable stand. To try to bring about church unity with Episcopal ordination as a sine qua non is, to put it mildly, what some one has called "busy idleness."

Very respectfully yours,
Alex L. Brodhead.

Busy People Like The Witness

Salt Lake City, Utah, Dec. 20, 1921.
The Witness,
Chicago, Ill.
Gentlemen:

Your December 17th issue containing letter of Rev. H. M. Ingham:

Mr. Ingham's views are so diametrically opposed to mine that I feel it necessary to take issue in the matter.

The size of your most interesting paper commends itself to business men who desire to keep abreast of the activities of the Church—for which they hold the most affectionate regard. I believe this view is held by other active men as well as myself.

A number of months ago Bishop Johnson honored Salt Lake City with a visit; he made an address at the Salt Lake Commercial Club of 2,000 members. Those who were fortunate enough to hear him quickly realized that they were listening to a man's Bishop—also one of the greatest Bishops the Episcopal Church has ever known, and his memory lingers with us to this day. "Too much Johnson?" Such a thing is not possible.

I am a former New Yorker and I like the concise and capable letters of Rev. Mr. Sheerin.

Constructive criticism is good but to my regret I cannot place Mr. Ingham's letter in that category.

Very truly yours,
C. P. OVERFIELD,
Vice-President, The American Stoker
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