

The Witness



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Notable Work Being Done By a Christian Jew

Mr. Schapiro, Whose Work Among Jews is Well
Known in New York, Becomes a Lay-reader

By James Sheerin

An interesting event in the Jewish Christian problem is the licensing of Mr. B. A. M. Schapiro as a lay reader in Grace Parish, New York, by request of Dr. Slattery. For two decades Mr. Schapiro, a Polish Jew who could not speak a word of English at the age of 19, has been working hard to reconcile Jews to the Christian religion. Converted in the first instance under the influences of a Presbyterian mission in the neighborhood of the so-called Ghetto, his chief support up to the present time has come from Presbyterian leaders whose names are respected in all the churches. But in recent years the historic character of the Episcopal Church, together with its greater use of Old Testament ritual, has appealed to him strongly as the logical Christian home of a Jew, and he has been by choice a member of Trinity Parish at first and, later, Grace Church, where he is now recognized as a lay reader. He has never sought ordination, though his learning is equal to its demands. He has felt that as a Jewish layman, claiming all the privileges of his racial inheritance, he could be much more useful than if he appeared in either the garb or manner of a Christian minister. Along with that preference for the layman status, he has developed a method of work that is considerably separated from the old mission hammer-and-tongs way of going at a people to coerce or persuade them into Christianity.

Recognizing that he is dealing with religious men of unusually strong feelings which are deepened and strengthened by ages of hostility and inbreeding, who will spurn all revivalistic methods of drumming them in to listen to exhortations against all they hold dear, Mr. Schapiro has for some years past accepted the fact that they are in private a reading and inquiring people. He has, therefore, endeavored to meet their natural curiosity in the reading line as to their great Christian offspring, and, under the corporate name of the Hebrew Christian Publication Society, with headquarters in the Bible House, he has published pamphlet after pamphlet, some in Hebrew, some in Yiddish, many in English, which would make answer to most of the questions naturally arising in the hearts of the kind of Hebrews who are

English Workers Start Own Sunday Schools

Children Leave Church Schools to Attend Institutions Started by Labor Leaders



The Rev. William Porkess, Writer of this
Week's Lenten Meditation on Page Five.

still, as at the time of the birth of Jesus, waiting for the consolation of Israel. Among these pamphlets are "Jesus and His Kinsmen," of which as many as 60,000 have been circulated, and "The Mission of Israel," with more than 20,000 in widespread use. There is also a quarterly at only a dollar a year, entitled "The People the Land and the Book."

What makes these writings obtain a hold not common with other efforts to "convert the Jew" is the fact that they make little or no mention of such an object; or, if they do, it is counterbalanced by a plainly expressed desire "to combat anti-Semitism and all race prejudice and oppression against the Jews, and to gain for them everywhere all the rights and privileges extended to others." The very name of the society is suggestive of the mode of approach in that it uses first the name "Hebrew" instead of "Christian," thus being true to historical

Labor circles in England have taken a leaf out of the Church's book by starting Sunday Schools for children, wherein are taught the precepts of working-class philosophy. There is a considerable and growing number of these institutions in England and Scotland; the teachings of which seems to be that the regeneration of society must come from without—from improved material conditions and a higher social life—rather than from within, as Christians are apt to insist—The attitude of the clergy toward these "Socialist Sunday Schools" is divided, as might be expected; some cooperating to the extent of teaching in them, while others feel that an active propaganda should be launched against them. The following is the platform of the schools as issued by the British Socialist Sunday Schools Union:

1. Love your schoolfellows, who will be your fellow-workmen in life.
2. Love learning, which is the food of the mind; be as grateful to your teacher as to your parents.
3. Make every day holy by good and useful deeds and kindly actions.
4. Honor good men, be courteous to all men, bow down to none.
5. Do not hate or speak evil of anyone. Do not be revengeful, but stand up for your rights and resist oppression.
6. Do not be cowardly. Be a friend to the weak and love justice.
7. Remember that all the good things of the earth are produced by labor. Whoever enjoys them without working for them is stealing the bread of the workers.
8. Observe and think in order to discover the truth. Do not believe what is contrary to reason, and never deceive yourself or others.
9. Do not think that those who love their own country must hate and despise other nations, or wish for war, which is a remnant of barbarism.
10. Look forward to the day when all men and women will be free citizens of one fatherland and live together as brothers and sisters in peace and righteousness.

Let the Children of the Church School
Fill Their Mite Boxes by Selling The Witness
During Lent.

GENERAL NEWS OF THE EPISCOPAL CHURCH

St. Stephen's Gifts Arrive Before Campaign Opens

Although the St. Stephen's College campaign for \$500,000 endowment and building funds will not be opened until March 14, a number of gifts have already been received.

To a student, a member of the sophomore class, goes the honor of making the first gift to the campaign. He gave \$100 to start the movement which is to provide the Episcopal men's college with an endowment of \$350,000, together with a new dormitory and science building.

The second gift was from a member of the medical profession in an Eastern city, who made an anonymous donation of \$25,000. He was not solicited for a gift and is not an alumnus, but he sent his check to the college with these words: "Realizing the deficiencies in sound religious education prevalent in many of our higher institutions of learning, I take pleasure in sending the enclosed check together with best wishes for the success of the effort being made on behalf of the college endowment."

The third gift was from a parish in a small mill town in upstate New York, which wrote: "The twenty-five dollars we send is a small amount, but we have been sore hit by business depression and most of our people are out of work. We sent it as an early gift to the endowment campaign."

The alumni of St. Stephen's throughout the country will begin their effort to raise the half million dollars on March 14 and complete it April 4. Former Senator William J. Tully of New York City is chairman of the campaign, and prominent laymen and clergymen are serving on the committee with him. The list includes Rev. Bernard Iddings Bell, Mr. Haley Fiske, Rev. H. E. W. Fosbroke, Mr. Abraham Hatfield, Jr., Rt. Rev. William T. Manning, Mr. Edward A. Sidman, Rev. R. S. W. Wood and Mr. Henry Young, Jr. The headquarters of the fund have been opened at 17 East 42nd street, and the Chase National Bank of New York City has been named as depository for funds received.

Notes From the Diocese of Kansas

The Rev. George St. George Tyner, formerly of Omaha, Neb., has accepted the call to be rector of Grace Church, Winfield, Kan. He took charge of the work on February 19.

All communications intended for the secretary of the Diocese of Kansas should be sent to the Rev. Walter J. Marshfield, 1011 North Jackson street, Topeka, Kan.

The large map of the Diocese of Kansas, showing the Church towns and their populations, is being sent around to various parishes and missions and is creating much interest in the diocese and in the Nation-wide Campaign.

A new feature of the Cathedral program this Lent will be the round table discussions held on Wednesday nights. Each round table will consist of eight persons and a leader. The subjects will cover a wide range so as to interest all.

Some of the books studied will be: "His Last Week," "The Church's Life," Sturgis; "The Task of the Church," "The Altar and Its Service," United Thank Offering. A Home Reading Circle is being formed for those unable to attend these night classes. These round tables are being conducted under the leadership of Mrs. James Wise, chairman of the Cathedral Church Service League.

Bishop Brent Joins Fight on Narcotics

The abuse of narcotics in this country is a serious evil and it is now being combatted by the Narcotic Drug Control League. At a meeting of this organization recently, Bishop Brent said "When we take up the abuse of narcotics we approach a symptom rather than the disease itself. The disease is the chief disease of human nature—lack of self-control, speaking negatively, or self-indulgence, speaking positively. Whatever we may do in the way of restriction and legislative enactment to combat this evil, its elimination and cure is to be found only in the creation of character. We can minimize the temptation or the weak. We can protect children and the ignorant, we can treat the addict. But it is worth doing. In short it is our solemn duty to do it."

Anniversary Service at Mount Vernon, Ohio

On the evening of Washington's birthday, a very interesting service was held in St. Paul's Church, Mount Vernon, Ohio. The Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, was the speaker for the occasion. The music was sung by the Kenyon College choir. The Rev. Jacob Streibert, Ph.D., the Rev. W. F. Whitman, both of Bexley Hall, and the Rev. H. W. Wood, the college chaplain, were present and assisted Mr. Donald Wonders, rector, in the service. The church was filled to the door and as many again were turned away.

Bishop Reese's father, the Rev. George B. Reese, Jr., was rector of St. Paul's Parish from 1862-1865. It was therefore a great honor to have his distinguished son on this occasion.

A Record Class for Confirmation

On Sexagesima Sunday at St. George's Church, Central Falls, R. I., Bishop Perry confirmed a class of 92 persons—47 of whom were men and boys and 45 women and girls. In his three years rectorship in the parish, the Rev. Willis B. Hawk has presented for confirmation 349 persons, most of whom were adults. In this period of time he has baptized 211 persons. For the last two years the parish has met its entire budget through the duplex envelopes. In the year 1921 the parish raised for all purposes \$25,000. Since the summer vacation the Church School has had an average attendance of over 400. The parish is composed of mill operatives and the rector has had no paid assistance of any kind.

Two Ordained in Oklahoma

An ordination of unusual interest took place in St. Peter's Church, Coalgate, Okla., on the morning of February 16th when the Rev. Isaac Parkin and the Rev. Joseph C. Jamison were advanced to the priesthood by the Rt. Rev. Theodore Payne Thurston, Bishop of Oklahoma.

The church was filled to its capacity. In the congregation were many business men who had given up their morning's occupations in order to attend the service, and also many of the Sunday School children who had been excused from school.

Bishop Thurston preached a most inspiring sermon. During his address he remarked to the congregation that the gathering of clergy was the largest he had ever seen at an ordination service during the eleven years he had been in Oklahoma. There were clergy from all parts of the state, including the Archdeacons of Western, Central, and Eastern Oklahoma. Two of the Archdeacons were in the sanctuary with the Bishop; the Ven. Franklin Davis of Western Oklahoma read the Epistle and the Ven. John A. Chapin of Central Oklahoma read the Gospel. The Ven. Creighton Spencer Mounsey of Eastern Oklahoma presented the two candidates.

The Rev. Joseph C. Jamison had been a minister in the Methodist Church previous to the time he sought orders in our communion. Mr. Jamison's son, the Rev. Hugh B. Jamison of Marshall, Texas, assisted in the laying on of hands.

Canon Talbot Preaches at Macon, Georgia

The Rev. Henry Russell Talbot, canon of the Cathedral of Washington, preached recently at Christ Church, Macon, Ga. He later delivered in the parish house a lecture illustrated with stereopticon views of the unfinished cathedral.

Convention in the Diocese of Kansas

Sunday, February 5, was the first day of the 63rd Annual Convention of the Diocese of Kansas. At the 10:30 a. m. service the Rev. B. T. Kemere, representing the Presiding Bishop and Council, was the preacher. At 2:30 a conference for students from the State University and the State Colleges was held in the Cathedral Chapel. Hiss Agnes Hall, college field worker, was a leader at this meeting.

At 4 p. m. the Bishop of the diocese delivered his annual address to the convention. It was a resume of a great year of achievement and a glimpse forward of what is to come. Two national problems which he touched upon were "International Disarmament" and "Marriage and Home Life."

Letting the Children In On It It at the Beginning

Under the auspices of the Department of Religious Education of the diocese there will be held six pre-Lenten regional conferences for the purpose of creating a more intelligent and lively interest in the

Church school's offering for the Mission of the Church.

The following places and speakers have been selected:

Scranton, Church of Good Shepherd, Mr. Alfred Newberry.

Wilkes-Barre, St. Stephen's, the Ven. Harvey P. Walter.

Pottsville, Trinity, the Rev. J. L. Fare, Educational Secretary, Third Province.

Reading, Christ Church, the Rev. Chas. E. Betticher, Editor, Spirit of Missions.

Mauch Chunk, St. Mark's, the Rev. Horace W. Stowell.

Bethlehem-Pre-Cathedral, the Rev. A. A. Gilman, S. T. D., President, Deane University, Wuchang, China.

The pastors, superintendents, teachers and pupils of the contiguous territory have been invited to come to the center of their "region" for a large mass meeting on Sunday, Feb. 26, 3:00 p. m., 1922. By this method we hope the children of the diocese will know at the beginning, rather than at the end or at the Annual Presentation Offering, just why the Church hopes for an offering from them.

Services Every Day at Church of the Heavenly Rest

At the Church of the Heavenly Rest, New York City, where the Rev. Henry V. B. Darlington is rector, services will be held every day during Lent. The services at noon are to be brief, with an address by an invited speaker. The rector also announces that the former rector, the Rt. Rev. Herbert Shipman, Bishop Suffragan of New York, will visit the parish for Confirmation on Sunday, March 26th.

Women to Sacrifice Luxuries During Lent to Feed War Orphans

Ten Lenten sacrifices for women to enable them to feed starving war orphans in the Bible lands are listed in a letter sent to leaders of the Illinois Women's Federation of Women's Clubs, Women's Missionary groups, Ladies' Aid Societies, social clubs, and women's fraternal organizations by the Women's Department of the Near East Relief. The letter, signed by Mrs. Martin Kent Northam of Evanston, chairman of the women's committee, expresses the hope that 2,000 of the war orphans allotted to the women of Illinois will be kept alive for a year as a result of the self-denials practiced by the women during the forty days of Lent.

The sacrifices suggested are:

1. Refrain from buying a new bonnet for Easter; its price feeds a child three months.

2. Deny yourself the pleasure of afternoon teas during Lent; they need bread.

3. Carry your own market basket; the saving will help Near East Relief carry on.

4. Abstain from purchasing candies; the eating may be limited to candy presented to you by friend husband or brother.

5. Resist the temptation to ride in taxis and even street cars on clear days; the walking will help your health and complexion.

6. Avoid extra desserts; the saving will help increase the contributions.

7. Darn the old stockings; the cost of a pair will feed a child for a month.

8. Desist from using perfumes; the aroma of the consciousness of doing good will

sweeten your life.

9. Wear your old shoes half-soled; the price of a new pair saves a soul over there.

10. Save on amusements and contribute amount saved to Near East relief; the contributions given will fill you with joy.

Dean Larned to Go to Yonkers, N. Y.

The Rev. J. I. B. Larned, Dean of the Pro-Cathedral, Bethlehem, resigned his deanship to take effect on Feb. 20, 1922. He has accepted his election to become the Rector of St. John's Church, Yonkers. The diocese regrets his leaving so soon, for the dean is a good worker and friend-maker.

The Archdeacon of the diocese will have charge of the Pro-Cathedral until a new dean is elected.

Pittsburgh Rector Has Large Congregation for Lent

A Lenten Thought, for each day of Lent, is being written by the Rev. William Porkess, Rector of St. Stephen's Church, Wilkesburg, Pa., in response to an invitation, for the fifth year, by the Pittsburgh Sun, having a daily circulation of ninety thousand. A Meditation, by Dr. Porkess, appears in this issue of The Witness.

Ordinations in Diocese of Minnesota

On Thursday, January 12, Bishop McElwain ordained Gates E. M. Young to the diaconate in Trinity Chapel, Excelsior. The Rev. Francis Willis presented the candidate and the Rev. C. W. Sprouse preached the sermon.

On the third Sunday after the Epiphany, January 22nd, Bishop McElwain ordained Russell L. Strong to the diaconate in Christ Church, St. Paul. The Rev. W. S. Howard presented the candidate and preached the sermon.

Father Sidders Leaves for Colorado

A large gathering of the parishioners of St. Mark's, Oconto, Wis., assembled on Feb. 24 to wish their rector, Father Sidders, and his wife God-speed in their new work in Colorado. A very handsome silver tea set was presented them by the treasurer of the Church in the name of the people with the hope that it would serve to keep them in mind of the happy days

spent in the pretty Wisconsin town. Father Sidders hoped to be in residence in his new cure, Trinidad, Colo., by March 19.

Head of Howe School Preaches in Cleveland

A quiet day for the clergy of Cleveland was conducted by the Rev. Charles Herbert Young, rector of Howe School for Boys, on Monday, Feb. 27th. On Sunday Father Young was the special preacher at Emmanuel Church in the morning and at the Cathedral Vesper service in the afternoon.

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HUMILITY,—A LENTEN STUDY

By Bishop Johnson

Lent starts with Ash Wednesday and terminates in Good Friday and Easter. It begins with our confession of sin, and ends in the penalty of sin and the victory which may emerge from suffering.

It teaches us that the wages of sin is death and that the gift of God is eternal life.

Lent, therefore, is a period of approach to the Risen Christ through His sufferings and death, and we are told by Him that there is no other way, and only as we take up our cross and follow Him, can we hope for the goal that He reached.

It is the story of man's pilgrimage through the valley of death to the Mount of the Ascension that lies beyond.

The journey starts in a descent. We go down from the smug level of our self-assurance and self-esteem.

We humbly remind God that He hates nothing that He has made. We ask Him to forgive those who are penitent.

We pray that He may put into our contrite hearts to lament our sin and to acknowledge our wretchedness. We hope to obtain perfect remission and forgiveness.

And we sum it all up in the name of, Jesus Christ, our Lord.

There is no recognition here of that cultural process by which we save our own face and approach God with perfect composure.

Instead there is a confusion of face as our sins come up before us. We are miserable sinners; we are unprofitable servants; we are disobedient children.

Many regard this approach to God as unreal and unnatural. "I have never done anything so very bad," says one; "why should I call myself a miserable sinner?"

For the same reason that you would call yourself a daubster, if you were to begin the study of art under a great artist; or, that you would hate to perform on the piano before a great master of music.

Unless you approach the mastery of another standpoint.

any art with a consciousness of your limitations, you will never acquire very much mastery of the art.

If you press toward the measure of the stature of the fullness of Christ as the goal of your life, you would be woefully unreal if you did not feel your own unworthiness.

For the character of Christ did not consist merely in the absence of wicked things: it consisted essentially in the daily sacrifices and continual services rendered to God and man; it consisted also in the absence of bitterness and the refusal to take revenge against those who constantly maligned Him: it consisted also in His comprehensive mission in which He bore the iniquities of us all.

It is not merely because Christ kept the ten commandments that He convinces us of sin: it is because Christ entered fully into the needs of human life; the cry of human misery; the victims of human injustice and gave Himself for them that causes us to realize that, when we have done all, we are unprofitable servants.

The beauty of holiness is only possible to the sinner who has learned to loathe the ugliness of a selfish life. So long as we are complacent in our own pettiness, we may never hope to grow into the measure of His stature.

The first step in acquiring wealth is the consciousness of poverty, and that is why poor boys are so much more apt to be money-makers than the sons of the wealthy.

The beginning of knowledge is the appreciation of our ignorance, and the man who thinks he is always right is hopeless as a student.

"Repent ye, for the kingdom of Heaven is at hand" is an announcement that those only who are conscious of their own unworthiness will ever see the need of putting on the righteousness of Christ.

This is the forerunner of the Gospel as announced by the Virgin Mother. "He hath put down the might from their seat, and hath exalted the humble and the meek. He hath filled the hungry with good things, and the rich He hath sent empty away."

The Gospel of Jesus Christ was foolishness to the Greeks, just because the Greek was so sure of his culture that he needed no Savior.

It was of such that Jesus said, "They that are whole need not a physician; but they that are sick. I came not to call the righteous but sinners to repentance." The greatest bar to the development of Christly character in America today is the assurance generally held by Americans that they are good enough to satisfy their own requirements and that their sins are not so hateful to God as the sins of others, so why should they repent? If the experiences and utterances of Christ have any force, he, who thinks in this way, is the very one whom Christ warns constantly.

One cannot grow in grace unless one is so persuaded of his need of grace that he asks God fervently and frequently for the same.

In the Gospel for Ash Wednesday we are reminded of this same truth from

Christ presents it to us under the analogy of treasure, bidding us to lay up for ourselves treasure in Heaven, for "Where our treasure is, there will our heart be also."

There is very little need of urging people to lay up treasure on earth. They can see the value of earthly treasure. One needs imagination, however, to see the value of a great painting. An ignorant yokel sees nothing in it but something to destroy—or to sell if anyone can be found foolish enough to buy it.

It is the same with spiritual treasure. One needs understanding to appreciate it. As a people we lack spiritual imagination. A friend of mine was riding with a farmer early one June morning, and as they drove out of the woods they came upon a bluff overlooking a beautiful lake, which the rising sun bathed in crimson splendor.

"What a beautiful lake," he enthusiastically remarked. "Oh, I don't know," said the farmer, "it is just a lake."

So the scientific critic looks at the four gospels. To him they are just a biography.

To the business man the elements in the Holy Eucharist are just bread and wine.

To the society woman, that poor girl who comes to her door is just a beggar. To the self-satisfied man of affairs Jesus Christ is just a man.

A stupidly mechanical world, set in its standardized conventions fails to appreciate that there are treasures of holiness, which, when appreciated, cause one to fall upon his knees and exclaim, "God be merciful to me a sinner!!"

And cause the sinner to long for the time that by the grace of God, even a poor sinner might be like Him. "Where our treasure is, there our heart will be also."

And if our treasure lies in things, our heart will long for things and be satisfied with the petty distinction that things can produce in the human heart.

But if our treasure is in Christ, then our heart will never be satisfied until it has given itself entirely to Christ, conscious of its own unworthiness, but conscious also that His grace is sufficient for us.

We can approach the holiness of God without arrogance, only as we are conscious of the sins that keep us from knowing Him as He is revealed to us in the person of Jesus Christ.

The self-seeking person who thinks to cultivate the majesty of God by assuming his own importance, will find himself guilty only of colossal impertinence.

God is a person who is tenderly compassionate toward penitent sinners, but who declines to be the subject of patronage on the part of his creatures, no matter how important those creatures may fancy themselves to be.

The best educated men are those who are most conscious of the limited character of their education and the saintliest of men have ever been those who were most profoundly conscious of their own shortcomings.

We may approach God only as we acknowledge our own weakness in the presence of His glory.

A Lenten Meditation

By the Rev. William Porkess,
Rector of St. Stephen's Church,
Wilksburg, Pa.

Psalm 46:10. "Be still and know that I am God."

Human life can never be what it should without its established pauses—stillnesses. Many men fail pathetically to fathom their deepest thoughts and ascend their real heights because of their being lost in the whirlpool of the spirit of rush. God can and will speak to men effectively and increasingly if they only give Him a chance. That chance is mainly in learning the art of becoming still. There is far more machinery at work today, and at full speed, to create and enlarge restlessness than at any other stage of the world's progressive march. Hence the great difficulty of establishing life's pauses—golden opportunities for God speaking to man, and thus making Himself known. As Lent comes and goes one just wonders how many of the priests and laity of our Church have understood it in its significance. We all know it means increased activities as far as our preaching and our services are concerned. Is this the horizon of our knowledge? If so then there is a great deal that has yet to be discovered regarding the import of Lent. It is primarily a period of stillness through which our realization of God shall be considerably deepened. We can never know Him unless we recognize the importance, and with determination act on this, of breaking away from the rush and turmoil of activity's excitement. Being busy is a sort of habit that has caught hold of men, just as many owners of high-powered machines have become possessed by a mania for speed. The former sees nothing and knows nothing except his business, and the latter races through a beautiful country and is really blind to nature's beauty. Yet there is a very definite way in which a man can establish himself commercially, and at the same time build up a character that stands out more greatly than his greatest business enterprise. It is not easy of achievement in this our day, but that makes it all the more worth while our striving for. To know God is the fundamental of man's significant growth. It quickens him in the effectiveness of his activities and also enriches his human spirit. He is then ready for life's crises, that severely test, and out of the furnace of testing he emerges as the personification of strength. If God seems distant to us we can never rightly charge Him with being unapproachable. It simply always means that we have blockaded His avenue of approach by our unwillingness to make use of the stillnesses, that He must have, if we are to hear. To learn the art of listening to the voice of God, as the supreme note of all life's voices, can never be mastered without the season's of quiet. The vital question is not so much, Can God be known? as Are we willing and ready to know Him? If so then we must treat the stillnesses of life as a fundamental. Lent becomes an ir-

resistible argument to those of us who are sufficiently aspiring as to accumulate spiritual strength, and be ready to triumphantly come out of life's severest tests. The test is always the prerequisite to the proof of strength. No man can be conscious that he is strong unless he is equally clear that he knows God. And, as a last word, God can never come close to us in personal realization without the stillnesses, that can be ours, if we will but appropriate them.

Add a Word to Your Vocabulary

What is a diglot? A diglot is a Bible or a testament or smaller portion of the Christian Scriptures printed in two languages in parallel columns. At any rate, that is what it means in the language of the American Bible Society. These two-language books are prepared as a means of Americanization and Christianization of the immigrant within our gates and have been used with great success in all parts of the country. The Society now has more than thirty-three such diglots in which English and some other language are printed in parallel columns. These include—Bohemian, Bulgarian, Chinese, Finnish, French, German, Greek, Hebrew, Hungarian, Italian, Japanese, Persian, Polish, Russian, Spanish, Turkish and Yiddish.

It is the purpose of the Society to enlarge this list of diglots so as to meet

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as far as possible the needs of those in our own land, where more than 100 languages and dialects are spoken. Already the Scriptures are available in the mother tongues of all our immigrant population, but it is believed that the two-language books will greatly help in the Americanization program.

Inquiries and suggestions are invited by the American Bible Society, Astor Place, New York.

Harrisburg to Hold Summer Conference

The Diocese of Harrisburg will have a Summer Conference at Eaglesmere this year, if the wish of the Bishop and plans of the Department of Religious Education are carried out. A meeting of the Department of Religious Education was held coincidentally with the winter meeting of the Archdeaconry of Williamsport, at Christ Church, Williamsport, the Rev. B. Talbot Rogers, D.D., Rector of St. Matthew's, Sunbury, and chairman of the committee, presiding. Hearty and enthusiastic endorsement of Bishop Darlington's plan was given.

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Christianity a Man's Religion

By Julius A. Schaad

II

Its Ministry a Challenge to Red-Blooded Men.

Why is there a shortage of men for the Christian ministry of today?

Doubtless there are several contributing reasons. Consider one of the greatest of these:

The demands of the ministry call for red-blooded men. And either the supply of such is short, or else they have not had Christianity presented to them as a man's religion. Perhaps a little of both is true.

What is a red-blooded man?

Not merely one who is strongly built and good material for a football team. Beef extract is no evidence of real manhood.

Not one who is merely rough in his manner, a "rough diamond" who is a good fellow with men. Crudeness, vulgarity or the "cave man" stuff, may be only proofs of ill-breeding or immaturity as to manhood.

Not one whose physical passions are excessive and unrestrained. The tendency and ability to sow "wild oats" may either indicate a lack of real manhood or prophesy a loss of it.

No. The above types are not necessarily red-blooded men. Here is a better test: A red-blooded man is a male of any physical build or mental type—

Who has a vigorous enough conscience to govern, and a strong enough will to control his own moral action.

Who has courage enough to call his soul his own in any situation where moral decisions have to be made, even if he has to stand alone.

Who has strong enough convictions on moral questions to lead him to make sacrifice of himself or his interests for a great Cause.

The Christian ministry is no place for any less rugged type of men, even if some such may have been led into it under the impression that it was a gentleman's sinecure.

A red-blooded man is not necessarily brilliant, personally charming, socially interesting, or eloquent in speech. But the original call of Christ to men for the ministry of His Church does not seem to have included these qualifications as prime essentials. Nor have the greatest men in the ministry of Christ, throughout the centuries, possessed these characteristics or accomplishments. In so far as they had any of them it was incidental and not the cause of their success.

Moreover, many a red-blooded man who finally came into the Christian ministry did not have the above moral qualities by nature. Conversion to Christ does much for a man. Peter was both vacillating and a moral coward. But when he was "converted," Christ said that he would be able to "strengthen the brethren." Conscience, convictions and cour-

age may be dormant until called into action by a love for Christ and quickened by His Spirit.

As I interpret the call of Christ to men whom He would make "fishers of men," it includes the following among its requirements:

Renunciation of the thought of material gain. "If any man will be my disciple let him deny himself." And there is also the distinct reference to forsaking houses and lands "for my sake."

Willingness to suffer reproach and to be thought a fool. That is what many people now think of strong men who enter the ministry.

Boldness to stand before smug hypocrits and damn their unchristian practices in civic, social and economic life. This involves Labor quite as much as Capital.

Ability to withstand the blandishments of the rich or influential, where such persons and methods would lure one from really preaching the Gospel of repentance unto salvation. It is difficult to preach this Gospel to people with a check book, when they are active in the conventional activities of parochial life, and are often one's very nice friends.

I submit that these requirements of the Christian ministry of today are not very alluring, from a worldly point of view, and that it will require a rather rugged type of manhood to accept the challenge. Moreover, it requires a really strong man to meet these terms, and to perform these duties, in the spirit of consideration and kindliness, born of the love of Christ.

The fact that there are morally anemic men in the ministry of the Church today proves nothing against the virility of the vocation. And the fact that there is a dearth of good candidates for the ministry is not, as has sometimes been advanced by critics, due to the anemia of the sacred profession, but to the moral and spiritual anemia of laymen. For the only place from which clergymen can be secured is from the ranks of the laity. There is no ministerial tribe, as in the case of the Hebrew Church of the Old Testament, from which to recruit the Christian ministry.

"God give us men."

Spiritualism and Conan Doyle

By A. Manby Lloyd

A remarkable story of the breaking of a friendship between Dr. Conan Doyle and Mr. Felson Young (the author) has been told in the columns of the Saturday Review.

Having become interested in "Spiritualism" by Sir Arthur's book, "The Vital Message," Mr. Young was glad to accompany him to a "seance" at Highgate. The result is the sensational exposure of Sir Arthur's pet medium, a Mrs. Johnson, whose specialty is the production of spirit voices through a tin trumpet! It is a picture of mingled credulity and imbecility. Eleven people gather in a pitch-dark room, singing hymns and comic songs to encourage the spirits to talk through the trumpet, and at the other end of the trumpet Mrs. Johnson whispers commonplaces which the sitters welcome rapturously as messages from departed relatives and friends.

Mr. Young put an end to the manifestations by simply removing the trumpet out of the reach of the medium! He also touched a woman sitting next to him, when the spirit of her mother was supposed to be present. That touch was at once accepted as reliable evidence. He afterwards wrote to Dr. Conan Doyle telling him that with one possible exception all the people present were unconsciously, but very willing, deceiving themselves and one another.

Conan Doyle is shocked and amazed and tells Mr. Felson Young that he is no gentleman. Perhaps so, says Mr. Young, but there was no understanding that he was to abrogate common-sense, and it is more important that the public should know the facts.

* * *

A long letter of explanation from the creator of the famous "Sherlock Holmes" only leaves him an easy target for the arrows of his opponent's wit. It may be summarized thus:

Dr. D.—I sat at Darlington with the same medium two years ago and got the same voices.

Mr. Y.—Yes, and you will "get" them

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wherever Mrs. Johnson is until she gets a new repertoire.

Dr. D.—You say the voices had some inflections of the medium. Of course they had. The material basis—the ectoplasm—from which the voice is produced, is, of course, drawn from the medium. You seized the trumpet and you felt resistance. This is natural, since the trumpet is held by the aforesaid ectoplasmic rod, which is a material object. You put the trumpet on the floor and the proceedings stopped? What about it? Even mental want of harmony can spoil a seance. . . . The medium was ill for several days afterwards and complained of sickness to my wife. . . .

Mr. Y.—This is curious. No complaint was heard at the time that this ecto-umbilical outrage took place. On the contrary, the medium kept on asserting that the power was "building up very strongly" and assured us that we should have more wonderful results, and you all went on singing and hoping for another forty minutes. . . .

Mrs. Johnson accuses me of not "playing the game." If I had understood that we were playing a game in which certain rules were to be observed, and in which the control of the toys was to be in the hands of certain people, I should have declined the invitation. It is no doubt very rude to interrupt a pickpocket and hand him over to the police, but it is more important to protect your property. All this attempt to exalt the medium into a kind of ordained priestess is really very impudent nonsense. Mrs. Johnson is a woman who makes money by a performance for which she could be imprisoned with hard labor, and I regard her as an adventuress.

All the evidence, says Mr. Young, that the Psychical Research Society seem able to get about ectoplasm is that they found some fragments of chewed paper on the person of a medium whom they tested, and they frankly admit that in by far the majority of cases of alleged materialisation, fraud has been discovered.

The chief argument against spiritualism, he says, is its gross materialism. There is a real philosophy of spiritualism and there is a quack philosophy—and he places Conan Doyle among the quacks.

"Surrounded by a world full of beauty and true spiritualism, as well as of pain and suffering, they turn their eyes from the study of things about them, the meaning of which can only be discerned through the heart and mind, to the study of things which they claim can be observed with the aid of trumpets, tambourines, chewed paper, feeble jokes and manipulations of a kind that most people take trouble to avoid in this world and will certainly not hope to encounter in the next."

* * *

Electricians and Trumpet Mediums

An electrician writes in the voluminous correspondence following on this exposure:

"Every manifestation made by a trumpet medium could be carried anywhere by an intelligent electrician. A simple telephone circuit with a loud speaking attachment at one end is all that is required. By its aid an assistant at a

distance could hear all said at a seance and reply appropriately, and his voice would be plain, distinct and apparently delivered within the room. The loud speaking attachment could be hidden anywhere, even in a musical box or chimney. The trumpet would be a mere dummy. The simple test for a trumpet medium would be to take her by car or train to some town only decided upon by a responsible third party at the last moment. She should be stripped and searched by a police searcher, given a clean and sterilized trumpet and told to carry on."

Another correspondent says: "My father, a physician, more than 50 years ago broke up a similar gathering because of his well-trained powers of observation. To Christians who still believe in the validity of sacerdotal law, it may be suggested that wizardry and necromancy are prohibited as abominations in Deut. 18, verses 10-12."

Exit Conan Doyle as a spiritual factor. Three years ago he stumped this country with all the fervor of a Crusader purging Christendom of infidels, or of a mystic founding a new religion. I made it my business to hear a man who has made such a splendid—almost undying—name for himself in medicine and literature, in history and romance. But instead of the mystic I saw the Philistine. And it is no wonder, for he is the incarnation of the average Englishman. Scratch a Russian and you will find a Tartar. Scratch an American—pardon the epigram—and you will find a stoic. Scratch a Briton and you will find—a Philistine.

Is The Pension Fund Unjust?

By Rev. Albert L. Whittaker

That ordinarily beneficent institution, the Church Pension Fund, works injustice in the following instances:

The Rev. Mr. X. in the first year of his rectorship in a small county seat, with no thought of a pension scheme as yet unborn, prospected in the rural district surrounding his parish, discovered the possibility of holding Sunday School and service in a school house, established a mission and after four years built a simple concrete church which, paid for and consecrated, with its well-equipped basement room, is being used today regularly for the Church's services and for the social needs of the community, the entire enterprise growing up in an unchurched section, which at once showed decided improvement because of the Church's ministrations.

Mr. X., feeling that this was better for the mission, accepted a nominal salary of \$100 per annum, nearly all of which could properly be charged to expenses. When the Pension Fund began to operate, laying the matter before the treasurer and warden of the mission, he unearthed a peculiar but intelligible state of mind. The treasurer was a hard-working, frugal farmer, public-spirited and generous to a fault. He had given much of his time, strength and money toward the erection of the church and

the maintenance of the mission; and he was and is a very good friend of Mr. X. But he was fanatically opposed, in germ and in toto, to the very idea of a pension fund. To have pressed the matter with him would have been to break up the mission. Both out of self-respect and because of his unwillingness to destroy the results of the labor of many years, the clergyman desisted. His penalty for starting the mission is a reduction in prospective pension benefits from even the uniform \$600 granted to those who either were born too early or have been too unsuccessful in advancing their personal fortunes.

Another instance where the Pension Fund works injustice: The Rev. Mr. Y. has for many years had charge, for a limited number of weeks in the summer, of certain summer colony mission stations, one of which he started himself, and all of which he developed. The missionary authorities could not see their way to pay the Church Pension Fund premiums, and therefore this man will in his old age suffer for his sin of mission promoting by a considerable reduction from the \$600 minimum.

Is it unreasonable to ask that overtime work of the above described character should not be charged up against \$600 men, that is, that only the man's principal or original cure shall be taken into consideration? Be it remembered that in exhibit number one the net result financially from the piece of pioneer work undertaken was practically nil, and in the second instance mentioned the proceeds were insufficient to pay for the summer outing. In both cases the assets were eaten up by the liabilities.

Unquestionably the Pension Fund in literally carrying out the details of its

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plan is discriminating against missionary
initiative, and penalizing the luckless and
thoughtless clerical enthusiast who takes
his ordination vows seriously.

But it is also discriminating against
someone else, namely, his widow. A let-
ter from the secretary of the Church
Pension Fund discloses the fact that
while \$1,000 shall be paid to the widow
of any clergyman who has not estab-
lished any such irregular missionary con-
nections as have been described, not one
penny shall be allowed to go to the
widow of the man who has accepted his
missionary responsibilities under the un-
toward and unavoidable, but not dishon-
orable, circumstances outlined above.

Does this square with the Church's
sense of justice?

Be it further remembered, first, that
Mr. X. and Mr. Y. have each given full
account of his parochial ministry before
accepting the extra opportunities of the
mission field; and, secondly, that in the
days of its founding these men were
given no intimation by the Pension Fund
that minimum benefits would be impaired
by failure to include overtime work, al-
though they somewhat sorrowfully real-
ized that the maximum returns which in
that day they in their innocence expected
to result from \$8,000,000 which in their
parishes they helped to raise would be
decreased.

These men are, however, ready for
themselves to suffer the loss of even of
minimum benefits. Let Mother Church
treat them as his native land treated
Regulus of old—and have no compunc-
tion—for, verily, it was at his own re-
quest. But in the name of elementary,
not to say Christian, justice, let the pen-
alty for starting missions cease to oper-
ate before it raises its heavy hand to
strike the widow of the clergyman who
has accepted—not shirked—his call to go
forth from the limits of his own parish
and take up pioneer missionary burdens.

To this demand it cannot be answered
that the Church Pension Fund is an in-
corporated body working only under rig-
idly formulated rules—as any insurance
plan, to be safe, must, of course, oper-
ate on actuarial principles. In making to
widows the grant of \$1,000 the Church
Pension Fund has surceased to be mere-
ly actuarial. Must it in the administra-
tion of its surplus funds discriminate
against the widows of the Grecians?

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