

The Witness

VOL. VI. NO. 40.

CHICAGO, ILLINOIS, MAY 27, 1922

\$1.50 A YEAR

Twelfth Meeting of the Council Held in New York

Some Very Remarkable Gains Have Been Made
by the Church Under Its Guidance

The Presiding Bishop and Council held its twelfth meeting since its organization at the Church Missions House, New York City, on May 10th and 11th, 1922. The Council has been in existence since January, 1920. It inherited a debt of \$920,246. In the two years of its existence it received an increase in income for general purposes amounting to 117 per cent each year over 1919, enabling it to pay all expenses of the Council and its six departments, including all work in the domestic and foreign missionary field; it financed ten co-operating organization and had a surplus of \$352,954 to apply on its inherited deficit. In addition to this the dioceses received for their own diocesan missionary work an increase of \$2,150,000, ranging from 200 per cent to 600 per cent increase, parishes throughout the country enjoyed an increase in revenue of approximately three and one-half million dollars, while the Church Pension Fund reports that the salaries of the clergy were increased by \$2,415,000. In addition to this it underwrote the budgets of the Continental Domestic Missionary Bishops, amounting to \$825,000, thus freeing these Bishops from the arduous task of raising the money necessary to finance their work. Not only was this done, but seventy-one new missionaries were sent to the foreign and domestic field, the largest number in any year in the history of the Missionary Society. Our Church Schools show an increase of 24,000 children and 1,700 teachers, and the whole Church gives evidence of a solidarity which has never before been experienced.

At this meeting, which lasted two days, 22 out of the 26 members were present.

At this meeting the consideration of the budgets for the year 1923 were considered. The budgets for the year 1922 amount to \$4,054,669, covering all the departments of the Council, the Woman's Auxiliary, the American Church Institute for Negroes, and eight co-operating agencies. The budget recommended by the Finance Department for 1923 totals \$4,235,557.

The Vice President, Mr. Lewis B. Franklin, who was elected to that office at the February meeting of the Council, made his first report to the Council. It showed that there had been held weekly meetings of the Executive Secretaries, and monthly meetings of all of the officers in the several departments. The work of adult education

A School of the Prophets Meets This Summer

School to Train the Clergy in Mission Preaching
to be Held in Mountains

CONVENTION SERIES

The series on Convention Topics is to begin in next week's issue, with an article by Dr. Milton, Secretary of the Nation-Wide Campaign Department, on "Shall the Nation-Wide Campaign Be Continued?" Others who are to contribute to this Convention Series during June are Bishop Bennett, Bishop Manning, Bishop Parsons, Bishop Jones, and Dean Francis White.

It is our intention to present an article on each side of the questions coming before the General Convention. We also wish to announce a noteworthy article to be published during June on "The Religion of Bernard Shaw," by A. Manby Lloyd. We respectfully call your attention to the advertisement on Page Five in last week's issue, and to this week's editorial by Bishop Johnson.

throughout the Church which has been heretofore conducted independently by the several departments, has been brought under the direction of a committee of which Dr. William C. Sturgis is chairman.

Dr. Slattery Accepts

On Tuesday afternoon, May 9th, a deputation from the diocese of Massachusetts, consisting of the Rev. Dr. Alexander Mann, Dean Rousmaniere, Rev. S. B. Blunt, Mr. W. C. Bayliss, Justice Parker, and H. J. Ide, waited on the Rev. Dr. Slattery at Grace Church rectory and formally notified him of his election as Bishop Coadjutor. Dr. Slattery announced his acceptance and issued the following statement:

"It is very difficult to leave my friends in Grace Church. No parish, I think, has ever shown more constant thoughtfulness and kindness for a rector. I appreciate that I shall be going to other friends, many of whom I have known for years, and many of whom, though formerly unknown to me, are most generously pledging their friendship. I hope that when the time comes for me to go next fall, Grace parish will know that not for a single day, can I ever forget them, if I would, and that whatever new ties I make, the tie which binds me to Grace Church will be unbroken."

The Commission on National Preaching Missions has co-operated with the President and Council of the Sixth Province in conducting a School for the Training of the Clergy in Mission Preaching, which will be held in Evergreen, Colorado, at the Hart Memorial House from August 8 to 24. This conference is intended primarily for representatives from the dioceses in the Sixth Province, but some of those appointed are unable to attend, so that the school will be open to a limited number of clergy from outside the province.

Evergreen is located in the mountains, about twenty-five miles west of Denver, and any delegates to the General Convention can arrange for a stop-over at Denver and avail themselves of this opportunity by registering now.

The expense of living at the Hart House will be \$1.50 per day for bed and board for those from without the province, so that the expense will not be great.

The faculty will consist of Father Hughson, O. H. C.; the Rev. Robert C. Chalmers of Toledo, the Rev. J. A. Schaad of Bay City, the Rev. C. W. Douglas of Peekskill and Bishop Johnson of Colorado.

The school will operate for ten days of the seventeen, the other days being given to rest, recreation and worship.

The subjects to be treated at the conference are, Preaching Missions, Religious Education, Points of Contact, the Church Service and Sermon Stuff.

Applicants will be accepted in the order of their application until the capacity of the house is reached.

Applications for registration should be made to Bishop Johnson, 323 McClintock Bldg., Denver, Colo.

Arrangements can be made for remaining in the house from August 24 to September 1, if desired.

Minneapolis Church Receives Large Gift

Miss Anna Brown, for many years a communicant of Gethsemane Church, Minneapolis, has left to the Church some \$12,000 to be distributed as follows: The income from \$4,000 to be used in St. Barnabas' Hospital of Minneapolis, at the direction of the rector of Gethsemane Church, and the income from \$8,000 to be used by The Rector's Wardens and Vestrymen of Gethsemane Church, half for Domestic and Foreign Missions and the other half to free a pew in the church.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Two Church Conferences to Co-operate

The Gambier Summer School for Clergy now in its thirteenth year and the Gambier Conference for Church Workers holding its second session, have arranged to merge its program at least for the present year. Heretofore, the Clergy School has consisted of a three days session, but in the combined conference it will run for a full period of ten days, but for the convenience of the clergy who cannot be away from their parishes for so long a time, the conference period will be subdivided into two five-day periods and the clergy may enroll for either or for the whole period. By combining the faculties of the two conferences an unusually fine faculty will be furnished for the clergy courses. Under the new arrangement the courses provided for the clergy will be grouped into a separate department of the conference under the direction of a Dean nominated by the Executive Committee of the Gambier Summer School for Clergy. The final program for the combined conferences will be issued within a few days. There is already a large enrollment for both conferences for Church Workers and for the Conference for Young People and the committee is confident that there will be equally large enrollments for the Clergy School.

Report Shows Much Work Done

Cincinnati Church Mission of Help has entered its second year. The report made to the Diocesan Department of Social Service shows that since September 1, 1921, the Executive Secretary, Miss Ella Charls, has dealt with some fifty cases. These cases are brought to the attention of the Church Mission of Help in various ways—by the clergy, by church workers, individuals in private life and by the Juvenile Court, the Humane Society, Hospital Social Service Departments, Juvenile Protective Association and other social service agencies. Several volunteers have been interested and assist in the case work. Special gifts have been made for the work of the organization and have been tremendously valuable. Representatives from 22 parishes of Cincinnati and the vicinity attended the conferences which were held during Lent under the general subject, "Problems of the Girl Today."

Churches Close to Welcome Episcopalians

On Sunday, May 14th, the first service was held in the newly completed church of the Good Shepherd, at North Charleston, South Carolina. The community which is a suburban one to Charleston, eight miles away, turned out in full force to rejoice with the congregation. The three other churches, namely, the Methodists, Baptists and Presbyterians, closed their doors so as to be with us. A Union Church five miles away also sent representatives, as did St. Peter's-by-the-Sea at the Navy Yard, which is under the charge of the same clergyman.

The work at North Charleston is only a little over a year old, services having been started in a tent in February of last

year, on borrowed ground. A little later the congregation that had been collected was incorporated under the state laws and purchased the lot where the church now stands. The Nation-Wide Campaign came to their aid and a barracks building was purchased at public auction at one of the government sales. This was wrecked and a suitable building erected from the materials to serve as a church and parish house.

Busy Week in Diocese of Bethlehem

The week of May 1-6 was a very encouraging and busy one. First came the Annual Meeting of the Woman's Auxiliary in Trinity Church, Carbondale. The women were thrilled by the reports from the different departments. To put it as briefly as possible, more money was raised, more box work done, more new Auxiliaries organized, and a larger United Offering, by almost three thousand dollars gathered, than in any previous year.

The Girls' Friendly Society held its Annual Meeting in St. Luke's Parish, Scranton, May 5-6. It was the largest and most successful meeting of its kind ever held in the diocese.

Under the auspices of the Department of Religious Education, a meeting of the Church School Service League and the Annual Presentation of the Lenten Offering was held in St. Clement's Church, Wilkes-Barre, on Saturday, May 6. The parish had prepared for 100 delegates; 160 came.

Everybody was astonished to learn of the number of schools which were doing practically league work, tho not officially organized. A large chart was prepared on which were marked the Five Fields of Service. Each parish and Mission of the diocese was called to report what was done for the parish, community, diocese, nation, world. As the activity was mentioned, Miss Elizabeth C. Ruddle, the Service League President, placed a flag on the chart. At the close the chart was filled with flags.

Preaching Mission Held in Georgia

A most helpful and impressive preaching mission was held in St. Andrew's Church, Douglas, Diocese of Georgia, the week of April 23 to 30, by the Rev. Hobart Barber, rector of the Church of the Good Shepherd, Augusta, Ga., assisted by the missionary in charge, the Rev. Royal G. Shannonhouse. There was a daily celebration of the Holy Communion every morning at 7 o'clock, and a preaching service every evening. At 5 o'clock every afternoon a children's service was held, and on two occasions there was a baptismal service. The children were most interested and enjoyed the catechising, singing, marching and children's prayers. Another special feature was the meeting of the men of the congregation one evening to effect a men's organization. Recently the missionary in charge presented a large class of men for confirmation, with several women and girls. It was voted at the meeting to make the organization a Men's Bible Class, with a layman for leader. It is intended to make the class both a school and a club. With

the addition of this organization the Sunday School room will be so crowded that it will be necessary to provide an addition to the church building. The vestry room will be enlarged for the vestry, choir and use of the primary pupils, and the chancel will be remodeled in order to provide more space at the altar rail and for the vested choir.

With the assistance of the missionary in charge, Mr. Barber delivered several addresses and sermons at the public schools, the District Agricultural School, and the railroad shops. The community was greatly impressed and gave expression of appreciation, and St. Andrew's has been greatly helped. This mission is striving towards organization as a parish and the members confidently expect to have a resident minister in the near future.

Colored Churchmen Meet in Albany, Ga.

The seventeenth annual Council of Colored Churchmen of the Diocese of Georgia was held in St. Ambrose's Church May 21-23. The annual meeting of the Woman's Auxiliary was held at the same time. The Bishop delivered his annual address to the Council at the morning service Sunday, May 23. One afternoon there was a general conference on Church School work conducted by the Rev. W. A. Jonnard, executive secretary of the Diocesan Department of Religious Education, and in the evening the Rev. H. Hobart Barber, vice chairman of the Diocesan Department of Christian Social Service, delivered an address on the "Social Work of the Diocese." The next day there was a conference on Diocesan Publicity, followed by an address on "The Americus Challenge," by Archdeacon James B. Lawrence, rector of Calvary Church, Americus, where there is no colored mission of the Church. The Woman's Auxiliary also arranged a very interesting two days' program.

More Missionaries Appointed

No meeting of the Department of Missions was held in March, owing to the absence of the Executive Secretary in Mexico nor in April owing to the date falling within Holy Week. Accordingly a great deal of business had accumulated to be transacted at the meeting in May. Forty missionaries were appointed to the field at home and abroad. These in addition to the seventy-one already appointed more than complete the 100 new missionaries placed as one of the objectives of the Centennial Celebration of the Domestic and Foreign Missionary Society.

Dedicate Choir Screen at Gethsemane

On the fourth Sunday after Easter there will be dedicated and blessed a choir screen erected by relatives and subscriptions of the congregation, to the glory of God and in loving memory of W. H. Ritchie, for many years a warden and vestryman of Gethsemane Church, Minneapolis, and Mrs. Edson S. Gaylord, for a long period president of the Woman's Guild and a devoted

and beloved communicant of this church. The screen was planned by Mr. Hewitt, a well known architect, and executed by Bradstreet's of Minneapolis. It is a wonderfully artistic addition to what is already a beautiful church. There are three graceful Gothic arches on each side, with a double arch in the center, all resting on a simple base placed on the marble foundation already in place. The upper rows of decoration are heavily carved in grapevine design, the two bays in the center surmounted by a cross with the figures of St. Mary and St. John on each side. It is, indeed, a work of art and a worthy memorial for two of the most devoted communicants of the church.

Beware of Impostors

To the Clergy, Churches and Laymen:

This is to inform you that there are a number of indiscreet and dishonest persons roaming around to prey upon the sympathies of the charitably inclined and collecting funds in the name of the suffering Assyrians. They should all be apprehended and stopped without any exception. The credentials they show as given by various bishops of the Nestorian Church are absolutely false. This evil practice should be stopped.

The Assyrians certainly are in great need, but all such contributions should be sent directly to the Episcopal Department of Missions, care of the Rev. Thomas Burgess, 281 Fourth Ave., New York.

YAW ALAHA,

Bishop of Barwar and Amedia,
630 East 16th St.,

Approved by Brooklyn, N. Y.
Thomas Burgess.

Bishop Tucker to Visit Sons

There are no flappers in southern Virginia, according to Bishop Beverly D. Tucker.

"I have never seen any flappers in Norfolk or southern Virginia," said Bishop Tucker. "Of course we are all pretty old-fashioned in southern Virginia anyway, and our society there has no place for the flappers."

Bishop Tucker, accompanied by his wife and daughter, Miss Lila Washington, is en route to the Orient to visit his son, Bishop St. George Tucker, head of the diocese of Kyoto, Japan. He has two other sons in the Orient, Dr. Augustus Washington Tucker, head of St. Luke's hospital, Shanghai, and Ellis N. Tucker, professor of mathematics at St. John's University, Shanghai.

Bishop Tucker will return to the States in time to attend the General Convention of the Protestant Episcopal Church, which will be held in Portland this September.

In commenting on the movement to omit the word "obey" from the marriage ceremony, Bishop Tucker said: "As far as I am concerned, I can see no reason why the word 'obey' should not be omitted from the ceremony. After all, it has been my observation that in all happy marriages the wife becomes the boss and the man it is who obeys."

Bishop Tucker also said the General Convention would amend the Church laws to

prohibit the remarriage in the Church of divorced people, no matter what the reason for the separation might have been. But at the same time provision would be made whereby divorced persons who have remarried, outside the Church, will not be disciplined according to Bishop Tucker.

Funds for the trip have been furnished by members of his diocese in honor of his fiftieth year in the ministry of the Episcopal Church, according to Bishop Tucker. The family will sail from San Francisco next Saturday.

Need of Education in Mexico

The school officials of Tacuba, a suburb of Mexico City, called upon the principal of our Hooker School in Mexico City and explained to her that Tacuba, in common with a number of other similar communities in Mexico, is deeply concerned about the fact that thousands of Mexican children are growing up without even an elementary education. The years of revolution have disorganized and greatly reduced facilities and equipment for the work of public education. The proposal of the authorities is that Hooker School should undertake to teach reading and writing to about one hundred children of the neighborhood. The proposal was not quite a demand, but much more than a request. To make this possible an additional building will be necessary, costing \$600, and the salary of a teacher \$350. The authorities of Tacuba will provide furniture, books, etc. An appropriation of \$1,000 was made to enable the school to meet this request.

Deaconess Begins Work in Southern Ohio

This month the Diocese of Southern Ohio will welcome to the ranks of the Diocesan Mission workers the first person recruited for diocesan work under the in-

spiration of the Nation-wide Campaign, and whose training was made possible by a scholarship voted by the diocese from Nation-Wide Funds. Miss Hilda Dieterly of Zanesville will graduate from St. Faith's House in New York on May 12th and will be set apart to the office of Deaconess by Bishop Manning, acting for Bishop Reese. After a brief vacation she will come to the diocese and begin her work at St. Peter's Mission, Carthage, Cincinnati.

Nothing to Kick About Says Mr. Franklin

The statement of receipts of the Presiding Bishop and Council applicable to the quota of 1922, up to May 1st, shows that during the month of April more than \$225,000 was received. While this was not so good as April last year and, as a consequence, we are still further behind, it must be remembered that a large part of the Church School offering came in April, 1921, and very little of it in April, 1922, due to the later date of Easter.

The month of May, therefore, ought to be a good month, and I hope that every diocesan treasurer and parochial treasurer will see to it that it is a good month.

Mr. Franklin, the treasurer, says: "Do you not think it would be helpful if we could report to the General Convention that the receipts for the first seven months of this year were materially ahead of the corresponding period last year? If so, get busy."

The Witness Fund

We acknowledge with thanks, the following donations to the Witness Maintenance Fund:

A Friend	\$ 5.00
Mrs. J. P. Wintringham50
Mrs. E. D.50

Total for 1922\$157.65

Ready for Distribution About June 1st

The Whitsuntide issue of the *Church at Work* is the last to be issued until Fall. The edition of the Second Lenten Number was exhausted. Ask the Rector for your copy. Help to get it distributed to every home in the Parish.

The Church at Work Whitsuntide Number

Among the interesting articles in this issue are: Church Boarding Schools and the Work They Do, Interior Stations in Liberia, The United Thank Offering, Summer Schools and Conferences, With Bishop Thurston in Oklahoma, The Church's Work at Baguio, "The Advocate" by the Rev. Louis Tucker. More than two pages of pictures.

CAN THE VALUE OF A UNIVERSAL MEDIUM
IN THE CHURCH BE OVERESTIMATED?

Circulation of this issue 460,000 copies.

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.



BOARD OF EDITORS

Editor-in-Chief
Rt. Rev. Irving P. Johnson
Managing Editor
Rev. William B. Spofford
London Editor
Rev. A. Manby Lloyd
Associate Editors
Rev. Julius A. Schaad
Rev. George Parkin Atwater

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

OUR PROBLEM

By Bishop Johnson

When I undertook the publication of a church paper I was told by a wise man who had had long experience in that line that I would learn something. I have.

And so before I go hence from the newspaper world and be no more seen therein, I would like to tell some of the things that I have learned from the above mentioned angle. I believe that common sense is so called because it can be derived only from knowledge of the common people, not because it is the common property of scholars. As an asset for the minority I have long since discovered it far superior to academic learning, and I believe that the Church of the Gallilean fishermen is too insistent upon the ability of candidates to answer academic conundrums and not enough insistent upon their ability to understand the habits of the people.

A scholar may adorn the Episcopate of some great diocese or grace the rectory of some large parish, who would go hungry in the foreign atmosphere of some provincial town.

It has been the habit in the Church to publish papers for high-brow constituencies, but the trouble with such a constituency is that, to a large extent, it does not think or read in terms of the spirit. Of course, there is a remnant that does, but the majority of college graduates today are ecclesiastically illiterate.

The common people will read certain things if written in their language, but are not concerned with St. Paul's address on Mars Hill. That address failed to convert high-brows or to interest humans. It was the greatest failure of St. Paul's life. He wrote the Corinthians shortly after he left Athens and came to Corinth; "When I came to you, I came not with excellency of speech or of wisdom" (as he had done at Athens shortly before), "for I determined not to know anything among you, save Jesus Christ and Him crucified"; and then he goes on to contrast the wisdom of men with the power of God and tells us that the former was foolishness with God.

I firmly believe that the Anglican communion has never really learned this lesson. St. Paul certainly had "the wisdom of men" and made use of it where it was the language of the people, but he conceded that it was not generally effective.

The truth is that the wise men of this world lack humility and, as a rule, each wise man claims to be an expert on religion, "having never learned."

* * *

So, when we started The Witness we did so because we thought that the high-brow field was adequately covered.

We still advise that limited number of educated people who read religious literature that both the "Living Church" and the "Churchman" are ably edited and will supply the seeker after information with both sides of the matter involved.

The Witness was started to supply more elementary matter to more ordinary minds.

From the standpoint of ecclesiastical culture it has been justly criticized. It does not adorn the library table and carry the impression to the observer that the host or hostess is a person of literary discrimination.

I would not belittle the value of culture in religion, but I challenge the idea that the first duty of the Episcopal Church is to seek the patronage of the wise, for it is my strong conviction, after considerable observation, that St. Paul was exactly right when he said that "not many wise men after the flesh, not many mighty, not many aristocrats are called, but that God hath chosen the foolish things of this world to confound the wise."

In short, I believe that the greatest liability of the Episcopal Church today is the undue proportion of half-converted worldly wise who dominate the policies of this Church.

I am very tired of being told that the destinies of this Church are in the hands of "prominent rectors" and "influential laymen." As a rule, spiritually speaking, I think them rather a handicap to spiritual progress—rather a liability than an asset.

I do not mean this where they are humble, but I fear that there is no excess of humility in their makeup. I think "the prominent rector" or the "influential layman" who regards his secular position in the world as a pedestal from which he may look down upon his humble brethren is a sort of secular Simon Stylites who confuses his own importance with spiritual elevation.

And the proof has been that they have exerted an influence in a cause which they have fed with crumbs and not substance.

From a considerable observation I am convinced that "prominent rectors" (as distinguished from rectors of prominent churches, whom I respect) and "influential laymen" (as distinguished from wealthy and cultivated people who use their influence and wealth to the glory of God) are more or less of a spiritual nuisance in Christ's kingdom, now as they were then.

It was felt that we needed a larger number of informed common people in the Church, and so The Witness was started to supply this need.

* * *

But in the prosecution of the scheme I confess to a certain degree of failure, due to several causes which I will proceed to elucidate.

First and foremost, the inadequacy of the editor and his colleagues to produce what was demanded of them, due partly to our personal limitations and partly to unreasonable demands.

There is no use of dwelling on the former hindrance. They are manifest to all men; but the unreasonable demands are capable of discussion. In the first place, we had no money, never had any money and scarcely expect to have any money beyond the bare necessities.

Some of our friends have been very kind and to them we owe the fact that we are solvent, which is about all that can be expected in such an enterprise. This, however, is the least of our difficulties, and we pass on without further comment. We are still able to go to press, which fact is chiefly due to the credulity of our publishers.

* * *

In the second place, we have made some very serious mistakes in that which we have allowed to go in (which may have been due to our inability to get anything better, or from our inexperience); and in that which we have been obliged to leave out (which may have been due to our poverty and our inability to command the highest talent at the price which we could pay). But this, also, may pass on the ground that a big ideal is better than a little one, even though the performance of the former falls below the achievement of the latter.

* * *

But the third and chief difficulty has been due to unfortunate divisions that are among us.

We are a Church which is largely a collection of parishes. We have not yet caught the federal idea of religion. Our people join a parish more than they belong to a church.

Our rectors are petty chieftains rather than lieutenants in our army.

Our camp is divided into many camps, of which the chief ones are labeled "Catholic," "Broad," and "Evangelical."

Would that the pasting of a label could affect the contents. We should have something analogous to the pure food law in the Church, wherein any man who carried a label which did not represent the contents, should be cut off from Israel. The three adjectives, singularly enough, all mean identically the same thing.

They remind me of an old tin peddler in the town where I was reared, who put "Honest John" on his wagon. I remember being told by my mother always to watch people carefully who advertised their honesty.

One can likewise say that those may well be watched who wear any of the above labels.

The word "Catholic" means the whole; the word "Broad" connotes the whole; the word "Evangelical" implies the whole Gospel; but the fact is that each is industriously endeavoring to cover the whole bed with a coverlid that is too narrow for it.

Christ was priest, pastor and prophet. But the petty interpreter of Christ acts as though he were merely a prophet, merely a priest, merely a pastor.

And as the individual catches one of these ideas, he immediately dismisses the other two as being relatively unimportant.

This is the fundamental difficulty in attempting to publish a Church paper.

Either one must appeal to a class or one will offend every class, whose chief distinguishing attributes are that they are easily

(Continued on page 8)

The Convention City

By David Welsh

Preparation work for the Convention is speeding up at all angles. It is doubtful whether any city which has not entertained such a gathering has any idea of the expense and labor involved. I have just counted up the number of committees of men and women which are already busy with preparatory affairs. The committees vary in size, but the average number, both for the men's and women's, would be from fifteen to twenty. It might be interesting to name these committees;

Men's Committees

Executive	Transportation
Reception	Publicity
Housing	Convention Halls
Finance	Music
Hospitality	Pulpit Supplies
Luncheon	Automobile

Women's Committees

Executive	Motor Corps
Reception	Study Class
Registration	Literature
Information	Junior Exhibits
Services and Meetings	Sales
Housing	Pages
Rest Rooms	Badges
Press and Publicity	Printing
	Checking

In charge of women's work are twenty committees under the general chairmanship of Mrs. Wilson Johnston, who has been busy for many weeks planning a generous hospitality to the hundreds of women who plan to come to the various gatherings. Meetings almost daily are being held by one committee or the other. To accommodate committee work, the diocese has added another room to its office, but still has the need of more. Several committees meet in a room at the public library, which, fortunately, is centrally located. A glance at these committees shows how comprehensively the women are planning for the comfort and pleasure of our guests.

Wherever necessary, two groups may co-operate, such as Housing, etc. Given good weather for September, the convention will be difficult to excel. There is no climate so gentle as Oregon in that month of the year.

A glance at the men's committees will indicate to you how broad the vision of our duty is. So, as far as the diocese is able, nothing will be left undone which might minister to the expediting of business, or the comfort and convenience of the convention. The buildings already secured are very close together. In addition to the auditorium, with its corridors and side rooms, there will be a splendid Labor Temple, a great Central Library, three or four big Protestant church buildings, etc. Aside from being comfortably housed, the convention will be centrally housed. No hotel will be beyond walking distance for healthy people, to any place of meeting. It has seemed to those that have gone to other conventions that in this respect Portland is unique.

A bit of encouraging news to the Girl's Friendly Society, both in the diocese and without, will be the recent purchase at Gearhart, a hamlet on the seashore, of a Holiday House. The Bishop took advantage of an opportunity to purchase a furnished house at an exceedingly modest

cost. With the money on hand, and what the various branches could raise, plus a loan the Bishop was able to negotiate, he found it possible to take advantage of this long looked for offer. The house will accommodate from fifteen to twenty girls in case of necessity, and will be made ready for use immediately. The various Friendly branches will experience a fresh impetus with this acquisition.

In order to strengthen and develop the Young People's Societies and to prepare for anything that may be planned for young people at the General Convention, the Bishop is holding meetings with the various presidents to discuss and devise a plan of organization for the diocese. At the present time, there are some eight societies known, bearing various names.

The new Dean at St. Stephen's Pro-Cathedral took up his work at the beginning of the month. Well known from previous experience here, he was welcomed back with great heartiness by the Church people of the Pro-Cathedral. It is the finest commendation of one's character and service that he may return with hearty welcome to the sphere of his former labors. And certainly Portland welcomes Dr. Ramsey back.

A commendable piece of work is being done by a priest at Corvallis, the seat of the Agricultural College. He is doing what doubtless almost any priest might do if he had the vision and the will. Father Simpson, priest, has taken several college churchmen, instructed them in the work of conducting the service and their particular duties as churchmen, and tried them out in his own parish church, entrusting to them, when it has been necessary, the conducting of the service. He now sends them as lay readers to a nearby town. Albany, one of the most prosperous towns in the state, a county seat, has for many years had a church equipment, but for several years past has had no service. Situated only about ten miles from the town of Corvallis it is possible for the priest and his lay readers to minister there. Consequently during the last Lent the work was reopened. An active young churchman from St. David's Parish in Portland recently moved to Albany and has been an important factor in this revival of work.

From various parts of the diocese reports are coming in of larger Confirmation Classes than in many years past. Some Missions and parishes have doubled their usual number. To what is this due? Might it not be due to a better quality of teaching and improved material? If so, the leaders of religious education ought to take courage.

Conferences at Princeton and Geneva

The summer schools of Province II at Princeton Seminary, Princeton, N. J., and Hobart College, Geneva, N. Y., are offering programs which cannot fail to interest any one connected with any branch of Church work: The Pupil; the Church School Service League; Arts and Crafts; The Teacher; Methods of Teaching; Story Telling; The Negro; The Church's Life; The Church and the Foreign Born; Social Service for Leaders and for Young People; Church Mission of Help; Girls' Friendly

Society; Church Music; Bible Study, Old and New Testament; Christian Fundamentals; The Girl and the Boy in the Church; Psychology of Religion; Church Organization and Stewardship; Young People's Societies; Personal Religion; it is all there under the leadership of those who have proved their ability to gather their material and to impart to others the results of their experience.

The Woman's Auxiliary, Daughters of the King, and other organizations are planning afternoon conferences.

Last year's overwhelming registration has made it necessary to restrict this year's to the comfortable capacity of the buildings. At Princeton arrangements have been made to serve the needs in beautiful Thompson Hall, where there is plenty of room for the whole school to be served at one time. Each school will have a Mystery Play presented out of doors, a recreation committee and a hostess, besides the local hospitality committees.

GOOD AT A GLANCE NO BONDS

Dividends Uninterrupted

N aumkeag
E merson Shoe
W alter Baker

E smond Mills
N orton Grinding
G illette Razor
L owell Bleachery
A moskeag
N ew Haven Clock
D raper Corporation

—o—

New England has other stocks as good as the above. Mark the one that interests you, or let us know the industry group from which you wish offerings.

EARNST E. SMITH
(Inc.)

SPECIALISTS IN
NEW ENGLAND SECURITIES
52 Devonshire St., Boston

Our Mothers

By Julius A. Schaad

"Her children arise up and call her blessed."

Mother's Day is one of the modern fulfillments of this ancient and prophetic text.

Ever since Mother Eve was made to mourn by the cruel murder of her son, the righteous Abel, and by the waywardness of her other son, the blood-guilty Cain, mothers have rocked cradles in ambitious hope for their children; and have been torn between a natural love for the good and an incomprehensible love for the bad.

A mother's heart is like a deep fountain whose sources lie far beneath the surface; and it gives forth a never-failing stream of love for her offspring.

Thus is the mystery of Motherhood inscrutable, even while the fact of it blesses the world.

When God wanted to give mankind a glimpse of His own divine nature, He gave the symbol of motherhood to His prophet and said, "As one whom his mother comforteth so will I comfort you; and ye shall be comforted."

The idea is that since we know what motherhood is, and what it will do for us, we may learn from it also to know what God is and what He will do for us.

Thus is the fact of motherhood as "a teacher come from God" to lead us unto Him. And thus is motherhood lifted up as an attribute of God, whose brooding love is ever over us.

There is probably no other human name so dear to us as the word "Mother."

Motherhood is the most important human factor in our personal and social experience.

And the function of mothering is the noblest and most far-reaching vocation that can come into the natural life of a woman; for, "the hand that rocks the cradle rules the world"—new thought and the feminist movements to the contrary notwithstanding.

Motherhood is the universal inspiration of civilized life, and its greatest human asset.

For these reasons the highest and most urgent earthly duty of man is the protection and care of mothers.

National laws for the improvement of the civic, social and industrial conditions of women in general, and national days in honor of mothers in particular, are then merely corporate efforts on the part of children to arise and call their mothers "blessed."

The present generation of parents is the product of a motherhood of a day now gone by.

We have certain habits, convictions and ideals of morality, citizenship and social relations. They are fairly high standards, too. And they are high because we had mothers (and incidentally, fathers) who possessed three characteristics. Let us look at them sympathetically:

First, our mothers were, in most cases, devout. Religion, expressed and functioning through a church, was an important

factor in their lives. And they both taught us to pray, and prayed with us.

Second, our mothers were modest, in dress and manner. Sex-exploitation was not a thinkable part of their program.

Third, they were chaste. Virtue was a passport to decent society. The triangle play was not then enacted in real life, with social sanctions, as it is today.

Some girls of today, who are blase at sixteen, suffer from ennui at eighteen, and are afflicted with "nerves" at twenty, may indeed call their grandmothers "prudes" and their mothers "not up to date." But had their grandfathers then seen these same "flappers," they would have been unable to give them names as respectable as is that of "prude."

Our grandfathers, and the older generation of fathers today, respected the women of their day because they were devout, modest and chaste. And I suspect that these three qualities still rank high with any worth-while man when he thinks in terms of marriage with a woman who is to become the mother of his hoped-for children, however tolerant he may be with the "damaged goods" among the women in his social group.

Jazz, frivolity and sex-exploitation can never produce the motherhood which results from religion, modesty and virtue.

If we could choose our ancestors, none of us would select the social vampire, or the underdressed flapper who smokes cigarettes and engages in promiscuous "necking" or "petting parties," to cradle us.

The motherhood of a generation can be no better than its womanhood!

Most of us today can look back upon our childhood with memories of the gracious and genteel modesty of the motherhood which gave us birth and cuddled us in its chaste arms while we were young. It is a precious heritage.

But I am wondering if we are doing enough to safeguard that heritage for our grandchildren by the training and protection of the mothers which are then to be.

American motherhood has done much to advance our civilization in the past. But if we are to SAVE that civilization, we must have the same kind of God-fearing motherhood for today and tomorrow.

Write me down for an old fossil, if you wish; but remember that when woman ceases to be an ideal for man, civilization falls.

To prevent this, it behooves us to think in more serious terms of the present trend of things in our domestic and social life, with a view to a reconstruction of our standards and habits.

Educational Department Moves to Church House

The Department of Religious Education has now been brought over from the building, 289 Fourth Ave., New York City, and is occupying quarters on the fifth floor of the Church Missions House, the Educational Division of the Department of Missions having vacated these quarters and moved to the first floor, on the corner. This gives the Educational Division an opportunity to use the large show windows for the display of missionary literature, curios and other advertising media.

Clerical Die-hards

By A. Manby Lloyd

No more slashing criticism has appeared in recent times than PAINTED WINDOWS, a volume of studies in religious personality. The subjects include Archbishop Davidson, Bishops Gore, Temple and Henson, Dean Inge, Dr. Jacks and Canon Barnes, Dr. Orchard, General Booth, Father Knox and Miss Maude Royden.

The writer is supposed to be Harold Regbie, but it is a man of much finer calibre, and perhaps Professor Zimmerman would be a better guess. His own sympathies are obviously with the Unitarians. Bishop Gore's glassy eye and grim dogmatism, Dean Inge's Neoplatonism, Dr. Orchard's ceremonialism—(a country parson who is a connoisseur in preaching tells me Dr. Orchard is the greatest preacher in London)—Father Knox's frivolity, etc.; they are all weighed in the balances and found wanting; with the exceptions of Dr. Jacks (obviously of his own faith) and Miss Royden, who is let down lightly for chivalry's sake.

All the same, the book provides keen intellectual enjoyment and is alive with epigram—"The history of the human race is the diary of a Bear Garden"—"Where originality is rare, eccentricity must not be discounted," etc. There is a good story of Dr. Orchard. Not long ago he (the author) asked a great Anglican what he thought of Dr. Orchard. He replied, raising his eyebrows: "A ritualistic dissenter! What is it possible to think of him?" The Anglican dignitary was reminded that he attracted a good many people and that Mrs. Asquith was sometimes a member of his congregation. "That," answered the dignitary, "would not make me think any higher of Dr. Orchard."

The book is kind to Modernists and very severe on the Anglo-Catholic school of the younger generation. "Not many (of their clergy) are scholars, and few gentlemen."

Which brings back to my mind a discussion at a famous clergy house some years ago. It was Saltley Vicarage and we were discussing this very question. The younger clerics grew hotter and hotter, while Father Adderley puffed clouds of smoke. All at once he butted in and brought the debate to an abrupt termination by saying, "Well, I am no gentleman, and Peter was no gentleman. What we want are a few holy cads like some of the twelve Apostles."

Some of the subjects of this book are dull persons of the die-hard type (like Lord Carson) or extinct volcanoes. There is a tone behind it that suggests, as G. K. Chesterton has put it, that a better title would have been "Whited Sepulchres."

Gore still dominates the clergy who think England can be saved by scholarship, but with the exception of Henson, Inge and Temple, the people in this portrait gallery do not appeal to the imagination.

So I spent a day in Holy Week listening to another die-hard, Father Adderley, who is also a very live wire.

Father Jim on Laodicea

The pulpit of Christ Church, Westminster, was recently the special preserve of Rev. R. J. Campbell and there was a fair

congregation in the luncheon interval when Father Adderley appeared. Father Adderley must be well in the seventies, but he has all the verve and vivacity of a man in the forties. Robust in physique, I doubt if there is any priest his equal on a political platform.

Choosing for his text the message to the Church of Laodicea (Rev. III), the preacher said repentance was too often connected with individualism and the single human heart, but here was a call to corporate repentance, although the Church of L. was addressed as one single person. Some people said there was no such thing as corporate repentance, but there was more in the Bible about corporate than individual repentance. Nations, Churches and corporate Israel were often addressed, nevertheless, as if they were one person. Compare Jerusalem, "If thou hadst known," etc.

Corporate repentance came about when a whole body of persons took a step higher in its corporate social ideal, so that they could not go back. In the 19th century something was wrong with the Church—its ideal was no higher than the world's. Negro slavery was tolerated, children were being hung for stealing, the capitalists were making fortunes out of the blood of little children. It was the world that woke up first, then Christian people began to wake up and we now see how wrong they had been. The whole body of Christian people has gone a step higher. We are now coming to see that war is wrong and some day we shall look on war as we now look on slavery.

Our Lord lays His finger on the spot. The Church of Laodicea had lost interest in things. It was doing nothing. It had no idea of anything wrong at all. "Thou sayest I am rich and knowest not that thou art poor . . ."

Our Lord was unable to convert the Jews. They were not wicked in the ordinary sense, but they thought they had no need of repentance. The Jew saying his prayers told God he was all right and informed Him how good he was!

Since the war we have learnt more about repentance and confession. The National Mission was going out to give a lead to the world, but we turned it into a Mission of Repentance to ourselves. Who were we to tell the nation what to do!

The eyes of the Church have to be anointed with eye-salve, and it takes some time to do its work. Repentance is something that gradually dawns upon us. The Pharisean sin was not that they were blind, but being blind THEY SAID THEY WERE NOT.

Father Adderley's Antithesis

A few more words about another die-hard, the Rev. W. Lowndes, referred to recently. He and Father Jim are the positive and negative poles of the Church of England. Both men are bound to influence it for all time, for they are both men of ideas and both revolutionists, though one is a Jacobin and the other a Girondist, one is for active and the other for passive resistance. Neither of them believe in the Bishops (as a whole), but the "winking Bishop" of the one would be anathema to the other, who is looking for

a Bishop who will abide by first principles and can find one neither at Rome nor Canterbury. So he has gone into the wilderness—if Oxford can be so described—where 1,700 clergy and a brigade of Dons have decided to boycott him.

In issuing his double challenge, Father Lowndes has fallen foul of the Temporal Power and of the City of Confusion he calls the Church of England. Curiously enough, he is convinced of the validity of Anglican orders, but to learn truth, and the whole truth, you must consult not only history or experience.

Space forbids a discussion of these questions, and it is his attempt to reconcile Genesis and the recent discoveries in Babylonia that is more likely to be epoch-making. That strange monk, Father Ignatius, once said that he would believe the Bible if it told him the moon was made of cream cheese. Father Lowndes does not talk that sort of nonsense. Surely, I asked him, you do not expect us to believe the ark and flood story? You do not ask us to believe that the animal creation, male and female, two and two, walked into a boat 300 feet long?

"I see no reason (was his answer) against the accuracy of the measurements except the question of room for the animals. But I do not think there were a great number of them, as they were only those in which was the "breath of life," which as applied both to men and beasts, I take to mean those that had been re-created in Paradise for Adam's use, i. e., mostly what we should call the domestic animals. In Gen. II, 19 they are specially called the beasts of the field; in Gen. I, 24, 25, they are called "the beasts of the earth." I do not for a moment suppose the Deluge to have been universal, except so far as the descendants of Adam were concerned, viz., into whom had been breathed "the breath of life"; and these were probably all living still in the plains of Babylonia, as people did not live far from their own homes in those very primitive days. The fact that the earth was

"filled with violence" would account for their not having multiplied very much. Of course, the Bible implies that there were men on the earth long before Adam's time."

This gives some idea of his proposed line of argument, a fuller synopsis of which has been promised me, especially for your readers, in course of time. With hard work, Father Lowndes hopes to publish the first part of his Babylonian book in September.

MADONNAS AND SUBJECTS on the Life of Christ. Reproductions in colors of the Great Masters. \$1.00 per dozen, assorted. M. Zara, Box 4243, Germantown, Pa.

SAINT KATHERINE'S SCHOOL Davenport, Iowa

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Beautifully situated on a bluff overlooking the Mississippi. School recommended by Eastern Colleges. Address
The Sister Superior

TWO GOOD BOOKS

BISHOP JOHNSON'S

The Personal Christ

FIFTY CENTS

and

Historical Development of the Church

THIRTY-FIVE CENTS

The Witness Publishing Co.

CHICAGO

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.

**CROUP
OR
WHOOPIING COUGH**
ROCHE'S HERBAL EMBROCATION
Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.
All druggists or
W. EDWARDS & SON E. FOUGERA & CO.
London, England 90-92 Beekman St. N.Y.

RHEUMATISM

A Remarkable Home Treatment Given by
One Who Had It.

In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bed-ridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular or sub-acute (swelling of the joints) rheumatism to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, 431-H Durston Bldg.,
Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

CHURCH SERVICES

CHICAGO

ST. CHRYSOSTOM'S CHURCH.
1424 North Dearborn Street

The Rev. Norman Hutton, S. T. D.,
Rector.
The Rev. Robert B. Kimber, B. D.,
Associate.
Sunday Services: 8 and 11 a. m.; 4:30
p. m.

NEW YORK

CATHEDRAL OF ST. JOHN THE DIVINE
Amsterdam Avenue and 111th Street,
New York.

Sundays: 8, 10, 11 a. m., 4 p. m.
Week-days: 7:30 a. m., 5 p. m. (choral).

BROOKLYN

ST. ANN'S CHURCH

Clinton and Livingston Sts., near Borough
Hall

The Rev. G. Ashton Oldham, Rector
Sunday Services: 8 and 11 a. m., 8 p. m.

CLEVELAND, OHIO

TRINITY CATHEDRAL

The Very Rev. Francis S. White, D. D.,
Dean.

Sunday Services, 8:00, 11:00 and 4:00.
Daily Services, 8:00, 11:00 and 4:00.

NORFOLK, VIRGINIA

CHRIST CHURCH.

The Rev. Francis C. Steinmetz, S. T. D.,
Rector.

Sunday Services, 7:30 and 11:00 a. m.,
4:30 p. m.

Wednesday and Saints' Days, Holy
Communion, 11:00 a. m.

THE WOLCOTT SCHOOL

Boarding and Day School for Girls
DENVER, COLORADO
College Preparatory and General
Courses

Affiliated with the Wolcott Con-
servatory of Music

CIRCULAR UPON APPLICATION

SHATTUCK SCHOOL

A Church School for Boys
57th Year

It is conspicuous among schools
for its select class of boys, its high
rank in scholarship, its moral and
physical training, the care taken of
its boys, and their character when
graduated.

A Miltray Boarding School of the
best type. A Church School with the
traditions and ideals of fifty years.
Graduates prepared for any college.

Boys may be entered at Mid-Year.
Summer School on a Unique Plan.

Address

THE RECTOR

Shattuck School Faribault, Minn.

The Editorial

(Continued from page 4)

irritated by any article which does not sus-
tain their particular contention.

The Church has certain cross sections
which make any appeal to the whole ex-
ceedingly difficult. There is the cross sec-
tion of parochial interest.

We would not be a strong Church even
if we had a million unrelated parishes.

We must develop a federal conscious-
ness before we can do a work that is either
Catholic, broad or evangelical.

Then there is the cross section of party
divisions, by which congregations are more
suspicious of those within than they are
even of those without.

It is impossible to speak the language of
the whole Church to a collection of petty
princes who resent any other dialect than
their own, and who talk grandly of what
they will and what they will not permit or
encourage their parishioners to read.

After all, the greatest enemy of Christ
was the petty partisan who insisted upon
His crucifixion, rather than the publican
and sinner who admired Him greatly.

It is the aim of The Witness to present
the whole Church to the whole Church in
so far as we have the means and ability
so to do.

It is the aim of The Witness to avoid
ecclesiastical terminology and to talk the
language of the common people.

It is the aim of The Witness to furnish
the Church with an inexpensive paper
which will reflect to the Church the whole
task of the Church in all of its varied as-
pects.

MRS. A. A. GUTGESELL'S

Christmas Novelty Gift Book

ESTABLISHED 1912

Each Year Better and Better,
This, our Eleventh Year, Best of All.

Send your order for Sample Book NOW as they
are made up during the summer months.

It consists of a line of artistic, inexpensive
Christmas Novelties, Enclosure Cards, Seals, Rib-
bons and Paper for doing up packages, as well
as a large exclusive line of attractive, engraved,
and hand painted Christmas Greeting Cards,
neatly arranged in attractive display.

Years of Experience Enables Us to Give the
Best of Service

For information and testimonials from Clergy-
men and organizations who have repeatedly used
our method and Sample Book address

MRS. A. A. GUTGESELL, Inc.
406-410 Sixth Ave. So. Minneapolis, Minn.

CURED HER
RHEUMATISM

Knowing from terrible experience the suffer-
ing caused by rheumatism, Mrs. J. E. Hurst,
who lives at 508 E. Olive St., B. 51, Blooming-
ton, Ill., is so thankful at having cured herself
that out of pure gratitude she is anxious to tell
all other sufferers just how to get rid of their
torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut
out this notice and mail it to her with your own
name and address, and she will gladly send you
this valuable information entirely free. Write

CHURCH SCHOOLS

BERKELEY DIVINITY
SCHOOL

Middletown, Connecticut

Address:

Rev. WILLIAM PALMER LADD, Dean

Western Theological Seminary

No fees, but such requirements as are
necessary for strong class-work, a
peaceable dormitory and a full chapel.

Address

REV. WM. C. DEWITT, Dean,
2720 Washington Blvd., Chicago

The Protestant Episcopal Theo-
logical Seminary in Virginia

For catalogue and other information
address the Dean,

REV. BERRYMAN GREEN, D. D.,
Theological Seminary,
Alexandria, Va.

College of St. John, the Evangelist

Greeley, Colorado

FULL COURSE IN THEOLOGY

Opportunity afforded to combine this
course with Arts Course in the Colorado
Teachers' College.

For information apply to

DEAN BONELL

ST. STEPHEN'S COLLEGE

The only Eastern college officially con-
trolled by the Episcopal Church and en-
dorsed by the Synod of any Eastern Prov-
ince. Its degree of B. A. is recognized by
all universities in this country and abroad.
Tuition, board and room, \$500.00.
Post-office: Annandale-on-Hudson, N. Y.
(Station: Barrytown on the New York
Central Railroad).

"On the Hudson River Facing the
Catskills."

Write to the President, the Rev. Bernard
Iddings Bell.

HOBART COLLEGE

(FOR MEN)

WILLIAM SMITH COLLEGE

(FOR WOMEN)

Geneva, N. Y.

100th Year Opens Sept. 20, 1921.

Hobart offers a large number of scholarships
to students preparing for Holy Orders.

RT. REV. CHARLES H. BRENT, D.D., LL.D.,
Chancellor.

REV. MURRAY BARTLETT, D.D., President.
For information address the President.

HOWE SCHOOL

A Superior and Thorough
CHURCH SCHOOL FOR BOYS
Careful Selection—Limited Enrollment
A separate school with individual
attention for little boys.

Rev. Charles Herbert Young, M. A. Rector
ADDRESS BOX W, HOWE, IND.