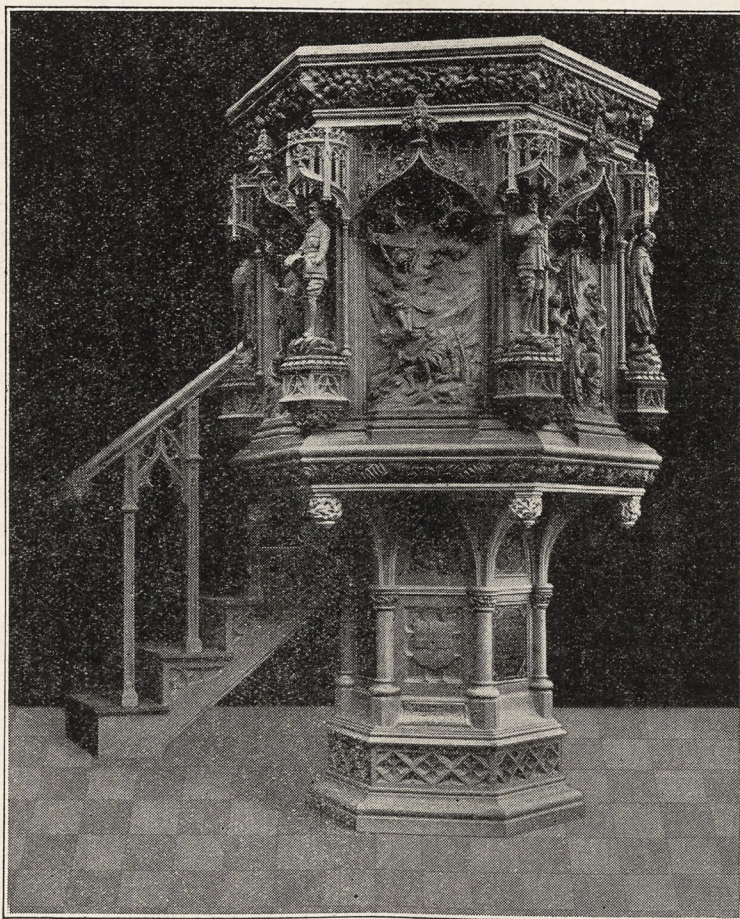


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The WITNESS

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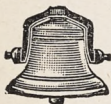
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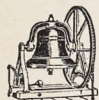
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THE RELIGION OF HUMAN HELPFULNESS

*An Address at the National Conference of
Social Service Workers*

By

REV. J. HOWARD MELISH

THE mineral kingdom has existed from the foundation of the world. The vegetable kingdom, drawing its life from the rocks and the sun, the air and the water, has existed from the foundation of the world. The animal kingdom, depending in the last analysis upon the vegetable kingdom, goes back to the beginning of life upon this planet. Vitally related to all these kingdoms, his bones of the very substance of the rocks, his bodily organs similar to those of the animals, even his brain not unlike the brain of humbler creatures, there came in the course of evolution the kingdom of man. The human kingdom, like the mineral, the vegetable, and the animal, has been prepared from the foundation of the world.

PROGRESS SLOW

Man is the inheritor of all these kingdoms. He is born to the sceptre, but, like a royal heir-apparent, he must grow up to it. And how slowly Man has entered into his kingdoms! Throughout all the years that he has fought cold and hunger, there was an unlimited wealth of coal beneath his feet, but he never discovered it until yesterday; the fertile ground was able to grow fifty bushels of wheat where it has grown one, but man did not know how to cooperate with it until today. Water in vast quantities falls upon the earth and runs down to the sea, giving super-power of inestimable strength; but we are only beginning to utilize it. Electricity was all pervasive, ready to turn night into day, flash messages around the world, and perform every task. But man went on in darkness and put the heavy burdens upon his fellows whom he enslaved. But, man is just beginning to enter into his kingdom. We mod-

erns talk about progress and pride ourselves on our achievements in the conquest of nature. And well we may, for in the past century we have made more advance than in all the preceding centuries. But from the viewpoint of the race, the progress has been humiliatingly late and painfully slow, and in the higher realms of our kingly inheritance we have only begun to wield the sceptre and wear the crown.

The kingdom into which man is still to come and which is eagerly awaiting its heir and master is the kingdom of Man himself. This kingdom is like a great modern factory which is owned and run by large-minded men. Their first task of course, is to finance the enterprise, build the works, and assemble the machinery; their next task is to organize their producing and selling force. Only when those tasks are completed can they undertake the supreme adventure of industrial life. This is to create the spirit of good-will which entering all from president to scrub woman makes of a factory a home of liberty and democracy. So our task as men and women, inheritors of the kingdom of Man, now that we have in a measure entered into those other kingdoms of coal and electricity and mechanical inventions, is to come into the human kingdom. We are to humanize society. We are to bring humanity under the sceptre of the intellect and the heart. We are to have our nobler selves control our lower selves, even as we are to have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth.

In the fulfilment of this great ad-

venture religion has a part to play. What is its contribution to the humanizing of the world? Does it help man in the conquest of the earth? Does it inspire or strengthen him to gain the mastery over the brute in humanity and in nature? Does it furnish any truth, any knowledge, any power, any consolation, any inspiring vision which man needs and without which his task may end in failure? Let us bring the mind of Christ to bear upon this venture of humanizing the world.

PLACE OF RELIGION

Christ, the Supreme religious teacher, divided mankind into two groups. The one He calls 'Blessed' and the other 'Cursed'. The kingdom of Man, says the Master, belongs to those who help their fellow men; and, those who will not help cannot share the inheritance. Let us think of each of these groups in turn.

Who are the blessed? "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was sick, and ye visited me; I was in prison and ye came unto me." Feeding hungry people, whether it be by sharing a loaf with an individual or increasing the food supply of a nation is part of the great humanizing task. The cup of cold water to a child or a reservoir of clear water to a city help to give man the conquest of nature. The building of a municipal lodging house, the maintenance of a social settlement, a branch of the traveller's aid all take the stranger in. Many a factory clothes the naked even as many a bureau of charities. What greater and more effective ministry could be performed for the sick man than that of the modern hospital? And to the thousands shut up in prisons go the

Prison Reform Association and the Welfare Leagues of Thomas Mott Osborne as well as the prisoners' relatives and friends. All these things are forms of ministry; they help men in their hours of need.

THE MASTER'S CLAIM

Christ claims all such helpers of their fellows as the inheritors of His kingdom. He pictures the claim as causing huge surprise to them. "When," they exclaimed, "saw we Thee hungry, and fed Thee? or athirst and gave Thee drink? And when saw we Thee a stranger, and took Thee in? or naked, and clothed thee? And when saw we thee sick or in prison and came unto thee?" His answer was very simple and all embracing. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Is not that declaration as surprising to many social workers today as to those folks in the Master's picture? "We are so busy keeping and applying the second commandment," some say, "that we have no time to think of the first commandment, we are so busy saving the souls of others that we have almost forgotten our own souls." All such helpers the Master claims without distinction, "Are you helping men? then you are helping me whether or not you are aware of it." Is not this a surprise to many?

Real religion is usually a refreshing and delightful surprise. It is so entirely different from what men generally think it is. Religion is not one thing more, some thing that is added to the sum total of human activities. Real religion is the spirit with which all things are done. All the social worker needs in order to become religious is to recognize the fact that in serving men he is serving the Christ. And in this recognition when it becomes a motive, he gains whatever help and inspiration religion has. When I do the services I am set to do, not because I may have an aptitude for it, not because it is my means of livelihood, not merely because I conceive it to be my duty, but when I do it because I believe God would have me do it, and therefore I will do it, because of my wish to serve Him and because of love of Him, then there is a will to serve, a vigor and enthusiasm which are matched nowhere else. That motive has been the mainspring of the golden deeds of the world. No man serving his fellow men need wait unto the end to be surprised by the Master. He can enter into the joy of the Master in the midst of his work. "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

And now let us turn to the other

Our Cover

Our illustration shows a pulpit of carved oak recently erected in Christ Church, Oxtou, Birkenhead, England, to the memory of two officers who fell in the Great War.

The symbolism of the whole pulpit is simple, but arresting. The panels which are visible from the nave depict respectively, the Resurrection, the Ascension and a poignant battle scene in which vision of his crucified Master appears to a dying soldier.

The figures represented are, respectively, St. Michael, St. George and the two officers in whose memory the pulpit was erected.

The pulpit was designed and carried out by Messrs. J. Wippell & Co., Ltd., of Exeter and London, England.

people whom the Master calls a hard name—"Cursed." To our modern ears it has a harsh sound but the fact behind the word is a harsh fact. There are men who live utterly useless lives; they take everything and give nothing; they live on others, never for them; they are the parasites and the drones of society. They eat the food which others produce, and wear the clothes which others make, and sometimes keep well by making others sick, and shut up in prison any who question their right to exploit mankind. The Kingdom of Man is deferred and, at times defeated, by such men. Christ pictures such useless creatures as consigned by the king to outer darkness. And they are told the reason for their banishment; they never fed, clothed, visited or came to one of the least of the brothers of Christ and the sons of God.

The Master pictures these people as tremendously surprised when they are told that they are useless. They feel that some mistake has been made. "When saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" The king answered that inasmuch as they did it not unto one of the least of their brother men they did it not unto Him. If social workers are surprised today when they are told that their service to man is religion, some other people are due for surprise when they shall be told that their so-called religious services are not religion.

In the story of the Good Samaritan the Levite as well as the priest was a religious man and a servant of the church, but he passed by on the other side. If he had lived today he might have justified himself as others are doing. "Humanitarianism"

has been called "Amawkish travesty of Christiabiity which transforms morality by basing it on pity; and transfers guilt from the individual to the state under which he lives. Man is always innocent, the government always guilty." Perhaps the Levite was a humanitarian who held that the state was responsible for robbers on the Jericho road and therefore it was the duty of the State to care for the victim of robbers; perhaps he held that pity is not kindness, and that men who stumble and fall in a hostile country need to be taken by the nape of the neck and shoved back into line. Much can be said for both positions. But according to the Master the test of a man is not his philosophy but his deed. The Levite passed by on the other side.

Both priest and Levite, had they lived today, might have justified their attitude by a third argument.

INDIVIDUALISM.

"Humanitarianism," recently said a distinguished visitor from abroad at Yale University, "is a religion which promises the nations an earthly Paradise at the end of a flowery path." True religion, on the contrary, points to progress in the victory of the spirit over the flesh, promises nothing but as prizes of warfare and pronounces the creed which carries war into the individual soul to be the only way of peace for the nations. Such is the creed of naked individualism in the field of religion and matches the theory of the survival of the fittest in sociology. In national life the fruits of that creed are twelve millions dead, a burden of debt beyond our imagination to realize, and Christian civilization threatened with destruction. In industrial life such a creed arrays steel magnate against steel workers, dispossesses women and children from company house, and makes it impossible for a working man to secure justice in any court as against a corporation. Humanitarianism may "not avoid sloppy sentimentality" but it avoids cruelty, neglect and wrong.

Priest and Levite, if alive today, would have fallen back upon a fourth line of defense. This emphasis on the second commandment to the exclusion of the first, is called today secularized Christianity; love of the neighbor, it is held, means merely an attempt to improve the physical condition of mankind and to make life more pleasant. Whereas, one of the vital parts of Christ's teaching is that all good and all evil come from within. Reform begins with the will and conscience of the individual and proceeds outward. It affects social amelioration by working on the moral character. Make the seed good, say these advocates, and its fruit will be good. Is it true that the man, had he been all he ought to be, would not have fallen by the wayside on the

Jericho road? Is it not true that a road infested by robbers was a factor in the case no less than the individual man who was robbed? Good seed is necessary, so is good soil if there is to be a good harvest. Good physical conditions are good soil in which character may be grown more easily and generally than in stony ground. I would clear the Jericho road of robbers and I would then send men down it ever ready to serve their fellows in every way, not only serve their bodies but serve their mind, not only serve their minds but serve their whole manhood.

*'Tis life whereof our veins are scant
'Tis life, not death, for which we pant
More life and fuller that we want.*

CONCLUSION.

The supreme task of real religion and true humanitarianism is one and the same. It is to assert the love of man and to keep it from degenerating into an other-worldly or anti-social pietism. The ideal of a regenerated human society, the Kingdom of Man and the Kingdom of God is the inspiration of the religion of human helpfulness. To bring this ideal into life and to try to realize it on earth is the supreme mission of men.

They who so strive fulfill their destiny and win from Him who had made the vision clear the welcome—"Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

The Council's Work

By Mr. Alfred Newbery

THE GRAVITY OF IT

LEST there seem to be any tendency to gloss over a bad situation, I said in my article of July 2nd that we could not evade the fact that our position is a grave one.

The gravity of it lies here.

We have as a national church a program in operation. As described in the previous articles our servants, the National Council, have managed to keep it going. But we have not been able to do more than keep it going.

And according to the present outlook, unless something is changed, we are not going to be able to do even that. There are three alternatives before us.

The first is to tell the National Council to borrow money and keep it going. That can be done. The Church's credit is good in the business world. The banks believe in our membership, even if our membership do not believe in themselves! But it is hardly a good policy. We have already seen the difficulty with which the Church faces debt paying,



MR. ALFRED NEWBERY
The Author of a Striking Book

and it does not seem good psychology to add a debt to the bankers to the debt we owe our own reserve funds, as long as the prospects for returning any borrowed money are dim.

The second alternative is to cut down the work. It seems like an open and shut proposition. If your income is cut, you must cut your expenses, move to a cheaper apartment, or take in boarders. Why should not the Church do the same? We shall reserve that question for next week, mentioning it here only in order that the list of alternatives may be complete.

The third alternative is to raise more money. Borrow, cut down expenses, or increase the income — those are the three alternative and one of them is inevitable.

The most important point is that whichever path is taken shall be taken by the whole Church. As never before do we need an interest in the Church's policies upon the part of all her children. To go further into debt and then to be charged with not having warned her people is not what the Church should do. To cripple work and then be charged with having had no faith in her people's generosity is not what the Church wants to do. To assume with no justifying change in affairs that more money is coming and to act accordingly is to invite not a tribute to faith but a rebuke to credulity. What do you and I want the Church to

do, to go maintain her position on borrowed money, to retreat on the basis of a shrunken income, or to expect larger returns? One of these she must do. Out of the love you have for her, lend your voice, tell her what you think and urge others of her children to think also — not necessarily to think with you, but to think. The gravity of the situation is that at this turning point, the Church may move without any adequate knowledge of the import of the move in the hearts and minds of her children.

Let's Know

By Rev. Frank E. Wilson

JANSENISM

CORNELIUS JANSEN was born in Holland in 1585. He was educated for the priesthood and proved to be a scholar of no mean attainments. After holding several educational positions of importance, he was consecrated Bishop of Ypres and died in good standing in the Church.

One of his favorite studies was the writings of St. Augustine and from them he evolved a doctrine of grace which was not altogether acceptable to the Jesuits with whom he had numerous controversies during his life-time. On his death-bed he left a manuscript in the hands of one of his pupils with careful injunctions about its publication. The Jesuits tried diligently to prevent its printing but it was issued in spite of them and quickly received a wide reading in Holland and in France. The book was known as the "Augustinus" and was the subject of much discussion. Finally the Jesuits obtained the condemnation of the Pope for the book based upon five propositions which they claimed the book taught.

Here comes in one of the most curious aspects of the whole matter. A large number of the clergy, including a number of bishops in France, acknowledged the right of the Pope to condemn the five propositions but retained the privilege of disputing the fact that the propositions were actually contained in the "Augustinus." The Jesuits argued for the infallibility of the papal decision both as to the doctrine and as to the fact of its presence in the writings of Jansen. Eventually the controversy centered about the whole question of "Gallican liberties" with the French clergy fighting staunchly against the encroachment of papal authority over

the affairs of the Church in France.

This phase of Jansenism spread into Spain and Italy as well, and was a serious bone of contention for generations in all of these countries. The Jesuits steadily pursued their opposition until at last they were successful in exterminating the movement everywhere except in Holland. But it took them almost two centuries of continual warfare against archbishops, bishops, priests, monks, and nuns.

Meanwhile in Holland the movement developed into a definite schism. In 1702 Archbishop Codde of Utrecht was excommunicated by the Pope for sympathy with Jansenism. A large part of the Dutch clergy stood by Codde and many French sympathisers came to Holland to escape the pressure being exerted on them in France. In 1719 a Frenchman named Vallet was consecrated Suffragan Bishop of Babylon and spent some time in Amsterdam on his way to his new field. He had scarcely reached the Orient when he was suddenly suspended on charges of Jansenism. He returned to Holland and there consecrated Cornelius Steenover who had been elected archbishop of Utrecht by the chapter. Two other Dutch bishops were later elected and consecrated by Vallet but upon notification of the action they were promptly excommunicated by the Pope. Through these bishops the line of apostolic succession was carefully preserved and it is said that down to the present day each bishop reports his election to Rome and receives the customary excommunication in reply.

When a considerable group of European clergy declined to accept the dogma of papal infallibility promulgated in 1870 and broke away in the Old Catholic Church, episcopal orders were conferred upon those whom they elected by the Archbishop of Utrecht. The Jansenist Church in Holland still thrives and the Old Catholics have been very active since the war in other countries of Europe.

It has been a movement, I believe, without a parallel in the life of the historic Church.

CONSECRATE BEAUTIFUL CHURCH IN OREGON

Bishop Summer recently consecrated the new St. Paul's Church at Salem, Oregon. The new plant consists of church, rectory and parish house. The Rev. Henry Duncan Chambers is the rector and has been for three years, in which time the buildings have been constructed. Mr. Chambers labored with his own hands in the construction.

QUESTIONS THAT I HAVE BEEN ASKED

By

BISHOP JOHNSON

WHAT OF FUNDAMENTALISTS?

Is there nothing to be said in favor of the Fundamentalists?

There certainly is much to be said in favor of their position, impossible as it may seem for us to hold their views of Holy Scripture.

In the first place the hardest shelled Baptist has nothing on the hard-boiled scientist when it comes to dogmatizing.

While I have no objection to the doctrine of evolution as presented by such a scientist as Prof. Osborn of Columbia, who knows that which he doesn't know as well as that which he does, I do most emphatically object to the scientific teacher who has a superficial knowledge of the subject and who feels it his duty to invade the province of revelation with his cynical exegesis of Holy Scripture.

If the public institutions of America may not teach any particular form of religion, they certainly have not the right to attack religion either openly or covertly.

They have no more right to assume that a literal interpretation of Holy Scripture is the only interpretation and attack all of religion because of the unreasonableness of some religious teachers, than has the other side to attack the whole theory of evolution, because some small minds try to make evolution the substitute for religious faith.

I have come to learn that a little evolution is a dangerous thing if catapulted from a little mind.

If our scientific teachers would sit at the feet of such eminent scientists as Prof. Osborn or Michael Pupin one could listen to them gladly.

For Prof. Osborn intimates that evolution has nothing definite to say about the origin of life and Prof. Pupin tells us that "science is not concerned with the origin or nature of things, but only with their activities," whereas one is familiar with the jejune scientist who gravely tells us that man sprang from protoplasm, which is about as intelligent a remark as that a public building sprang from a puddle of cement.

Some of us do not believe in the fanaticism of an ultra-prohibitionist, but if we had been familiar with the calloused indifference to human suffering manifested by the distributors of liquor we voted for prohibition as a protest against the immoralities of the saloon. We were trimming the boat perhaps by going over suddenly to the other side, but that is the only way to trim a boat that is tilting.

So the fundamentalist is justified in his extreme views when he sees

some little two-by-four scientist taking a malicious delight in substituting his mechanical theory of the universe (which is not an essential part of the theory of evolution), for the faith of childhood in a personal God, even if that faith is distorted by untenable theories of Holy Scripture and its purpose.

I would far rather see America re-peopled by fundamentalists than to put its destinies into the hands of cynical scientists who haven't the gumption to see the difference between evolution as a mode of creation and evolution as a substitute for a personal God.

In other words, the one compartment mind is far more dangerous if it is merely a mechanical compartment with no God to whom one owes a moral responsibility, than the one compartment mind which exaggerates the duty of moral obligations so as to accept a literal interpretation of the Bible, as determining matters of scientific investigation.

Far better have Puritans than Agnostics for the moral and spiritual welfare of the nation.

It is certainly maddening to turn impressionable children over to some non-moral state teachers who use their exalted position to teach the negation of religion, which is certainly more vicious than to have people who are deeply religious, but do not know that the world is round.

I would rather throw my fortunes with the most ignorant group of uninformed peasants who believe in God than to associate with a self-opinionated group of little scientists, who gravely tell us all about a world that they do not know how to analyze.

I would far rather see the fundamentalists extinguish learning than to see the scientists blot out religion, even though intellectually I cannot agree with the assertion of fundamentalists in their theories of the Bible.

GIFT TO DR. GRANT

Friends of the Rev. Percy Stickney Grant, the retired rector of the Church of the Ascension, New York City, presented him with a purse of \$20,000 last week.

A RETREAT

The Society of the Companions of the Holy Cross held a week-end retreat at Adelynrood, South Byfield, Massachusetts, June 20-22, conducted by the Rev. S. S. Drury, rector of St. Paul's School.

Correspondence About Convention Topics

*From the Rev. George Cavanagh,
Chaplain Seaman's Church Insti-
tute, New York.*

I have often noticed at the celebration of the Holy Communion that those present were mostly other than men. Yet when the Nicene Creed is repeated very audibly is said by all "who for us men." Now, boys may very readily repeat the words, for they are ready to be designated men at an early age, but it is natural for a girl of college age to falter and question the propriety of saying "us men" when she is referred to. It may be the framers of the Creed had Galatians 3:28 in mind when "us men" was incorporated. We know it is considered right to address a woman who presides at a meeting by the term "madam chairman" or "madam president." It would seem that the incongruity of women standing in solemn worship and repeating "for us men" could be corrected. The import of the clause could be retained by omitting "for us men" and have it read, "who for us and our salvation, etc." What say ye!

*From Miss Cornelia S. Sheldon, The
Flatts, Bermuda.*

I want to be one of the many who will probably write you in warm approval of the letter from the Rev. Louis A. Persons, which appeared in your issue of June 11.

When I was a little child my mother gave me a weekly allowance of 10 cents and told me that one of those ten was not mine to keep, but must be given back to the God from whom all good things came. From that day, now nearly 60 years ago, I have kept that rule; and, though I have known financial uncertainties, even straits, I have never really suffered. I have "proved Him" and he has not failed me.

I believe Mr. Parsons has put his finger on the true solution of the problem. May the whole church see it so!

*From Dr. L. W. Glazebrook, Wash-
ington, D. C.*

My attention was called for the first time to your paper by a copy sent me by my friend, Ira Stratton. I wish to subscribe for a year and send subscription.

After perusing the paper I am impressed with one or two things:

1. You apparently want to hear the layman's side of this most important matter—Christ and His church—as much as the clerical.

2. That you would lay emphasis on the question: What is Jesus way of doing things. Not confusing the

minds of many by doctrinal or theological discussions.

3. Just so soon as the great body of laymen and women, lead by the clergy (being the son of one, I can speak frankly, but with no spirit of offense, as I am doing my utmost to support them) carry out the real intent of the Master in the conduct of individuals and His body, the church, then nothing will stop the rapid progress of His great purpose.

4. Laymen insist that this church of ours live up to its declarations, expressed in its decision to advocate a great movement under the commission of Faith and Order, and at least give its co-operation to an organization already doing good work, the Federal Council of Churches, and in company with the many other denominations, at least work in unity to overcome this competitive denominationalism, which is impeding our efforts, especially in the foreign field.

5. As soon as America demonstrates to the world that we are real Christians and not nominal ones by a more united front and not split up in 150 odd varieties then the heathen in his blindness will stop bowing down to wood and stone and will accept our Christ.

6. The materialism of the west must be spiritualized as the east with the one true God. Then we can recall our missionaries and millions will be brought to Him, because they will see that we practice what we profess.

Pardon this rather unusual letter, but it was on my chest, so I was forced to give vent to it.

Preacher, Pulpit and Pew

By E. P. Jots

Mrs. John Hamilton Moore, of San Antonio, Tex., sends us these three brief stories, all true ones, she assures us:

In a parish in the Southwest the Litany is rarely used except in Lent. The Litany desk is moved to one side for the convenience of the passing of choir and communicants. A newly arrived sexton, after finding the Litany desk moved on several successive Sundays, appeared before the parish secretary on a Monday morning and aggressively asked the following question: "Miss _____, do you want the Litany desk where it is or where it ought to be?"

Two children, brother and sister, were on their way home after the Sunday School session. They passed a group of the Salvation Army engaged in prayer. The boy, who was the elder, asked his sister if she knew who they were. When she gave a

negative answer he remarked: "You don't remember your Sunday School lesson worth a cent. They are Pharisees. Don't you see they are praying on a street corner?"

The father's offering was regularly placed on the plate by little Sarah, who was told to give the money to the heathen. Sunday after Sunday Mr. B. passed the plate. One Sunday, however, another vestryman was seen coming down the aisle performing Mr. B's duty. Judge the surprise of father and others when Sarah exclaimed aloud: "He's not the heathen. I'm not going to give him the money."

REMARKABLE RECORD OF TRINITY CATHEDRAL

The extraordinary record of giving to the program of the church by the consecrated laity of Trinity Cathedral, Cleveland, merits the attention of churchmen throughout the world. Under the zealous leadership of Dean White, imbued with real missionary vision, constantly urging the doing and giving "for others," these facts speak for themselves. The cathedral's budget is some \$45,000 per annum. The total number of resident communicants, 1,332. In addition to raising the budget for the year 1924, the huge sum of \$84,995.84 was raised and paid through the nation-wide campaign to the work of the general church.

The Easter offering amounting to \$4,946.75 went to three priorities in the program of the church viz. St. Paul's School, Lawrenceville, Virginia; DuBois Schol, Monteagle, Tenn., and for an artesian well at Soo Chow, China.

When the stirring appeal (an emergency) came for the Japanese reconstruction fund, Trinity Cathedral responded with gifts to the amazing amount of \$130,000, Near East Relief, and work in Jerusalem also received gifts.

From the above figures it is apparent that a grand total of \$220,813.59 was raised and paid in the year 1924 for purposes outside of parish support, or a ratio of nearly \$5 to \$1 "for others." Truly an inspiring example!

Trinity Cathedral is "carrying on" with pledges in hand for the nationwide campaign covering the year 1925 of some \$87,000, by far the largest amount to be paid by any single parish in the United States.

The Rev. Samuel M. Shoemaker, Jr., the new rector of Calvary Church, New York, will be in New York all summer. On Sunday mornings during July he will preach a series of sermons on "The Spiritual Life of Individuals."

Matter of Conduct of Youth Is Discussed

Harry Emerson Fosdick Addresses
The Younger Generation at
Colgate University

GOOD OLD WAYS

By Rev. H. A. Almon Abbott

The yachtsman dislikes the "doldrums," that is, the yachtsman dislikes the "doldrums" should his craft be dependent solely upon sail power, for sails are of little service when the water is as calm as a mill pond. An engine, plus gasoline, makes all the difference. The fact is, however, that the true yachtsman has an inward inkling of conviction that an engine in a yacht is a desecration! The engine is a convenience when the yacht is becalmed. It does not enter into the category of descency when the lee rail is awash, and the wind from port or starboard follows fast.

The Church in the east, as, I rather imagine, the Church in the west and elsewhere, is in the summer doldrums, and the "news" of the Church is like a flapping mainsail and a jib that idly swings to and fro upon its brass-ribbed railing. In other words, the Church has entered upon Her season of undisturbed sleepfulness, and the "Powers of Darkness" are engaged in their annual summer sportiveness, unhindered, untrammelled and alone. Here and there, there are parishes, portions of the Church, that are active and alive, dealing with the increased devilishness of city and of countryside; but, for the most part, even engines are in the discard, and the Churchly helmsmen are guiding the destinies of their physical recuperations.

How hard, then, how untowardly difficult, to write, during July and August, an eastern letter. To excuse oneself is, under the circumstances, to justify oneself! Nevertheless, here goes:

In the east, we have a champion of the rising generation. In the east, we have a prophet who speaks well, as regards the present and with reference to the future, of the rising generation. The champion, the prophet, is the Rev. Harry Emerson Fosdick, D. D. No introduction is necessary, for Dr. Fosdick's name is a national, nay, an international name. Speaking at Colgate University, Utica, New York, recently, Dr. Fosdick spoke in part as follows concerning youth. And, when one who understands and appeals to the rising generation speaks, let no dog bark!

"You will not understand me to be discouraged about the younger

generation. I think much criticism would be decidedly modified if the older generation would indulge in a painstaking season of reminiscing with regard to their own youth. Personally, I thank God for the candor, the frankness, the freedom from cant and hypocrisy that characterises the better part of this generation." A champion, indeed—a sympathetic prophet in truth. And as a warm admirer of Dr. Fosdick, of Dr. Fosdick's spirit and ability, for I believe him to be the outstanding preacher of the times in this country today, far be it from the writer to disagree with such an eminent authority on such a subject. But, well, frankness has its limits, candor is only to be cultivated up to a certain point, and it is a serious question whether the members of the writer's generation were so filled with cant, so surcharged with hypocrisy as many people, are so everready to believe!

We look back upon our own generation, and we are far from admitting the soft indictments that are levelled against "this present generation." Really, we were not a bad lot when we constituted the rising generation. There were exceptions, of course, but, speaking of the vast majority of us we were not steeped in hypocrisy and cant. Moreover: as aforesaid, "frankness HAS its limits." Let us tell the truth and scorn the devil; but, "it is a shame even to speak of those things that are done of them in secret," and it is not necessary to walk down the street with one's clothes off to prove oneself the happy possessor of the virtue of frankness! Personally, I refuse to do so, even though the "frankness" of the rising generation includes all knowledge of sexual matters, and a contempt for reserve upon the worthily concealed things of life. For heaven's sake, let us have some romance and some decent reserve upon the profundities of life. Let the Book be turned page by page. Do not permit the vulgar to read through, to read aloud, from preface to concluding chapter, all the contents of the Book at a sitting! It is possible to be too frank, altogether too frank, and altogether too possible. We must reserve some discoveries for the years that lie ahead, and do our part in the chances of such discoveries by keeping a seal upon our lips. There was something in the Victorian Age after all, and Poetry is better than straight writing in that there is something to read between the lines! There is a lilt to life, when we keep the sewers outside the public gaze. And, who would care to make love in the presence of a dead cat.

Catholic Churchmen Plan Their Meetings

Preliminary Program Announced for
Catholic Congress to Be Held
in New Haven.

MEET IN NOVEMBER

The committee on the Catholic congress which is to be held in New Haven in the Octave of next All Saints' reports that highly satisfactory progress is being made with the program. Among the subjects to be discussed are the following: The Eucharist, including papers on the Eucharistic Sacrifice; the mass as the church's chief act of worship and the practical use of the mass devotionally. A session will be devoted to the Bible, papers being read on "What Is the Bible," and "The Catholic Layman's Use of the Bible." Dr. Francis J. Hall has consented to prepare a paper on "Suffering in Relation to the Will of God," and there will be papers on faith healing and the sacrament of unction. One afternoon will be given to the subject of "The Problem of Christian Living in a non-Christian World," and an evening session to a consideration of the Episcopal church in relation to the Reformation.

The Rt. Rev. Dr. Ivins, bishop coadjutor of Milwaukee, is to preach the congress sermon, which will be delivered at the high mass which will be sung on the first morning of the congress at Christ Church, which has been generously placed at the disposal of the congress by the rector, the Rev. William Osborne Baker. The names of the essayists will be announced later.

The Rev. Dr. Van Allen, the rector of the Church of the Advent, Boston, is expected to preside at the meetings. The first session will be held on Tuesday evening, November 3, and the exercises will be concluded with a corporate communion of the congress on Friday morning, November 6.

A very large number of letters have been received by the committee from bishops and other distinguished clergy, indicating their interest in the congress and expressing their intention to be present.

AN IDEAL SUMMER

The rector of St. Paul's Church, Spring Valley, N. Y., is giving up his summer holiday in order to hold services in and for the various summer camps near Spring Valley. One of these is the Gould camp for several hundred children from city orphanages. Here an altar is prepared and cared for, and in addition to the services for the children there will be occasional celebrations for the church people on the staff.

News Paragraphs of The English Church

Dedicate Stained Glass Window in
Memory of Author of Lorna
Doone

NEPHEW SPEAKS

By Rev. A. Manby Lloyd.

Those who have heard the wonderful piano playing of Pachmann and know the facts of the case, will echo the tag that genius is akin to madness.

He is seriously and rightly aggrieved at the way our critics treat his famous verbal rhapsodies at the piano. It is not eccentricity, he protests: it is natural and necessary for him to talk and explain what it is, the music of Chopin, as he plays. It is not fanfaronade.

"Last concert I did not talk, to show them, and 300 people wrote to Mr. Powell and said: 'Why did not M. Pachmann talk? That is what we love.' But if they are wicked about me again I will punish them, and nevaire, nevaire speak again."

Forty-one years ago the great Franz Liszt told him he was the first piano genius in the world. He is writing a brochure on his method which eliminates all the physical fatigue of hands, fingers and wrists and any side movement of the wrists. He came upon this method when studying six pieces of the Walzermasken of Leopold Godowsky, "the greatest composer in the world today."

* * *

The Bishop of Exeter (Lord William Cecil) this week dedicated a stained glass window in memory of R. D. Blackmore, and it was unveiled by Mr. F. D. Acland, in the parish church of Charles, Devon. The occasion was the centenary of the famous author of "Lorna Doone," the romance of Exmoor. At the following luncheon the toast of his "Immortal Memory" was drunk in solemn silence. His nephew, Mr. J. S. C. Davis, in reply, said that like John Ridd, his uncle was a lover of silence, a man of shy and retiring habits. When he came into some money he built a house at Teddington on a property of 11 acres and surrounded it with a very high brick wall, with only two openings, generally locked. He was a very fine classical scholar, writing Latin verse as easily as English prose, a great admirer of Shakespeare and he detested humbug and self-seeking of every kind.

But first and foremost he was a gardener and regarded that profession as the highest in the world. He also kept a lathe and was skilful in carving ivory and made himself a complete set of ivory chessmen. Gardening, writing and playing chess

were his three accomplishments and he was also fond of trout fishing.

It is estimated that 20,000 people visit the little church of St. Mary's, Oare, immortalized by Blackmore as the church where John Ridd married Lorna Doone, and the little window through which the scoundrel Carver fired the shot that lay Lorna prone on the altar steps in her bridal array is still to be seen.

* * *

A really choice "ad" in a trade paper devoted to various kinds of merchandise, captured my attention. It deals with books, and runs:

"CLERGYMEN—A fine collection of two hundred clergymen, consisting of Protestant ministers, Roman Catholics, Wesleyan Methodists, Unitarians and Presbyterians—nice clean lot; five shillings."

And yet there are people who talk about the shortage of clergy.

DEATH OF DR. WHITE

The Rev. Edwin A. White, Rector Emeritus of Christ Episcopal Church, Glen Ridge, N. J., and Chairman of the Committee on Canons for many years in the House of Deputies was drowned in Belgrade Lakes, Maine, while fishing from a boat. He was an experienced fisherman and the fact that he was drowned in four feet of water would indicate that he possibly had a stroke.

He will be missed at General Convention, as he was the outstanding authority on Canon Law in the House of Deputies.

PROGRESS BEING MADE ON CATHEDRAL

Bishop Manning, in his last sermon before his vacation, said the walls of the nave and the west front of the Cathedral of St. John would reach a height of 30 feet by fall and that two-thirds of the \$15,000,000 needed for complete construction is in hand. Additional contributions were coming in from various sources, he said, citing one of \$7.32 from a Montana Sunday School class, another of \$500 from a Greek-American organization and \$200 from a labor union. "At least 300,000 persons have visited the cathedral the past year," he said "and that is a far greater number than have been received at some of our best known public institutions of art and education."

NEW PULPIT

A new pulpit and lecturn were recently dedicated at St. James' Church, Fremont, Nebraska. Bishop Shayler, in preaching the dedication sermon, hit at both fundamentalists and modernists for their bitter fighting. The furnishings were made by J. F. Coxhead of Yankton, S. D.

News Paragraphs of The American Church

One of Our Editors Has Written a
Little Book That Is Worth
of Your Notice

SUMMER SCHOOLS END

By Rev. W. B. Spofford

Alfred Newbery, who, in spare moments, writes for THE WITNESS, has prepared a little book for the National Council, which he has named "The World and I." He handed me a copy the other night at the Geneva Conference just as I was leaving to catch a midnight train out of Buffalo—a thing he should not have done, for I had tossed for two nights in an upper berth, where the thermometer surely registered 110 degrees, and I needed a night of sleep. Instead of getting my rest, I read Newbery's book. And if I, fagged, could not lay it down until finished at 2 in the morning, then surely I am justified in believing you will find it a quarter's worth.

Book reviews do not belong here. It is Dean Chalmer's task to inform you about books and he is left to deal with this one. But I do want very much to urge you to send twenty-five cents to the Book Store, 281 Fourth Avenue, New York City, for a copy of "The World and I." If a hundred thousand copies of it could be circulated among church folks I am sure God would be pleased.

* * *

The news columns of the church papers during May and early June inform you that various summer schools for church workers are to be ideal places for a ten-day vacation, with the opportunity of learning much from wise men and women. These columns during July, desiring to print something besides the fact that Dr. Jones-Jones of St. Peter's is summing on the Cape, inform you that various summer schools for church workers were ideal places for a ten-day vacation, taken advantage of by many good people, who learned much from wise men and women. They have been well attended this year. Concord enrolled ten more students than could possibly be accommodated, which means that they couldn't have possibly taken another ten. Wellesley, as usual, turned late enthusiasts away. Pomfret, a new conference this year, had well over a hundred, which is a fine start. Wawasee reached the peak of its enrollment. Gambier writes us of a most helpful conference with coffee stains on the table cloth due to the lack of elbow room at the dinner table. Seventy clergy, I am told, at the Albany conference; a full enrollment at Geneva, where I heard Bishop Cook tell a delightful story of a Scotchman and a rose which was worth going miles to

hear. And so on through the list—Eagles Mere, Bishopthorpe, Racine, Sioux Falls, Hillsdale. Crowds at them all, serious work done, a good time had.

* * *

They have a summer course for women at the Berkeley Divinity School each year which lasts about three weeks. The faculty this year consisted of Prof. Urban, the head of the department of philosophy at Dartmouth College; Mrs. Simkhovitch of Greenwich House, New York; Miss Knight-Bruce of England; Dr. Herbert Parrish of New Jersey; Dean Ladd, Dr. Hedrick and Dr. James of the Berkeley faculty. The school is an attempt to give women three weeks of extensive training in advanced theological work. The enrollment was small. About ten students there. Perhaps another year some of you will feel able to attend this "post-graduate" summer school.

* * *

The eighty-three college students who met at Racine last month, settled, to their satisfaction, several important matters. First, there is no conflict in their minds between religion and science. Second, students allow religious faith to play little part in the solution of their moral problems. This they felt was wrong and those gathered at Racine propose to remedy the situation when they return to their campuses.

Third, students must show greater concern about modern social problems—the outlawing of war and the building of a Christian social order (Mr. Newbery's new book should be a popular one among students).

Fourth, race relations must be studied in the light of Christian teaching and experience, other resolutions dealt with worship, Bible study, the qualifications of a student pastor, the nation-wide campaign.

* * *

Young People's Society being organized at St. John's, Lancaster, Pa., Rev. W. T. Sherwood, rector. There is summer activity in this parish.

* * *

The churches of Shamokin, Pa., combined for a Daily Vacation Bible School. The eight school buildings

were borrowed, thirty teachers were engaged and over a thousand pupils enrolled. The school was in session during the month of June.

* * *

The Rev. F. H. Stallknecht, Del Rio, Texas, was advanced to the priesthood on June 23. The parish, St. James', has had a remarkable growth during recent years.

* * *

Twenty-two confirmed at St. Mark's, Brunswick, Ga., in June. The rector, the Rev. J. W. Fulford, presented a class of thirty-one in March.

* * *

The commencement exercises of Breck School were held in the guild room of St. Matthews' Church, St. Paul, Minn., with a full house and much enthusiasm. The principal address of the evening was by the bishop of the diocese, Rt. Rev. F. A. McElwain, emphasizing the necessity for world consciousness and sympathy. The superintendent, the Rev. C. E. Haupt, made a short address of welcome setting forth the purpose of the school. Breck School, named after Minnesota's pioneer missionary, is a day school of high school grade, preparatory to college, intended to supply a Christian education at a very moderate cost, so as to place it within the reach of all. The rate is \$100 a year. Until dormitories can be secured students not living at home secure rooms in the neighborhood.

* * *

St. John's Church, Knoxville, Tenn., Rev. Walter C. Whitaker, D.D., rector, has just brought to a successful conclusion a campaign to pay off a debt of \$21,000 which was incurred in building the parish house and in making improvements in the church after the \$40,000 fire five years ago.

* * *

The vestry of St. John's, Knoxville, pledged a contribution of \$1,200 a year for two years toward the salary of an archdeacon for the convocation of Knoxville, which comprises all of

East Tennessee. This is in addition to the accepted missionary quota of \$4,000 and an additional \$1,400 which the parish has this year paid on the diocesan missionary indebtedness of 1923.

* * *

The fourth annual diocesan camp conference of young people in Louisiana reached a successful conclusion on June 16. The total registration, which was larger than previous years, amounted to 150, with 106 for full time. In their diocesan business meetings the young people endorsed the plan of raising \$1,000 to help pay the living expenses of missionaries while visiting New Orleans at the time of the general convention.

For next year the league undertook the raising of \$600 to help pay the expenses of a diocesan secretary in religious education and Young People's work. The objective of securing a diocesan center where Young People's conferences and diocesan gatherings of other kinds might be held was also adopted as an object for in the future.

The Louisiana Young People's Service League also planned to hold a banquet in New Orleans on October 17, about midway through the general convention. Invitations are to be sent to visiting young people and those most deeply interested adult workers in the movement. The young people's organizations in the southern dioceses are to be invited to participate in promoting this banquet

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Self-Help System teaches Real Democracy. Student Government develops leadership and co-operation.

Sports for every boy build healthy bodies. Social life makes gentlemen.

A Lower School, grades 5 and 6.

A Junior High School, grades 7, 8 and 9.

An Upper School, grades 10, 11, 12, and Post Graduate Courses.

Boys are entering Hobart, St. Stephen's, Swarthmore, Princeton, Wisconsin, and Kenyon this coming Fall.

Boys were enrolled this last year from Illinois, Iowa, Indiana, Connecticut, Pennsylvania, Ohio, Tennessee, Louisiana, New York, Minnesota, Wisconsin, North Dakota, Colorado, California, Cuba, and Porto Rico.

Fifteen over capacity last year. Provision is now being made for an increased capacity.

Non-Military and moderate rate.

Thirty-sixth year opens September 16, 1925.

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Don't hide your freckles under a vell or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine; it is this that is sold on money-back guarantee.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

TAYLOR HALL

Racine, Wisconsin

August 12th to 16th, inclusive

Conference for girls between the ages of fourteen and seventeen years.

For detailed information, apply to Mrs. George Biller, at the above address.

and a young people's corporate communion during the triennial.

* * *

On Sunday, June 14, the new chime of bells at Trinity Episcopal Church, Wilmington, Del., were dedicated to the glory of God and in loving memory of Annie Dickie Tallman by Rt. Rev. Philip Cook, D.D., bishop of Delaware, and the Rev. Frederick M. Kirkus, rector. The manufacturers, Meneely & Co., Inc., the Old Meneely Bell Foundry of Watervliet (West Troy), N. Y., declare this chime of bells to be one of the finest ever made. The tone of each bell is full, rich and musical and together the twelve bells form a truly harmonious, musical instrument.

* * *

All those who are concerned in the ministry of music in the church will find a feast of good things at the organists' convention to be held in Cleveland this summer. Year by year the National Association of Organists has held these gatherings, beginning with that in Ocean Grove in 1908. The meetings and recitals are all open to the public. The opening session at Cleveland is on Tuesday, August 4, and the final recital takes place on Friday, the 7th.

No fewer than ten organs, seven of them in churches, and representing five organ builders, will be heard at recitals given by such masters as E. A. Kraft of Trinity Cathedral, Clemens; Bullis and Riemenschneider, all of Cleveland; Charles M. Courboin, Christian; Miles of the University of Illinois; Egerton, of Winnipeg, and two prominent women, Lilian Carpenter and Charlotte Mathewson Lockwood. All these are church organists and bring a message of splendid gifts consecrated to the highest use. Mr. Egerton also brings the greetings of the Canadian College of Organists.

T. Tertius Noble, organist of St. Thomas Church, New York, is president of the association and will preside at the convention. His anthems are more used in American churches than those of any other composer. Organ music by American composers will be played, including compositions by Clarence Dickinson, Rossiter Cole, James H. Rogers, William Ber-

wald, Edwin Grasse, Alexander Russell and Rollo Maitland.

* * *

With the opening of a new play school soon to be inaugurated at Houston Street, another at God's Providence House, 330 Broome Street, and a Vacation Bible School at the Church of San Salvatore, 359 Broome Street, the newly correlated program of the New York Protestant Episcopal City Mission Society's summer recreational activities will swing into full operation.

A staff of twelve trained men, and approximately as many women, under the chairmanship of Dr. L. Ernest Sunderland, D.D., superintendent of the New York Protestant Episcopal City Mission Society, will supervise the work.

For the two play schools classes in handicrafts, dramatics, story telling, sewing, cooking, rhythmic dancing and corrective exercises, as well as games on the playground will be offered.

At the Vacation Bible School at the Church of San Salvatore, under the direction of Miss Celeste McJilton, instruction will center around Bible hero stories, representing the latest method of character building.

* * *

Ten brothers and sisters, children of Mr. and Mrs. Thomas Russell of Caneadea, N. Y., were baptized at Grace Church, Belfast, N. Y., June 25. They were baptized by the Rev. Charles H. Smith, D.D., rector of St. James' Church, Buffalo, a former rector of Mr. Russell, who had previously baptized the oldest daughter of this remarkable family of eleven children.

Grace Church is one of the missions of the Alleghany County Associate Mission, diocese of Western New York, of which the Rev. S. Whitney Hale of Belmont is rector. He baptized eight children and adults at the

same time, making eighteen who received the sacrament of baptism at this remarkable service.

The Rev. J. Marshall Wilson, of Cuba, N. Y., who recently joined the Alleghany County Mission is now in charge of Grace Church.

* * *

Rev. Charles J. Burton, the Redeemer, Niagara Falls, has accepted a call to be the rector of St. Stephen's La Salle, N. Y.

* * *

Rev. G. S. Gillespie, rector of St. Thomas, Falls City, Nebraska, on his vacation, leaves a layreader in charge with instructions that Bishop Johnson's article in this paper be read in place of the sermon. In making this announcement in his parish bulletin, he says: "You will find them short, bright, thought-provoking, and just 'chock' full of good, sound, practical commonsense." A good idea, I say—but I'm prejudiced of course.

* * *

The Rev. Charles E. Beach, who has been in charge of a group of missions in the District of North Dakota, has resigned that work to become the rector of the Church of the Redeemer, Superior, Wis., diocese of Milwaukee, July 1.

* * *

In the College Church of the Holy Spirit, Gambier, on June 28, 1925, the Rev. Messrs. Roy E. Duer and Walter T. Hinzman were ordained priests by the Rt. Rev. William A. Leonard, bishop of Ohio. Presenter, Rev. D. F. Davies, D.D., preacher, Rt. Rev. W. L. Rogers, D.D.

* * *

On September 1 Deaconess Coles-

SHATTUCK

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Well-known Institute of Music under the direction of Harold von Mickwitz and Carl Wiesemann.

Beautiful new dormitory erected in 1923.

Thirty-seventh year opens September 23, 1925.

Jeanette W. Ziegler, Principal

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SPIRITUAL RADIO

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Also describes the Archbishop's original experiments in the Scientific Transmission of Thought.

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berry returns from her fifteen months' leave of absence to resume charge of St. Martha's House, Philadelphia, and Deaconess Elizabeth G. Newbold, on October 1, will go into residence at Christ Church Parish House, Rye, N. Y., as the deaconess for that parish.

* * *

The Rev. John J. W. Hudston was ordained priest on St. John Baptist's day, June 24, 1924, in St. Andrew's Church, Denver, of which he was formerly a parishioner, and where he will remain as priest. The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, ordained and preached; the Rt. Rev. Fred Ingley, S. T. D., bishop-coadjutor, was celebrant; the Rev. Charles H. Brady read the Litany, and the Rev. Neil Stanley of St. Andrew's Church was the presenter.

The unusual circumstances of the ordination made it of special interest. For forty years the ordained had been one of the most prominent laymen in the diocese, serving on the standing committee and the board of trustees, twice deputy to the general convention, founder and first president of the Diocesan Lay Readers' League. In his youth he had put aside, for other duties and responsibilities, his aspiration to the priesthood, and followed the profession of banking, from which he retired a year ago.

* * *

St. Paul's Church, New Orleans, situated one block from the general convention halls, has purchased a valuable lot adjoining the church property. This is to be the site for a new parish house.

A gift of \$5,000 has been made to the rector to help pay for the property.

St. Paul's now owns more than one-quarter of the square in which it stands and is in a position to do a large downtown work.

* * *

The triennial convention of the Daughters of the King will be held in New Orleans, October 6-12. In ar-

ranging the program care has been taken not to interfere with any of the great services of the convention.

On Tuesday, October 6, at 10 a. m., will be the registration for delegates and study classes and at 4 p. m. the quiet hour with the woman's auxiliary.

On Wednesday morning comes the opening service of the convention and at 2 p. m. our first business session.

On Thursday morning is the triennial United Thank Offering Service, and at 3 p. m. a devotional service for the Daughters of the King led by Bishop Ferris of Western New York. In the evening occurs the United Offering Mass Meeting.

On Friday at 3 p. m. there will be an address on "Evangelism" by Mrs. W. J. Loring Clark of Sewanee, and at 8 p. m. a mass meeting at which it is hoped Bishop Sessums will preside and at which addresses will be made by Bishop Johnson of Colorado and Bishop Roots of China.

Every morning there will be a celebration of the holy communion at 7:30 and with the exception of Wednesday, a business session at 10 a. m. On Saturday a study class will be held from 9:30 to 10:45 and on Monday will come the election of the new council.

It is hoped that every one interested in the work, as well as the members of the order will attend the services and meetings, especially the mass meeting on Friday evening.

* * *

This kind of information lightens the heart. The 5,400 lepers on Culion Island in the Philippines receive the latest oil-injection treatment. In a period of ten months last year, 104 were allowed to leave, having been bacteriologically negative and symptom-free for an average period of two years before their final examination, and at the same time there were 222

more apparently free, undergoing the same period of observation.

* * *

By recent decision of the church school commission there has been added to the official list of the N. A. T. A. credit courses a course on leadership in the Young People's organizations. Such courses will be offered both in the Young People's division and the adult division of the Sewanee Summer Training School, and will count toward a teacher training diploma of the N. A. T. A.

In the adult division the class will be taught by Mrs. F. N. Challen, diocesan field worker for the Young People's Service League in the diocese of Upper South Carolina.

* * *

The Rev. Robert W. Norwood, rector of St. Bartholomew's Church, New York, will spend the summer months in Nova Scotia. During June the preacher at Bartholomew's will be assistant, the Rev. Albert J. M. Wilson; during July the Rev. Samuel McComb, D.D.; during August, the Rt. Rev. Frederick F. Johnson, D.D., bishop of Missouri.

Bishop Mosher was recently told by the superintendent of schools in
(Continued on page 14)

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Very Rev. Francis S. White, D. D., Dean.
Sundays at 8, 11 and 4.
Daily at 8, 11 and 4.

BALTIMORE

Grace and St. Peter's

Park Ave. and Monument St.
Rector: H. P. Almon Abbott, M.A., D.D.
Sundays:
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
(First Sunday in each month Holy Communion).
3 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon.

CHICAGO

Grace

St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Rev. Wm. Otis Waters, S.T.D., Rector
Sunday Services: 8 and 11 A. M., 7:30 P. M.

St. Paul's

Dorchester Ave. and Fiftieth St.
Rev. George H. Thomas, Rector.
Sundays at 8, 9:30 and 11 A. M. and 7:45 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue
Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector.
Sundays: 8, 9:30, 11 and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
All sittings free and unassigned.
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BOSTON

Trinity

Copley Square
Rev. Henry K. Sherrill, Rector.
Sundays: 8, Holy Communion; 9:30, Church School; 11, Morning Prayer and Sermon (first Sunday of month, Holy Communion and Sermon); 4, Service and Address; 5:30, Young Peoples Fellowship; 7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues
Rev. H. Eugene Allston Durell, M. A.
Sundays: 7:30, Eucharist; 10:30, Matins; 12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursday and Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8, 10:15 and 11 a. m., 4 p. m.
Week-day Services: 7:30 and 10 a. m., 5 p. m. (Choral except Mondays and Saturdays).

The Incarnation

Madison Avenue at 35th Street
Rev. H. Percy Silver, S.T.D., Rector.
Sundays: 8 and 11 a. m.

Trinity

Broadway and Wall Street
Rev. Caleb R. Stetson, S.T.D., Rector
Sundays: 7:30, 9:00, 11:30 and 3:30.
Daily: 7:15, 12:00 and 4:45.

Church of the Heavenly Rest and Chapel Beloved Disciple

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 4:30 P. M.
Saints' Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8, 9:30 and 11 A. M.
Daily: 8 and 12 A. M.
Holy Days and Thursdays: 11 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph.D., Dean
Sundays: 7:30, 11 A. M., and 7:45 P. M.
Week Days: 7:30 A. M.
Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.
Sundays: 8:45 and 11 A. M. and 7:45 P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.
Rev. B. L. Smith, Associate Priest.
Sundays: 8 and 10:45 A. M. and 7:45 P. M.
Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8 and 11 A. M., 8 P. M.
Week days: 7:30 and 9 A. M., 6 P. M.
Thursdays and Holy Days: 10 A. M.

MINNEAPOLIS

St. Mark's

Oak Grove St. and Hennepin Ave.
Rev. Phillips Endicott Osgood, D. D., Rector.
Rev. Hanford Livingston Russell, Asst.
Sunday Services: Holy Communion, 8 A. M.; Bible Class, 10 A. M.; Morning Service and Church School, 11 A. M.; Community Service, 4 P. M.; Young People's Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, B. D., Rector.
Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy Days.

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver, B. D., Dean.
Sundays: 7:30, 9:45, 11:00 and 4 P. M.
Week Days: 7:30, 9:00 and 5:30. Evensong, Wednesdays and Fridays, the Litany, 9:30; Thursdays and Holy Days, Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. D. B. Dagwell, Dean.
Rev. Jonathan Watson, D. D., Assistant.
Sunday Services: 7:30, 11:00 A. M., 7:30 P. M.; Church School, 9:30 A. M.; Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D. D., Dean.
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 a. m.
Wells-Downer Cars to Marshall Street

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays 8:00, 9:30, 11:00 and 7:00.
Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F.A.G.O., Choirmaster.
Wells-Downer Cars to Bellevue Place.

AUGUSTA, MAINE

St. Mark's

Rev. Stuart B. Purves, D.D., Rector
Sundays: 7:30, 10:30, and 7:30 p. m.
Daily: 8:30 a. m.
The Church attended by summer visitors within a radius of 50 miles.

the mountain province of the Philippines, "I have been in a position to prove your product. I have had many teachers from your mission schools and there has not been even one of them, from either Bontoc or Sagada, who has not made good."

* * *

The Rev. Frank Warfield Crowder, D.D., rector of St. James' Church, and Mrs. Crowder, have gone abroad until October. During June and September the Rev. Sidney T. Cooke will be in charge of the services at St. James'; and in July and August the Rev. George C. Burbank.

* * *

The presiding Bishop, Dr. Talbot, is spending his vacation in the White Mountains.

Bishop Sterrett, coadjutor of Bethlehem, is vacationing on Cape Cod.

* * *

The Rev. Gordon Reese has accepted a call to be the rector of Holy Trinity Church, Vicksburg, Miss.

* * *

At Mosul, on the Tigris River, about two hundred miles north of Bagdad, two representatives of the Episcopal Church are shortly to take up their official residence to render aid to the Assyrian (Nestorian) Church at the earnest request of the authorities of that church. They are the Rev. John B. Panfil, who goes to direct educational work among Assyrian clergy, and Enoch R. Applegate, who is to develop and supervise secular education and in other ways assist the people and strengthen and restore the work of this very ancient church.

It was once the strongest of the churches in what we now know as the Near East, its missionaries going to India and China. Moslem armies reduced its numbers and drove a remnant into the mountains of Kurdistan where for centuries they have lived, isolated, a buffer between Moslems of

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the East and those of the West, decreasing in numbers but valiant and faithful to their ancient faith.

* * *

At a recent meeting of the Arkansas conference of Social and Health Agencies, the Rev. John Boden of Little Rock was elected president.

* * *

Bishop Atwood was the guest of honor at a reception in Phoenix, Arizona, when many tributes were paid him for the splendid leadership he has given the Church and community, and the great sorrow at his resignation was expressed. He was pre-

sented with a purse of \$4,000 by the citizens of Arizona.

* * *

Bishop Thomas of Wyoming has been asked to be the preacher for two months at the First Presbyterian Church, New York, the position recently vacated by Rev. Harry Emerson Fosdick.

* * *

At St. Andrew's, Staten Island, New York, a beautiful addition to the plant has just been completed. It is known as Burch Hall, in memory of the late Bishop Burch of New York, a former rector.

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