

The Witness

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Dr. Ingley Consecrated Bishop Coadjutor of Colorado

Six Bishops Participate in Service. Presiding
Bishop the Honor Guest of the Occasion

The Rev. Fred Ingley was consecrated bishop coadjutor of the diocese of Colorado in St. John's Cathedral, Denver, on the morning of St. Barnabas' Day, June 11. The Right Reverend Daniel Sylvester Tuttle, presiding bishop, conducted the consecration service, and acting with him as consecrators were the Right Reverend Cortland Whitehead, bishop of Pittsburgh, and the Right Reverend Irving P. Johnson, bishop of Colorado.

The ceremony was one of the most impressive the West has seen in many a day. Seven bishops participated, the music was sung by a choir made up of singers from all Denver churches to the number of ninety-one, and the great nave of St. John's was completely filled with clergy and laity of Denver and from outlying points in the diocese who had gathered to witness the event.

The presence of Bishop Tuttle lent a dignity and solemnity to the occasion, the effect of which was apparent as the service proceeded. Although eighty-four years of age, the bishop said the service in a voice that could be heard by his entire congregation, and the fact that this was his eighty-second consecration of a bishop made the occasion a memorable one.

The service was begun by Bishop Tuttle. The epistle was read by the Right Reverend Irving P. Johnson, bishop of Colorado, and the gospel by the Right Reverend Cortland Whitehead, bishop of Pittsburgh.

The Right Reverend James Wise, bishop of Kansas, delivered the sermon, taking as his text "The kingdoms of this world are become the kingdoms of our Lord and of his Christ and He shall reign forever and ever."—Rev. 11:15. Bishop Wise declared that 2,000 years of history have vindicated this prophecy of St. John, but he said there is still much for mankind to learn before the prophecy will be completely fulfilled. He declared that time will not come until man builds into his civilization, represented by the home, the state, and the church, the principles of Christ's kingdom. Addressing the bishop-coadjutor-elect, he said that God was about to place him as a light upon a hill to help mankind forward toward the goal St. John prophesied.

Bishop-coadjutor-elect Ingley was attended by the Reverend C. Herbert Shutt, rector of St. Luke's, Fort Collins, and the Reverend Henry S. Foster, rector of Ascension, Denver. He was presented by the Right Reverend Nathaniel S. Thomas, bishop of Wyoming, and the Right Rev-

Famous English Preachers

During the summer months The Witness is to feature a series of articles on famous English preachers, written by the Rev. A. Manby Lloyd of London. The first of the series, Recollections of Father Stanton, appears in this issue. There will be articles about the Bishop of Lichfield, Scott Holland, Conrad Noel, Father "Dick" Sheppard, and others.

erend George Allen Beecher, bishop of Western Nebraska.

Bishop Tuttle received the candidate seated in a chair just outside the altar rail. Upon his right was seated the Right Reverend Cortlandt Whitehead, bishop of Pittsburgh, and upon his left the Right Reverend Irving P. Johnson, bishop of Colorado. Bishop Tuttle, in compliance with the canon, demanded the usual testimonials and they were read, the consent of the House of Bishops showing that eighty-four bishops had consented.

The candidate then pronounced the promise to conform to the doctrine, discipline, and worship of the church and the Litany was read by the Right Reverend E. V. Shayler, bishop of Nebraska.

Bishop Tuttle proceeded with the consecration service and when the usual questions had been asked and their answers given, while a hymn was sung the candidate was invested with his bishop's ring, his pectoral cross, his chimere, and his doctor's hood.

Six bishops participated in the ceremony of the laying on of hands, they being the presiding bishop, the bishop of Colorado, the bishop of Pittsburgh, the bishop of Wyoming, the bishop of Western Nebraska, and the bishop of Nebraska. Following this ceremony, the presiding bishop led the newly consecrated bishop to a seat in the chancel and the Holy Communion was celebrated.

Large Numbers Confirmed

St. Paul's Church Augusta, the Rev. G. Sherwood, Whitney, rector, has had forty-three candidates for confirmation this year in two classes. Of this number three were admitted from the Roman Catholic Church.

Pittsburg Ministers Defend Freedom of Pulpit

Resent the Attempt of Commercial Organizations
to Prescribe Limits for Their Preaching

The Pittsburgh Ministerial Union on June 6 declared that it cannot allow the Pittsburgh Employers' Association to dictate to church organizations what their attitude should be on social questions. The Ministerial Union expresses the conviction that the communications from the Employers' Association, urging business men to withhold financial support from the Young Women's Christian Association and the Federal Council of the Churches of Christ in America because of their industrial programs, do not fairly represent the employing group. The ministers also declare that they resent "this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move."

The resolutions are in part as follows:

"Whereas, the secretary of the Pittsburgh Employers' Association has issued communications with the purpose of dissuading men from furnishing financial support to certain Christian organizations because ministers have not limited their message to a so-called 'neutral zone'; and,

"Whereas, this involves the dictation to religious bodies as to what fields of thought and human service they may enter;

"Whereas, the Church, whenever true to its mission, has zealously guarded its absolute freedom to proclaim the full Gospel of Jesus Christ without dictation from any external authority; and,

"Whereas, the Pittsburgh Employers' Association represents itself as speaking for the employing group—an assumption which we are convinced is contrary to fact;

"Resolved, That we, the Pittsburgh Ministerial Union, resent this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move; that we reaffirm the historic right and the duty of the Church to proclaim the whole truth in Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; that we deny to any political, commercial, industrial, or any other group or agency the right to set any restrictions on the freedom of the Christian Church or its agencies to apply the spirit and standards of the Kingdom of God to the whole of life; that we declare it our solemn duty and purpose to defend this liberty of the Gospel."

GENERAL NEWS OF THE EPISCOPAL CHURCH

Commencement at Howe School

The thirty-seventh commencement of Howe School was held on June 4th, 5th and 6th. The number of alumni present and the throng of guests and visitors was the largest in the history of the school.

Saturday was filled with battalion review and an interesting track meet. The baseball game between the school team and alumni was most interesting, followed by dress parade and Vespers. In the evening Mr. R. A. Ramsey won the declamatory contest, receiving the James B. Howe gold medal.

On Sunday the Baccalaureate sermon was delivered by the Very Rev. S. D. White of Cleveland, Ohio.

On Monday the competitive drill was won by B. Company, Cadet Jones of Wynot, Neb., receiving the medal for the best drilled cadet.

More than forty alumni sat down to luncheon together at the club house. There was much enthusiasm at the meeting looking forward to the erection of the administration building as a memorial to Dr. McKenzie.

The Rev. Dr. R. B. Ogilby, president of Trinity College, delivered the annual address. Bishop White was unable to be present. The diplomas were awarded by the Rector.

The closing Vespers was most impressive, where each member of the graduating class received from the Rector a copy of the Bible. The day ended with a reception and dance given in honor of the seniors, in the gymnasium, which had been attractively decorated by the juniors.

Members of the junior and senior classes are now busily engaged preparing for college entrance examinations. For a boy to receive a diploma of the school he must pass his examinations successfully. Last year Howe boys ranked first in College Board in both junior and senior English.

George Washington Writes to the Church

Among many facts of general historical interest brought to light by the preparations for celebrating the Centennial next fall is the following note from George Washington.

When the General Convention of the newly-established American Church met in 1789, it went on record as follows in regard to President Washington: "We most thankfully rejoice in the election of a civil ruler deservedly beloved and eminently distinguished among the friends of genuine religion, who has happily united a tender regard for other churches with an inviolable attachment to his own."

Washington, a communicant of old Christ Church, Philadelphia, replied, August 19, 1789:

"It would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of genuine religion. It affords edifying prospects, indeed, to see Christians of different denominations dwell together in more charity and conduct themselves, in respect to each other,

with a more Christian-like spirit than ever they have done in any former age, or in any other nation."

Permanent Results of Centennial Celebration

In order that the celebration may have definite objectives and not be a mere commemoration of the past, the Department of Missions has made the following concrete suggestions:

"It is recommended that the Centennial mark the endeavor to attain at least the following objectives:

"a. At least one hundred new missionaries at home and abroad by Easter of 1922.

"b. To complete the enrollment of the first one hundred thousand proportionate givers by Easter of 1922.

"c. To complete the enrollment of at least one hundred thousand intercessors by Easter of 1922.

"d. To select a number of important building enterprises and endeavor to secure the funds to complete them; in each case the building, when completed, to contain a tablet relating the fact that it was erected as a part of the celebration of the first Centennial of the Domestic and Foreign Missionary Society.

"Special committees have each of the above in hand."

New Member for Americanization Staff

On Thursday, June 9th, in the chapel of the diocesan house in Baltimore, the Rev. John W. Thorok, D. D., former Roman Catholic monsignor, was received as a priest into the ministry of our church by the Right Rev. John G. Murray, D. D., Bishop of Maryland. The Rev. Dr. W. M. Dame, president of the standing committee, presented Dr. Thorok. All the members of the standing committee were present; and also the two recommending priests, the Rev. Thomas Burgess, secretary Foreign-born American Division, Department of Missions, and the Rev. George E. St. Claire.

The service, which was made wonderfully impressive, consisted of the reading of the Canon and an address by the Bishop to the applying priest, who then made a formal declaration and was pronounced received into our ministry by the Bishop, after which the Holy Eucharist was celebrated.

Dr. Thorok, who was a Greek-Catholic (or Uniat) and a professor in the Uniat College in Rome, where he was in touch with the people of many races, is well known in Europe as a Hungarian patriot and scholar. He came to this country in 1920 by permission of the Roman Propaganda Fidei Congregacio for the purpose of lecturing to the Hungarians on anti-Bolshevik propaganda. He has taken out his first papers as an American citizen. Dr. Thorok takes his place as a special assistant to the Rev. Thomas Bures in the Foreign-born Americans Division of the Department of Missions, where he will prove of great value in helping to lead the Americanization and religious work among the unchurched immigrants from Middle Europe in the

United States, and where he will be of great assistance in many ways in addition to his particular work among the unchurched Magyars in America. Enormous numbers of these have left the Church of their native land and are out of touch with all religion and isolated from American life.

China Famine Broken; Send No More Money

Bishop Graves of Shanghai cabled the Department of Missions on June 6th as follows:

"There is no further need for famine relief; stop sending funds."

At first it had not seemed possible that the news could be true, since all agencies had been bending every effort to meet the supposed emergency in the Province of Chili. Mr. Lamont, chairman of the American Committee, however, has ascertained that due to abundant rains in the famine-stricken areas and early harvests, the backbone of the famine has been broken. It is, therefore, possible to notify the church people who have so generously given that there is no further need for direct famine relief.

It is a time to express some merited feelings of satisfaction that Christian people have so generously responded, making a total contribution exceeding \$6,874,000. The Church papers have unstintingly given space and in every way forwarded this great cause. Our representatives in China have repeatedly voiced their appreciation. Bishop Graves writes:

"Our Church people at home have done wonderfully well and we are grateful for all the help they have afforded."

This has brought to a close one of the most tragic chapters in the history of China, if not in the whole world. Years to come will reveal the fact of the invaluable aid rendered to our Chinese brothers by the people of this country.

Convention of Western Michigan for Disarmament

The Forty-sixth Annual Convention of the Diocese of Western Michigan was made especially refreshing and valuable by the presence of the Very Rev. Warren L. Rogers, Dean of St. Paul's Cathedral, Detroit, and the Rev. B. F. Kemerer, Field Secretary of the Nation-wide Cam-leader of the enlivening songs. The Bishop clergy, lay delegates and other laymen assembled after roll call and the appointment of the committee on credentials, was given by the people of St. Thomas' Church at Post Tavern, on Tuesday evening, June 7, and was a very elegant and enjoyable affair. The Rector of the parish, the Rev. Wm. C. Studwell, introduced Bishop McCormick as toastmaster and served most efficiently as leader of the enlivening songs. The Bishop, in his introductory remarks, stirred up enthusiasm for the celebration of the fiftieth anniversary of the diocese in 1923 and opened up an interesting glimpse of the notable progress of the past half century. He stressed especially the encouraging condition of our missionary work and the bright prospects of Akeley Hall, our diocesan school for girls, under

the Misses Yerkes at Grand Haven, noting that this year the school has graduated its largest class and is preparing to double its capacity. The Bishop also roused interest in the immediate prospect of lifting the diocese out of the grade of dependents and raising it to the rank and self-respect of the self-supporting by relinquishing all further aid from the general Church.

The Rev. Mr. Kemerer gave an illuminating address on the subject of organization, which he defined as signifying only the division of labor and the co-ordination and unifying of the Church's various functions.

Dean Rogers, the chief speaker of the occasion, spoke inspiringly of the larger vision and the value of getting into oneness with the whole environment, of becoming an integral part of one's surroundings, and finding oneself in the whole Church, as a soldier on lonely picket duty feels himself the whole army with victory depending on him.

Some of the following notes may be of interest beyond Western Michigan. The Episcopal Fund of the diocese has been increased by \$30,000, of which \$20,000 comes from the estate of the late Thomas Hume of Muskegon, and \$10,000 is shortly to be deposited from another legacy.

Akeley Hall has had a remarkably fine years and, under the vision of the recently added women trustees, is about to undertake the enterprise of doubling its capacity.

The following resolution offered by the Rev. F. O. Granniss of St. Joseph, was unanimously adopted without discussion:

Resolved, That we, the Bishop, clergy, and lay delegates of the Diocese of Western Michigan of the Episcopal Church, in convention assembled, praying for the peace of the world and desiring that the United States of America may play a worthy and leading part in securing this blessing for mankind, respectfully urge upon the President of the United States and upon our Senators and members in Congress, that they do all in their power, as our representatives, to hasten the assembling of a conference of nations on the subject of disarmament, and to bring about an international agreement that will abolish rivalry in the matter of armaments, relieve the peoples from the burden of wasteful taxation, and remove or greatly diminish the peril of war.

Present Mystery Drama

In the chancel of Calvary Church, Bayonne, N. J. (Rev. Claude Soares, rector) a mystery play, entitled "Inasmuch," was presented by members of the choir at the close of the service on Sunday evening, June 5. This is a dramatization by the rector of the church of Tolstoi's story, "Where Love Is There Is God Also," and is an effort to bring the common, ordinary things of life into the sanctity of the church—to emphasize the truth implied in the simple story that the cobbler's effort to find Christ is as holy and precious in the sight of God as that of the Crusaders of olden time. The usual pageant and mystery play is written in stately and dignified language, and treats of symbolical characters. This is written in the vernacular, and treats of act-

ual, commonplace characters in lowly surroundings. The church was filled to its capacity. The general expression of those who witnessed the enactment (including representatives of the Diocesan Commission on Church Pageantry and Drama) was that it was a reverent and beautiful portrayal of the theme, sounding a spiritual note which brought response from the hearts of the people.

No Rector Yet Called to Trinity

At the meeting of the Vestry of Trinity Church, held on Monday, the 13th, the committee appointed to consider nominations for the vacant rectorship, of which Col. Wm. Barclay Parsons is chairman, reported progress but made no definite recommendations. The Vestry requested Bishop Manning, who presided at the meeting, to continue to hold the rectorship until a successor is chosen. Bishop Manning consented to do this but stated that he was not willing to receive any salary for so doing, and the following resolution was passed by the Vestry:

"The comptroller having stated that the rector, since his elevation to the bishopric of the diocese, had refused to accept any further salary from this corporation, it was thereupon resolved that the vestry desire to express their heartfelt thanks to the rector and their due appreciation of his action."

At the suggestion of Bishop Manning action was taken by the vestry making \$2,000 with living quarters a minimum salary for the curates of the parish.

How Much Are Zeros Worth?

A California paper reports that "The American Bible Society issued over 5,000 new Bibles last year, not counting the old one we keep on the desk to throw at irate subscribers when they come in to chew the rag about who writ that article."

The typesetter must have thought that the zeroes didn't amount to anything, for he left off three of them. The figure should have been five million instead of five thousand. In addition the American Bible Society reports that since the war there has been a pronounced increase in the demand for the entire Bible, instead of for the New Testament alone.

The purpose for which most of them are used is probably not the one for which the California editor keeps his.

Consecrate Two Old Churches

On Trinity Sunday two churches which have long been used, were consecrated, Calvary Church, Bayonne, Rev. Claude Soares, rector, by Bishop Lines, and Christ Church, Harrison, by Bishop Stearly. The consecration of the first-named church was made possible by the gift of \$1,600 from Mrs. J. M. Smith, the widow of a former very devoted vestryman of the church. This set the church free for consecration after more than fifty years. Letters from former and neighboring rectors were received, one of them having special interest, from Rev. Philo W. Sprague, who had charge

of Calvary Church close to the beginning of his ministry in 1878.

Christ Church, Harrison, has long stood in its place, and was for twenty-five years, before Rev. R. J. Riblet became rector in 1918, associated with Trinity Church, Newark, under the faithful care of Rev. William J. Tilley, who died in April, leaving a remarkable record for kindness and devotion to his people. The parish has accumulated a fund of more than \$10,000 for a new parish house.

Mr. Bentley on Extended Trip

The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, L. I., N. Y., and secretary of the Actors' Church Alliance, has sailed from Baltimore for San Francisco via Cuba and Panama to return overland about the middle of July. During his absence the Rev. Frederick A. Heisley and his son, Rev. Cyril E. Bentley, will supply the parish.

New Rector for Emporia

The Rev. Alexander E. Hawkes, rector of St. John's Church, Parsons, Kansas, has accepted the call to become the rector of St. Andrew's Church, Emporia, Kansas, and will take charge on September 1st. He will succeed the Rev. Carl W. Nau, who is now at St. Paul's Church, Kansas City, Kansas.

Two Birds With One Stone

The Bishop of Georgia has made a gift of 100 pounds of soft cured codfish to the Social Service Federation of Savannah for distribution among the poor of the city. The fishermen of New Foundland have not been able to dispose of their catches this season, due to the depression of business, and having been appealed to by a benefactor who is aiding these fishermen, the Bishop conceived the idea of purchasing some of the codfish for the use of the unemployed of the city, and in this way help the fishermen of New Foundland.

Dr. Wing Preaches in Washington

The Rev. John Durham Wing, D. D., rector of Christ Church, Savannah, went to Washington June 10 to preach at the Peace Cross Service in the Cathedral Close, Sunday afternoon. Dr. Wing has just been appointed chaplain of the First Regiment of Savannah.

Attend a Summer School

The Church is conducting schools and conferences all over the country. Hundreds of people will gather at them for instruction. You can attend one of these schools with very little cost to yourself if you will take subscriptions there for *The Witness*. We will pay a liberal commission and it will be a real service too, for the Church needs the publicity which can be supplied only by the Church press. Write for details at once.

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DEAF MUTES

By BISHOP JOHNSON

It is the essence of life that it should express itself.

It sometimes happens that the organs of expression fail to function, but even then satisfactory signs are substituted for the usual instruments. So the blind are made in a sense to see and the deaf to hear and the dumb to speak.

For where there is life it seeks to find an expression through the natural organs or through adequate symbols.

* * *

At a recent commencement of high school scholars in a large city, the exercises were tremendously impressive because some one skilled in pageantry had so arranged the scholars that they made a dignified and impressive entrance and were grouped in an artistic and attractive manner.

It was evident that the superintendent was correct when he remarked that there was a crying need for more ritual in the life of children.

It seems a shame that a false idea of democracy should deprive children of that most helpful method of expression to which they are naturally attracted and to which they respond so beautifully.

The old Puritan idea which stripped public life of decent ceremonial and instructive ritual has starved child life in its most graceful and natural expression.

I was present as a spectator in another high school commencement. This time it was in a beautiful cathedral with a large and well-trained choir, a simple but inspiring ritual and an atmosphere in which it was natural to "lift up your hearts unto the Lord." The audience was of course a mixed one, composed of all sorts and conditions of men.

The scholars represented the cosmopolitan habits of America.

There was a splendid opportunity for the expression of worship. One could understand what the Lord meant when He said that "the stones would cry out if men held their peace." Certainly the stones of that beautiful ca-

thedral were more expressive than the congregation.

During the whole of that wonderful service, nine-tenths of that congregation sat bolt upright without an expression on their countenance or upon their lips.

The minister said "Let us pray!" So far as the people were concerned they were stone deaf and so dumb that they opened not their mouths—not even in the Lord's Prayer, the common heritage of all Christians.

The minister said "Let us rehearse the articles of our Christian faith!" They stood up reluctantly because a few stood up, but so far as that vast congregation was concerned, nine-tenths of them were deaf-mutes.

The minister said "Let us sing!" The hymns were familiar, the hymnal close at hand, the choir sang in a most inspiring manner. Again the congregation looked on languidly and vacantly.

And as the praise of God went up I could not help but wonder what these deaf-mutes could do if by reason of their absence of vices they were admitted into the City of God where they rest not day or night singing "Holy! Holy! Holy! to the Lord of Hearts."

* * *

It is not merely that the crowd was unfamiliar with our liturgy. It is far more that religious leaders have deprived the people of the form of expression in common worship.

In the middle ages, in the great cathedrals, at the hour of solemn worship, we are told that the people took no other part in the worship than to utter the Greek words for "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us," and we are shocked that ecclesiastics should have deprived the common people of their rightful share in the Divine Liturgy.

But they did have some part and they did find an expression in the great service which they understood.

Moreover, they expressed their worship by various signs and symbols, other than the human voice.

The mass of people were uneducated. They were deaf-mutes because their organs were not developed, but they did make signs and use symbols.

They were not so pitiable as your modern congregation which, in the interests of making religion informal, has been turned into a crowd of deaf-mutes without even a sign language to relieve the dullness.

If we pipe to them they do not dance and if we call to them they do not mourn. It is the nemesis of informal religion that it becomes formless religion. Nor will it do to say they were in a strange place.

All the more reason why they should have remembered their manners.

When you go to a Roman church

you are courteous enough I hope to do as the Romans do, but it is not so contrariwise.

If you go to a Protestant service you pride yourself on doing the same as the congregation, but it is not so contrariwise.

It is not the man of informal habits that can adopt himself to any environment. It is the man who is trained in formal habits that can so adapt himself.

He can be informal if necessary, but the informal man, who is hale fellow well met in his own environment, is stiff as a poker in polite society.

It is strange how people get their logic mixed and argue themselves into absurdities.

They seem to think that by ignoring forms they become cosmopolitan, whereas they merely become inorganic; and that by being familiar with God they can be acceptable to God—whereas they merely become deaf-mutes in the Courts of Heaven.

Surely this nation needs to learn the art of worship which, after all, is the decent expression of our reverence for the King of Kings.

And our own church people ought not to be so ashamed of their habits that when the church is full of strangers, who are devoid of expression, that they, too, become deaf-mutes.

I have noticed this at funerals and at other times when our church services are inundated with a voiceless multitude—that the Children of the House become dumb and expressionless as though the general embarrassment had overwhelmed them.

Surely in your own house you will remember the manners of that house, though all others should be unwilling or unable to participate therein.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

The Witness Fund

The Witness acknowledges with thanks the following donations to the Maintenance Fund:

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NEWS LETTERS FROM NEW YORK AND LONDON

NEW YORK LETTER

By Rev. James Sheerin

It seems to the greater number of New York churchmen an unfair thing for a church paper to make an even indirect attack on one of their two choices for the office of Bishop Suffragan in this diocese, as the Living Church seemed to do in a recent issue with reference to the election of the Rev. Herbert Shipman. It seems to them that the weight of favor in asking confirmation by other bishops and standing committees should be granted to the fact that the diocese had, first, by a majority vote and, finally, by a unanimous vote, chosen the man it wishes. If in addition to this fact it is borne in mind that the Bishop of the diocese gave an immediate and cordial welcome of approval to the successful candidate, as Bishop Manning unqualifiedly did in the case of Mr. Shipman, permissible opposition should be based on more serious causes than have been set forth in this New York case. There was a time when low churchmen felt that outspoken ritualists should be shut out of Episcopal office, and they thereby succeeded in keeping out some very useful men more than once. It would be a pity if Catholics or high churchmen should now impress the world in their day of prosperity as wishing to preclude all outspoken low churchmen from the high offices of the church. Yet this is exactly the import of the arguments against Mr. Shipman to a good many fairly sensible people.

In *The Witness* for May 28 I described the election of Bishop Lloyd and Mr. Shipman as an exceptional evidence of the presence of the Holy Spirit in Episcopal elections. I had not then the slightest idea that any one could inject partisan objections, for Mr. Shipman seemed to me a man pre-eminently Christian and non-partisan by nature. It is true that I did not know that he was on the board of editors of *The Chronicle*, Dr. Cummins' spicy paper of protest against Romanizing tendencies. It is, however, a good deal to the credit of Dr. Cummins to be able to induce such a man to lend his name to his editorial board; and, if *The Witness* "board" is anything of a criterion, I am pretty sure that Mr. Shipman has by no means always agreed with the utterances of his fellow board members! If being on a loosely-jointed "board," such as that of *The Witness* or *The Chronicle*, means agreement in all things, I should have used the "board" as a spring board to leap off into my stormy sea rather than remain and have people assume, for example, that I tamely agreed to all that was said in certain pro-Irish letters that came from London with rather frank words of condemnation for Lloyd George and the British government! Nor would I care to involve Bishop Johnson or any other member of *The Witness* board of editors in many an offensive opinion of my own that would creep or leap into my New York letter in spite of better intentions!

It is, however, stated by those in a position to know that Mr. Shipman never wrote any of the controversial matter of the Poughkeepsie monthly. He is, like

many another soldierly man, inclined chiefly to spiritual and patriotic utterances, and it would be hard to imagine him delighting in the polemical fulminations of either the Poughkeepsie editor or a Presbyter Ignatius. On the other hand, I can imagine him very strongly standing for the right of an evangelically inclined churchman to voice himself as vigorously, if he could, as the veriest "Catholic champion" that ever lived. A church periodically noted for its ecclesiastical polemics ought not to be squeamish if the other side also begins to throw stones in the same manner and opposite direction.

One other statement ought to be made here since the matter has been brought up. It does look as if a campaign of slander and misrepresentation, or, at any rate, a campaign of misuse of facts is still an ecclesiastical possibility among those who cannot peacefully accept an election which goes against them. It has not as yet, at this writing, been used in the church press against the rector of the Church of the Heavenly Rest that he is married to lady of social position and wealth, but it is certainly being used by those who are inimical in private ways. It is, therefore, worth noting that Mrs. Shipman, a very much admired woman of society in the best sense of that abused term, was one of the most efficient workers in New York. That she is a clergyman's wife has not kept her from doing public things for the sake of public causes that the wives of other public men have done under only favorable comment. If it was a dance that was undertaken, she did it worthily as any lady might who could, and there is a fair chance that she "did it as unto the Lord," as St. Paul put it. To me, as to some other church people, it is a matter of just pride that the wives of the clergy are not all frumps or pious nonentities! My own opinion is that most of them average unusually high in beauty and manners, as well as in devoted talent, and I have never been willing to admit that they must be shabby or ignorant of the world in order to be good and womanly! If criticism must be made, let it be from some fairer standpoint than the contemptible fear that social origin of the clergyman's wife is either too insignificant or too prominent in the scale of worldly valuation. The New York Diocese may be glad that the wives of its Episcopal nominees are such that they need not be ashamed to be seen sitting amongst the great of the land. If they can also help by inherited fortune to maintain the dignity of poorly-paid offices it is a sacrifice that has been made frequently women in church and state, and with all too little appreciation in either department of public service.

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RECOLLECTIONS OF FATHER STANTON

By Rev. A. Manby Lloyd

Many a time have I cycled across London on a Sunday morning or a Monday evening to that Mecca of the Anglo-Catholic School—St. Alban's, Holborn. To be quite candid, I went to hear Father Stanton, then well over seventy. He may not have been the greatest preacher in London—Liddon, Parker and Spurgeon drew thousands, where he could only command hundreds. But he outlived them all, and combined the quality of a Chrysostom with the wit of a Scott-Holland, and the insight of a Bunyan.

I have notebooks full of his sermons. The long pauses, and his way of repeating himself, made it quite easy to report him, even in longhand. **Love of souls** was the subjective note. "Jesus only" the objective. That wonderful face, so reminiscent of Henry Irving in "Becket"; that not overstrong, but beautiful voice; they can never be forgotten. All his sermons were carefully planned, but he never brought a note into the pulpit. In later years he had been an admirer of Dr. Joseph Parker, and freely borrowed his ideas. "There were giants in those days" in Holborn Viaduct—Parker with his clear-cut, mathematical, mystical style—Stanton, less philosophical, more dogmatic, more human, more mediaeval. A strange friendship existed between these two men who were theologically poles apart. Stanton was a regular attendant at the City Temple Thursday addresses.

Now and then we hear of revival meetings, Moodys and Billy Sundays and evangelical fervor. Father Stanton never preached anything but an evangelical sermon, in my experience. There was a "revival" atmosphere in all his sermons, but his Catholic sense saved him from eccentricities. I remember a wonderful series on the Prodigal Son. The great obstacles he encountered when he would "arise"! First there was **Environment**. He was among the swine. The barriers God gave him—innocence and home—had broken down. He wanted to know the why and wherefore. He wanted to see life for himself. And new barriers had risen up behind him and he had to leap them. Then there was **Temperament**. He never could govern his temper. He felt his passions were stronger than other people's. Then there was **Heredity**. Science says it is a great force in the conduct of our lives. He said it was in his blood. He put the blame upon his ancestors.

So he worked out the story. He was always insisting that God sees the heart, and credits us not with what we are, but with what we want to be. He did not denounce sin, but he made virtue attractive. Don't use too many adjectives, he would say. Don't call yourself a penitent sinner.

Then there were those wonderful Monday evenings in Advent, or Lent. I often heard him, between 1906 and 1912. The church was packed, literally, from end to end. Men sat in the choir stalls and crouched round the altar itself. Father Stanton would read a short passage (say

John 20, v. 24-29) with a running commentary full of shrewd side-thrusts. Then a hymn. Then a short text. "He brought him unto Jesus," and the sermon proper began. "There's a great deal said now-a-days about the emptiness of the churches. Statistics show how few people go, and the papers want to know why. All sorts of devices are suggested, partly spiritual, partly secular. I read of a queer device the other day—a Shakespeare service. And there are doll services, flower services and pleasant Sunday afternoons. As amusements they are all very well, but after all the world can do these things better than the church—is it the work of the church? What is the good of bringing people to church if that is the end? Some people once got up a joke against us here, and published a story that everybody coming to St. Alban's would receive a loaf of bread, and the church was packed. Of course they didn't get the loaf."

The shy way he said this would send a roar of laughter round the church, for St. Alban's people are no stoics and do not regard it a sin to smile, though I never heard them cheer, as they did during the recent Anglo-Catholic Congress. Then he would proceed—"These methods are not evangelical. It's quite a wrong idea that the great object is to get people to church. There's a deeper purpose—to bring them to Jesus! Some one said to me today, 'Father, I'm going to bring some one to hear you preach tonight.' Well (here he shrugged his shoulders)—but I'd rather he brought him to Jesus."

Then there was his use of the story—always pithy and generally drawn from his own experience. Once he was preaching on David's lament—the prosperity of the wicked. (Psalm 37). He told us how once he was rebuked in this matter by a choir-boy. It was when Father Hankey was dying and he went to give him the Blessed Sacrament. He was lying in a nursing home, and not knowing the way, a little choir-boy was told off to show him. When they saw Father Hankey they felt certain he was dying, and Father Stanton was quite broken-hearted. He turned to his little guide and said, "Tommy, it seems so strange that all the dear, good people seem to die and the blackguards seem to live gaily on." And the little choir-boy answered: "Father, I suppose they live because God wants to give them time to repent."

But he could tell a story in quiet a different vein. He was once preaching on Matt. 16, 26. Tonight, he said, I am speaking to souls. I know I am not speaking to benches or to West End congregations who would think me an awful bore. It is soul speaking to soul. Then came the story of a man who went to a celebrated minister and said, "I know you are a man full of common sense. I have read your sermons and I like them; but do you believe that I have got a soul?" And the minister said, "Yes, I do." "Well," said the man, "that is the most extraordinary thing for a man of your ability to think. If you go to the Kensington Museum, you can see exactly what the component parts of men are. There is so much water, so much lime, so much sugar, so much phosphorus, so much carbon, so much starch." ("Lots

of starch," Father Stanton would add as an aside.) "Over sixteen ingredients. You can see them in bottles in the museum. Where, then, does the soul come in?"

The minister declined to answer. "Ah," said the man, "just like you believers. You cannot answer a straight-forward question, you throw up the sponge and won't have anything more to do with it."

"Oh, no," replied the other. "I believe as a minister of Christ that I am a reasonable man, holding my own sense, and, thinking as a reasonable man, I must decline altogether to hold any argument with so many quarts of water, so much phosphorus, so much lime, so much carbon, so much of these ingredients that you are made up of." So the fool was answered according to his folly.

A study of his printed sermons (Last Sermons in St. Alban's, published by Hodder) will reveal many examples of splendid rhetoric and well thought-out expositions of dogma cemented by humor and common-sense. No one could quote poetry quite like him. I once wrote to ask him the sources of some lines he had quoted at various times, and got the following characteristic reply:

My Dear Fellow:

- (1) Newman.
- (2) I don't know.
- (3) Longfellow, "Reaper and Flowers."

Yours in O. B. L.,

A. H. S.

In the early days of the war we laid him to rest, and only royalty itself has had a more wonderful funeral. May God rest his soul.

Kansas Planning Fall Work

On Thursday, June 2nd, the Bishop and Council of the Diocese held a meeting to form definite policies for the fall work. Suggestions were made for the four Deanery meetings to be held in fall on consecutive dates to cover the four subjects of the Nation-wide Campaign, Religious Education, Publicity and the next Diocesan Convention. Plans are being made to hold the Adult Diocesan Convention early in the year and the Third Annual Boys' Convention Camp and the First Annual Girls' Convention in June. The boys will be encamped on the Bethany Campus as formerly, and the girls have quarters in the dormitories.

The Fourth of July a Religious Day

After the American Colonies declared their independence and separated from England, the little American mission of the Church of England organized itself as a national church, with its own constitution, adopted at its first general convention, in 1785. At the same convention the church passed a resolution in regard to the national holiday, declaring that "the Fourth of July shall be observed forever as a day of thanksgiving for the inestimable blessings of religious and civil liberty vouchsafed to the United States of America."

Cornerstone of Community House in Texas Laid

The cornerstone of Autrey house, the first unit of the community center for the Church's work at Rice Institute, was laid Sunday morning with a simple ceremony of short talks and songs.

James L. Autrey, Jr., son of the late Judge James L. Autrey, in whose honor the building is donated and named, laid the cornerstone and short talks were made by Rev. Harris Masterson, who is in charge of the community work near Rice; C. H. Atkinson, a member of the class of 1921 at the Institute, and Dr. Peter Gray Sears, rector of Christ Episcopal Church. The music was under the direction of Mrs. H. M. Garwood.

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Girls Friendly Help Solve Housing

The housing problem, as it affects girls, is distinctly of national importance. Owing to the increased rates throughout the country with the recent decline in wages, wage earners, as a whole, are more or less "put to it" to find suitable places to live, and, as is customary, the burden has fallen more heavily on the woman worker. Landladies are always more willing to take men than girls, as the former are "less trouble," and, when every bit of rentable space is demanded vociferously by a score of would-be "roomers" they do not lose business by indulging this preference.

As a result the few places that do take girls are full to overflowing and the occupants are paying, in many cases, extortionate prices to live under almost unspeakable conditions. In addition to being subjected to physical dangers there is a poor moral effect upon girls and women, many of them still in their teens, forced to live away from home connections in such a manner.

Most of us know that the Church Service League, in its folder issued in September, 1920, made the following recommendation:

"Since the Girls' Friendly Society has specialized in meeting the problem of lodges it is recommended that any work undertaken along these lines shall be in co-operation with the Girls' Friendly Society."

In spite of general knowledge of this fact there exists in the minds of many a great deal of vagueness as to just what has been done or is needed along this particular line.

The Girls' Friendly Society, although, as one worker puts it, is "still on the threshold of its housing opportunity," has, at present, ten organized boarding homes, located, for the most part, in the industrial centers where the problem is most acute. It is hoped that the eleventh will be open by the time that this goes to press.

In these ten houses approximately 447 girls are housed, of which only about 17 per cent are G. F. S. members—proving conclusively that the houses are for "all girls," and that they are a distinct community service.

The first of these homes—that in New York City—was opened in 1908. It was situated on 28th street and provided rooms and meals for about twenty girls. This "little house with the latticed windows"—as it was first called, was such a successful experiment, and was, from beginning to end, so full to overflowing, that, at the end of two years, it moved to a larger house twenty-five blocks farther uptown. This present house, accommodating 46 girls, has again overflowed its bounds and will move again this spring, this time to occupy a renovated apartment house, and take care of 100 girls.

This "pioneer" lodge proving so successful that a lodge was opened in Louisville, Ky., in 1911. Then San Francisco, in an attempt to care for a part of the great influx of girls coming there for the

Exposition, opened its doors with place for half a hundred girls in 1915.

After these had paved the way lodges began to "crop up" in quick succession all over the country—there being, at present, lodges in Philadelphia, Chicago, Detroit, Dallas, Texas, Raleigh, N. C., Baltimore, Md., and—as we mentioned—the eleventh, in Salt Lake City, Utah, is expected to "swing into line" at practically any moment.

Rates in these lodges vary with varying local conditions. At present they range from as low as \$4 to \$10 a week for room and two to three square meals a day.

The Girls' Friendly Society has attempted to make these houses not merely places to eat and sleep, but real homes with a house-mother in charge to provide for the happiness of the residents. There are few rules and regulations, but it is the endeavor to have the whole spirit of the place so like their own homes that residents will be glad to do as much to make the life more attractive for their companions as they would do for the happiness of their own "families." In return they have all the home privileges—such as friends to meals, informal dances, parties, etc.

Also, in spite of the almost ridiculously low rates the Society has taken a very definite stand that these houses should be self-supporting. Four, at present, are wholly so, and the others making headway towards that end. Not only does the girl of today, in business or industry, wish to pay her own way, but it is right and just that she should.

As one worker puts it: "Any other kind

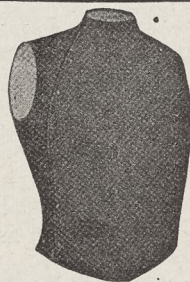
of house is a compromise, and, though it may be expedient, and the best that can be done in these days when many do not receive a living wage, it cannot be considered economically sound. Let the fact be squarely faced that, while the underpaid girl is being individually helped, at the same time, with the subsidized home, the old system of low wages is being encouraged and prolonged. Why should industry bother to pay more when charity is at hand to keep the girls alive for work?"

Therefore, whenever it is impossible, the funds necessarily incident to starting a lodge are gotten as investments rather than as contributions. The "latest" New York lodge, now in process of renovation, proposes, with rates of \$7.50-\$12.00 to pay 6 per cent interest on its bonded indebtedness and have an annual balance of \$5,000, which will pay off the bonds as they mature, so that within twenty years the house should be free of debt. It is on a sound business basis.

It is definitely hoped that, as another worker puts it at a recent meeting in New York City—"in the future there will be so many lodges, all self-supporting, that they will not only pay for themselves, but may pay a part of the running expenses of the rest of the Society.

In other words they will definitely cease to be a drain and will become a business asset.

The Rev. John Mitchel Page, in charge of the church at the University of Illinois, will be at St. Peter's, Port Chester, N. Y., during July and August. Address 23 Smith street, Port Chester, N. Y.



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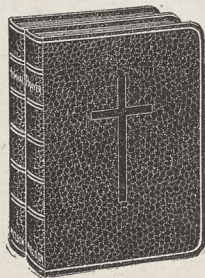
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Ordination at El Paso

On the second Sunday after Trinity in St. Clement's Church, El Paso, Texas, Bishop Howden ordained to the priesthood the Rev. Corwin C. Miller. The sermon was preached by the rector, the Rev. Fuller Swift, Ph.D. The candidate was presented by the Rev. C. S. Sargent, D.D. Mr. Miller was in the work of the Brotherhood of St. Andrew during the World War and located at Fort Bliss. He was confirmed in St. Clement's, studied a year with the rector and has recently completed the course of study of the Church Divinity School of the Pacific, San Francisco. Mr. Miller will be the vicar of the new St. Alban's Chapel in El Paso.

Subjects for Men to Discuss Selected by Bishop

Bishop Fiske of Central New York recently received a letter asking him how the men's club or study class of a parish could be made more practically helpful. He suggested, in his reply, a series of discussions of timely topics, with a well-equipped speaker as the leader, while the men themselves would also come prepared to discuss the subject. His list of suggested topics follows:

- (1) The Christian Sunday and Sunday Legislation.
- (2) What Are the Essential Truths of the Christian Religion?
- (3) How far is it possible to introduce Christian principles into business or industry?
- (4) Modern movements in Religion and their bearing on the Christian Faith.
- (5) Does the language of the Prayer Book need revision to meet modern needs?
- (6) Modern Society: Whether is it tending and what do you think of it?
- (7) What can we do and how far ought we to go in urging the practice of religion on our children?
- (8) What good do I get out of church-going and what can the clergy do to help me get more?
- (9) What should be the attitude of the Church towards social, industrial and political problems? What ought it to do in its corporate capacity by definite action?
- (10) Why do I believe in Christianity?
- (11) Why am I an Episcopalian?
- (12) What kind of a service and what sort of sermon helps a layman?

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