

# The Witness

VOL. VI. NO. 43

CHICAGO, ILLINOIS, JUNE 10, 1922

\$1.50 A YEAR

## Daily Vacation Bible Schools Planned for Summer

Church to Open Schools Where Children Can Be  
Kept Busy During Summer Months

By Rev. Edwin J. Randall

Some years ago earnest workers on behalf of boys and girls began to realize that during the long summer vacation, and especially in the more densely populated parts of our large cities, there was a great need to be supplied. They realized that not only were there many idle children and many idle parish houses and church halls, but that there were also many earnest, intelligent young people, some of them at home for college vacations, who were looking for some definite lines of Christian service. The outcome of this three-fold condition was the Daily Vacation Bible School movement, which has grown from small beginnings until now it includes many schools in large cities and also in many smaller towns.

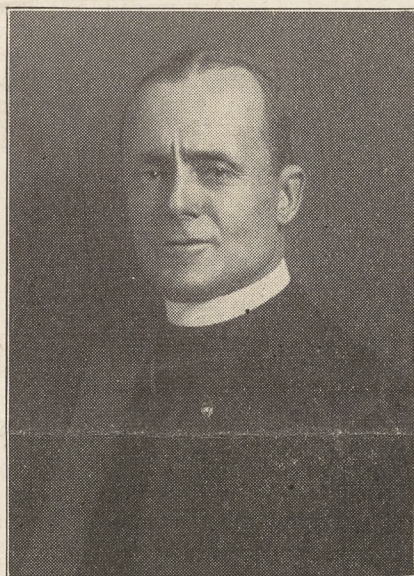
This summer vacation of ten weeks often hangs heavily on the hands of active boys and girls, especially those who cannot get away from home for vacations in the country.

The schools last for five or six weeks, beginning the latter part of June or July first and running until about August first. Sessions are held in the mornings from 9 to 11 or 11:30, with periods about as follows: The first hour is occupied with devotional exercises, hymns and good, wholesome songs, Bible stories and habit talks, and memory work. No textbooks of any sort are used, the idea being to get away as far as possible from the ordinary school routine. The second hour is occupied with various kinds of manual work, the boys of different ages having work in which they are especially interested, and the girls of various ages having work adapted to their years. While there is some expense for material for this manual work, it is not at all necessary to have the cost excessive or beyond the means of an ordinary congregation. While some schools may be manned entirely by volunteer workers, it is, as a rule, better to have a paid superintendent and possibly a paid kindergartner.

During these five or six weeks as much work can sometimes be accomplished along the lines of religious education and Bible instruction as can be done during the whole year in Sunday School work. It is quite possible to take up as a foundation for Bible stories and other work one of the courses in the Christian Nurture Series and adapt manual work to that course. Splendid courses have been carried on of a civic or social nature with the manual work illustrating such instruction. For

## Bishop Mann Speaks Plainly On the Irwin Case

Condemns the Widespread Law Breaking on the  
Part of All Classes of Citizens



The Bishop of New York

who presided at a huge mass meeting held last week in Carnegie Hall, New York, to protest against Turkish atrocities in the Near East. Over 3,000 people attended the meeting.

instance, one school has taken up civic responsibility as its subject, and the children have made the various buildings which comprise a well-equipped and well laid out town, including the court house, churches, parks, etc.

The Daily Vacation Bible Schools provide one of the very best means for Americanization work. Many of the children who attend such schools are children of foreign parentage and an immense amount of good can be accomplished where this is the case in instructing these children in a real, virile, Christian Americanization. In one of our large cities children of thirty-six different nationalities have been members of the schools in one summer.

The Daily Vacation Bible School movement has met with very general approval, and the Department of Religious Education of the Presiding Bishop and Council has appointed a commission on these schools, which is ready to co-operate in every way possible in suggestions, methods of organization, etc. Such information and suggestions can be secured by writing to this commission at 289 Fourth Avenue, New York.

In his address to the Convocation of Southern Florida, which was held in Miami, the city in which the outrage on Archdeacon Irwin occurred last summer, Bishop Mann said in part:

"The one great damage sustained by this district last year was the loss of the Venerable P. S. Irwin, Archdeacon over the colored missions along the east coast.

"An assault upon him by a gang of ruffians met with so little indignation on the part of the general community that I felt I could not ask him to remain.

"For everybody knows that the colored people are here to stay; and everybody of ordinary business sense wants them to stay. They are an essential element in the community.

"And if they are to be here, living beside us, we must desire that they shall be honest, temperate, decent, kindly, and happy. We must desire that they shall have sanitary homes, good schools, attractive churches. We are bound to encourage and aid them in their aspirations for such things.

"Moreover, they are our fellowmen, for whom Christ was born and died and rose again just as much as for us; they are entitled to as full membership in the Catholic Church as we are; we, if we are Christians ourselves, must pray that they may be true Christians also.

"The Episcopal Church in Southern Florida, and in the whole United States, stands for this, and will always continue so to stand.

"There is no more terrible menace to these United States—the land and government on which the hopes of the world seem now to hang—than the wide indifference to law, the contempt for law, the defiance of law—not by the so-called criminal classes, but by those who are deemed respectable citizens.

"So long as it does not injure our business or interfere with our recreation, a part of us wink at all sorts of law breaking—at smuggling, at bootlegging, at lynching. We even elect men to office whom we know to be guilty of those crimes. And what will be the end of it all!

"The duty of the Church is plain. She must confront the American people and tell them that if they mean to be Christians they have got to obey the laws of the land, without picking and choosing, without evasion and sophistry."



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Women Decide to Keep Away From the Men

Again meeting with the Diocesan Convention, after giving up this custom three years ago, the Georgia Branch of the Woman's Auxiliary, at its seventeenth annual meeting held in Christ Church, Savannah, May 17 and 18, decided that the plan is not practicable, and after next year when the Auxiliary will join with the diocese in celebrating the Centennial at St. Paul's Church, Augusta, will hold its meeting at a separate time and place. There were thirty-nine delegates present at the Savannah meeting, representing seventeen branches. Most gratifying to the delegates was the announcement from the custodian of the United Thank Offering that the amount was within \$200 of \$3,000, and at the Corporate Communion the next day the amount was added to. The secretary of the Supply Department reported that boxes valued at \$936.86 were sent during the year 1921. The treasurer's report showed an increase and all expenses met. The Bishop left the convention and gave a short address and spoke especially on the need for a fund to assist him in educating postulants for the ministry and of parents bringing their boys up with the idea of going into the ministry. Later a pledge of \$100 was made for the Bishop's Fund for the Education of Postulants.

## Georgia for the Nation Wide

Representing the Presiding Bishop and Council, the Rev. B. T. Kemerer addressed the Convention in Georgia the second day, and gave a clear and concise exposition of the program for the next triennium, laying special emphasis on the fact that the program will present needs of people rather than money. Following his address, the Convention went on record as expressing its confidence in the principles of the Nation-wide Campaign, pledging the loyal cooperation of the Diocese with the Presiding Bishop and Council in advocating and supporting its continuance as a permanent policy for promoting the maintenance and development of the Church's work in Missions, Religious Education and Social Service, both in the Diocese and the General Church.

## Auxiliary Meeting in Western Michigan

The forty-second annual meeting of the Diocesan Branch of the Woman's Auxiliary in Western Michigan was held in Battle Creek. In the evening there was a mass meeting with a splendid congregation, fine music, and an inspiring address on the Church's work in China by the Rt. Rev. Sidney C. Partridge, D. D., Bishop of Western Missouri. The other special speakers of the meetings were the Very Rev. C. E. Jackson, Dean of St. Mark's Pro-Cathedral, Grand Rapids, and Mrs. Allen McGregor of Springfield, Diocese of Southern Ohio. Mrs. G. P. T. Sargent of Grace Church, Grand Rapids, President of the House of Church Women of the Fifth Province, who was expected, was prevented from being present by a call to

address the joint session of the clergy and the laymen and women of the Diocese of Michigan in Jackson on the same day. This annual meeting was one of the best ever held in the diocese. The reports were encouraging, showing improvement and advance all along the line.

## Chicago Rector Preaches by Radio

The Rev. Gardner MacWhorter, priest-in-charge of St. Edmund's Episcopal Church, Chicago, conducted Station KYW's chapel services this week. The subject of his sermon was "The Voice of God." In this sermon the Rev. Mr. MacWhorter gave an exposition of the Twenty-ninth Psalm.

The Rev. Mr. MacWhorter has served his entire ministry of eight years in the Diocese of Chicago, six years as the assistant minister of St. Chrysostom's Church, Chicago; a year at St. Lawrence's Church, Libertyville, and a year as the religious editor of the Chicago Tribune. In January of this year he was appointed by the Rt. Rev. C. P. Anderson, D. D., Bishop of Chicago, to be priest-in-charge of St. Edmund's Church.

## Record Confirmation Classes in Rhode Island

When Rev. Arthur J. Watson, the present incumbent of St. Luke's Church, Pawtucket, R. I., took charge of the mission on January 4, 1918, it was a struggling outpost with a communicant list of about 150, receiving towards its support \$750.00 a year; this has not only been relinquished but the parish has been contributing its full quota towards the N. W. Campaign, \$825.00 in 1920, and \$631.00 in 1921.

In 1919 the rector presented 111 persons for confirmation; in 1920, 105; in 1921, 107, and on Sunday evening, May 28, 112, making a total of 435 persons in four years.

Of this year's class, 51 were men, 41 women and 20 were boys and girls.

## Two Ordained in Chapel of the Intercession

In the Chapel of the Intercession, Trinity Parish, Broadway and 155th Street, on Tuesday, May 9th, at the first Ordination Service in the Chapel, the Right Reverend Ethelbert Talbot, D.D., Bishop of Bethlehem, ordained to the diaconate, Mr. Louis N. Rocca and Mr. Robert S. Lambert, seniors in the General Theological Seminary. The sermon was preached by the Rev. Milo H. Gates, D.D. Mr. Rocca was presented by the Rev. A. H. Bradshaw, rector of Trinity Church, Easton, Pa.; Mr. Lambert, by the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York City, who also read the Litany. Dr. Gates read the Epistle and Mr. Rocca was appointed by the Bishop to read the Gospel. The Rev. Roman L. Harding, senior curate to Dr. Gates, was master of ceremony.

After the Ordination all present were invited to the Parish Hall to a luncheon which was served by the members of the Conference Group, Mrs. William H. Bates, chairman.

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tion from the General Theological Seminary, will take up work as a curate at the Chapel of the Intercession, where he has been lay-reader for the past three years.

## Questionnaire Brings Out Results

Excerpt from letter from the Rev. Cyril E. Bentley, Executive Secretary of the Diocese of Atlanta, dated May 12, 1922:

"A questionnaire sent to 29 congregations resulted in 11 replies, yielding the following information:

"Of these eleven the increase in Church School Offerings were from 75 to 150 per cent. Increase in general Church Offerings was from 50 to 325 per cent. Increase in funds sent diocesan treasurer of the N. W. C. from 200 to 751 per cent. Clergy salaries increased from 11 to 100 per cent—a combined increase in answers received of 34 per cent. Two churches were reported built, two mortgages paid, four churches repaired and thoroughly renovated. The financial increase in all funds through the N. W. C. ran from 100 to 200 per cent.

"The spiritual results given on the questionnaire were as follows: Increase in baptisms, 36 per cent; in Confirmations, 12 per cent. All answers showed a greater interest in missionary activities and all reported the laymen taking a greater part in the support of the Church by visiting, lay reading, teaching in Church Schools, etc. The increase in Church attendance, due to an enlightened laity, showed an increase of 49 1/2 per cent. The number of active communicants reported today over 1919 show a 100 per cent increase. All reported greater vision and co-operation, more readers of Church papers, greater missionary spirit. One parish reported one ordination, one candidate for orders, one person offering himself for missionary service, one person seeking Orders—all due to the N. W. C. The Criticism of the N. W. C. was favorable in every instance."

## Provincial Young People's Conference

The Synod of the Province of the Midwest has directed that a conference be held at Gambier, Ohio, July 6-7, 1922.

"That all Young People's Societies in the Province be urged to send delegates, looking forward to the formation of a Provincial Young People's Organization."

There are about 75 local Young People's Societies in this Province.

All young men will report to the Rev. F. G. Harkness, 21 Bowman Street, Mansfield, Ohio, Dean of the young men throughout the conference.

All young women will report to Miss Elspeth M. Rattle, Dean of the young women. Miss Rattle's address is Gambier, Ohio.

The conference will be addressed by the Rev. Gordon M. Reese, Mrs. Biller, Bishop Johnson and others. Bishop Leonard, Presiding Bishop of the Province, will be the Celebrant at the Corporate Communion of the conference.

The Rev. Robert S. Chalmers of Toledo will act as chairman of the conference.



### Summer Conference for Church Workers in Pennsylvania

July 3rd to 7th, a Summer Conference for Church Workers will be held at Eaglesmere, Pa., under the auspices of the Department of Religious Education of the Diocese of Harrisburg. The Rev. James L. Ware, Field Secretary for the Province of Washington, has consented to give one conference on Teacher Training on July 4th. Two courses of especial interest to men are the course on Canon Law and Legislation, by General Charles H. Clement, and that on the Brotherhood of St. Andrew, by Franklin H. Spencer, Executive Secretary of the Brotherhood. The course on Canon Law and Legislation is intended for vestrymen and other parish officers, and for deputies to diocesan conventions, provincial synods, and General Convention.

### Seek New Rector for Williamsport

For the first time in many years, Trinity Parish, Williamsport, the Rev. D. Wilmot Gateson, rector, is free from any debt whatsoever, and the needs of the parish, on a larger scale than ever before, are fully provided for by subscriptions. The matter of greatest importance in this parish is the resignation of the rector. The parish is honored that its rector has been called to a position of honor and responsibility by being made Dean of the Pro-Cathedral of The Nativity, South Bethlehem, which carries with it the Chaplaincy of Lehigh University. The committee that has been appointed to call a new rector has fifteen or twenty names under consideration, and will seek to serve the interest of the diocese as well as the parish, by seeking a man of outstanding ability and record.

### To Celebrate Two Hundredth Anniversary

Plans are being completed for the celebration, on Friday, June 23, 1922, of the Two Hundredth Anniversary of the beginning Anglican services by Welsh colonists at Churchtown, Lancaster County, Pa., in 1718-1722. These settlers were formerly members of Old St. David's, Radner, and were largely instrumental in the organization of Lancaster County in 1729. In the early days of the settlement, all the services were conducted in the Welsh language, as but very few of the Welsh colonists understood the English language. It is well established that the first services in what is now known as Churchtown were held by the Rev. Robert Weyman, a missionary of the Society for the Propagation of the Gospel in Foreign Parts. The first regular pastor of the congregation was the Rev. Griffith Hughes, a native of Towyn, Wales, and a graduate of St. John's College, Oxford. The first church, erected in 1733, was a structure of square logs. Prior to that, services were held in private houses, and under a large tree, when the weather was favorable. The present church building is the third structure built by the parish. Since 1722 the life of the parish has been continuous. The anniversary will open with a celebration of the Holy Communion at 9 a. m. At 11 a. m., Bishop Darlington will administer Con-

firmation and preach. In the afternoon, the Lancaster Historical Society, with a membership of 200, will make a Pilgrimage, and the president of the society, H. Frank Fahleman, Esq., will deliver an historical address. Other speakers will include Prof. H. H. Shenk, State Custodian of Public Records; Gen. Charles N. Clement, Hugh M. North, Esq., and several of the clergy. The Hon. James J. Davis, Secretary for Labor, has made a tentative promise to be present. The program includes many other good features. The present pastor of the church is the Rev. Geo. D. Harris.

### Bishop Tyler Calls for More Brotherhood

Bishop Tyler of North Dakota in his convention address made special mention of the importance of teaching and preaching the spirit of unity and brotherhood, and that "we must get together and be of one heart and one mind, for we are brethren one of another." He urged the clergy to re-establish the custom of family prayers in the homes where it was not now observed, and paid great emphasis on the need of real missionaries, who would be priests and pastors to their people and not "chair experts."

### Ordination of Mr. Pullin in Chicago

The Rt. Rev. John Hazen White, D.D., Bishop of Northern Indiana, held the ordination of one of his candidates, Mr. Howard Paul Pullin, in the Church of Our Saviour, Chicago, on Ascension Day, Thursday, May 25. Mr. Pullin was graduated from the Western Theological Seminary on the day before.

The sermon was preached by the Rev. W. Taylor Willis, rector of Christ Church, Point Pleasant, W. Va., Mr. Pullin's "home" parish. The Rev. Prof. T. B. Foster of the Seminary read the preface

to the ordinal. The rity was read by the rector of Our Saviour's. The Rev. Walter C. Bihler, associate rector of Trinity Church, Highland Park, Ill., acted as chaplain to the Bishop. The candidate was presented by the Rev. L. W. Apple-gate of Hobart, Ind.

Mr. Pullin has been called to be the curate of St. Chrysostom's Church, Chicago, and will take up his duties there on June 1.

### Rector Honored for Third Time

The Rev. H. A. Linwood Sadtler, rector of St. Paul's Church, Rahway, N. J., has been chosen by the unanimous vote of the graduating class to be the preacher of the Baccalaureate sermon, on June 18th at St. Paul's. This is the third time Mr. Sadtler has had this honor conferred on him.

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## "the support given by bamboo poles"

From Manila comes word that if it was not for the support given by tall bamboo poles, the roof of the Cathedral of St. Mary and St. John would fall.

White ants, or any, as they are called, have so damaged the roof beams that these must be replaced.

### The Finest Church Structure in the Far East

That is what many people have said of this beautiful Cathedral, built by Bishop Brent. The Cathedral Chapter has already spent \$10,000 in repairs. It is estimated that \$20,000 additional is needed, which is more than can be raised locally.

Bishop Gailor, Bishop Brent, Stephen Baker, John W. Wood and George Wharton Pepper have undertaken to raise this necessary fund. Anyone desiring to have a share in this work may do so by mailing a check to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City, marking it "for Manila Cathedral repairs." This is an authorized "special" to meet an emergency.

### The Department of Missions

Church Missions House, 281 Fourth Avenue, New York City



# The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)  
6140 Cottage Grove Ave.  
CHICAGO, ILL.

287

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Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

## THE GIFT OF THE SPIRIT

By Bishop Johnson

When St. Paul was preaching the gospel in the vicinity of Ephesus, he found twelve men who were converts of John the Baptist and had been baptized by him some twenty years before.

St. Paul asked them, if they had received the Holy Ghost, and they replied that they had not so much as heard whether there be any Holy Ghost.

Then St. Paul told them about the gift of Pentecost, and they were rebaptized and confirmed by the Apostle, and we are told that thus they received the Holy Ghost.

This incident in the Acts of the Apostles is valuable to us as showing several things.

1st. The distinction between the baptism of John Baptist and Christian baptism.

2nd. The importance of Christian baptism and confirmation in the opinion of the great Apostle.

3rd. That the gift of the Holy Ghost was unknown to those Hebrews who were disciples of the Baptist, and all important in the eyes of St. Paul as a gift of God, attached to the rites of baptism and confirmation.

It is an interesting fact today that the Protestant world has gradually accepted the feasts of Christmas and Easter, but does not attach any significance to Whitsun Day.

It is also a sign of the times that Protestant preachers generally speak of the Spirit of God as an influence rather than a person. And it is also noteworthy that the Protestant world attaches no significance to the gift of Pentecost as anything of vital importance, nor the laying on of hands as conveying any particular grace.

In our own communion it is the fashion of latitudinarian clergy to scoff at any particular virtue in the laying on of hands and to regard grace as a quality produced from within by cultural processes rather than one conveyed from without by any external instruments.

They think that if they can scrap such things as Holy orders, sacramental grace and supernatural instruments, man will redeem himself, and in doing so will throw off fetters that impede rather than help

spiritual life.

It carries no weight with them that men have always had this privilege of so redeeming themselves without any use whatever of external means, but they unconsciously pay a tribute to the whole sacramental system, when they seek to capture the body of Christ in order to promote their etherial conceptions of the mind of Christ.

It is the paradox of all those cults which have adopted the Gnostic heresy, that matter is evil, unreal or unimportant, that as soon as they have concocted a purely spiritual religion, they at once proceed to organize a body; to sell the gifts of God for material rewards; and to defend their non-essential body in the non-spiritual courts.

I know of no group of people more earnestly desirous of the flesh-pots of Egypt, than these pilgrims who have murmured at the materialism of Israel and disputed the peculiar powers of Moses and Aaron.

They begin by saying: "Ye take too much upon yourself, ye sons of Levi," and they wind up by assuming a great deal more authority over their flocks than Levi ever dared to assume.

Like Lenine and Trotsky they overthrow an imperial monarchy to establish a far more imperious oligarchy.

It was ever so, and those gnostic and other sects which began in idolizing pure spirit ended in trying to spiritualize their material ideals. It was a dismal failure and those cults which began in pure spirit, ended in gross materialism.

It is characteristic of all life that it is inexplicable in its origin, surprizing in its developments and entirely sacramental in all of its processes.

No human philosophy would ever have countenanced the methods by which children are born and reared, if it were not for the surprising facts which defy denial.

"The Lord and Giver of Life" is not dependent upon human approval for the processes by which He works.

So, when "the Word became flesh and dwelt among us," God the Holy Spirit began a new creation, based upon the creation that preceded it and yet culminating in a new creature who was destined to inhabit a new heaven and a new earth.

As in previous creative acts, the Holy Spirit introduced new processes where they were necessary and used old processes as far as they would go.

It was both a recognition of the old law, as well as an announcement of the new, that Jesus Christ unfolded in successive teachings of the works of the Spirit.

"Except ye become as little children;"

"Except ye are born again;"

"Except ye eat my flesh and drink my blood," the life that I offer you will not be given or sustained.

As in the case of the Law, He accepts the old and applies it to the new. His Gospel was not merely the proclaiming of a new philosophy for the educated; it was far more the establishing a new principle for the humble. It was not merely the statement of a theory; it was the releasing of new forces which in time would deplace the old.

"The Law came by Moses," but an entirely new thing, which he called

"grace," originated in God incarnate.

So that in Baptism we are grafted into His Body; in Communion He "dwells in us and we in Him;" in Confirmation He gives us the compass by which we are guided in the way of all truth.

The Christian Evangel was not merely a new idea, it was a new force. Power flowed out of the Incarnate one into His mysterial body, so, as St. Paul says, "We grow up into Him in all things, which is the head, even Christ," and he goes on to speak of this relationship in terms of our earthly body in which each member is joined to Christ by the joints and instruments which cause the body to be one.

In other words St. Paul tells us that we become "members of His body, of His flesh and of His bones."

This means nothing to one who trusts that he may inherit eternal life by having certain opinions about God and life.

Having opinions is all right but I know of no relation between mere opinions and the processes of life.

Theory will not create anything, although it may be very helpful in showing how it can be done.

To think is not to create. That is the gift of God the Holy Ghost who is the Law and the Given of all Life.

No one will think himself into the Kingdom of Heaven.

What then is the teaching of Whitsuntide? It is that God has given to those who loved the law of righteousness, a new power which is called "grace," with which as He promised He "endued men with power from on high."

This power is not chiefly concerned in producing pious lives. Holy men had lived before and could still manifest themselves in various religious cults.

Piety is one thing, a mighty rare thing and a very good thing; but still a different thing than that which was given by the Holy Ghost at Pentecost.

For that gift was potent to cleanse men from sin, to raise them from the dead and to give them eternal life.

These gifts of God are usually supposed to be the merited reward of piety, and so Christ said that of one that he was "not far from the Kingdom of God." But on the other hand there was not one that was sufficiently righteous to be entitled to eternal life.

All needed to be washed, all needed to be reborn, all needed to feed on Christ.

It is not so much that the gift of the Holy Spirit would make men righteous, as it was that the Holy Spirit would sanctify all who desired to be righteous; could cleanse them from sin and give them the gift of eternal life.

This is a very different conception of the processes of eternal life than that which would assume that a post graduate course at Harvard or a spasmodic emotion at Billy Sunday's tabernacle would entitle the possessor to these gifts.

The whole question which divides the historic church from the experimental sects is whether sins are forgiven and eternal life bestowed as God has determined or as man has assumed.

I have much faith in Christ's promises, but in the matter of man's assurances I am a confirmed skeptic.



## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### A FEW SUGGESTIONS

A layman who has removed to another parish wrote to me saying that he had agreed to become superintendent of the Sunday School in his new parish. He asked for suggestions. He already knew the larger duties of the office. So I wrote him of a few of the things which are sometimes overlooked.

I am reprinting these suggestions here, in the hope that others may find them useful. They are very far indeed, from a manual for superintendents. Many such exist. But they are hints on details that may help.

1. Get a good assistant, who will take care of every detail and have charge of the supplies and who will see that books and lessons are always ready.

2. The superintendent, on coming to the school, should remain in his place before the school so that he may control the children until the session opens. He should have a messenger or two who would run every errand and be constantly ready to do the lesser things.

3. The atmosphere of the school should always be cheerful. It is very easy to secure discipline by some jovial or cheerful comment and it is far more effective than anything else. I should say that the superintendent should never scold in general. If he wishes to correct a disturbance, take the ring leader aside and give him "fits" in private.

4. The superintendent should never leave his place until the school goes to its classes.

5. The services should be short, and the children should repeat every possible thing, the collects and other prayers. Everything that they say is a distinct advantage.

6. Hymns and other exercises should be announced very clearly, and often a class in the rear of the room should be asked to repeat the hymn or page number.

7. Hymns should be very cheerful, if possible.

8. The school should be sent to classes and also dismissed in an orderly way, one class at a time, if necessary.

9. Every absentee should receive some attention during the week.

10. Every possible method should be used to give a little variety to the sessions. Pictures and other objects should be shown as frequently as possible.

11. If possible, know the name of every member of the school.

12. Give the children as much work as possible in the conduct of the school. Be a director, not a doer of small jobs.

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## The Sign-post

By Rev. Louis Tucker

There is a road. The man who made it led it to a good place; but those who first trod it swerved sharp to the left, downhill, through a gap in the purple shadowed mountains, and where it leads now is not good.

The man who made the road knows all about the country, for he owns it. He has done everything to change the road except use force. He will use force some day but cannot yet, for reasons. So now he warns. He has put up all manner of signs. Many heed them, but most ignore and many cannot read. He has appointed messengers, who mingle with the multitude. They turn some; but many will not turn. Moreover, though the signs may be seen by all, only about a third of the great multitude who use the road are reached by messengers. He came himself and acted as a messenger at one time, walking along the road; but most around him would have none of him. Yet he is in deadly earnest. It is his country and he knows where the road leads. He is in utter, deadly earnest.

A sign is not so effective with a great, careless crowd as is a man. Where men pass by in millions, one must be marked out in some way, to prove himself. Nothing marks men so well as suffering, and nothing so holds a crowd. A man then, marked out by suffering and giving himself for a sign, is the best bar and stop-gap.

Therefore, the man who owns the country has put himself for sign across the road. He is nailed by hands and feet to a great cross. There is a wide wound in his side, piercing the heart, a mortal wound, from which the blood has poured. No man could live ten breaths with such a wound. Yet he is alive. He is so vividly alive, so much the most dominant on the road, that the crowd, as they pass by, are almost shadowy beside him.

All must see and know of him, and about two-thirds of the people can get past

without doing more. The dominant third, however, the third that rule the road, must all pass under his cross. They can turn to his right and keep on up the old road, now a straight and narrow path, which runs the way he meant it to go; or they can follow the new road, turning to the left (their own left) and plunge downhill through the mountain gap. To do it, they must pass under the arm of his cross and trample under foot the place where his blood fell. Thousands have done so and he has been there a long, long time, but even so their feet are faintly bloody.

It is most depressing to stand by the cross and watch, because the bulk of those who come to it turn to the left. It is most uplifting to go a little way along the narrow path and watch; for those who have turned right, though few compared with the others, are really a great multitude. They are given crosses and their eyes are set on the Celestial City.

The whole business of path and cross is temporary and a make-shift and a stop-gap. We all look for the time when the man can use force and straighten out the road. This, he tells us, will be when we have so turned the stream of traffic that all of it must go right or else pass under his cross and none of it can get by with a mere side-glance. When every man, woman and child on the whole road must turn right and set out for the Celestial City or else bow head and bolt left under the cross, then the man will come down and the gap in the hills will be closed. So now we who understand are making of our bodies clusters and obstacles to slant more and more of the stream of traffic towards the cross, so that our Master, who is crucified, may come down.

The crowd asks of what this dreadful Signpost is a sign. The man is there of his own will and to help us; so it is a sign of Love.

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## Mr. Bernard Shaw Blossoms Out

By A. Manby Lloyd

It is the merry month of May, but icy cold winds and the gloomy atmosphere of the Servile State disguise the fact. The orchards should be full of bloom and the hedges covered with May-flowers, but Emerson has taught us to look for compensations. Bernard Shaw has blossomed out instead.

In 1902, when an Act of Parliament brought into the administration of education a number of people not previously concerned with it, a highly respected member of a county education committee asked one of his new colleagues whether he really believed in education. "Of course I do," was the reply. "Oh well," said the questioner, "I don't, I believe in ignorance and common-sense."

G. Bernard Shaw on Art, G. B. S. on Music, G. B. S. on the Drama, G. B. S. on Fabianism, G. B. S. on Socialism speaks as an expert. Whether we agree or differ, we feel that our Anglo-Irish Diogenes is a master of his subject. It is only when he comes to discuss religion and the churches that we begin to suspect that G. B. S. believes in ignorance and common-sense.

St. Martin's Review has been putting him some fundamental questions, and we listen with bated breath to his replies. Does he believe in a first Cause? Most people would answer plain yes, or plain no. Not so fast, says Mr. Shaw. I will beat Chesterton at his own game. I will out-paradox paradox. A first Cause is a contradiction in terms, because in Causation every cause must have a cause; and therefore there can no more be a First Cause than a first inch in a circle. Ha-ha! That beats Chesterton anyway. Every blackbeetle has a cut-and-dried explanation of the world. What are we, gentlemen, but so many black-beetles. . . .

The article I am quoting from is copyright, so, gentle reader, you must read between the lines. Then Mr. Shaw replies to another poses, this on Church and Labor. "You say the Church has failed lamentably, and therefore you disbelieve in it. But Labor has failed, and yet you believe in it?" Fancy trying to catch Mr. Shaw on that hook. "The Church has failed infamously, but what has that got to do with belief or disbelief?" Shaw also is among the prophets. How many of us have been saying the same thing all our lives, to be met with mocking laughter.

Then he tells us some delicious home-truths. The Church of England is only a society of gentlemen amateur (a) pretending to be properly trained and disciplined priests. (b) making no pretense to be anything but breezy public-school boys.

Then he analyzes the Churches.

There are Churches (a) where the parson snarls the service and bullies God. (b) where he is a duffer. (c) where he is a snob.

But Mr. Shaw sees quite clearly that the ideal is not to be blamed for the real. The real never does come up to the ideal. The real David, the real Moses, the real Peter and Paul would all disappoint us. "The same thing is true of the Labor

Party. It, also, is what the Labor men make it. But the truths it stands for remain none the less true."

Mr. Shaw's conclusions are perfectly sound. It is only his premises that are rather shaky. Ignorance and pride and humility have kissed each other. G. B. S. is proud of his ignorance, but apparently conscious of his common-sense. He would have been court-jester to Charles I for he never takes himself too seriously, like Lord Carson, the Die-hard Dukes and the Gloomy Dean, who would have fitted better into the part of headsman. But many a true word is spoken in jest, and the funny man is not always the happy man. Somewhere in Shaw's heart is the longing for something that Bernard Shaw cannot supply. If the churches were shut up today, they would be re-established tomorrow, only without superstition, he goes on to say. The C. of E. is out of date, so are its articles, its services and its ministers. But churches and rituals are primary necessities and the only people who can consistently do without them are the simple materialists and the Quakers. No dogma, no Dean. The marriage and burial services are unbearable to people who take them seriously, but he has nothing but praise for those parts which foolish and prudish people object to. You see how hard it is to please him. But he is miles ahead of our Venetian oligarchs. His sympathies are with the people. He has that quality of irony which we find in R. L. Stevenson, Sam Weller and the English poor. They—the poor—have been robbed all round; of land, of tools, of guilds, of universities, of the Catholic religion. It happened so long ago that they don't know it. They have lost the sense of property, and the capacity for independence. But one thing they have retained—their sense of humor. It keeps them sane. It won the war. It makes the Servile State less unbearable. But we speak of it in whispers, for if the Bosses get to hear of it, they will make a corner in humor, and it will be capitalized, with Bernard Shaw as managing director.

## Ordinations in Colorado

The Bishop expects to ordain two seniors in St. John's School, Greeley, to the Diaconate on June 6th, Messrs. Geiser and Davis. This makes six men ordained to the ministry from St. John's, Greeley, as against six who have been dropper prior to ordination.

The six who have been ordained have each of them demonstrated their ability to do mission work effectively before they have been advanced.

So far St. John's has demonstrated its ability to put practical men into the mission field.

## The Witness Fund

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What "Church-Books" have you been compelled to buy for your enlightenment in the past? English books, imported by American publishers and booksellers: Carey, Bp. Gore, Newbolt, Pearmer,—the list is a long one.

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The book is written with learning, reverence, and the scintillating brilliancy which has unfailingly delighted Fr. Whitehead's reading-public in the past. Withal, it is worldly-wise, shrewd, and burningly honest.

But its most outstanding quality is the combination of delicacy and daring. Fr. Whitehead deals with internal problems of the Church which no other writer, anywhere, has dared to touch upon. It will give you an entirely new and fresh idea of Anglican possibilities. It has given many this new lease of intellectual life. It is selling like hot-cakes! The reviews are pouring in, a chorus of delighted incredulity; delight with the trenchant brilliancy of the book; incredulity that such a book,—by an American priest,—has at last seen the light. The publishers are

proud of this, the only "Church" book which, as General Publishers, we have ever cared to have on our list. At every bookstore in the world, \$1.50. Of the publishers, \$1.55, postpaid. Second edition now in preparation.

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## The Making of a Bible

The first method of binding books was probably that employed as early as the sixth century and known as the Byzantine style of binding, which makes this a much older art than that of printing. The monks had carried the art of binding missals and many precious works written by hand and wonderfully ornamented to a very high plane. The written leaves were fastened together and inclosed in covers of wood which were often decorated with jewels and ornaments of gold and silver. Most of these books were destroyed by people seeking the gems that were supposed to be hidden in the thick wooden covers.

Between the tenth and the fourteenth centuries, the monks in England, having copied and improved the designs of books brought from the East, became the foremost binders of Europe. The introduction of the printing press gave a great impetus to the trade of bookbinding and as the number of books increased, the art of bookbinding steadily improved and progressed. Today there is in existence not only well preserved specimens of the ancient binders' art, but splendid examples of the highly developed skill of the modern binder.

The Bible, the greatest of all books, is probably the best example of bookbinding, representing as it does all through the ages, the various methods, forms and artistic skill of the bookbinder. From the crude materials of the early centuries we now have the exquisitely ornamented bindings of the finest leathers, not to mention the thousands of binding styles for every day use.

In Bible making not only does the binding present opportunities for showing the trained skill of the artisan, but all the other steps in the process of the making of a Bible present exacting requirements not met in ordinary bookmaking. A visit to a modern Bible manufacturing plant can not fail to give one a new sense of appreciation for the beautiful editions of the world's best book now available to the twentieth century reader.

The first step in such a tour of inspection is naturally the composing room. It is here that the type is set up. One learns the astounding fact that in setting up a Bible it is necessary for the compositors to handle 3,566,480 letters, not to mention punctuation marks! Accuracy is secured by proofreading the entire volume seven times. One of the large Bible publishing firms has a standing reward of five dollars to be paid to the person who first reports a typographical error. This reward, it is said, is seldom earned as errors are remarkably rare.

Not only does the setting up of a Bible involve the handling of an exceptional amount of type matter, but in making the reference editions, the work becomes exceedingly complicated. These editions have a center column containing in the neighborhood of 50,000 references to other chapters and verses and it will readily be seen that this multitude of abbreviations and figures must be accurate. In addition, small letters must be carefully fitted to the words in the text matter which indicate the

references to which they apply.

The type matter having been made up into pages, it is then sent to the foundry, where each page is plated. These plates go to the press room, where rows of high-powered machines are ceaselessly printing, eight hours of every working day of the year, in the effort to keep up with the constantly increasing demand for the Bible.

The press room has its own peculiar problems in Bible making. Chief among these being the selection of papers that are most suitable. The printer must find a paper that will result in a fold no bulkier than an ordinary book, and yet the one he is making contains about eight times the number of words in an ordinary length novel. This problem has been partially solved in the use of thin, high grade paper, which, while it is thin, is also opaque and strong.

But even this high grade paper used in the making of the ordinary editions of the Bible has not marked the ultimate improvement in the printing material. A further, and what has been called a revolutionary, step was taken in the use of that extremely thin paper known as Oxford India paper. This paper was first made in India, being introduced to the Western world in 1848. It is so thin that thirteen hundred sheets measure only one inch in thickness. It is remarkable to observe that the print on one side does not show through to the other, even though the paper is so thin.

The flat, printed sheets are then taken to the bindery. Here they are folded and collated, that is, arranged so that they will follow in order. The next step is the sewing, which is done with a fine quality of Sea Island cotton. The higher priced editions are sewn with silk.

The edges are now trimmed and rounded, colored red and the gold leaf applied, which, when dried, is burnished. The sheets are now ready to be cased, that is, covered with whatever material is to be used.

The hides of thousands of animals are used each year in Bible building. Cattle, sheep, goats, pigs and seals are used, only the better portions of each skin being suitable for this purpose. The making of a divinity circuit (overlapping) cover requires great skill and accuracy. The cover is cut to the precise size from a part of the skin which is without blemish and the edge all around is carefully pared so that it may be neatly turned over the lining which may be of paper, linen or leather.

The trimmed and gilded sheets before described are now securely glued to the back of the binding. Securing the sheets to the back in this manner by means of a special glue, re-enforces the back with the strength of the leather and gives that flexibility so

desirable in a Bible. A head band, cut to the exact size, is then inserted at the top and bottom of the back of the sheets, adding to the volume's strength and finish.

It has often been remarked that the best grade of leather binding is done abroad. This has been explained by the fact that the foreign binder of today is, in many cases, working at the same bench occupied by his father and grandfather before him. This gives him an inherent skill that endows his product with a degree of finish and excellence that seems attainable in no other way.

It is surprising how much of the work necessary in Bible binding must be done by hand. This is due to the shaping of the turned edge, the great variety of sizes, and the extreme accuracy with which the sheets are fitted into the covers. It is because the covers are so carefully fitted that it is unwise to place papers or other materials in a Bible as this will result in a broken back.

Millions of copies of the Bible are being made in just this manner every year and are finding their way to all parts of the earth, to comfort and inspire the people of every race and clime. What a privilege it is to these workmen not only to do their part in producing volumes so mechanically beautiful, but so beneficent in their influence.

### Children Double Lenten Offering

The Easter gifts for Missions from the children of Denver and vicinity, presented at St. John's Cathedral on the 4th Sunday after Easter, amounted to over \$4,000.00; double that of last year.

The Cathedral was packed with children on this occasion.

The Church of the Transfiguration Evergreen, a mountain mission, won the honors in per capita giving. They gave \$8.00 per scholar in a Sunday School of about 40 scholars. The Cathedral offering was well over \$1,000.

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mission to print the following letter. Need-  
less to say, it did much to encourage us in  
the office, and we pass it on with the hope  
that others will follow the example of St.  
John's, Clifton Springs:

Dear Mr. Spofford:

I have your kind letter of April 18th,  
for which I thank you. The 100 sample  
copies of "The Witness" arrived O.K., for  
which I also thank you.

Our rector, Rev. W. Guy Raines, and  
myself have decided to put forth a cam-  
paign and secure as many subscriptions as  
possible to your paper. We are going to  
work this campaign on sort of a club plan.  
We have prepared a letter which we have  
sent out together with the sample copy of  
The Witness to each communicant in our  
Church. I am enclosing herewith one of  
these letters which you possibly would be  
interested in looking over. It will give  
you the details of our plan. We are tak-  
ing advantage of your liberal commission  
proposition of 35 cents on each subscrip-  
tion. As a special inducement to our par-  
ish we are offering them the first year's  
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the commission which you allow us. The  
balance of the commission will be used to  
defray the expenses of the campaign, or  
at least help to. Our Ladies' Guild were  
too busy, at this time, to take up this sub-  
scription work. If this method does not  
bring home the bacon, we intend to keep  
at it and try to secure subscriptions in  
some other manner. It is our intention to  
put this over big, even if it does take time.  
We may possibly want a few more sample  
copies later to use in this campaign. Mr.  
Raines has also stated that he intends to  
place copies for sale in our Church on Sun-  
day. I thought that if I mailed you a list  
of subscriptions by May 15th you would be  
able to get the first issues to them by May  
27th, which date I put on the club offer,  
as you will note.

You can be assured that we will do all  
possible to attain success with this propo-  
sition. We certainly appreciate your co-  
operation in assisting us. Will advise you  
later of our progress.

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